

**TSENGULUSO YA U TULUWA HA MAIPFI A MIROLE ANE A TALUTSHEDZA
VHUIMO HA NYALUWO KHA TSHIVENDA**

NGA

SHONISANI LIKHANYA (67132979)

**YO NETSHEDZWA HU U ITELA U FUSHA THODEA DZA DIGIRII YA
VHUDOKOTELA HA FILOSOFI KHA LUAMBO, LINGWISTIKI NA MANWALWA
KHA THERO YA
NYAMBO DZA VHAREMA**

YUNIVESITHI YA AFRIKA TSHIPEMBE (UNISA)

MUPHUROMOTI: DR ML MUDAU

01 KHUBVUMEDZI 2025

MUANO

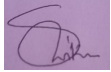
Dzina: **Shonisani Likhanya**

Nomboro ya mutshudeni: 67132979

Digiri: Vhudokotela ha Filosofi kha Luambo, Lingwisitiki na Manwalwa

Thoho: **TSENGULUSO YA U TULUWA HA MAIPFI A MIROLE ANE A TALUTSHEDZA VHUIMO HA NYALUWO KHA TSHIVENDA)**

(I declare that the above dissertation is my work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.)



01 September 2025

Tsaino

Duvha

VHUDIKUMEDZI

Ndi tama u kumedza mushumo uyu kha vhothe vhe vha ntikedza kha lwendo lwanga lwa u thaphudza pfunzo dzanga dza vhudokotela. Ndi kumedzela mushumo uyu kha vhathu vha tevhelaho:

Mme anga Vho-Nyadzanga Ndou vhe vha ntutuwedza kha u bvela phanda na pfunzo. Ndi dovha nda kumedzela mushumo uyu kha mufarisi wanga Humbulani Revival Likhanya vhe vha vha thikho na mututuwedzi vha sa neti. Ndi sa hangwi vhasidzana vhangana Hatlaluli, Wavhothe na mutukana wanga Ritshilangae Likhanya. Avha vhana vhothe vho thusa zwiwulu kha mishumo ya hayani nga nungo dzavho dzothe naho mirunzi i tshe mituku.

Mukomana wanga Elelwani na khaladzi anga Takalani Ndou, ndi livhuwa thikhedzo na thuthuwedzo kha zwa pfunzo. Ndo swika hafha nga u tikwa nga vhozwi. Khonani dzanga dzi fananho na Dzaga Elizabeth, na Tshishonga Fulufhelo Thelma ndi ri u tikiwa na u tutuwedzwa nga vheive kha zwa tshikolo ndo zwi vhona. Ndi ri Mudzimu a ni tonde nga zwine mbilu dza vheive dza shaya. No ntika thungo dzothe dza vhutshilo na kha zwa pfunzo. Ndi di rwa khana nga vhozwi. Zwothe izwi i tou vha mishumo yashu rothe saizwi munwe muthihi u sa tusi mathuthu.

NDIVHUWO

- Tsha u thoma ndi livhuwa tshilidzi tsha Mudzimu tsho ntikaho tsha ntswikisa hune nda vha hone, dzithendo ndi dzawe.
- Ndi dovha nda livhuwa Yunivesithi ya Afrika Tshipembe ye ya n̄nea tshikhala tsha u ita iyi t̄hoḁisiso khathihi na ndambedzo ya masheleni a u t̄haphudza iyi t̄hoḁisiso.
- Ndivhuwo dzanga dzi livhiswa kha mufhaḁusi wanga Dokotela ML Mudau, vhe vha nkondelela vha mpha nungo ntswa, vha n̄tuḁuwedza uri zwe nda thoma ndi ḁo zwi vuledza. Ndi ri Mudzimu a vha engedzele maḁuvha a vhutshilo uri vha kone u putulula zwe Mudzimu a vha putisa u itela u tshidza lushaka lwawe.
- Kha Phurofesa Sengani T, ndi ri thovhela nga a lalame muḁoḁo ri ḁo shula. Ndi livhuwa t̄huḁuwedzo yavho musi t̄hoḁisiso ino i tshi thoma, vho ntika vha nkuvhatedza sa khuhu i tshi kuvhatedza zwikukwana zwayo uri zwi sa fhadiwe nga zwivhanda.
- T̄hohoyatshikolo ya kale ya Mbilwi Secondary, Vho L̄idzhade NC, vho mpha mafufufulu mahulu nga u dzulela u mmbudzisa uri zwa tshikolo zwi khou tshimbila hani vha sa fhedzi, ndi ri Mudzimu a vha tonde maḁuvha oḁhe a vhutshilo havho.
- Vhashumisani vhoḁhe vha tshikolo tsha Mbilwi ndi ri u ḁinetisa ha vhozwi nga mihumbulo yo fhambanaho ndi a ni bvulela muḁadzi, kha ri bvele phanḁa nga u tikana.
- Kereke ya (AGF) Tshakhuma Luvhalani B, fhasi ha vhurangaphanḁa ha vhafunzi Vho-Mudau MJ, t̄huḁuwedzo na thabelo dza vhozwi dzo ntswikisa hune nda vha hone namusi, lutendo kha ri lu vhambe ri sa timatimi.
- Ndi pendela nga u livhuwa vhathu vhoḁhe, mashaka na dzikhonani vhe vha n̄tuḁuwedza uri ndi swike hune nda vha hone ḁamusi.

MANWELEDZO A TĤODĤISISO

Ndivho ya tĤodĤisiso iyi yo vha u sengulusa nga ha u tĤuluwa kana u ngalangala ha luambo kana maipfi a buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha űwana wa mutukana kana musidzana u bva vhuĤukuni u swika vhukalahani na vhukeguluni. Themo dza u tĤalusa miűwaha ndi dza ndeme vhukuma ngauri dzo hwala vhuĤifhinduleli ha matshilisano na mvelele vhu shumaho vhune ha lugisela lwendo lwa űwana muűwe na muűwe u bva vhuĤukuni u swika vhuhulwaneni. MuĤodĤisiso o sengulusa tĤodĤisiso iyi kha Masipala wa TshiĤiriki tsha Vhembe, une wa wanala Vunduni Ĵa Limpopo Afrika Tshipembe. Datha yo kuvhanganywa u bva kha zwigwada zwo fhambanaho kha vhavhudziswa vha miűwaha ya u bva kha fumimalo u ya nĤha, vho katelaho vhanna, vhafumakadzi, na vhaaluwa vhane vha imela lupfumo lwa tshenzhemo dza vhutshilo. Tsedzuluso iyi yo shumisa nĤila ya u vhunanguludzi ine ya pfi phephosivi ine muĤodĤisiso a nanguludza vhananguludzwa uya nga nĤivho yawe na kuvhonele kwawe. Vhavhudziswa vho nanguludzwa u bva kha vhubvo ho fhambanaho ha matshilisano, hu tshi katelwa miĤa ya vuhosi, zwivhidzo zwa vhurereli, zwiimiswa zwa pfunzo, madzangano a mitambo, na zwigwada zwa polotiki. TĤodĤisiso iyi ya khwalithethivi yo shumisa zwishumiswa zwivhili zwa ndeme zwa u kuvhanganya datha, zwine zwa vha mbudziso dzo dzudzanywaho na inthavhiyu ho livhanywa zwifhaĤuwo. Lupfumo lwa datha ya vhuimo yo kuvhanganywaho lwo mbo Ĥi senguluswa hu tshi shumiswa tsenguluso ya thero, zwa tendela u tĤodĤisisa ho dzikaho ha phetheni na thero dzine dza vha fhasi. TĤodĤisiso iyi yo wana uri maipfi a miűwaha ane a sumbedza mirole ya nyaluwo kha lushaka lwa Vhavenda a khou ngalangala. U ngalangala ha maipfi aya zwi vhangwa kha zwithu zwo vhalaho zwine zwa katela u pfulutshela doroboni, tĤuĤuwedzo yo phaĤalalaho ya luambo lwa Luisimane, u engedzea ha mbingano dza mvelele dzo fhambanaho, u gonya ha nyanĤadzamafhungo ya matshilisano, na maitete a ngaho muvango.

Maipfi a ndeme/ Mihumbulo: Miűwaha, Themo dza miűwaha, luambo, u tĤuluwa, zwiteidzhi, mveledziso, Tshivenda.

ABSTRACT / SUMMARY OF THE STUDY

The purpose of this research study was to investigate language flux in relation to age-terms used to express stages of development, with a focus on Vhavenda society. The age-terms are very valuable because they code functional socio-cultural responsibilities that prepare every child's journey from childhood to adulthood. The researcher undertook this study in the Vhembe District Municipality, located in the Limpopo Province of South Africa. Data were gathered from a diverse group of participants aged 18 years and older, encompassing men, women, and elderly individuals who represent a wealth of life experiences. The research employed a purposive non-probability sampling method, specifically targeting individuals from various social backgrounds, including royal families, religious congregations, educational institutions, sporting organisations, and political groups. This qualitative study employed two primary data collection instruments: structured questionnaires and in-depth, face-to-face interviews. The wealth of qualitative data gathered was then analysed using thematic analysis, allowing for a deep exploration of underlying patterns and themes. This study found that the age terms that express stages of development with a focus on Vhavenda society are disappearing. This decline can be traced to several interrelated factors, including rapid urbanisation, the pervasive influence of the English language, increasing intercultural marriages, the rise of social media, and practices such as code-switching. Furthermore, the Tshivenda language itself is facing significant challenges as it is often overshadowed by more dominant languages, especially English, leading to a profound sense of cultural loss and disconnection from heritage.

Key words/ Concepts: Age, Age terms, language, flux, stages, development, Tshivenda

ZWI RE NGOMU	
MUANO	i
VHUDIKUMEDZI	ii
NDIVHUWO	iii
MANWELEDZO A THODISISO	iv
SUMMARY OF THE STUDY	v
NDIMA YA U THOMA: MARANGAPHANDA A THODISISO	1
1.1 MVULATSWINGA	1
1.2 NDIVHO THANGELI	2
1.3 TSHITATAMENDE TSHA THAIDZO	2
1.4 MBUDZISO YA THODISISO	3
1.5 NDIVHO NA ZWIPIKWA	3
1.5.1 Ndivho	3
1.5.2 Zwipikwa	3
1.6 KHWATHISEDZO YA THODISISO	4
1.7 NDEME YA THODISISO	4
1.8 THALUTSHEDZO YA MAIPFI A NDEME	5
1.9 KHETHEKANYO YA DZINDIMA	7
1.10 MVALATSWINGA	8
NDIMA YA VHUVHILI: TSENGULUSO YA MANWALWA	10
2.1 MVULATSWINGA	10
2.2 TSENGULUSO YA MANWALWA	11
2.2.1 Mihumbulo ya vhañwe vhañwali nga ha tsenguluso ya mañwalwa ...	12
2.3 THODISISO DZA NYAMBO AFRIKA	14
2.3.1 Mihumbulo ya vhañwali nga ha luambo	16
2.3.2 U fa ha luambo ‘language death’	20
2.4 Zwiitisi zwa u fa ha luambo	21

2.4.1 Luambo na u malelana	21
2.4.2 Thuṭhuwedzo ya thekholodzhi	22
2.4.3 Dzipholisi dza muvhuso	23
2.4.4 Thuṭhuwedzo ya nyandadzamafungo ya tshitshavha	23
2.4.5 Thuṭhuwedzo ya ikonomi kha luambo	24
2.4.6 Maipfimapambwa ‘borrowed kana loan words’	25
2.4.7 Tsudzuluwo ya luambo lwa Tshivenda ‘language shift’	26
2.4.8 Muvango ‘Code switching’	28
2.5 MAGA A U KHWINISA U VHULUNGEA HA NYAMBO.....	28
2.6 MIHUMBULO YA VHAṆWALI NGA HA ZWIṬEIDZHI KHA VHUIMO HA NYALUWO YA VHANA.....	29
2.6.1 Mihumbulo ya vhaṅwe vho radzipfunzo vha Vhatshena nga ha zwiṭeidzhi kha vhuimo ha nyaluwo ya vhana	30
2.6.2 Mihumbulo ya vhaṅwe vho radzipfunzo vha Afrika nga ha zwiṭeidzhi kha vhuimo ha nyaluwo ya vhana	32
2.6.3 Mihumbulo ya vhaṅwe vho radzipfunzo vha vharema vha Afrika Tshipembe nga ha zwiṭeidzhi kha vhuimo ha nyaluwo ya vhana	33
2.7 MITAMBO YA SIALALA NA NYALUWO YA MUTHU	39
2.8 MBAMBEDZO YA KUVHONELE KWA VHO RADZIPFUNZO VHAṆWE VHA VHATSHENA NA VHAṆWE VHA VHAREMA NGA HA ZWIṬEIDZHI ZWA NYALUWO YA VHUIMO HA VHANA	40
2.9 MAIPFI O NGALANGALAHO SIANI ḽA ZWIKOLO	41
2.9.1 Zwikolo zwa sialala na mitshino ya sialala	41
2.10 MVALATSWINGA.....	50
NDIMA YA VHURARU: MUTHEO WA THYIORI (THEORETICAL FRAMEWEORK)	52
.....	52
3.1 MVULATSWINGA.....	52
3.2 MUTHEO WA THYIORI	53

3.2.1 Vhuhulwane ha mutheo wa thiori.....	54
3.3 THYIORI YA AFROCENTRICITY.....	54
3.3.1 Vhubvo ha thiori ya Afrocentricity	55
3.4 CRITICAL LANGUAGE AWARENESS (CLA)	57
3.5 ETHNOPRAGMATICS.....	68
3.5.1 Vhubvo ha <i>Ethnopragmatics</i> na mishumo yayo	68
3.5.2 ‘Cultural scripts’	70
3.5.3 Cultural beliefs.....	75
3.5.4 Belief scripts	76
3.6 MVALATSWINGA.....	77
NDIMA YA VHUŊA: NGONA YA ṬHODĪSISO NA MUTHEO WA ṬHODĪSISO (RESEARCH METHODOLOGY AND DESIGN)	79
4.1 MVULATSWINGA.....	79
4.2 NGONA YA ṬHODĪSISO.....	80
4.3 MUTHEO WA ṬHODĪSISO ‘ <i>RESEARCH DESIGN</i> ’	81
4.3.1 Zwiṭoduluswa na tshivhalo tsha zwiṭoduluswa ‘ <i>Population and sample size</i> ’.....	83
4.3.2 Nḍila dza vhunanguludzi ‘ <i>Sampling sechniques</i> ’.....	84
4.3.3 Nḍila ya vhunanguludzi yo shumiswaho kha iyi ṭhodĭsiso	87
4.3.4 Fhethuvhupo ha ṭhodĭsiso ‘ <i>Research site</i> ’.....	88
4.3.5 Muelo/tshikalo tsha data ‘ <i>Size of data</i> ’	88
4.4 NḌILA DZA U KUVHANGANYA MAFHUNGO ‘ <i>DATA COLLECTION METHODS</i> ’.....	89
4.4.1 Mbudzisavhathu ‘ <i>Questionnaires</i> ’.....	89
4.4.2 Nyambedzano ‘face-to-face interviews’.....	90
4.5 KUI TELE KWA KUKUVHANGANYELE KWA MAFHUNGO ‘ <i>DATA COLLECTION PROCEDURE</i> ’.....	92
4.6 U SAUKANYA MAFHUNGO ‘ <i>DATA ANALYSIS</i> ’.....	93

4.7 U ITA URI T̄HOD̄ISISO I VHE YA MAIMO A N̄THA <i>ENSURING RIGUOR</i>.....	96
4.7.1 Vhufhulufhelei ' <i>Reliability</i> '	96
4.7.2 Vhundeme ' <i>Validity</i> '	96
4.8 VHUD̄IFARI HA MUT̄OD̄ISISI N̄DIVHANYONI NA VHAVHUDZISWA '<i>ETHICAL CONSIDERATIONS</i>'	97
4.8.1 Tsireledzo kha u huvhadzwa ' <i>Protection from harm</i> '	97
4.8.2 U shela mulenzhe iwe muṅe u tshi funa nahone wo ṅekedza thendelo ' <i>Voluntary and informed consent</i> '	98
4.8.3 Pfanelo dza dzumbetshedzo ' <i>Right to privacy</i> '	99
4.8.4 Bodo ya nga ngomu ya u sedzulusa <i>Internal review board</i>	99
4.8.5 U sa bulwa madzina na tshiphiri ' <i>Anonymity and confidentiality</i> ' ...	100
4.8.6 Vhufhura ' <i>Deception</i> '	100
4.9 MVALATSWINGA	101
NDIMA YA VHUṬANU: NETSHEDZO NA TSENGLUSO YA MAFHUNGO NA T̄HOD̄ISISO (DATA PRESENTATION AND ANALYSIS)	102
5.1 MVULATSWINGA	102
5.2 U N̄WALULULWA HA MAFHUNGO '<i>DATA TRANSCRIPT</i>'	102
5.3 TSENGULUSO YA MAFHUNGO	103
5.4 MAITELE A MILAYO YA VHUD̄IFARI KHA T̄HOD̄ISISO NA U KHOUDA ...	105
5.5 U SWIKELELWA HA N̄DIVHO NA ZWIPIKWA ZWA T̄HOD̄ISISO	106
5.5.1 Mbekanyo ya thero kha tshipikwa tsha u thoma	108
5.5.2 Mbekanyo ya thero kha tshipikwa tsha vhuvhili	121
5.5.3 Mbekanyo ya thero kha tshipikwa tsha vhuraru	127
5.5.4 Mbekanyo ya thero kha tshipikwa tsha vhuṅa	142
5.6 MVALATSWINGA '<i>CONCLUSION</i>'	154
NDIMA YA VHURATHI: MAWANWA, THEMENDELO ZWAṬHOD̄ISISO NA MANWELEDZO A DZINDIMA '<i>RESEARCH FINDINGS, RECOMMENDATIONS, AND CONCLUSION</i>'	156

6.1 MVULATSWINGA.....	156
6.2 MBEKANYO YA THERO DZA ṬHODṬISISO	158
6.2.1 Mbekanyo ya thero	158
6.3 MANWELEDZO A NDIMA CHAPTER SUMMARIES	160
6.4 MAWANWA A ṬHODṬISISO RESEARCH FINDINGS	164
6.4.1 Mbekanyo ya thero kha tshipikwa tsha u thoma.....	164
6.4.2 Mbekanyo ya thero kha tshipikwa tsha vhuvhili	170
6.4.3 Mbekanyo ya thero kha tshipikwa tsha vhuraru	173
6.4.4 Mbekanyo ya thero kha tshipikwa tsha vhuṇa	180
6.5 THEMENDELO YA MAWANWA (STUDY RECOMMENDATIONS).....	185
6.6 THEMENDELO YA ṬHODṬISISO I ḐAHO RECOMMENDATIONS FOR FUTURE STUDY.....	191
6.7 MVALATSWINGA.....	191
BUGUTSHUMISWA.....	192
MUTEVHE WA DZIAPHENDISI.....	206
APHENDISI 1: RESEARCHER ACKNOWLEDGEMENT	206
APHENDISI 2: CONSENT TO PARTICIPATE IN THE STUDY	207
APHENDISI 3: ETHICAL CLEARANCE CERTIFICATE	208
APHENDISI 4: DATA COLLECTION TOOL(S) (INTERVIEW GUIDE).....	210

NDIMA YA U THOMA

MARANGAPHANĀ A ṬHODĪSISO

1.1 MVULATSWINGA

Nyambo dza tshiofisi dzine dza ambiwa fhanu Afrika Tshipembe ndi fumi na nthihi. Kha dzenedzo dza fumi na nthihi, Tshivenda ndi luṅwe lwadzo lune lwa ambiwa kha vundu la Limpopo naho na kha miṅwe mivhundu hu tshi ḡi vha na vhaambi vhalwo. Tshiteṅwa tsha vhurathi tsha Ndayotewa tshi bula uri nyambo dzoṭhe dza tshiofisi dzine dza vha fumi na nthihi dzi na tshiimo tshi linganaho. Nyambo idzi ndi Tshivenda, English, Afurikantsi, Xitsonga, Sesotho, Sesotho sa Leboa, Setswana, siSwati, isiZulu, isiNdebele na isiXhosa. Afrika hu wanala mirafho yo fhambanaho ine vhunzhi hayo yo pfuma mvelele, vhuvha na vhufa. Zwo ḡi ralo na kha Vhavenda sa luṅwe lushaka lwa Afrika, vho pfuma mvelele na vhufa. Murafho wa mulovha wo vha u tshi amba luambo lwa Tshivenda lwa gireidi ya u thoma. Musalauno zwi sumbedza tshileme na vhuimo ha luambo lwa Tshivenda vhu tshi khou ngalangala nga maandā ro zwi livhanya na maipfi a mirole a nyaluwo kha vhathu u bva vhuṭukuni u swika vhuhulwaneni. Honeha, u xelaxela ha maipfi a mirole a nyaluwo kha vhathu u bva vhuṭukuni u swika vhuhulwaneni zwi shela mulenzhe zwiḡulu kha u ngalangala ha luambo lwa Tshivenda ro sedza kha murafho wa zwino. Hu na zwiitisi zwinzhi zwine zwa khou shela mulenzhe kha u ngalangala ha luambo lwa Tshivenda. Nga u angaredza zwiitisi zwine zwa shela mulenzhe kha u ngalangala ha luambo lwa Tshivenda ndi thekhinoḡodzhi, zwiimiswa zwa pfunzo, vhabebi mahayani vha sa tsha shumisaho luambo lwa Tshivenda kha u dāvhidzana na vhana, ṭhahalelo ya zwiimiswa na maitete a sialala, u sa tsha tevhezwa ha sialala na vhufa nga mulandu wa u dzhenelela ha thekhinoḡodzhi na zwiṅwevho. Luambo lwa Tshivenda lu na mushumo muḡulwane wa u bvisela khagala mvelele. Zwi sumbedza hu na zwiitisi zwine zwa khou shela mulenzhe kha uri mvelele ya Tshivenda i ngalangale.

Kha ṭhodisiso ino muṭodisisi o sengulusa nga ha u ngalangala ha luambo kana maipfi a buletshedzaho u swikiwa na u pfukiwa ha mirole ya nyaluwo kha ṅwana, a nga vha mutukana kana musidzana u swika vha tshi vha vhanna na vhasadzi vha fhedza vha vhakalaha na vhakegulu kha mvelele ya Vhavenda.

1.2 NDIVHO THANGELI

Musalauno luambo lwa lushaka lwa Vhavenda lu vhonala lu tshi khou ngalangala musi ro zwi livhanya na maipfi a buletshedzaho u swikiwa na u pfukiwa ha mirole ya nyaluwo kha nwana a nga vha mutukana kana musidzana u swika vha tshi vha vhanna na vhasadzi vha fhedza vha vhakalaha na vha kegulu kha mvelele ya Vhavenda. Kaleni ho vha hu na maitete a Vhavenda ane a tshuwa u tsireledza na u vhulunga luambo, mvelele na vhufa. Zwiimiswa zwi fanaho na zwikolo zwa sialala zwo vha zwi tshi shela mulenzhe zwihulu kha u vhulunga luambo. Musi a tshi amba nga ha vhuhogwa ha luambo, Hoffmann (2009:3) u bula uri luambo lu shela mulenzhe zwihulu kha vhuvha ha lushaka lwonolwo nahone u ngalangala halwo zwi na masiandoitwa kha vhaambi vha luambo lwonolwo. U isa phanda nga u dudzisa uri u ngalangala ha luambo zwi shela mulenzhe kha u xelaxela ha vhufa, mvelele, divhazwakale, dzinyimbo na zwiwevho zwine luambo lwonolwo lwa vha lwo disendeka ngazwo.

Nangoho u ngalangala ha luambo zwi na masiandoitwa kha vhaambi vha lwonolwo luambo nga maanda kha lushaka lwa vharema vha Afrika. Nga u ngalangala ha luambo, lushaka lu fhedza lu tshi xedza vhufa, divhazwakale, mvelele na maitete zwine lushaka lwonolwo lwa vha lu tshi dihudza ngazwo. Hezwi ndi zwiwe zwe zwa ita uri muqisisi a sedzuluse u xelaxela ha maipfi a buletshedzaho u swikiwa na u pfukiwa ha mirole ya nyaluwo kha nwana, a nga vha mutukana kana musidzana u swika vha tshi vha vhanna na vhasadzi vha fhedza vha vhakalaha na vha kegulu kha mvelele ya Vhavenda.

1.3 TSHITAMENDE TSHA THAIDZO

Fhano Afrika Tshipembe, luambo lwa Luisimane ndi lwone luambo lune lwa shumiseswa kha masia manzhi sa kha zwiimiswa zwa pfunzo, zwirathisi zwa mafhungo sa guranda, zwa makwevho na vhubindudzi na zwiwevho nga maanda ro disendeka kha vhaannga na vhasidzana. Maipfi a mirole vhukati ha Vhavenda a vho buletshedzwa nga Luisimane madzuloni a u shumisa Tshivenda. Hu vho ambeswa nga ha 'baby' madzuloni a lutshetshe, "teenager", madzuloni a thungamamu arali e musidzana na mañwe o raloho. Kha lushaka lwa Vhavenda musi muthu a sa koni u dvhidzana nga Luisimane u dzhiwa sa muthu a songo funzeaho nahone ane a khou tshila tshikale. Thuhwedzo ya ino thodiso ndi u sengulusa u xelaxela ha luambo kana maipfi a buletshedzaho u swikiwa na u pfukiwa ha mirole ya nyaluwo

kha mutukana/muṭhannga a tshi vha munna na musidzana a tshi vha musadzi kha mvelele ya Vhavenda.

Nga mulandu wa zwenezwi muṭodisisi o vhona zwo tea uri a senguluse nga ha u ngalangala ha luambo musi ro sedza kha nyaluwo ya vhatukana na vhasidzana u swika hune vha vha vhanna na vhasadzi.

1.4 MBUDZISO YA ṬHODISISO

Dzimbudziso dzi tevhelaho dzo langula ṭhodisiso ino:

- Ndi zwifhio zwine zwa sumbedza uri luambo na maipfi a buletshedzaho u swikiwa na u pfukiwa ha mirole ya nyaluwo kha ṛwana wa mutukana kana musidzana u bva vhuṭukuni u swika vhukalahani na vhukeguluni a xelaxele?
- Ngoma dza nyaluwo dza Tshivenda na mitambo ya hone zwi kha ḍi ṭuṭuwedzwa u swikafhi?
- Masiandaitwa a u xelaxela ha aya maipfi ndi afhio?

1.5 NDIVHO NA ZWIPIKWA

1.5.1 Ndivho

Ndivho ya ṭhodisiso ino ndi u sengulusa nga ha u ṭuluwa kana u ngalangala ha luambo kana maipfi a buletshedzaho u swikiwa na u pfukiwa ha mirole ya nyaluwo kha ṛwana wa mutukana kana musidzana u bva vhuṭukuni u swika vhukalahani na vhukeguluni.

1.5.2 Zwipikwa

Zwipikwa zwa ino ṭhodisiso ndi u ṭoda u ṭodisisa:

- Zwiitisi zwine zwa shela mulenzhe kha u ngalangala ha maipfi a buletshedzaho u swikiwa na u pfukiwa ha mirole ya nyaluwo kha ṛwana wa mutukana kana musidzana u bva vhuṭukuni u swika vhukalahani na vhukeguluni
- Tshiimo tsha ṭhuṭhuwedzo ya ngoma dza nyaluwo na mitambo ya Tshivenda uri zwi kha vhuimo vhufhio.
- Masiandaitwa ane a bveledzwa nga u xelaxela ha maipfi aya

1.6 KHWAṬHISEDZO YA ṬHODISISO

Kaleni luambo lwa nyaluwo ya vhatukana na vhasidzana ndi ye ya vha i tshi wanala: musevhethoni, vhushani, dombani na mahundwaneni ngeno vhatukana luambo lwa nyaluwo ho vha hu murunduni, malisoni, musevhethoni, vhushani, dombani na mahundwaneni zwi tshi gudwa nga Tshivenda. Musalauno luambo lwa nyaluwo ya vhatukana na vhasidzana ndi lune lwa wanala kha zwickolo zwine vha funziwa vhukoni, ndivho na zwikili zwine zwa vha thusa kha u shuma na u kona u diimisa kha vhubindudzi. Vhatukana na vhasidzana vha dovha hafhu vha guda luambo lwa nyaluwo na mikhwa kha dzithekhinolodzhi na dzithelevishini nga Tshiisimane. U ngalangala ha maipfi a mirole zwitshavhani zwi khou shela mulenzhe kha u ngalangala ha luambo lwa Tshivenda. Zwi sia zwitshavha zwi tshi khou xeletwa nga vhuvha na vhudhudzi ha mvelele ya Tshivenda. U ya nga ha mutodisisi, maipfi a mirole ha ambiwi radioni na kha thelevishini naho mbekanyamishumo dzi nga ha nyaluwo ya vhana u swika vhuhulwaneni. Nahone kha dziñwe mbekanyamushumo u wana vhahashi na vhathetsheshele vha tshi vho shumisesa Luisimane. Hu na Vhañwali vha si gathi vha fanaho na Milubi (1996:139), Stayt (1931: 138) na Matshidze (2013:48) vhane vha bula uri ñwana wa musidzana zwenezwi a tshi kha di aluwa a sa athu vhone u bva madamu u vhidzwa upfi ndi phalaphathwa. Milubi (1996:139), Stayt (1931: 138) na Matshidze (2013:48) vho ñwala nga ha maipfi a mirole nahone vha songo tou dzhenelelesa kha maipfi a mirole fhedzi. Ṭhodisiso ine ya tou vha yo sedza maipfi a mirole a i athu vha hone. Izwi ndi zwone zwi itisaho uri mutodisisi a todise ṭhodisiso iyi muhumbulo muhulwane u wa u bvisela khagala maitete a Vhavana kha u vhuwedzedza u ngalangala ha maipfi a nyaluwo ya vhatukana na vhasidzana.

1.7 NDEME YA ṬHODISISO

U dzhenelela ha Luisimane, kethano nga lukanda, vhukoloni na zwiñwevho zwo dzhenelela zwi hulu kha uri miṭani hu si tsha shumiswa luambo lwa gireidi ya u thoma. Maipfi a mirole vhukati ha Vhavana a vho buletshedzwa nga Luisimane madzuloni a u shumisa Tshivenda. Hezwi zwi tou khwaṭhisedza uri nyambo dzisili dzi khou dzhenelelesa kha kuambele kwa luambo lwa Tshivenda. Ngauralo, ṭhodisiso ino i do vhuwedza zwi gwada zwo fhambanaho sa miṭa, lushaka, zwickolo na dzikereke. Kale, miṭani ya Vhavana ho vha hu tshi shumiswa luambo lwo dziaho nahone hu songo dalesa u shumisa maipfi a nyambo dzisili u fana na uri '*baby*' madzuloni a lutshetshe, '*teenager*', madzuloni a thungamamu arali e musidzana na mañwe o raloho. Hezwi

zwingwada na zwiimiswa zwi do vhuyelwa nga u vhulungwa ha luambo na u kona u amba luambo lwo dziaho. Zwi do thusa na kha uri vhathu vha divhe vhuvha havho nahone vha dihudze nga u vha Vhavenda. Miṭa i do kona u amba luambo lwo kunaho musi zwo livhiswa kha maipfi a nyaluwo ya vhatukana na vhasidzana.

Ṭhodisiso ino i do vha mbulungelo ya maipfi a mirole vhukati ha Vhavenda ane zwa zwino a vho buletshedzwa nga Luisimane madzuloni a u shumisa luambo lwa Tshivenda. Ino thodisiso i do thusa mirafho i daho uri i kone u shumisa maipfi kwao a luambo lwa Tshivenda. Zwi do dovha zwa thusa uri miṭani, zwikoloni, na kha zwiṅwe zwiimiswa hu vhe na u thomphana vhukati ha vhana u swika kha vhahulwane saizwi vha tshi do kona u divha vhuimo havho.

1.8 ṬHALUTSHEDZO YA MAIPFI A NDEME

Luambo

Luambo ndi ndila ine vhathu na zwipuka zwa davhidzana ngayo. Musi a tshi amba nga zwine luambo lwa amba zwone, Tshikota (2010:75) u talutshedza uri “Luambo ndi ndila ya vhudavhidzani hu no itwa ho tou bulwa maipfi nga mulomo na nga dzitswayo”.

Malende

U ya nga Mugovhani (2009:54), *malende* ndi mutshino wa lushaka lwa Vhavenda hune ha imbiwa hu tshi lidziwa dzingoma hu tshi khou tshiniwa hu tshi vhandwa na zwanda. Mutshino wa malende u tshiniwa nga vhasidzana naho hu na nyimele dzine vhatukana na vhone vha tshina. Mutshino uyu u anzela u tshiniwa musi hu na zwimima.

Musevetho

Kha ngoma dza lushaka lwa Vhavenda hu na musevetho une ndi tshikolo tsha sialala kana ngoma ya vhasidzana (Mulaudzi Chinouya na Ngunyulu, 2015:25). Iyi ndi yone ngoma ya u thoma ine ya tshiniwa nga vhatukana na vhasidzana. Hu na luvhande lwa vhatukana na lwa vhasidzana. Vhatukana ndi vha u tomola thogwa ngeno vhasidzana vha tshi vhidzwa u pfi *vhali*. Ngoma iyi i tshiniwa nga vhatukana na vhasidzana vha miṅwaha miṅwe na miṅwe. Nga iṅwe ndila, a hu na tshikalo tsha miṅwaha ine musidzana kana mutukana a nga tshina ngoma iyi.

Vhusha

U ya nga Matsidze (2013: vi), *vhusha* ndi ngoma ya vhasidzana vha lushaka lwa Vhaventxa ya u thoma. Mulaudzi, Chinouya and Ngunyulu (2015:25), Matsidze (2013: vi) na Malisha (2005:10) vha bvisela khagala uri ngoma iyi i tshinwa nga khomba. Ngoma ya *vhusha* i tshiniwa musanda.

Tshikanda

Tshikanda ndi ngoma ine ya tshiniwa musanda nahone i rangela domba (Matsidze, 2013: vi). Ngoma iyi i tshiniwa nga vhasidzana nahone vha guda ndayo nga ha vhutshilo (Matsidze, 2013: vi; Van Warmelo, 1932:53).

Domba

Mulaudzi (Un:193) u talutshedza uri ngoma ya domba ndi mutshino wa Vhaventxa une wa tshiniwa nga vhanna/vhatukana na vhafumakadzi/vhasidzana. Mutshino uyu u fhaṭa vhatukana na vhasidzana kha sia la muṭa na maṅwe masia (Mulaudzi, Ibid:193). Mulaudzi (Ibid:193) u sumbedzisa uri musalauḽa ngoma ya domba yo vha i tshi dzhia tshifhinga tsha u bva kha miṅwedzi miraru u ya kha ṅwaha. Hunoha musalauno vhasidzana vha tshina domba nga mafhelo a vhege fhedzi. Hezwi zwi tou amba uri tshifhinga tsha u tshina ngoma ya domba tsho no fhungudzea vhukuma. Ngomani ya domba ndi hune vhasidzana vha guda vhuḽifari, ṭhonifho, milayo na vhuḽifhinduleli sa muthu wa tshisadzini.

Murundu

U ya nga Malisha (2005:10), *murundu* ndi ngoma ya Vhaventxa ya vhatukana ine kaleni ho vha hu tshi fhedzwa miṅwedzi miraru vhe ḽakani. Ngoma iyi ndi hune vhatukana vha gudiswa (luambo lwa murunduni lune lwa amba u rubiswa hune mashuvhuru a tshewa maganda a vhudzimu). Ngoma iyi i ima vhuria hune ha vha hu tshi khou rothola. Izwi zwi nga vha zwi tshi itelwa uri mashuvhuru a ṭavhanye u fhola. Musalauno ngoma iyi i fhedza tshifhinga tshi sa swiki na ṅwedzi.

Tshikona

U ya nga Mugovhani (2009:54), *Tshikona* ndi inwe ya dzingoma dza lushaka lwa Vhavenda ine ya divhea nahone i no anzela u tshiniwa musu hu na mishumo mihulwane ya zwithu. Mutshino uyu u tshiniwa musu hu na mishumo i no fana na u vheiwa ha khosi, hu na mitatisano na zwiwevho. Tshikona tshi tshiniwa nga vathanga.

Mahundwane

Mahundwane ndi mutambo wa sialala ya lushaka lwa Vhavenda we wa vha u tshi tamba nga vhatukana na vhasidzana vha tshi edzisa vutshilo ha vukuma hune vhatukana vha imela vkhotsi na vhasidzana vho imela vhomme (Lumadi, 1998:25). Vhaswa vho vha vha tshi guda u vha na vudifhinduleli kha muta.

Tshigombela

U ya nga Mugovhani na Tshishonge (2012:3), tshigombela ndi maitele a lushaka lwa Vhavenda hune ha imbiwa, u tshiniwa na u lidza ngoma. U ya nga maitele a Vhavenda, mutshino uyu u itiwa misanda. Mutshino uyu u tshiniwa nga vhasidzana nga maanda vha dzithungamamu.

Thondo

U ya nga Wordpress.com (2019), vhatukana vho vha vha tshi ya kha ngoma i no vhidzwa thondo ine a i tsha imiswa ano maduva.

1.9 KHETHEKANYO YA DZINDIMA

Ndima ya u thoma

Ino ndima yo katela marangaphanda, mbudziso dza thodiso, thaidzo ya thodiso, mutheo wa thodiso, ndivho, zwipikwa na ndeme ya thodiso.

Ndima ya vuvhili

Kha ino ndima, muṭoḍisisi o sedzulusa maṅwalwa a vhaṅwe vhaṅwali ane a elana na ṭhoho ya tsenguluso sa dzidesithesheni, atikili, na maṅwe maṅwalwa sa dzibugu.

Ndima ya vhuraru

Iyi ndima i ḍo sedzana na thyiori dzine dza ḍo shumiswa kha ino ṭhoḍisiso.

Ndima ya vhuṅa

Ino ndima yo katela ngona dza ṭhoḍisiso, mutheo wa ṭhoḍisiso, zwiṭoḍuluswa, vhuṅanguludzi, fhethu hune mafhungo a wanala hone, muelo wa mafhungo na u kuvhanganya mafhungo.

Ndima ya vhuṭanu

Ndima iyi yo sedza kha u saukanya mafhungo o kuvhanganywaho.

Ndima ya vhurathi

Ino ndima yo vha ya u fhedza, ya bvisela khagala na u ṭalutshedza mawanwa, themendelo ya ṭhoḍisiso na themendelo ya ṭhoḍisiso dzi ḍaho dza ṭhoḍisiso dzine dza nga vha na vhuṣhaka na iyi ṭhoḍisiso.

1.10 MVALATSWINGA

Tshiteṅwa tsha vhurathi tsha Ndayotewa tshi bula uri nyambo dzoṭhe dza tshiofisi dzine dza vha fumi na nthihi dzi na tshiimo tshi linganaho. Nyambo idzi ndi Tshivendḍa, English, Afurikaans, Xitsonga, Sesotho, Sesotho sa Leboa, Setswana, Siswati, isiZulu, isiNdebele na isiXhosa. Vhaventḍa sa dziṅwe tshaka dza Afrika vho pfuma mvelele na vhufa. Murafho wa mulovha wo vha u tshi amba luambo lwa Tshivendḍa lwa gireidi ya u thoma. Musalauno zwi sumbedza tshileme na vhuimo ha luambo zwa Tshivendḍa zwi tshi khou ngalangala nga maandḍa ro zwi livhanya na maipfi a mirele a nyaluwo kha vhathu u bva vhuṭukuni u swika vhuhulwaneni. Honeha, u xelaxela ha maipfi a mirele a nyaluwo kha vhathu u bva vhuṭukuni u swika vhuhulwaneni zwi shela mulenzhe zwihulu kha u ngalangala ha luambo lwa Tshivendḍa ro sedza kha murafho wa zwino.

Ndivho ya ṭhoḍisiso iyi ndi u sengulusa nga ha u ṭuluwa kana u ngalangala ha luambo kana maipfi a buletshedzaho u swikiwa na u pfukiwa ha mirele ya nyaluwo kha ṅwana

wa mutukana kana musidzana u bva vhuṭukuni u swika vhukalahani na vhukeguluni. Kha ndima iyi, muṭodisisi o sumbedzisa zwipiḁa zwine zwa vha zwa vhuṭhogwa kha u swikelela kha u tandulula thaidzio ya ṭhodisiso iyi. Hafha ndi hune muṭodisisi a ḁo wana ndivho yo ṭandavhuwaho nga ha u ṭuluwa ha luambo lwa mirole. Kha ṭhodisiso ino muṭodisisi o sengulusa nga ha u ngalangala ha luambo kana maipfi a buletshedzaho u swikiwa na u pfukiwa ha mirole ya nyaluwo kha ṛwana a nga vha mutukana kana musidzana u swika vha tshi vha vhanna na vhasadzi vha fhedza vha vhakalaha na vhakegulu kha mvelele ya Vhavenda.

Hu na zwiitisi zwinzhi zwine zwa khou shela mulenzhe kha u ngalangala ha luambo lwa Tshivenda na maitete a lushaka lwa Vhavenda. Nga u angaredza zwiitisi zwine zwa shela mulenzhe kha u ngalangala ha luambo lwa Tshivenda ndi thekhinoḁodzhi, zwiimiswa zwa pfunzo, vhabebi mahayani vha sa tsha shumisa luambo lwa Tshivenda kha u davhidzana na vhana, ṭhahalelo ya zwiimiswa na maitete a sialala, u sa tsha tevhedzwa ha sialala na vhufa nga mulandu wa u dzhenelela ha thekhinoḁodzhi na zwiṛwe-vho.

NDIMA YA VHUVHILI

TSENGULUSO YA MAÑWALWA

2.1 MVULATSWINGA

Ndima yo fhelaho yo sedza ndivho thangeli, tshitatamennde tsha thaidzo, mbudziso dza thodiso, ndivho na zwipikwa, khwaṭhisedzo ya thodiso, ndeme ya thodiso, tsenguluso ya mañwalwa, mutheo wa thiori na ngona ya thodiso na tshivhumbeo. Nyambo dza tshiofisi dzine dza ambiwa fhanu Afrika Tshipembe ndi fumi na nthihi. Kha dzenedzo fumi na nthihi, Tshivenda ndi luñwe lwadzo lune lwa ambiwa kha vundu la Limpopo naho na kha mañwe mavundu hu tshi divha na vhaambi vhalwo. Tshiteñwa tsha vhurathi tsha Ndayotewa tshi bula uri nyambo dzoṭhe dza tshiofisi dzine dza vha fuminthihi dzi na tshiimo tshi linganaho. Nyambo idzi ndi Tshivenda, Luisimane, Afrikantsi, Xitsonga, Sesotho, Sesotho sa Leboa, Setswana, Siswati, isiZulu, isiNdebele na isiXhosa. Afrika hu wanala mirafho yo fhambanaho ine vhunzhi hayo yo pfuma mvelele, vhuvha na vhufa. Zwi di ralo na kha Vhavana sa luñwe lushaka lwa Afrika vho pfuma mvelele na vhufa. Murafho wa mulovha wo vha u tshi amba luambo lwa Tshivenda lwa gireidi ya u thoma. Honeha, musalauno zwi sumbedza tshileme na vhuimo ha luambo lwa Tshivenda vhu tshi khou ngalangala nga maanda zwo livhanywa na maipfi a mirole a nyaluwo kha vhatu u bva vhutukuni u swika vhuhulwaneni. Hone-ha, u xelaxela ha maipfi a mirole a nyaluwo kha vhatu u bva vhutukuni u swika vhuhulwaneni zwi shela mulenzhe zwihulu kha u ngalangala ha luambo lwa Tshivenda ro sedza kha murafho wa zwino. Hu na zwiitisi zwinzhi zwine zwa khou shela mulenzhe kha u ngalangala ha luambo lwa Tshivenda. Nga u angaredza zwiitisi zwine zwa shela mulenzhe kha u ngalangala ha luambo lwa Tshivenda ndi thekhinolodzhi, zwiimiswa zwa pfunzo, vhabebi mahayani vha sa tsha shumisa luambo lwa Tshivenda kha u davhidzana na vhana, thahalelo ya zwiimiswa na maitete a sialala, u sa tsha tevhezwa ha sialala na vhufa nga mulandu wa u dzhenelela ha thekhinolodzhi na zwiñwe-vho. Luambo lwa Tshivenda lu na mushumo muhulwane wa u bvisela khagala mvelele. Zwi sumbedza hu na zwiitisi zwine zwa khou shela mulenzhe kha uri mvelele ya Tshivenda i ngalangale.

Kha ṭhōḍiṣiṣo ino mụṭọḍiṣiṣi o sengulusa nga ha u ngalangala ha luambo kana maipfi a buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha n̄wana a nga vha mutukana kana musidzana u swika vha tshi vha vhanna na vhasadzi vha fhedza vha vhakalaha na vha Kegulu kha mvelele ya Vhavenṭa.

Fhano Afrika Tshipembe, luambo lwa Luisimane ndi lwone luambo lune lwa shumiseswa kha masia manzhi sa kha zwiimiswani zwa pfunzo, zwirathisi zwa mafhungo sa guranḍa, zwa makwevho na vhubindudzi na zwiñwe-vho nga maanḍa ro ḍiṣenḍeka kha vhaṭhannga na vhasidzana. Maipfi a mirole vhukati ha Vhavenṭa a vho buletshedzwa nga Luisimane madzuloni a u shumisa Tshivenḍa. Izwi zwi sia hu tshi vho shumiseswa mapfimapambwa u fana na '*baby*' madzuloni a lutshetshe, "*teenager*", madzuloni a thungamamu arali e musidzana na mañwe o raloho. Kha lushaka lwa Vhavenṭa musi muthu a sa koni u davhidzana nga Luisimane u dzhiwa sa muthu ane a vha a songo funzea na hone a vha muthu ane a khou tshila tshikale. Tuṭhuwedzo ya hei ṭhōḍiṣiṣo ndi u sengulusa u xelaxela ha luambo kana maipfi a buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha mutukana/muṭhannga a tshi vha munna kana mukalaha na musidzana a tshi vha musadzi kana mukegulu kha mvelele ya Vhavenṭa. Nga mulandu wa zwenezwi mụṭọḍiṣiṣi o vhona zwo tea uri a senguluse u ngalangala ha luambo musi ho sedzwa kha vhatukana na vhasidzana kha nyaluwo yavho u swika hune vha vha vhanna na vhasadzi.

Tshipiḍa tshi tevhelaho tshi do ṭalusa uri tsenguluso ya mañwalwa ndi mini nahone ina mishumo ifhio.

2.2 TSENGULUSO YA MAÑWALWA

Itshi tshipiḍa tshi sedza kha tsenguluso ya mañwalwa. Mụṭọḍiṣiṣi o ṭalutshedza mihumbulo ya vhañwali vho fhambanaho nga ha tsenguluso ya mañwalwa. Hu na vhañwali vhanzhi vho n̄walaho nga ha ṭhōḍiṣiṣo dza Afrika. Vhunzhi ha mazhakanḍila a vho ngo n̄wala nga ha nyambo dza Afrika vho sedza mvelele lwa u tou vhudzisesa vhane vhadzo. Heyi ṭhōḍiṣiṣo yo sengulusa u ṭuluwa/xelaxela ha luambo kana maipfi a buletshedzaho u swikiwa na u pfukiwa ha mirole ya nyaluwo kha vhana vha vhatukana vha tshi vha vhanna na vhasidzana vha tshi vha vhafumakadzi kha mvelele ya Vhavenṭa '*mbonalo ya indigenous knowledge system*'. Nga iñwe nḍila, ṭhōḍiṣiṣo ino yo sedza tshiimo tsha kushumiselwe kwa maipfi na luambo kha mirole u bva vhuṭukuni u swika vhuhulwaneni.

Mihumbulo ya vhañwe vhañwali nga ha tsenguluso ya mañwalwa i do bviselwa khagala kha tshipiḁa tshi tevhelaho.

2.2.1 Mihumbulo ya vhañwe vhañwali nga ha tsenguluso ya mañwalwa

Vhañwali vha no nga Sengani (2008), O’Gorman na MacIntosh (2015), Webster na Watson (2002), Hart (1998), Raphalalani (2015) na Ladzani (2014) vho bvisela khagala mihumbulo yavho nga ha tsenguluso ya mañwalwa. Musi a tshi ḁalusa nga ha tsenguluso ya mañwalwa, Sengani (2008: 35) u ri tsenguluso ya mañwalwa ndi ya ndeme kha u bvisela khagala mafhungo ane a sia muḁodisisi a tshi vha na ndivho nga ha ḁhodisiso yeyo. Tshitatamennde itshi tshi khwaḁhisedzwa nga O’Gorman na MacIntosh (2015:31) vhane vha ḁana tsenguluso ya mañwalwa nga u bula uri i na ndeme kha u gudisa muḁodisisi nga ha mafhungo a ḁhodisiso dzo no ḁoduluswaho nga vhañwe vhañwali. Vha isa phanḁa nga u bvukulula uri izwi zwi thusa muḁodisisi uri a vhe na u pfesesa nga ha ḁhoho ine a khou ita ḁhodisiso ngayo na u bvisela khagala thaidzo ya ḁhodisiso. Uyu mihumbulo u tikedzwa nga Raphalalani (2015:16) ane a bula uri tsenguluso ya mañwalwa ndi ndila ya u sengulusa mañwalwa a vhañwe vhañwali vho fhambanaho vhe vha ḁwala nga ha mafhungo ano elana na ḁhodisiso ine muḁodisisi a vha a khou sengulusa yone. Webster na Watson (2002:48-49) vha ḁalutshedza uri tsenguluso ya mañwalwa ndi ya vhuḁhogwa kha ḁhoduluso. Hart (1998:12) u ḁalusa uri ndi zwa ndeme u thoma u pfesesa mushumo wa tsenguluso ya mañwalwa na uri ḁhodisiso iyi i elana gai na mañwalwa. Musi a tshi ḁalusa ndivho ya tsenguluso ya mañwalwa, Mahwasane (2020:19) o wana mafhungo kha Nunan (1992:216) u buletshedza uri “literature review is to provide background information on the research question and to identify what others have said and/or discovered about the question”. Izwi zwi tou amba uri tsenguluso ya mañwalwa i thusa muḁodisisi uri a vhe na mafhungo o dzingindelaho e a a wana kha vhañwe vhañwali vho ḁwalaho zwine zwi elana na ḁhodisiso yawe. Izwi zwi thusa u kona u fhindula mbudziso ya ḁhodisiso. Musi a tshi ḁalutshedza nga ha tsenguluso ya mañwalwa, Hart (1998:1) u ḁana uri “the use of ideas in the literature to justify the particular approach to the topic, the selection of methods, and demonstration that this research contributes something new”. Tsenguluso ya mañwalwa i thusa uri muḁodisisi a pfesese mañwalwa a vhe na vhuḁanzi ha u khwaḁhisedza ḁhodisiso yawe (Hart, 1998:16). Musi a tshi ḁalusa nga ha ndeme ya tsenguluso ya mañwalwa, Bolderston (2008:86) u ri:

A literature review can be an informative, critical, and sound synthesis of a particular topic. It can identify what is known (and unknown) in the subject area, identify areas of controversy or debate, and help formulate questions that need further research.

Muñwali uyu u khou sumbedza uri tsenguluso ya mañwalwa ndi u fhenda mañwalwa a vhañwali hu u itela u wanulusa zwine zwa ñivhea na zwine zwi sa ñivhei nga ðhodisiso ine muðodisisi a khou i ðodulusa. Kha ino ðhodisiso, mihumbulo ya vhañwali kha mañwalwa o fhambanaho yo shumiswa u bveledza ðhoho ya ðhodisiso iyi. Izwi zwo thusa u nanga ngona yo teaho na u sumbedza uri ðhodisiso iyi i bvisela khagala mafhungo maswa ane avha a ndeme kha ðhodisiso. Mishumo ya tsenguluso ya mañwalwa ndi yone ine ya thusa muðodisisi uri a pfesese u sengulusa mañwalwa na u kona u vha na ñdivho. Kumar (2011:46-47) u ðandavhudza mishumo ya tsenguluso ya mañwalwa nga ñdila i tevhelaho:

- ✚ It provides a theoretical background to your study.
- ✚ It helps you establish the links between what you are proposing to examine and what has already been studied.
- ✚ It enables you to show how your findings have contributed to the existing body of knowledge in your profession.
- ✚ It helps you to integrate your research findings into the existing body of knowledge.

Ladzani (2014:27) o wana mafhungo kha Marshall na Rossman (1995:28) u buletshedza uri tsenguluso ya mañwalwa ina mishumo mina. Mishumo iyi ndi i tevhelaho:

- ✚ Tsenguluso ya mañwalwa i ñea muðodisisi mihumbulo ine ya elana na mbudziso ya ðhodisiso
- ✚ I bvisela khagala mafhungo ane a elana na zwine muðodisisi a vha a khou ðoda u a sengulusa na u kona u ñdivha uri hu khou itea mini kha mafhungo o livhanaho na tsenguluso
- ✚ Tsenguluso ya mañwalwa i thusa muðodisisi uri a kone u wana tshikhala tshi re hone kha ðhodisiso dzo no itiwaho

✚ Tsenguluso ya mañwalwa i konisa muṭodisisi uri a kone u khwinisa mbudziso ya ṭhodisiso uri i kone u vha nga ndila ine ya ṭanganedzea

Nga u angaredza, tshipida itshi tsho ṭalusa nga ha tsenguluso ya mañwalwa. Vhañwali vha tendelana uri tsenguluso ya mañwalwa ndi u sengulusa mañwalwa a vhañwe vhañwali vhe vha ṭodisisa mafhungo ane a elana na ane muṭodisisi a khou sengulusa one. Vhañwali avha vho sumbedzisa mishumo yo fhambanaho ya tsenguluso ya mañwalwa. Tsenguluso ya mañwalwa ndi ya ndeme u kona u ṅekedza thyiori ya ṭhodisiso. i dovha hafhu ya ita uri hu vhe na vhuṭumani kha ṭhodisiso ine muṭodisisi a khou sengulusa na zwine vhañwe vhañwali vho no ṅwala ngazwo malugana na ṭhoḥo ine ya khou senguluswa. Tsenguluso ya mañwalwa i sumbedzisa uri mawanwa o shela mulenzhe hani kha ṅdivho ine yo no vha hone kha ṭhodisiso yeneyo. Kha ino ṭhodisiso muñwali o sengulusa mafhungo a no elana na tshiimo tsha kushumiselwe kwa maipfi na luambo kha mirole u bva vhuṭukuni u swika vhuhulwaneni.

Tshipida tshi tevhelaho tshi ḍo ṭalutshedza nga ha ṭhodisiso dza nyambo dza Afrika.

2.3 ṬHODISISO DZA NYAMBO AFRIKA

Kha ino ṭhodisiso, tsenguluso ya mañwalwa yo livhana na u fhenda mañwalwa. Nga mulandu wa zwenezwi muṭodisisi o vhona zwo tea uri a senguluse u ngalangala ha luambo musi ho sedzwa kha vhatukana na vhasidzana kha nyaluwo yavho u swika hune vha vha vhanna na vhasadzi. Muṭodisisi u ḍo bvisela khagala mihumbulo ya vhañwali vha no nga sa Sikhweni (2016), Luvhengo (2012), Igboanusi na Peter (2005),

Khokhlova (2015), Silver (1997), Onovughe (2014), Sandra (1999), Polito (2011), Cook-GumperznaKyratzis (2001), Crawford (ibid), Mafela (2012), Martin na Mbambo (2011), Milubi (1996), Van Warmelo (1989), Makhavhu (2006), Makhavhu (2006) na Madima (1996) vho bvislea khagala mihumbulo yavho nga ha nyambo dza Afrika. Sikhweni (2016:12) na Luvhengo (2012: v) vha bvukulula uri Luisimane na dziñwe nyambo dza Afrika Tshipembe u fana na isiZulu na dziñwe dza Sesotho dzi khou dzhielwa ṅṅha u fhira Tshivenda. Vhañwali Igboanusi na Peter (2005: 112) vho bvislea khagala uri arali luambo lu sa shumiswi kha shango leḷo lu swika hune lwa ngalangala. Musi nyambo dzine dza khou kwanyeledza dzine dzi tshi isa phanda, nyambo ṭhukhu dzi ḍo sala dzo ngalangala lwa tshoṅṅhe. Thaidzo iyi ndi yone ine ya ṭuṭuwedza ndeme ya luambo lwa Tshivenda uri lu vhulungiwe.

Luambo luñwe na luñwe lune vhaswa vhalwo vha dīhudza nga u lu amba ndi lune lu nga si ngalangale (Sikhweni, 2016:12). Vhunzhi ha mashango a Afrika a shumisa nyambo nanzhi zwine zwa sia hu si na luambo luthihi lune lwa ambiwa nga mashango ayo (Khokhlova, 2015:983). Khokhlova (2015:983) u t̄alusa uri nyimele heyi yo mbo d̄iitisa uri nyambo dza vhukoloni dzi fanaho na Luisimane, Tshifurentshi, na Tshiphothogisi dzi sie hu dzone dzine dza shumiswa kha masia o fhambanaho u fana na ndangulo, pfunzo, vhubindudzi na vhudipulomata. Khokhlova (2015:983) u t̄alusa uri luambo lwa Luisimane ndi lwone lune lwa shumiswa kha masia o fhambanaho u fana na kha zwa politiki, ikhonomi na kha zwa mvelele. U isa phanda nga u sumbedzisa uri luambo lwa Luisimane lu ambiwa nga vhatu vha na bilioni nthihi na hafu l̄ifhasini nga vhuphara. Mafhungo a re afho n̄tha a tou khwaṭhisedza uri luambo lwa Luisimane lu dzhielwa n̄tha u fhira nyambo dza Vharema fano Afrika Tshipembe. Sa zwine Khokhlova (2015:984) a t̄alusa, vhaḍivhi vhanzhi vha mañwalwa vho balelwa u sengulusa t̄huthuwedzo ya nyambo dzi fanaho na Luisimane, Tshifurentshi na Tshiphothogisi kha u u kwanyeledza na u sudzulusa nyambo dza Afrika. Fano Afrika Tshipembe luambo lwa Luisimane naho lu na vhaambi vha milioni tharu fhedzi, lu na t̄huthuwedzo khulwane kha nyambo dza Afrika Tshipembe (Khokhlova, 2015:984). Silver (1997:1) u bvukulula uri muvhuso wa kale wa tshiṭalula wo avhela dzirisosi kha u bveledzisa luambo lwa Afrikantsi nahone nyambo dza Afrika dza dzhielwa fhasi. Izwi zwo sia Afrikantsi na Luisimane dzi dzone nyambo dza tshiofisi zwa ita uri hu vhe na masindoitwa a si a vhuḍi. Khokhlova (2015:988) u buletshedza uri dziñwe dza nyambo fano Afrika Tshipembe sa luambo lwa Khoikhoi dzi khou sudzuluwa ngauri ho sala vhaambi vhadzo vha tshigwada tshiṭuku. Luambo lwa Luisimane lune lu shumiswa Afrika Tshipembe sa *lingua franca* lu sumbedza lwo sedzulusa nyambo dza Afrika Tshipembe zwi zwa kale kha Tshivenda (Khokhlova, 2015:983). Hezwi zwi tou sumbedza uri u shumiswa ha Luisimane kha masia manzhi a vhutshilo zwo sia luambo lwa Tshivenda lu tshi sudzuluwa nga zwiṭuku.

Vhunzhi ha mazhakandila a vho ngo ñwala nga ha nyambo dza Afrika vho sedza mvelele lwa u tou vhudzisesa vhañe vhadzo. Heyi t̄hoḍisiso yo sengulusa u t̄uluwa/ngalangala ha luambo kana maipfi a buletshedzaho u swikiwa na u pfukiwa ha mirole ya nyaluwo kha vhana vha vhatukana vha tshi vha vhanna na vhasidzana vha tshi vha vhafumakadzi kha mvelele ya Vhavana. Nga iñwe ndila, t̄hoḍisiso ino yo sedza tshiimo tsha kushumiselwe kwa maipfi na luambo lwa mirole u bva vhuṭukuni u

swika vhuhulwaneni ho sedzeswa masiani a vhutshilo. Ndi zwa vhuṭhogwa uri maipfi na luambo lwa Tshivenda zwi vhulungee. U pfesesa luambo ndi zwa vhuṭhogwa vhukuma kha u kona u tikedza vhaswa uri vha kone u divha vhuimo havho u bva vhuṭukuni u swika vhuhulwaneni uri vha kone u dzhia vhuḍifhinduleli vha tshi khou aluwa.

2.3.1 Mihumbulo ya vhaṅwali nga ha luambo

Vhaṅwali vhane vha vha Onovughe (2014), Sandra (1999), Polito (2011), Cook-Gumperz na Kyratzis (2001), Crawford (1996), Mafela (2012), Martin na Mbambo (2011), Milubi (1996), Van Warmelo (1989), Makhavhu (2006), Makhavhu (2006) na Madima (1996) vho bvisela khagala mihumbulo yavho nga ha zwine luambo lwa amba zwone. Avha vhaṅwali vha ṭalutshedza kupfesesele kwa luambo nga ṅḍila dzo fhambanaho. Muṅwali Sandra (1999: 7) a tshi ṭalutshedza nga ha luambo u sumbedzisa uri luambo ndi ṅḍila ya u davihizana vhukati ha vhaambi vha luambo lwonolo musi vha tshi khou fhirisa mafhungo, hu nga vha nga u tou ṅwala kana u amba. Muhumbulo uyu u tikedzwa nga Mucherah na Mbogori (2019:11) ane a ṭalusa uri:

A Language is a powerful tool of communication that consists of words used by a community. It enables us to pass down information from one generation to the next, creating a rich cultural heritage.

U ya nga Onovughe (2014:42) luambo ndi ṅḍila ine vhaambi vha bveledza mafhungo ane a nga vha mihumbulo, vhuḍipfi, na mbuno nga ṅḍila i pfeseseaho. A tshe ene Onovughe (2014:42) u isa phanda u khwaṭhisedza u ri luambo lu a gudiwa na hone luambo lwa ḍamuni lwa ṅwana ndi lune lwa shumiswa kha lushaka lwonolwo hu nga vha zwikoloni kana hayani. Muṅwali Onovughe (2014:42) u khou tou ombedzela nga ha uri luambo ndi lune lwa shumiswa kha u bvisela khagala vhuṭfiwa na uri luambo lu ita uri muthu a vhe na tshivhumbeo tsha u vha muthu. A tshi ṭalutshedza zwine luambo lwa amba zwone, Mafela (216:824) u bula uri “The concept ‘language’ can be defined as human speech involving special words, phrases, and style of expression of a particular group or writer”. Muṅwali Sandra (1999: 7) a tshi ṭalutshedza nga ha luambo u sumbedzisa uri luambo ndi ṅḍila ya u davihizana hu nga vha nga u tou amba kana u ṅwala vhukati ha vhaambi vha luambo lwa musi vha tshi khou fhirisa mafhungo zwi nga vha nga u tou ṅwala kana u amba. Nga iṅwe ṅḍila luambo ndi ṅḍila ya

vhudavhidzani ya vhathu hune ha shumiswa maipfi, mafurase na kushumisele kwa luambo lwa tshigwada tshetsho kana muñwali onoyo.

Muñwali Crawford (1996:50) u tñandavhudza uri luambo ndi lwone lune lwa ita uri muthu a ðivhe hune a wela hone kha lushaka. Davhula (2015:1-3) we a sengulusa nga ha u shumiswa malombo sa ndila ya u fhodza vhalwadze kha lushaka lwa Vhavenda u amba uri nyimbo dzi a shumiswa kha u vhurereli hune vhathu vha davhidzana na midzimu ya hawe. Davhula (2015:1-4) u buletshedza uri vhurereli ndi tshipida tsha maitele a lushaka lwa Vhavenda nahone vhu na tñuthuwedzo nnzhi. U ya nga Onovughe (2014:43) ndila ya u wana na u phadaladza ndivho ndi musi muthu a khou shumisa luambo lwa ðamuni. Ndi ngazwo vhana vhatuku vha tshi pfesesa khwine musi hu tshi khou shumiswa luambo lwavho lwa ðamuni zwickoloni lune vha dovha vha lu amba mahayani. Onovughe (2014:44) u isa phanda a sumbedzisa uri tshaka dzi na ndila dzadzo dza u funza vhana nga kha luambo na hone vhaaluwa, mashaka na mirado ya lushaka vha a shela mulenzhe kha u alusa ñwana. Nyambo nga maanda dza Vharema vha Afrika dzi sumbedza dzi tshi khou ngalangala nga ndila i akhamadzaho. Murwamphida (2008: iv) o wanulusa uri luambo lwa Tshivenda a lu khou shumisiwa nga ndila ine ya fana na dziñwe nyambo dza tshiofisi fhano Afrika Tshipembe sa zwine ndayotewa ya Afrika Tshipembe, Act 108 of 1996, ya laela zwone. A tshi isa phanda u ðadzisa uri tshiñwe tsha zwiitisi ndi uri u shumisiwa ha luambo lwa Tshivenda kha vhubindudzi zwi nga si ðise mbuelo saizwi lu luambo lune lwa ambiwa nga vhathu vha si gathi. Murwamphida (2008:2) u ri tshiñwe tshiitisi ndi u pendulula ha maipfi a luambo lwa Tshivenda saizwi vhathu vhane vha anzela u zwi ita vha sa koni u bvisa maipfi a maimo a ntha. Naho hu na maga e a dzhiwa kha u tñuthuwedza u shumiswa ha luambo lwa Tshivenda, hu vhone hu na mvelephanda tñukhutñukhu kha sia heji (Murwamphida, 2008:2). A tshi isa phanda u tñalutshedza uri hu tea u tñuthuwedzwa u shumiswa ha luambo lwa Tshivenda zwickoloni u fana na musi hu tshi shumiswa Luisimane.

Tshipida tshi tevhelaho tshi ðo tñalusa ndeme ya luambo.

2.3.1.1 Vhuthogwa ha luambo

Musi a tshi bvukulula nga ha ndeme ya luambo, Onovughe (2014:42) u ri luambo ndi lwa vñuthogwa kha lushaka luñwe na luñwe na hone lu shumiswa kha masia othe a vñutshilo. U isa phanda nga u bvukulula uri u xelaxela ha luambo zwi ita uri vñuvha

na mvelele zwa lushaka lwonolwo zwi ngalangale. Cook-Gumperz na Kyratzis (2001:594-595) vha tshi ḑadzisa muhumbulo wa Onovughe (2014:42) vha bvukulula uri ndi kha luambo hune vhana vha kona u bveledza vhuvha ha lushaka na vhuḍiḍivhi. Polito (2011:282) ene u tikedza aya mafhungo u ṭalusa uri musi hu tshi itiwa ṭhoḍuluso dza malugana na luambo ndi zwa ndeme u katela tshitshavha na nyimele hune mafhungo a khou kuvhanganywa hone.

Musi muḽwali Van Wyk (2014:294) a tshi ṭalutshedza ndivho ya vhongwaniwapo u amba uri “Indigenous knowledge (IK) is often perceived as historical and ancient practices of the African peoples, which is a problematic perception of a Westernized view”. Musi a tshi amba nga ha ndeme ya luambo, Onovughe (2014:42) u ri luambo ndi lwa vhuṭhogwa kha lushaka luḽwe na luḽwe na hone lu shumiswa kha masia oṭhe a vhutshilo. aa U isa phanḍa a amba uri u xelaxela ha luambo zwi ita uri vhuvha na mvelelezwa lushaka lwolwo zwi ngalangale. Ngeno Cook-Gumperz and Kyratzis (2001:594-595) vha tshi ḑadzisa muhumbulo wa Onovughe (2014:42) vha bvukulula uri ndi kha luambo hune vhana vha kona u bveledza vhuvha ha lushaka na vhuḍiḍivhi. Polito (2011:282) a tshi tikedza aya mafhungo u ṭalusa uri musi hu tshiitiwa ṭhoḍuluso dza malugana na luambo ndi zwa ndeme u katela tshitshavha na nyimele hune mafhungo a khou kuvhanganywa hone.

U ya nga Onovughe (2014:43) nḍila ya u wana na u phaḍaladza nḍivho ndi musi muthu a khou shumisa luambo lwa ḍamuni. Ndi ngazwo vhana vhaṭuku vha tshi pfesesa khwine musi hu tshi khou shumiswa luambo lwavho lwa ḍamuni zwikoloni lune vha dovha vha lu amba mahayani. Onovughe (2014:44) u isa phanḍa nga u sumbedzisa uri tshaka dzi na nḍila dzadzo dza u funza vhana nga kha luambo na hone vhaaluwa, mashaka na miraḍo ya lushaka vha a shela mulenzhe kha u alusa ḽwana. Ndi ngazwo zwi zwa vhuṭhogwa uri nyambo dza Afrika dzi vusuludziwe uri mvelele dzi vhulungee. Vhana vha Afrika vha tea u ḍiṭongisa nga nyambo dzavho nahone vha kona u dzi shumisa nga nḍila yone. Nḍila ya khwinesa kha u wana ndivho ndi musi ho shumiswa luambo lwa muthu honoyo lwa ḍamuni. Nga kha luambo thangana ya mirele i a kona u funziwa. Onovughe (2014:42) u amba uri luambo lu a gudiwa nahone luambo lwa ḍamuni lwa ḽwana ndi lune lwa shumiswa kha lushaka lwolo hu nga vha zwikoloni kana hayani. Muḽwali Onovughe (2014:42) u khou tou ombedzela nga ha uri luambo

ndi lune lwa shumiswa kha u bvisela khagala vhupfiwa na uri luambo lu ita uri muthu a vhe na tshivhumbeo tsha u vha muthu.

Nga murahu ha u vha na ndivho ya u pfesesa luambo, ndi zwa ndeme u pfesesa hafhu na uri mbeu ya tshinna na tshisadzi i shumisa luambo nga ndila ya u fana naa. Zwi sumbedza hu na vhushaka vhuhulu vhukati ha luambo na mbeu ya muthu. Luambo lu a kona u shumiswa kha u vhumba vhuvha ha muthu zwi nga vha wa tshinnani kana wa tshisadzini. Muṭodisizi o sedza mihumbulo ya vhaṅwali vhe vha ita ṭhodisiso dzavho kha sia ḷa vhushaka vhukati ha luambo na mbeu ya muthu. A tshi amba nga ha luambo, Crawford (1996:47) u ri luambo lu bvisela khagala vhuvha, kuhumbulele, vhurereli na maitete a mvelele ya lushaka lwonolo. Tshaka dza Afrika dza Vharema dzo kondelela nga fhasi ha vhukoloni u vhuya u swika kha murafho wa zwino dzi tshi kha ḡi shumisiwa (Crawford, 1996:47).

Nordquist (ibid) u khou tou ombedzela uri luambo lu a kona u sumbedza uri ndi musadzi kana ndi munna naa. U sumbedza uri vhathu vha vhanna vha amba nga ha zwithu kana vha amba mbuno, ngeno vhafumakadzi vha tshi amba nga ha vhushaka ha vhaṅwe vhathu na vhupfa. Musi a tshi tikedza muhumbulo wa Nordquist (2019), Racoma (2014) u khwaṭhisedza uri nangoho musalauno luambo lu kha ḡi shuma kha u fhambanyisa mbeu ya tshinnani na tshifumakadzini. Vha mbeu ya tshifumakadzini vha shumisa maipfi nga ndila ine ya fhambana na mbeu ya tshinnani na hone na nga ndila ya kuambe i a fhambana (Racoma, 2014). A tshi isa phanda u buletshedza uri hu na tshaka dzine mbeu ya tshisadzini ya tea u amba nga ndila ine lushaka lwa i lavhelela ngayo, Sa tsumbo, kha dziṅwe tshaka ndi tshiila kha muthu wa tshifumlakadzini u sedza muthu wa mbeu ya tshinnani matoni kana u hanedzana nae.

Luambo ndi zhendedzi ḷa u kona uri hu vhe na vhudavhidzani kha vhathu. Ndi kha luambo hune lushaka lwonolwo lwa kona u bvisela khagala vhuvha, mvelele, matshilisano, u guda, mikhwa, ikonomi, polotiki na zwiṅwe-vho. Musi a tshi ṭalutshedza uri zwine vhathu vha dzhiisa zwone luambo zwi amba mini kha maimo a luambo, Crystal (1992:25) u amba uri vhuḡipfi vhune vhathu vha vha naho kha luambo lwavho na lwa vhaṅwe vhathu. Ndi zwa vhuṭhogwa u ḡivha na u pfesesa zwine lushaka lwa Vhavenda lwa dzhiisa zwone luambo lwa Tshivenda. Izwi zwo ita uri vhaswa vha kone u ṭuṭuwedzwa u amba luambo lwavho lwa ḡamuni. Vhana vhaṭuku

vha nga kona u guda luambo arali hune vha vha vha hone lu tshi ambiwa. Ndi zwa ndeme uri luambo lu fhiriselwe u bva kha murafho mulala u ya kha murafho muswa.

Maitele a kale a Vharema a u alusa vhana o vha a a ndeme kha u vha funza luambo, mikhwa, ṭhonifho na zwiñwe-vho. Musi vha tshi bvisela vhupfiwa havho khagala nga ha zwikolo sa dzingoma, Mulaudzi, Chinouya na Ngunyulu (2015:24) vha ri dzingoma kana zwikolo zwa sialala ndi fhethu hune vhana vha funzwa na u guda kutshilele kwa vhutshilo u bva musi vhe vhana u swika vha tshi vha vhabebi. Vha isa phanḁa nga u bvukulula uri vhana vha gudiswa nga ha vhudzekani, ṭhonifho, vhuḁifhinduleli na u konḁelela zwine zwa sia zwi tshi ita uri vhana musi vha tshi vha vhabebi vha vhe na mikhwa, ṭhonifho na vhulenda. Hafhu, Mulaudzi, Chinouya na Ngunyulu (2015:25) vha ṭlutshedza uri maitele a dzingoma a na mirole nahone a thoma musi ḁwana wa mutukana kana musidzana a tshe muṭuku.

Hu na zwiitisi zwinzhi zwe zwa shela mulenzhe kha u ngalangala kana u fa ha luambo. Zwiitisi izwi ndi zwi tevhelaho:

2.3.2 U fa ha luambo 'language death'

Vhañwali vha fanaho na N̄angambi (2012), Sikhweni (2016), Hocket (1967), Steiner (1992) na Romaine (2018) vhone vha bvisela khagala mihumbulo yavho maelana na u fa ha luambo. Romaine (2018:40) u amba uri hu anganyelwa uri phesenthe dza fumbili ṭhanu u ya kha fuḁahe ya nyambo dza zwigidi zwa sumbe dza ḷifhasi dzine vhunzhi hadzo dzi songo ḁwaliwaho fhasi dzi kha khombo ya u ngalangala hu si kale. U ngalangala ha nyambo edzi zwi nga sia zwi na masiandoitwa a si a vhuḁi u fana na u ngalangala ha mvelele, vhuvha na zwine zwa ita uri lushaka lwonolo lu vhe lwo khetheaho (Onovughe, 2014:43). Sa zwe zwa khwaḁhisedzwa nga vhañwali afho nḁha, musalauno nyambo nga maanḁa dza tshaka dza Afrika dzi khou ngalangala nga luvhilo lu shushaho.

Fishman (1997:194) u buletshedza uri nyambo dzine dza vha kha khombo ya u fa dzi vha dzi tshi itiswa nga u shayea ha u pfukiselwa kha mirafho na u shumiswa duvha na duvha na u sa funzwa zwikoloni kana u savha na vhuimo. Mberia (2014:127) u buletshedza uri nyambo dza Afrika sa dza mañwe mashango ḷifhasini dzi kha khombo ya u ngalangala a tshi isa phanḁa u amba uri luambo lu fanaho na Bongomek lwe lwa vha lu tshi ambiwa vhukovhela ha Kenya a lu tsheho lwo fa.

Tshipiḡa tshi tevhelaho tshi ḡo anḡadza zwiitisi zwa u ngalangala ha luambo.

2.4 Zwiitisi zwa u fa ha luambo

Chantal (2003:89) u buletshedza uri hu na zwivhanghi zwo fhambanaho zwi shelaho mulenzhe kha u ngalangala ha luambo u fana na u dzhenelela ha iḡwe kana dziḡwe mvelele, u shumiswa ha maipfi a dziḡwe nyambo, na vhuḡumani ha tsini ha vhaambi vha nyambo dzo fhambanaho. Honeha, Chantal (2003) ha ngo ḡea tsumbo ya maipfi ane a khou ngalangala. Musi a tshi ḡalusa nga u ngalangala ha luambo lwa Tshivendḡa, Sikhweni (2016:12) u ḡandavhudza uri u ngalangala ha holwu luambo ndi thaidzo khulwane na hone hu na ḡhodea ya uri luambo olwu lu vhulungee. A tshi isa phandḡa u buletshedza uri vhaswa vha tea u ḡuḡuwedzwa u amba luambo lwavho lwa ḡamuni lwa Tshivendḡa.

Zwiitisi zwa u ngalangala ha luambo zwi ḡo ḡaluswa kha zwiḡohwana zwi tevhelaho.

2.4.1 Luambo na u malelana

Musalauno ho ḡalesa maitele a uri vhathu vha tshaka dzo fhambanaho vha malelane. Sa tsumbo munna wa MuZulu a nga mala mufumakadzi wa luḡwe lushaka sa Muvendḡa. Zwi no fhedza zwo itea ndi uri mufumakadzi wa Muvendḡa u fhedzisela a tshi shumisa luambo lwa munna wawe zwine zwa ita uri luambo lwawe lu ngalangale. Kha ḡhodiḡiso dza Onovughe (2014:45) dze a dzi ita kha lushaka lwa Nigeria dzi sumbedza uri kanzhi kha nyimele ine khotsi na mme a si vha lushaka luthihi, u wana uri vhana vha no bebwa vha fhedza vha si na vhushaka vhukati ha luambo lwa khotsi na mme (Onovughe, 2014:45). Crawford (1996:50) na Beukes (2015:8) vha ḡalusa uri luambo lu a fa nge vhathu vha malelana na nyambo dziḡwe. Kha ḡhodiḡiso ye Crawford (1996:50) a ita Amerika, u ḡadzisa uri u malelana zwi sia hu tshi vho ambiwa luambo luswa lune kanzhi hu vha Luisimane. Crawford (1996:50) na Onovughe (2014:45) vha tendelana kha uri nyimele heyi muḡa hoyu wa ḡhanganyelo u fhedzisela u tshi shumisa luambo lwa Luisimane. Onovughe (Ibid:45) u ḡadzisa uri hu a shumiswa na luambo lune lwa ambiwa heneḡho. U itela u tsireledza luambo uri lu sa ngalangale, ndi zwa ndeme u pfukisela luambo u bva kha murafho mulala u ya kha muswa. Ndi ngazwo Vhavendḡa vha tshi zwi amba nga murero vha tshi ri “*ḡanzu ḡiswa ḡi tikwa nga ḡilala*”. Onovughe (2014:45) a tshi ḡandavhudza nga ha fhungo heli u khwaḡhisedza uri nyambo dzi pfukiselwa u bva kha murafho mulala u ya kha murafho muswa. Musalauno vhabebi vha ḡuḡuwedza vhana u amba luambo lusili nga maandḡa lwa

Luisimane zwine zwa ita uri nyambo dza tshaka dza Afrika dzi fhedze dzi tshi khou dzhielwa fhasi na hone dzi sa tsha ambiwa zwa swika kha la uri vhana vha sa tsha divha vhubvo havho (Onovughe, 2014:45). Nga mañwe maipfi, thodxisiso ya Onovughe (2014:45) yo wanulusa uri vhabebi vhanzhi a vha tũtũwedzi vhana vhavho u amba luambo lwavho lwa damuni. Nga mulandu wa zwezwo, milayo na mvelele zwi sala zwi sa tsha vhulungea zwa sia mirafho i daho i sa do divha nga hazwo. Muhumbulo wa Onovughe (ibid) ndi une wa khou tahisa la uri vhathu vhahulwane sa vhabebi na vhane vha divha luambo lwa damuni vha tea u pfukisela luambo lwo kunaho, mvelele na vhufa kha murafho muswa.

Mafhungo a re afho nthā a khou talusa uri luambo lu a fa nga murahu ha musu lo sudzuluswa nga luñwe luambo. U ya nga Sikhweni (2016:12), luambo lwa Tshivenda lu khou ngalangala nga zwiṭuku nga zwiṭuku. U isa phanda nga u tandavhudza uri arali luambo ulu lu sa thogomelwa kana u takulwa zwi nga vha na masindoitwa a si a vhuḍi. Romaine (2018:48) vha sumbedza uri luambo lune lu sa shumiswe kha masia othe lu vha lu kha khombo ya u sudzuluwa. Kanzhi luambo lune lu sa shumiseswe kha masia a pfunzo, makwevho, ekonomi, zwa polotiki na zwiñwe-vho. Sikhweni (2016:12) u sumbedzisa uri vhaswa vha ano maduvha vha tangana na vhaswa vha dziñwe nyambo zwine zwa sia vha tshi funana. Izwi tshiñwe tshifhinga zwi sia vha tshi malelana ha vha na u tangana ha mvelele zwine zwa sia luambo lwa Tshivenda na mvelele zwi tshi ngalangala nga zwiṭuku.

2.4.2 Thũthuwedzo ya thekhinolodzhi

Muhumbulo wa Onovughe (ibid) u sumbedza uri thekhinolodzhi dzo fhambanaho dzi ita uri luambo lu ngalengale. Crawford (1996:50) u tikedza uyu muhumbulo kha mawanwa a thodxisiso dze a ita kha lushaka lwa Vha India malugana na thũthuwedzo ya nyandadzamafhungo a tshitshavha kha u ngalangala ha luambo. U talusa uri vhana vha musalauno vha lushaka lwa India vha thogomelesa u vhona televishini na u tamba mitambo ya dzividio hune luambo lune lwa shumiswa ndi lusili sa Luisimane. Thũthuwedzo ya televishini na mitambo ya dzividio zwo swika hune zwa dzhia vhuimo ha maitete a kale e vhathu vhahulwane vha vha vha tshivhalela vhana zwitori hu ndila ya u pfukisela luambo lwo kunaho kha mirafho miswa (Crawford, 1996:50). Vhañwali havha vha khou khwaṭhisedza uri vhudavhidzani vhu khou shela mulenzhe kha u ngalangala ha luambo lwa Tshivenda. Izwi zwi sia musalauno thekhinolodzhi yo

dzhia vhuimo ha maitete a kale a u vhalela vhana zwithori na dzingano zwine zwo vha zwo pfuma luambo lwa Vharema. Madzuloni a uri vhana vha vhe vha khou vhalelwa dzingano musi hu tshi khou dzedziwa, musalauno vha vha vha khou vhona televishini kana vha kha tthingothendeleki dzavho.

Luambo ndi zhendedzi ja u kona uri hu vhe na vhudavhidzani kha vhathu. U ya nga Safran (2004:1), luambo lwa lushaka lwonolwo lu kona u bvisela khagala vhuvha, mvelele, vhuthihi na u kona u fhaṭa lushaka siani ja zwa polotiki. Musi a tshi amba nga ha vhudavhidzani, Onovughe (2014:45) u bvisa maipfi a uri musalauno vhaswa vha tshogomelesa nyandadzamafhungo a tshitshavha zwi fanaho na facebook, twitter na zwiṅwe hune luambo lune lwa shumiswa lwa vha Luisimane.

2.4.3 Dzipholisi dza muvhuso

Romaine (2002:1) u bula uri nyambo dza lifhasini dza phesenthe dza fhasi ha ina dzi a maimo a tshiofisi kha mashango ane dza ambiwa hone. A tshi isa phanda uri izwi zwi sumbedza u sa lingana ha maanda ha nyambo. Dzipholisi dza muvhuso dzi na tshutshuwedzo kha u ngalangala ha luambo. Onovughe (2014:45) ene a tshi u sumbedzisa nga ha kuvhusele na kushumisele kwa luambo u bvukulula uri mushumo u a shela mulenzhe kha u tshutshuwedza nyaluwo ya luambo. Murwamphida (2008:1) u sumbedza uri pholisi ya muvhuso wa Afrika Tshipembe i bvisela khagala uri nyambo dza tshiofisi dza fumi nthihi dzi na maimo a linganaho. Honeha, luambo lwa Tshivenda a lu khou wana vhuimo ho iteaho musi lu tshi vhambedzwa na dziṅwe nyambo dza tshiofisi dza Afrika Tshipembe (Murwamphida, 2008:1). A tshi isa phanda u nea tsumbo ya koporasi ya khasho ya Afrika Tshipembe (SABC) ine ya vha na mbekanyamishumo dzine dza hashesa nga nyambo dzi fanaho na English, isiZulu, Sesotho, na Afrikaans. Nga inwe ndila idzi nyambo dzi dzhielwa nṭha u fhira dziṅwe. Izwi zwi sumba hu na tshikhala kha kushumisele kwa nyambo dza Afrika Tshipembe zwine zwa sia hu tshi kwanyeledzwa nyambo dzine dza fana na Tshivenda.

2.4.4 Tshutshuwedzo ya nyandadzamafhungo ya tshitshavha

Nyandadzamafhungo ya tshitshavha musalauno ndi yone ndila ya u divhadzana khulwanesa nga mirafho yoṭhe (Zainal na Rahmat, 2020:1). Avha vhaṅwali vho sengulusa tshutshuwedzo ya nyandadzamafhungo ya tshitshavha kha luambo lwa Luisimane yunivesithi dza phuraivethe na dza nnyi na nnyi kha lushaka lwa Malaysia.

Mawanwa avho o sumbedza uri nyandadzamafhungo ya tshitshavha i tūtuwedza dzangalelo la u guda kha vhana vha tshikolo vhane vha shumisa Luisimane.

Crawford (1996:50) u tlatshedza uri televishini na vhunwe vhudavhidzani ha vhatu vhu shumisa Luisimane. Nga mulandu wa uri hu shumiswa Luisimane, izwi zwi ita uri vhatu nga vhunzhi vha shumise Luisimane kha vhudavhidzani ha lushaka. Vhatu vha vharema kanzhi u sudzulusa maitete a kale sa zwitori kana dzingano nga vhudavhidzani ha lushaka zwine zwa sia luambo lwa damuni lu tshi ngalangala (Crawford, 1996:50). A tshi isa phanda u ri zwitori na dzingano zwo vha zwi tshi mvumvusa na hone zwo vha zwi tshi thusa kha u vhulunga mvelele ya lushaka lwolo. Nangambi (2012:2) musi a tshi tshisa muhumbulo wawe nga ha u fa ha luambo u tlatshedza uri “Vhaswa ano maduvha vha khou aluwa vha sa divhi u shumisa maipfi a luambo lwa Tshivenda nga ndila yo kunaho”. Muhumbulo uyu u ombedzela u ngalangala ha maipfi a luambo lwa Tshivenda. Ndi ngazwo ano maduvha vhaswa vha sa tsha amba luambo lwo kunaho lwa Tshivenda.

2.4.5 Tthuwedzo ya ikonomi kha luambo

Luambo lu a shela mulenzhe kha mveledziso ya ikonomi (Arcandi na Grin, 2013:1; Mkwinda-Nyasulu, 2014:213). U ya nga Crawford (1996:50), zwikhala zwa mishumo zwi vulea kha vhatu vhane vha kona u amba luambo lune lwa dzhielwa ntha u fhira dzothe. Muhumbulo uyu u tikedzwa nga Moyo (2002:153) ane a talisa uri zwi vhone hu na u dzhielwa ntha ha luambo lwa Luisimane ngeno nyambo dza Afrika dzi tshi dzhielwa fhasi kana u kwanyeledziwa. Izwi zwi sia zwikhala zwa mishumo zwi tshi wanala nga vhatu vhane vha kona luambo lwa Luisimane (Moyo, 2002:153). Murwamphida (2008:14) u sumbedza uri nyambo dza damuni dzi tea u fhiwa tshikhala tsha u vha zhendedzi ja u sika zwikhala zwa mveledziso ya ikonomi. Honeha, Murwamphida (2008:14) ha fhi tsumbo ya luambo lwa damuni. Muhumbulo uyu u dadziswa nga Beukes (2015:9) ane a buletshedza uri luambo lune lwa dzhieleswa ntha ndi lune lwa shumiswa kha ikonomi na hone vhatu vhanzhi vha kombetshedzea u lu guda uri vha kone u wana mishumo.

Avha Vhanwali vhane vha vha Arcandi na Grin (2013), Mkwinda-Nyasulu (2014), Crawford (1996), Moyo (2002), Murwamphida (2008) na Beukes (2015) vha khou tendelana uri hu na u sa thogomelwa ha nyambo dza Afrika zwa ita uri hu thogomelwe nyambo dzisili sa Luisimane lune lwa shumiswa kha masia manzhi ho katelwa

ikonomi. Izwi zwi sia vhathu vhane vha shela mulenzhe kha ikonomi hu vhane vha kona u shumisa luambo lwa Luisimane. Zwi sia luambo lwa Luisimane lu lwone lune lwa vha na ṭḥụṭḥuwedzo kha sia la ikonomi. Nga iñwe nḍila luambo lwa Luisimane lu na maimo a n̄tha musalauno na hone vhathu vha lwela u vha na vhukoni halwo u itela u wana mishumo yavhuḡi.

2.4.6 Maipfimapambwa 'borrowed kana loan words'

Tshipiḡa itshi tshi sedza u ṭangana ha nyambo zwine zwa sia ho vha na u pambiwa ha mañwe a maipfi. Madiba (2000:1) u bula uri nyambo dzi shanduka tshifhinga tshoṡhe hu nḍila ya u kona u khwiṡisa u shumiswa ha luambo lwonolwo nga lushaka lwolo. Vhañwali vha fanaho na Mafela (2009), Hocket (1967), Ngcobo (2013), Mahlangu (2013), Madiba (1994), na Madiba (2000) vho bvisela khagala kupfesesele kwavho nga ha mapfimapambwa zwine nga Luisimane zwa vhidzwa u pfi *borrowed words* kana *loan words*. Nyambo dzi dzula dzi tshi shanduka tshifhinga tshoṡhe (Mafela, 2009:692). Mafela (2009:692) u bula uri musi nyambo dzenedzi dzi tshi shanduka mañwe a maipfi a ya ngalangala ngeno mañwe a tshi pambiwa kha dziñwe nyambo nahone luambo lu songo bvelelaho ndi lwone lune lwa ḡo pamba maipfi kha lwo bvelelaho. Mafela (2009:693) u bula uri vhukwamani ha nyambo mbili zwi sia dzi tshi ṭụṭuwedzana. Musi a tshi ṭanḍavhudza nga ha mapfimapambwa, Hocket (1967:408) na Ngcobo (2013:22) vha sumbedzisa uri mapfimapambwa ndi maipfi ane o waniwa kha dziñwe nyambo a shumiswa kha luambo lwonolwo. Ṭalutshedzo iyi i tikedzwa nga Mafela (2009:691) musi a tshi bula uri mapfimapambwa ndi maipfi ane vhaambi vha luambo lwonolwo vha a pamba a tshi bva kha luñwe luambo vha a ita avho. A tshi isa phanḡa u bula uri vhunzhi ha mapfimapambwa o pambiwa kha nyambo dza Luisimane na Afrikantsi. Izwi zwi khwaṡhisedzwa nga Ngcobo (2013:21) ane mawanwa a ṭhoḡisiso yawe yo livhanywaho na lushaka lwa amaZulu a bvukulula uri vhunzhi ha mapfimapambwa a bva kha Luisimane na Afrikantsi (Ngcobo, 2013:21). Sa zwine Mahlangu (2016:1) a sumbedzisa, vhaambi vha luambo vha swika hune vha vha na nḍowele ya u pamba maipfi kha dziñwe nyambo naho vha na maipfi ane a nga shumiswa kha nyambo dzavho. Mahlangu (2016:2) o sengulusa kushumisele kwa mapfimapambwa kha lushaka lwa isiNdebele. A tshi isa phanḡa u bula uri maipfi a luambo lwa Luisimane a fanaho na *sister, brother, my mother's elder sister* ndi ane nga luambo lwa isiZulu a shumiswa sa *usisi, ubhuti* na *u-anti* madzuloni a u shumisa maipfi kwao a isiZulu ane a vha *udadewethu, umfowethu* na *umamkhulu*. Izwi zwi

sumbedza uri musalauno maipfi a luambo lwa isiZulu a khou ngalangala nge ha vha hu tshi tevhedzwa a dziñwe tshaka dzisili. Madiba (1994:33) u bula uri luambo lwa Tshivenda na lone lu di tangana na u tutuwedzana na dziñwe nyambo nga ndila dzo fhambanaho. Vhaambi vha luambo lwa Tshivenda vha na vhuledzani na vhaambi vha Tsonga, Shona na Northern Sotho (Madiba, 1994:33). A tshi isa phanda u talusa uri vhaambi vha luambo lwa Tshivenda vha dovha vha vha na vhuledzani na vhaambi vha nyambo dza Luisimane na Afurikantsi. Luambo lwa Tshivenda lu na thuthuwedzo ya luambo lwa Tshikalanga lwa Zimbabwe (Madiba, 1994:34). Madiba (2000:2) u sumbedza u nyama ngauri naho pholisi ya luambo ya Afrika Tshipembe i tshi bula uri Tshivenda ndi luñwe lwa nyambo dza tshiofisi, a huna mvelephanda kha u khwinisa luambo lwa Tshivenda uri lu fane na dziñwe nyambo nga vhuimo.

Vhañwali avha vha khou tendelana uri nyambo dza Afrika dzi a shumisesa mapfimapambwa nga maanda a bvaho kha nyambo dzi fanaho na Luisimane na Afrikantsi. Nyambo dza Afrika dzi khou shumisesa maipfi a nyambo dzisili. Izwi zwi sia maipfi a mirole vhukati ha Vhavenda a tshi vho buletshedzwa nga Luisimane madzuloni a u shumisa Tshivenda. Izwi zwi sia hu tshi vho shumiseswa mapfimapambwa u fana na *baby* madzuloni a lutshetshe, *teenager*, madzuloni a *thungamamu* arali e musidzana na mañwe o raloho. Mapfimapambwa a shela mulenzhe zwihulu kha u ngalangala ha luambo.

2.4.7 Tsudzuluwo ya luambo lwa Tshivenda 'language shift'

U ya nga Tshivhi (2017: iv) na Posel na Zeller (2019:358), tsedzuluwo ndi nyimele ine vhaambi vha luambo vhane vha vha fhethu hune ha ambiwa dziñwe nyambo vha tutshela luambo lwavho vha amba lusili. U ya nga Posel na Zeller (2019:358), musi wa demokhirasi wo ñea nyambo dzothe dza fumi nthihi vhuimo vhune ha fana. Naho zwo ralo, Luisimane lu kha di vha luambo lune lwa dzhielwa ntha u fhira dziñwe saizwi lu tshi shumiswa kha masia o fhambano sa kha vhubindudzi, dziofisini dza nnyi na nnyi, na kha zwa pfunzo (Posel na Zeller, 2019:358). Vha tshi isa phanda vha bula uri Luisimane lu vho shumiseswa na mahayani sa ndila ya u davhidzana.

Tshaka dzisili dzi sumbedza dzi na ndaulo na thuthuwedzo kha vhaambi vha nyambo dza Afrika. Sa tsumbo, Onovughe (2014:45) u sumbedzisa uri Nigeria luambo lwa Luisimane ndi luambo lusili. A tshi isa phanda u dadzisa uri Tshifurentshi na tshone ndi luambo lusili lune lushaka lwa Nigeria lwa lu tanganedza zwa sia hu si na tshikolo

tshi sa lu gudi. Zwi di ralo-vho fhanu Afrika Tshipembe, luambo lwa Tshiisimane ndi luñwe lwa nyambo dza tshiofisi. Seti, Bornman na Alvarez-Mosquera (2015:17) vha t̄alusa uri nyambo dza vhukoloni sa Luisimane dzi kha d̄ivha na maanda kha tshaka dza Afurika nga maanda kha sia la pfunzo. Vha tshi isa phanda vha t̄alusa uri naho ho vha hu na ndavhalelo nga murahu ha muvhuso wa demokhirasi ya uri nyambo dza Afurika dzi do maanda fhadzwa, zwi sumbedza hu sina tshanduko khulwane kha sia ejo. Holwu luambo lwo dzhia ndaulo na t̄huthuwedzo kha nyambo dza vhatu Vharema. Luambo lwa Luisimane Afurika Tshipembe lwo da nga tshifhinga tshe shango la vha lo kholonaiziwa kana govheliwa nga makhuwa. Luambo lwa Luisimane lu kha di vha na maanda nahone lu a shumiswa kha masia manzhi (Khokhlova, 2015:983).

Romaine (2018:40) vha eletshedza uri hu anganyelwa uri phesenthe dza fumbili thanu u ya kha dza fut̄ahe dza nyambo dza lifhasi dza zwigidi zwa sumbe hu nga vha dzo ñwaliwaho na dzine na vha dzi songo ñwaliwa dzi khou sudzuluwa nga zwiṭuku nga zwiṭuku. Mafhungo a re afho n̄tha a khou t̄alusa uri luambo lu a fa nga murahu ha musi lo sudzuluswa nga luñwe luambo. U ya nga Sikhweni (2016:12), luambo lwa Tshivenda lu khou sudzuluwa nga zwiṭuku nga zwiṭuku. U isa phanda nga u t̄andavhudza uri arali luambo ulu lu sa t̄hogomelwa kana u takulwa zwi nga vha na masiandoitwa a si avhudi. Kanzhi luambo lune lu sa shumiseswi kha masia a pfunzo, makwevho, ekonomi, zwa polotiki na zwiñwe-vho lu vha lu kha khombo ya u sudzuluwa. Thikho ya u vhulungwa ha luambo ndi murafho muswa nahone luambo lu vha lu kha khombo ya u sudzuluwa musi vhabebi vha sa tsha lu pfukisela kha murafho muswa (Fill na Pens, 2018:47). Sikhweni (2016:12) u sumbedzisa uri vhaswa vha ano maḍuvha vha t̄angana na vhaswa vha dziñwe nyambo zwine zwa sia vha tshi funana. Izwi tshiñwe tshifhinga zwi sia vha tshi malelana ha vha na u t̄angana ha mvelele zwine zwa sia luambo lwa Tshivenda na mvelele zwi tshi ngalangala nga zwiṭuku. T̄hoḍisiso iyi yo sedzesa u ngalangala ha maipfi a nyaluwo ya vhaswa vha Vhavenda. Musalauno zwi tou vha khagala uri luambo lwa Tshivenda lu khou ngalangala nga maanda kha vhaswa.

Zwiteñwa zwi re afho n̄tha zwo sumbedza zwiitisi zwa u ngalangala ha luambo. Honeha, Tshipida tshi tevhelaho tshi do bvisela maga a u khwinisa u vhulungea ha nyambo.

2.4.8 Muvango 'Code switching'

Muvango ndi mini? Musi a tshi tšalutshedza zwine ipfi *muvango* la amba zwone, Maluleke (2019:2) u buletshedza uri '*Code-switching is the communicative practice where the speaker skilfully switches from one language to another without disturbing the flow of ideas*'. Izwi zwi sumbedza uri muvango ndi maitele a u davhidzana hune muambi wa luambo a shumisa maipfi a luñwe luambo zwine zwa sia zwise thithisi vhudavhidzani honoho. Muambi wa u shumisa muvango u anzela u vha a na vhukoni ha vhudavhidzani ha nyambo dzedzo. Mataga (2017: lv) o livhanya tsedzuluso yawe nga ha muvango kha luambo lwa Vhaventša ngei doroboni ya Beitbridge. Hafhu, Mataga (2017:61) u dadzisa uri muvango kha luambo zwi na masiandoitwa asi a vhuđi kha vhaambi vha luambo lwonolwo. A tshi isa phanša uri manwe a maipfi a mbo đi sia o ngalangala nga mulandu wa u vanga luambo. Madiba (2000:233) u bula uri mañwe a maipfi ane a shumiswa kha muvango a a shonisa kana u semana u a amba kha luambo lwa Tshiventša. U isa phanša nga u fha tsumbo ya ipfi kana theme la Luisimane *condom* line musii li tshi shumiswa kha muvango la vha li tshi semana. Madiba (2000:233) u dovha hafhu a bulethsedza uri madzuloni ha u shumisa theme theme la Luisimane *condom*, Vhaventša vha takalela u shumisa maipfi a fanaho na gaweni kana mabutsu.

2.5 MAGA A U KHWINISA U VHULUNGEA HA NYAMBO

Murovhi, Matshidze, Netshandama na Klu (2018:21) vha buletshedza uri u ngalangala ha maitele a nyaluwo ya vhana ndi zwiñwe zwa zwivhangii zwa u itisa uri vhana vhanzhi vha đi dzhenise kha u sa vha na mikhwa, u shumisa zwidzidzivhadzi, u đi dzhenisa kha vhudzekani na zwiñwevho. Mawanwa a tšhodisiso ya avha vhañwali a bvukulula uri vhabebi vhanzhi vho lata maitele a kale a u alusa vhana vha vho tevhedza kualusele kwa vhana kwa musalauno.

Musi a tshi tšandavhudza nga ha maga ane a nga dzhiiwa u khwinisa vhuimo ha nyambo dza Afrika Tshipembe, Steiner (1992:52) u bula uri nyambo dza tshiofisi dzi tea u fhiwa vhuimo vhu linganaho kha masia a pfunzo, vhubindudzi, thekhinołodzhi, matshilisanoo, khatšhulo, u sikwa milayo, ekizekethivi na themamveledziso ya zwa polotiki. Nyambo dza tshiofisi dzine dza ambiwa fhanoo Afrika Tshipembe ndi fumi na nthi. Kha dzenedzo fumi na nthi, Tshiventša ndi luñwe lwadzo lune lwa ambiwa kha vundu la Limpopo naho na kha mañwe mavundu hu tshi đi vha na vhaambi vhalwo.

Tshiteńwa tsha vhurathi tsha Ndayotewa ya Afrika Tshipembe (Act 108 ya ńwaha wa 1996) tshi bula uri nyambo dzońhe dza tshiofisi dzine dza vha fuminthihi dzi na tshiimo tshilinganaho. Nyambo idzi ndi Tshivenda, Luisimane, Afrikantsi, Xitsonga, Sesotho, Sesotho sa Leboa, Setswana, Siswati, isiZulu, isiNdebele na isiXhosa (Ndayotewa ya Afrika Tshipembe, 1996:4). Afrika hu wanala mirafho yo fhambanaho ine vhunzhi hayo yo pfuma mvelele, vhuvha na vhufa. Dzińwe dza nyambo dza tshiofisi Afrika Tshipembe dzi na vhuimo ha fhasi nahone a dzi shumiseswi. Sikhweni (2016:12) o wana mafhungo kha Aitchison (2001:235) u bula uri:

Human beings never stop talking. How then can a language die out? When a language dies, it is not because a community has forgotten how to speak, but rather because another language has gradually supplanted the old one as the dominant language, often due to political and social reasons.

Maitele a kale a Vharema a u alusa vhana o vha a a ndeme kha u vha funza luambo, mikhwa, ũthonifho na zwińwe-vho. Musi vha tshi bvisela vhupfiwa havho khagala nga ha zwikolo sa dzingoma, Mulaudzi, Chinouya na Ngunyulu (2015:24) vha ri dzingoma kana zwikolo zwa sialala ndi fhethu hune vhana vha funzwa na u guda kutshilele kwa vhutshilo u bva musi vhe vhana u swika vha tshi vha vhabebi. U isa phanda nga u bvukulula uri vhana vha gudiswa nga ha vhudzekani, ũthonifho, vhuđifhinduleli na u kondelela zwine zwa sia zwi tshi ita uri vhana musi vha tshi vha vhabebi vha vhe na mikhwa, ũthonifho na vhulenda. Hafhu, Mulaudzi, Chinouya na Ngunyulu (2015:25) vha ũlutshedza uri maitele a dzingoma a na mirole nahone a thoma musi ńwana wa mutukana kana musidzana a tshe muńuku. Musi a tshi ũlutshedza uri zwine vhatu vha dzhiisa zwone luambo zwi amba mini kha maimo a luambo, Crystal (1992:25) u amba uri vhuđipfi vhune vhatu vha vha naho kha luambo lwavho na lwa vhańwe vhatu. Ndi zwa vhuńhogwa u divha na u pfesesa zwine lushaka lwa Vhavenda lwa dzhiisa zwone luambo lwa Tshivenda. Izwi zwo ita uri vhaswa vha kone u ũńuwedzwa u amba luambo lwavho lwa damuni. Vhana vhańuku vha nga kona u guda luambo arali hune vha vha vha hone lu tshi ambiwa. Ndi zwa ndeme uri luambo lu fhiriselwe u bva kha murafho mulala u ya kha murafho muswa.

2.6 MIHUMBULO YA VHAńWALI NGA HA ZWIńEIDZHI KHA VHUIMO HA NYALUWO YA VHANA

Kha itshi tshipida ndi hune muńodisisi o fhenda mańwalwa a vhańwali vho fhambanaho zwi tshi livhanywa na zwińeidzhi zwa nyaluwo ya ńwana. Muńodisisi u bvisela khagala

mihumbulo ya vhañwali vha vhatshena na vha vharema hu u itela u pfa u fhambana na u fana ha mihumbulo yavho. Ho no ði nwalwa mañwalwa a zwiñeidzhi zwa nyaluwo ya vhana a sina tshivhalo naho vhunzhi haho o ñwaliwa nga Vhañwali vha vhatshena.

Tshipiða tshi tevhelaho tshi do bvisela khagala mihumbulo ya vhatshena nga ha zwiñeidzhi zwa nyaluwo ya vhana.

2.6.1 Mihumbulo ya vhañwe vho radzipfunzo vha Vhatshena nga ha zwiñeidzhi kha vhuimo ha nyaluwo ya vhana

Vhañwali vha tevhelaho sa Samsanovich (2021), Miller (1993) na Whitbourne (2012) vha ðalutshdza nga ha zwiñeidzhi zwa nyaluwo ya ñwana. Muñwe wa mazhakandila ane a vhidzwa u pfi Erik Erikson ndi we a tumbula zwiñeidzhi zwa mbalo lwa nyaluwo ya ñwana (Samsanovich (2021), Miller, 1993:157). Izwi zwiñeidzhi zwi sumbedzwa kha thebulu ya mathomo i re afho fhasi.

Stage	Approximate age	Psychological crisis
1	Birth -1year	Trust vs mistrust
2	1-3 years	Autonomy vs shame, doubt
3	3-5 years	Initiative vs guilt
4	5-11 years	industry vs inferiority
5	11 – end of adolescence	Identity vs identity diffusion
6	21-45	Intimacy vs isolation
7	40-65	Generativity vs stagnation
8	Over 65	Integrity vs despair

Thebulu ya mathomo: Zwiñeidzhi zwa nyaluwo ya muthu (Miller, 1993:157)

Muthu muñwe na muñwe u tea u fhira kha zwiñeidzhi zwo fhambanaho u vhuya u swika a tshi kalaha kana u kegula. Miller (1993:157) u bula uri tshiñeidzhi tsha u thoma ndi musi ñwana a tshi bebiwa u swika musi a tshi fara ñwaha muthihi. Afha ndi hune ñwana a thoma u themba na usa themba vhathu. Honeha, tshiñeidzhi tsha vhuvhili ndi tsha u bva kha ñwaha muthihi u swika kha wa vhuraru. Tshiñeidzhi tsha vhuraru u ya nga Miller (1993:157) tshi katela ñwana wa u bva kha miñwaha miraru u swika kha ya vhuñanu. Ñwana u thoma u vha na vhuñumani na shango (Miller, 1993:157). Miller (1993:157) u bula uri tshiñeidzhi tsha vhuña tshi pfi '*industry vs inferiority*' hune ñwana a vha na miñwaha ya u bva kha miñanu u swika kha ya fumithihi. Tshiñeidzhi tsha vhurathi ndi tshine tsha pfi '*intimacy vs isolation*' (Segal, 1996:20). U ya nga ha Segal (1996:20) hetshi tshiñeidzhi ndi tshine ha thoma vhushaka ha lufuno na hone ndi hune muthu a vha na ndavha na ene muñe na vhañwe vhathu. Musi muthu a tshi balelwa u ñuma vhushaka u mbo ñi dibvisa kha vhathu a vha muimawoga (Segal, 1996:38). Musi Segail (1996:21) a tshi amba nga ha tshiñeidzhi tsha vhusumbe tshine Erikson a tshi vhidza '*generativity versus stagnation*' uri ndi tshine tsha katela vhathu vha miñwaha ya u bva kha fumithanu u swika kha furathi ñhanu. Vhathu vhane vha vha kha hetshi tshiñeidzhi vha vha na ndavha na vhañwe vhathu na hone vha a pfesesa uri vha a ñhoge (Segal, 1996:21). Khethekanyo ya mafhedziselo ya zwiñeidzhi zwa nyaluwo ya vhuimo ha muthu ndi '*integrity vs despair generativity versus stagnation*' tshine tsha vha tsha vha kalaha na vha kegulu vhane vha thoma u pfesesa vhutshilo havho.

U ya nga ha thyiori ya Piaget, nyaluwo ya ñwana i na zwiñeidzhi zwina (Whitbourne, 2012:9). Musi a tshi bula nga ha tshiñeidzhi tsha u thoma, Whitbourne (2012:9) u amba uri ndi tshine tsha katela musi ñwana a tshi bebwa u swika kha miñwedzi ya fumimalo. Itshi tshiñeidzhi u tshi vhidza uri '*sensorimotor*' zwine zwa amba uri ñwana u kona u pfa nyito hu si maipfi (Whitbourne, 2012:9). Tshiñeidzhi tsha vhuvhili ndi tshine Whitbourne (2012:9) a tshi vhidza uri '*preoperational period*' hune ñwana u vha a na miñwedzi ya fumi malo u swika kha miñwaha ya sumbe kana malo. Ñwana hafha u vhona dzithaidzo kha sia lawe fhedzi. Kha tshiñeidzhi tsha vhuraru ñwana u vha a na miñwaha ya sumbe u ya kha ya malo khathihi na u bva kha ya fumimbili u swika kha ya fumithanu (Whitbourne, 2012:9). Ndi tshine Whitbourne (2012:9) a tshi vhidza '*concrete operational*' hune ñwana u a kona u tandulula thaidzo zwenezwo nga tshenetsho tshifhinga. Kha tshiñeidzhi hetshi, ñwana u vha a saathu vha na vhukoni ha u vhudzisesa na u sasaladza zwithu. U ya nga Whitbourne (2012:9), tshiñeidzhi

tsha mafhelelo ndi tshine tsha pfi '*formal operational*' hune n'wana a vha ana miñwaha ya u bva kha fumimbili u swika kha fumiñhanu. Hafha ndi hune n'wana a kona u tandulula thaidzo a tshi shumisa zwiga na ndunzhendunzhe (Whitbourne, 2012:9).

Vhañivhi vha mañwalwa vha na hune vha fhambana na hune vha fana. Avha vhañivhi vha mañwalwa vha fana ngauri zwiñeidzhi zwa vha zwoñhe zwi thoma musii n'wana a tshi bebiwa. Vhoñhe avha vhañivhi vha mañwalwa vha tendelana kha uri n'wana a tshi aluwa u fhira kha zwiñeidzhi zwo fhambanaho nahone vhoñhe vha tenda kha mutevhe wa u aluwa. Avha vhañivhi vha mañwalwa vha fhamba nge zwiñeidzhi zwa Erikson zwa vha zwi tshi sedza nyaluwo ya muthu u bva vhuñukuni u swika a tshi kalaha. Honeha zwiñeidzhi zwa Piaget zwi sedza nyaluwo u bva vhuñukuni u swika musii muthu a tshi vha *khomba* kana zwine a zwi vhidza uri *teenager*. Nga iñwe nñila zwiñeidzhi zwa Erikson zwi sedza u bva n'wana a tshi bebiwa u swika musii o no vha mukalaha ane a fhira miñwaha ya furathi ñhanu (over 65 years of age) ngeno Paiget a tshi sedza u bva musii n'wana a tshi bebwa u swika a tshi vha na miñwaha ya fumiñhanu. He avha vhañwali vhuvhili havho vha balelwa u sumbedza ndi uri mvelele na maitete a lushaka lwonolwo zwi a shela mulenzhe kha nyaluwo ya n'wana.

2.6.2 Mihumbulo ya vhañwe vho radzipfunzo vha Afrika nga ha zwiñeidzhi kha vhuimo ha nyaluwo ya vhana

Mucherah na Mbogori (2019) na Nsamenang (2006) vho ita ñhoñuluso nga ha nyaluwo ya n'wana. Mucherah na Mbogori (2019) vho ita ñhoñuluso dzavho kha lushaka lwa Kenya ngeno Nsamenang (2006) o ita kha lushaka lwa Cameron. U ya nga ha Mucherah na Mbogori (2019:11) na Nsamenang (2006:293), a zwi konadzei u wanulusa nyaluwo ya muthu u songo pfesesa mvelele yawe. Mucherah na Mbogori (2019:11) vho wana mafhungo kha Schwartz, Donnellan, Ravert, Luyckx, Zamboanga (2012) vha ñalutshedza uri zwiñeidzhi zwa nyaluwo ya muthu zwo ñibadekanya na kuhumbulele kwa vhatshena vha Europe. Zwi ñi nga na kha tsumbo dzine dza ñewa dzi vha dzi dza vhatshena fhedzi na hone na ñhoñisiso dzi vha dzo itiwa nga vhatshena vha Europe (Mucherah na Mbogori, 2019:11). U ya nga ha Mucherah na Mbogori (2019:16), mvelele na vhudavhidzani na tshitshavha ndi zwone zwine zwa shela mulenzhe kha nyaluwo ya n'wana. Nga iñwe nñila, nyaluwo ya n'wana a i koni u fhandekanywa na mvelele na zwine zwa itiwa tshitshavhani.

Avha vhaḁivhi vha maḁwalwa a vho ngo ḁea tsumba dza zwiḁeidzhi mashangoni a havho kana kha mvelele dza havho. Zwine vha khou tendelana khazwo ndi uri mvelele ya muthu i a shela mulenzhe kha vhuimo ha nyaluwo yawe.

2.6.3 Mihumbulo ya vhaḁwe vho radzipfunzo vha vharema vha Afrika Tshipembe nga ha zwiḁeidzhi kha vhuimo ha nyaluwo ya vhana

Vho radzipfunzo vha tevhelaho sa Ramokgopa (2001), Mafela (2012), Guralnik (1981), Martin na Mbambo (2011), Milubi (1996), Van Warmelo (1989), Makhavhu (2006) na South African Concise Oxford Dictionary (2002), vha ḁalutshedza nga ha zwiḁeidzhi kha vhuimo ha nyaluwo ya ḁwana. Zwiḁeidzhi izwi zwi ḁo khethekanywa ha vha na zwa vhuimo ha nyaluwo ya vhana vha tshisadzini na vhatshinnani.

2.6.3.1 Vhuimo ha nyaluwo ya vhana vha tshisadzini

Mawanwa a Ramokgopa (2001:96) a bvisela khagala uri kha lushaka lwa Bolobedu, tshiḁeidzhi tsha u thoma tsha ḁwana tshi vhidzwa upfi *Lekhatla* (Ramokgopa, 2001:96). A ene Ramokgopa (2001:96) u isa phanḁa nga u bula uri tshiḁeidzhi itshi ndi hune ḁwana a vha a tshi vho thoma u guda u mama, u dzula, u ima, u tshimbila, u ḁwethuwa, na u amba. Naho a so ngo ḁalusa uri ḁwana wa musidzana kha itshi tshiḁeidzhi tsha vhuvhili u vhidzwa u pfi mini, Ramokgopa (2001:96) o shumisa ipfi *ngwana* kha mbeu dzoḁhe. A tshi sa phanḁa u ri ḁwana wa tshisadzini u thoma u guda u ka madi, u ya khunini, u bika, u swiela, u tamba na u imba. Tshiḁeidzhi tsha vhuraru tsha nyaluwo ya vhana vha lushaka lwa Bolobedu ndi *ngwanenyana* ane a vha ḁwana wa musidzana (Ramokgopa, 2001:100). Musi a tshi ḁalusa vhuḁifhinduleli ha ḁwana kha itshi tshiḁeidzhi, Ramokgopa (2001:100) u amba uri ha itshi tshiḁeidzhi *ngwanenyana* u bveledza mishumo i fanaho na u swiela, u bika, u vhasa mulilo, u reḁa khuni na u kulumaga. Tshiḁeidzhi tsha vhuḁa tsha nyaluwo ya vhana vha tshisadzinin ndi tshine Ramokgopa (2001:102) a tshi vhidza uri *monnyana* zwi ne zwa amba ḁwana wa musidzana. Ramokgopa (2001:102) u ri vhana kha vhuimo ha nyaluwo iyi ndi hune vha tea u sumbedza u vha na vhuḁifhiduleli na hone ndi hune vha thoma u dzhena zwikolo kana ngoma dza sialala na hone musi vho no fhedza zwikolo izwi zwi dzhiwa sa vhatu vhahulwane '*adults*. Tshiḁeidzhi tsha vhuḁanu na hone tsha u fhedzisela ndi tshine Ramokgopa (2001:103) a tshi vhidza uri *woman*. Mokgokong (1975:24) ene u ri ndi *mosadi*. Tshiḁeidzhi tsha u fhedzisela u ya nga Mokgokong (1975:38) ndi *mokgekolo*.

Vha mbeu ya tshisadzini vha shuma mishumo i no fana na u lima, u kaṅa, na u lugisela zwimima zwi no fana na lufu kana munyanya na u funza vhasidzana milayo (Ramokgopa, 2001:103).

U ya nga Daswa (1939:3), musidzanyana ndi muthu wa u bva kha miṅwaha miṅanu u ya kha ya fumiraru. A tshi isa phanḁa u amba uri musidzanyana wa miṅwaha miṅanu u vha a tshi vho kona u kotha na u losha. Musi a tshi amba nga ha musidzanyana wa miṅwaha ya u thoma kha ya fumi u swika kha ya fumi tharu, Daswa (1939:4) u amba uri ṅwana murole uyu u vhidzwa upfi *goma-thanga*. Daswa (1939:6) u buletshedza uri ṅwana wa musidzana wa miṅwaha ya fumi ina u ya kha ya fumi rathi ane o no tungaho madamu u vhidzwa upfi *phalaphathwa*. ṅwana wa musidzana wa miṅwaha ya u bva kha fumi sumbe u ya kha fumi malo u vhidzwa upfi *thungamamu* (Daswa, 1939:6). A tshi isa phanḁa u buletshedza uri *thungamamu* u vha a musidzana a re tsini na u vha *khomba*.

South African Concise Oxford Dictionary (2002:487) i ṭalusa u ri ipfi *musidzana* ndi “*female child*”. Muhumbulo uyu u tikedzwa nga Makhavhu (2006:18) ane a khwaṭhisedza uri musidzana ndi ṅwana wa mbeu ya tshisadzini. Matshidze (2013:4) u ṭandavhudza nga u bvisela khagala uri ṅwana musidzana a saathu u ya ngomani u vhidzwa u pfi *musidzana* a kona ha u vhidzwa *khomba* musidzana o no ya ngomani. U ya nga Mugovhani na Tshishonge (2012:4) *khomba* ndi musidzana wa miṅwaha ya u bva kha fumi rathi u swika kha fumbili nthihi. Murole wa musidzana ndi ndinganyo ya mutukana kha lushaka lwa Vhavenda. Musi ho swika nyaluwo ya murole lune musidzana a fhirelwa nga tshifhinga tsha u maliwa, u ya nga Tshivenda u vhidzwa u pfi *mutshelukwa* (Milubi, 1996:139). Musidzana wa ḁabaḁaba ane a dovha a vha na vhuḁa u vhidzwa upfi *vongovhida* (Milubi, 1996:139). U ya nga ha Tshivenda, musidzana a songo ya ngomani u vhidzwa *tshipofu* (Milubi, 1996:139). ṅwana wa musidzana zwezwi a tshi kha ḁi aluwa a saathu vhone u bva maḁamu ndi *phalaphathwa* (Milubi, 1996:139, Ramavhunga, 2019: Vi). Honeha uyu radzipfunzo ha ngo bula miṅwaha ya vhasidzana. Kha nyaluwo ya murole ya musidzana wa musidzana a tshi thoma u bva maḁamu u vhidzwa upfi ndi *thungamamu* (Milubi, 1996:139; Ramavhunga, 2019: Vi). Hone-ha, kha murole wa musidzana o no swikelela kha tshipiḁa tshine a nga maliwa u vhidzwa u pfi *khomba* (Milubi, 1996:139). Muhumbulo uyu u tikedzwa nga Madima (1996:70) ane a amba uri *khomba* ndi musidzana ane

ono hula na hone o no lugela u maliwa. Stayt (1931: 138) u ɽalutshedza uri musidzana musi o thoma u sema vhakegulu zwine zwa amba u thoma u ya maɽuvhani ndi tshiteidzhi tshine o lugela u vha muthu wa vhudifhinduleli na hone u tea u litsha zwiito zwa vhuhana. U sema vhakegulu u ya nga Ramavhunga (2019: Vi) ndi musi musidzana a tshi tou thoma u u vhona nwedzi. Matshidze (2013:48) u ɽalusa uri tshiteidzhi tsha u vha *khomba* zwine zwa amba uri *khombo* ngauri *khomba* ya ɽi dzhenisa kha vhudzekani i vha yo no lugela u nga vha muimana. Vhasiwana na vhana vha musanda vha a fhandekanyi wa ngomani ngauri maitele a zwigwada izwi a a fhambana (Matshidze, 2013:48). Musidzana u vhidzwa *khomba* nge a vha o no fhira kha ngoma dzo fhambanaho u vhuya u swika kha ngoma ya domba (Matshidze, 2013:48). Stayt (1931: 138) u ɽalutshedza uri musi musidzana o no sema vhakegulu u dzhiwa sa muthu ane a vha na vhudifhinduleli. Musi a tshi ɽalusa mukegulu, Raŋanga (2009:70) u ri “mukegulu ndi muthu muhulwane wa heneŋho muɽini”. A tshi isa phanɽa u bula uri mukegulu ndi muthu ane a vha na tshenzhemo ya vhutshilo saizwi o no fhira mirele yoŋthe ya tshisadzini hu tshi katelwa na vhufumakadzi. Mukegulu ndi musadzi muhulwane wa mbeu ya tshisadzini (Makhavhu, 2006:18).

Vhaŋwali vha vharema vha no nga sa Ramokgopa (2001), Makhavhu (2006), Matshidze (2013), Milubi (1996), Madima (1996) na Daswa (1939) vho ɽalusa nga ha vhuimo ha nyaluwo ya vhana vha tshisadzini. Honeha avha Vhaŋwali vho balelwa u bula miŋwaha ya vhasidzana hune ha vhonwa zwiŋeidzhi zwavho. Muwanli Daswa (1939) na Mugovhani na Tshishonge (2012) vhone vho bula miŋwaha ya vhasidzana hune ha vhonwa zwiŋeidzhi zwa vho.

2.6.3.2 Zwiŋeidzhi kha vhuimo ha nyaluwo ya vhana vha tshinnani

Mawanwa a Ramokgopa (2001:96) a bvisela khagala uri kha lushaka lwa Bolobedu, tshiteidzhi tsha u thoma tsha nwana tshi vhidzwa upfi *Lekhatla* (Ramokgopa, 2001:96). A ene Ramokgoba (2001:96) u isa phanɽa nga u bula uri tshiteidzhi itshi ndi hune nwana avha a tshi vho thoma u guda u mama, u dzula, u ima, u tshimbila, u nwehuwa, na u amba. Naho a songo ɽalusa uri nwana wa musidzana kha itshi tshiteidzhi tsha vuvhili u vhidzwa upfi mini, Ramokgopa (2001:96) o shumisa ipfi *ngwana* o katela mbeu dzoŋthe. A tshi sa phanɽa u ri nwana wa tshinnani u thoma u guda u lisa zwifuwo, u hama zwifuwo na u lima masimuni. Tshiteidzhi tsha vhuraru tsha nyaluwo ya vhana vha lushaka lwa Bolobedu ndi moŋemane ane avha nwana wa mutukana

(Ramokgopa, 2001:100). Honeha Mokgokong (1975:25) ene u vhidza n̄wana wa mutukana uri ndi mošemane. Ramokgopa (2001:100) u amba uri kha itshi tshīeidzhi ndi hune mošemane e u lavhelelwa u ita mishumo i fanaho na u lisa, u hama zwifuwo, u fhaṭa danga, u lima na u kona u bveledza mishumo a songo saliwa murahu. Tshīeidzhi tsha vhuṅa tsha nyaluwo ya vhana ndi tshine Ramokgopa (2001:102) a tshi vhidza uri *mohlanka* kha n̄wana wa mutukana. Ramokgopa (2001:102) u ri vhana kha vhuimo ha nyaluwo iyi ndi hune vha tea u sumbedza u vha na vhuḍifhiduleli na hone ndi hune vha thoma u dzhena zwikolo kana ngoma dza sialala nahone musi vho no fhedza zwikolo izwi zwi dzhiiwa sa vhatu vhahulwane 'adults. Tshīeidzhi tsha vhuṅanu na hone tsha u fhedzisela ndi tshine Ramokgopa (2001:103) a tshi vhidza uri *man*. Kha itshi tshīeidzhi muṅwali ha ngo shumisa maipfi la luambo lwa ḍamuni ḵawe fhedzi o shumisa a Luisimane. Honeha Mokgokong (1975:24) u ri ndi monna. U ya nga Ramokgopa (2001:103) itshi tshīeidzhi muthu u lavhelelwa u dzhia vhuḍifhinduleli sa mubebi. Ramokgopa (2001:103) ha ngo amba nga ha mishumo ya vhatu vha tshinnani kha itshi tshīeidzhi.

Daswa (1939:53) u sumbedzisa uri mutukana ndi n̄wana wa tshinnani ane a vha na miṅwaha i rangaho kha miṅwaha miṅanu na muthihi u swika kha miṅwaha ya fumi na iṅa u vhidzwa upfi *mutukana wa tshipofu*. A tshi isa phanḍa u ṭalusa uri “Vhana avha vha vhidzwa nga dzina heli ngauri a vha athu u ṭalukanya tshivhi na tshivhuya. Musi a tshi bula zwine murole wa muṭhannga wa amba zwone, Daswa (1939:54) u ṭalutshedza uri murole mutukana wa u ranga kha miṅwaha ya fumi na miṅanu u swika kha ya mahumi mavhili na n̄waha muthihi u vhidzwa upfi muṭhannga. A tshi isa phanḍa u ḍadzisa uri “musi khamus o lora a ḍi ṅukadza marumbini u ḍo ya ha vha komana khaye”. Mutukana wa murole uyu u dovha hafhu a vhonala nga u amba a tshi vho tou boroda (Daswa, 1939:54).

Luambo lwa Tshivenda lu a fhambana na dziṅwe nyambo nga maanḍa zwi tshi ḍa kha maipfi ane a shumiswa u buletshedza u pfukwa ha mirole ya nyaluwo kha n̄wana a nga vha mutukana kana musidzana u swika vha tshi vha vhanna na vhasadzi vha fhedza vha vha kalaha na vha kegulu kha mvelele ya Vhavana. Sa zwine Mafela (2012:271) a ṭalusa, luambo lwa Tshivenda lwo fhambana na dziṅwe nyambo nga maanḍa kha maipfi a no amba nga ha nyaluwo ya n̄wana. U isa phanḍa nga u bvisela khagala uri “In English we use the term child to denote one’s son or daughter, which

Guralnik (1981) define as an infant, baby, a son or daughter". Izwi zwi amba uri kha luambo lwa Luisimane hu shumiswa ipfi *ńwana* musi hu tshi khou ambiwa nga ha *ńwana wa mutukana* kana *ńwana wa musidzana* zwine Muńwali Guralnik (1981) u amba uri ndi *infact*, *ńwana wa mutukana* kana *ńwana wa musidzana*. Mafela (2012:271) musi o wana mafhungo Wentzel na Muloiwa (1982) u bvisela khagala uri "Wentzel na Muloiwa (1982) provide as the Tshivenda an equivalent of the term child, *ńwana, tshixele*".

Nga inwe ndila ipfi la Luisimane *child* nga luambo lwa Tshivenda ndi *ńwana* kana *tshixele*. Mafela (2012:271) a tshi isa phanda u ri "These equivalents do not include the kinship terms son and daughter because Tshivenda does not differentiate the kinship term child according to gender". Izwi zwi amba uri ipfi *ńwana* li shumiswa u vhidza *ńwana* hu sa sedziwi mbeu. Nga inwe ndila, ipfi "*child*" kha Luisimane ndi ndinganyo ya ipfi *ńwana* line la vha lo katela mbeu ya tshinnani na tshisadzini. Mafela (2012:271) u bula uri ipfi *ńwana* kana *tshixele* nga luambo lwa Tshivenda hu si mbeu ya *ńwana* onoyo. Mafela (2012:273) u vhina nga u talusa uri mvelele dzo ya nga u fhambana na hone mańwe a maipfi a a konḁa u a pindulusela kha Luisimane. Izwi zwi vhoneala musi kha luambo lwa Tshivenda hu tshi vha na maipfi ane a balelwa u talusa mbeu ya tshinna na ya tshisadzini (Mafela, 2012:273). Thoḁisiso iyi ya Mafela (2012) a yo ngo livhana na u toḁulusa zwiḁeidzhi zwa nyaluwo. Honeha yo sedzana na theminolodzhi dza luambo lwa Tshivenda zwi tshi ḁa kha vhukonḁi vhune vha pendululi vha tangana naho musi vha tshi pendulula maipfi u ya kha dzińwe nyambo sa Luisimane nga maanda ane a talusa mbeu ya muthu. Izwi zwi sumbedza hu na tshikhala tsha thoḁisiso yo ḁibadekanyaho na zwiḁeidzhi zwa nyaluwo ya vhana kha lushaka lwa Vhavana.

Martin na Mbambo (2011) vho ita thoḁuluso nga ha zwiḁeidzhi zwa nyaluwo ya vhana vha lushaka lwa Vhavana. Avha vhańwali vho sumbedzisa uri vhana a vha khethekanyiwi nga mińwaha fhedzi kha zwiḁeidzhi zwa nyaluwo (Martin na Mbambo, 2011:54). Martin na Mbambo (2011:54) vha bvisela khagala uri vhana kha lushaka lwa Vhavana a vha fhambanyiswi nga mińwaha fhedzi na nga zwiḁeidzhi. U ya nga Martin na Mbambo (2011:54) zwiḁeidzhi zwa nyaluwo ya vhana ndi zwiraru zwine zwa vha "*pre-pubescent stage, puberty, and pre-adult stage*". Avha vhańwali vha sumbedzisa uri vhuḁambo ndi hone vhne ya talusa uri *ńwana* u kha tshiḁeidzhi tshifhio.

Musi a tshi tšalutshedza zwine ipfi mutukana la amba zwone, Van Warmelo (1989:250) u ri mutukana ndi “*boy before puberty or male child*”. A tshi khwaṭhisedza iyi tšalutshedzo, Makhavhu (2006:18) u ri mutukana ndi munna muswa. Nga inwe ndila mutukana ndi muthu wa mbeu ya tshinnani ane a vha a sa athu u bva makuse.

Nyaluwo ya vhathu i fhira kha zwiṭeidzhi zwo fhambanaho. Izwi zwiṭeidzhi zwi a fhambana u ya nga mvelele ya lushaka lwonolo. Zwiṭeidzhi zwa Martin na Mbambo (2011) zwo siedza u tšalutshedza zwiṭeidzhi nga vhuphara nga maanda ho sedzwa lushaka lwa vharema. Radzipfunzo we a zwi vheya zwavhuḍi ndi Ramokgopa (2001) we a sumbedzi sa zwiṭeidzhi nga vhuronwane. Musi hu tshi ambiwa nga mbeu ndi hune ha vha hu tshi khou ambiwa nga ha phambano vhukati ha vhathu vhavhili ha wanala uri muthu ndi mutukana na musidzana. Hu na mbeu mbili, dzenedzi ndi mbeu ya mutukana na musidzana. Hone, kha ino tsenguluso ho lavheleswa mbeu idzi mbili dzine dza vha mutukana kana musidzana na u tšalutshedza hafhu uri mutukana ndi mini na uri musidzana ndi mini.

Kha lushaka lwa Vhavenda nyaluwo ya vhana vha murole wa u thoma ndi musini ṛwana a *lutshetshe* kana *lukhandwa*. U bva kha murole wa u vha *lutshetshe* kana *lukhandwa* ṛwana u swika hune a medza maṅo. Hone-ha, zwi a itea a thoma nga u medza maṅo a nṭha zwine u ya nga Milubi (1996:136) na Stayt (1931:93) u vhidzwa upfi *shenga*. Musi ṛwana a tshi bva u bebiwa u vhidzwa u pfi *lukhandwa* zwine kha Luisimane zwa vhidzwa u pfi *newborn*. Musi a tshi tšalutshedza *muvhera*, Makhavhu (2006:18) u ri *muvhera* ndi munna wa miṅwaha ya vhukati. Hone-ha, Macmillan English Dictionary for Advanced Learners (2005:986) i tšalusa mukalaha sa “Someone who has a lot of knowledge and experience because they have been doing something for a long time.” Muhumbulo uyu u tikedzwa nga mukalaha ndi munna muhulwane. Nga inwe ndila *mukalaha* ndi muthu wa tshinnani wa murole wa u fhedzisela.

Naho Vhaṅwali avha vha nonga Ramokgopa (2001), Mokgokong (1975), Daswa (1939), Mafela (2012), Guralnik (1981), Wentzel na Muloiwa (1982), Martin na Mbambo (2011), Van Warmelo (1989), Makhavhu (2006), Stayt (1931) na Milubi (1996) vho tšalusa zwiṭeidzhi, vho balelwa u bula miṅwaha ya zwiṭeidzhi izwi. Izwi zwi sumbedza hu na tshikhala tsha ṭhodiṣiso yo dībaḍekanyaho na zwiṭeidzhi zwa nyaluwo ya vhana kha lushaka lwa Vhavenda yo sedza na miṅwaha ya zwiṭeidzhi izwo.

2.7 MITAMBO YA SIALALA NA NYALUWO YA MUTHU

Ndi zwa ndeme u tšalutshedza vhuṭumani vhukati ha mitambo ya sialala na nyaluwo ya ṅwana. U ya nga ha Stayt (1931:95), kaleni *vhatukana vhaṭuku* vho vha vha na vhuḍifhinduleli ha u lisa mbudzi musi vhe na miṅwaha miṭuku ngeno *vhatukana vhaḥulwane* vha tshi lisa kholomo. U isa phanḁa nga u bula uri izwi zwo vha zwi tshi ita uri vhatukana vha fhedze tshifhinga tshinzhi vhe malisoni. Musi vhatukana vhe malisoni vha tamba mitambo yo fhambanaho sa u fhaṭa danga vha shumisa thuthulwa sa mbudzi na kholomo (Stayt, 1931:96). Muṅwe wa mutambo ndi une Stayt (1931:96) a u vhidza uri *khoro* une wa tamba nga thanda na bola yo itiwaho nga matombo kana thanda. Stayt (1931) u bula tshiimo tsha ṅwana ngeno a saathu tou bula miṅwaha.

Stayt (1931:97) u tšalusa uri *vhasidzana vhaṭuku* vhone vha sala hayani vha tshi thusa vhomme avho u hwala khuni na maḍi vha dovha hafhu vha vha zwixele zwa vhana vhaṭuku. Mitambo ya vhasidzana yo katela *mudzumbamo*, bune na u lidza ngoma (Stayt, 1931:97). U isa phanḁa nga u ḁadzisa uri musalauno vhatukana vha tamba mitambo na vhasidzana zwine zwa vha tshiila kha lushaka lwa Vhavenda. Ndi ngazwo musi vhatukana vha tshi dzhenelela kha mutambo wa vhasidzana ho vha hu tshi imbi wa uri 'Ndole! Ndole! Tshitamba na vhasidzana'. Honeha, Stayt (1931:98) u tšalusa uri hu na mitambo i no tamba nga vhatukana na vhasidzana sa *mudzumbamo*. U isa phanḁa nga u tšalutshedza uri hu na mutambo muṅwe une wa ḁivhea sa '*tsinga ndededekhatula*' hune vhasidzana na vhatukana vha vha vho ita danga vho farana vha khou tshina (Stayt, 1931:98). Vhatukana na vhasidzana u ya nga Stayt (1931:99) vha a tamba mutambo une wa vhidziwa upfi *mahunḁwane* hune vha vha vha khou edzisela zwine zwa itawa nga vhabebi muṭani. Mutambo uyu u vha u khou vha funza na u vha lugisela vhuḍifhinduleli musi vho no vha vhabebi. U ya nga Stayt (1931:99), mutambo uyu u tamba nga vhatukana na vhasidzana vha miṅwaha ya u thoma kha fumimbili u ya kha fumi ṭhanu. Mutambo wa *mahunḁwane* wo vha u tshi laya vhana vhuḍifhinduleli zwi tshi katela na musi vho no vha munna kana mufumakadzi, ṭhonifho, zwa vhudzekani na u guda u ṭhogomela muṭa.

Stayt (1931) u bula tshiimo tsha ṅwana ngeno a saathu tou bula miṅwaha. Kha mutambo wa mudzumbamo uyu Radzipfunzo o balelwa u sumbedza miṅwaha ya

vhatambi. Zwo di ralaho na kha mutambo wa *tsinga ndededekhatula*. Fhedziha, Radzipfunzo uyu o sumbedza miñwaha ya vhatambi kha mutambo wa mahundwane.

2.8 MBAMBEDZO YA KUVHONELE KWA VHO RADZIPFUNZO VHAÑWE VHA VHATSHENA NA VHAÑWE VHA VHAREMA NGA HA ZWIṬEIDZHI ZWA NYALUWO YA VHUIMO HA VHANA

Vhañwali vha vhatshena vha sumbedza vho vhekanya zwiṭeidzhi zwa nyaluwo ya vhuimo ha vhana nga ndila ya vhuḍi. Radzipfunzo a fanaho na Miller (1993) u sumbedza uri Erik Erikson o tumbula zwiṭeidzhi zwa malo ngeno Piegat a tshi sumbedza zwiṅa. Vhañwali vha vhatshena sa Miller (1993) na Samsanovich (2021) vha ṭalusa zwiṭeidzhi vho dibaḍekanya na miñwaha ya muthu onoyo. Kuhumbulele kwa Vhañwali vha vharema sa Vhañwali vha vharema vha no nga sa Ramokgopa (2001), Makhavhu (2006), Matshidze (2013), Milubi (1996), na Madima (1996) kwo fhambana na ndila ine Vhañwali vha vhatshena vha vhona zwithu ngayo malugana a zwiṭeidzhi zwa nyaluwo ya ñwana. Nga iñwe ndila, Vhañwali vha vhatshena vho balelwa u dzhiela maitete na mvelele ya vharema ri tshi katela mitambo musi vha tshi dzhia tsheo kha zwiṭeidzhi zwa nyaluwo ya vhuimo ha ñwana. Izwi zwi sumba uri vhatshena vho ita zwiṭeidzhi u ya nga kuhumbulele kwavho zwine zwi sa shumisee kha lushaka lwa vharema. Vhañwali vha vharema sa Ramokgopa (2001) vha ṭalusa uri zwiṭeidzhi zwi khethekanywa ho sedziwa maitetele na mvelele ya vhana vhenevho. Ramokgopa (2001) ndi ene radzipfunzo we a ita ṭhoḍisiso dzawe nga ha zwiṭeidzhi zwa nyaluwo ya vhuimo ha vhana o sedza kha lushaka lwa Balobedu lu wanalaho Afrika Tshipembe. Honeha, muñwali uyu ha ngo bula miñwaha ya vhana kha zwiṭeidzhi zwo fhambanaho. Nga iñwe ndila, maitetele na mvelele ya vharema zwi a shela mulenzhe kha khethekanyo ya zwiṭeidzhi zwa nyaluwo ya vhuimo ha ñwana naho vha sa buli miñwaha. Ahuna hune Vhatshena vha shumisa mitambo sa Vharema u bula vhuimo ha nyaluwo.

U ya nga muṭoḍisisi, Vhañwali vha Vhavenda a vho ngo ita ṭhoḍuluso dzavho nga ha zwiṭeidzhi zwa nyaluwo ya vhuimo ha vhana. Tsenguluso ya mañwalwa i sumbedza uri a hu na radzipfunzo wa Muvenda we a vhuya a ita ṭhoḍuluso ine yo sedzana na zwiṭeidzhi zwa nyaluwo ya vhuimo ha vhana. Ṭhoḍisiso iyi i sumbedza i ya mathomo ine ya ṭoḍou ṭoḍisisa maipfi a nyaluwo kana zwiṭeidzhi zwa nyaluwo ho sedzwa masia kana *context* dzine dza a bveledza kha ṭhoḍisiso dzaTshivenda.

2.9 MAIPFI O NGALANGALAHO SIANI LA ZWIKOLO

2.9.1 Zwikolo zwa sialala na mitshino ya sialala

Itshi tshipiḁa tshi ḁo sedza ngoma dza sialala na mitshino ya sialala.

2.9.1.1 Ngoma dza sialala na nyaluwo ya muthu

Vhaḁwali vha tevhelaho sa Wordpress.com (2019), Matsidze (2013), Mulaudzi, Chinouya na Ngunyulu (2015), Daswa (2018), Malisa (2005), Mugovhani (2009) na Ramavhunga (2019) vha ḁalutshedza nga ha zwikolo zwa sialala. Ramavhunga (2019:13) u buletshedza uri ngoma dza sialala dza lushaka lwa Vhaventḁa yo vha i ḁḁila ya maitele a u alusa vhana na u vha gudisa milayo ine vha tea u i tevhela. A tshi isa phantḁa uri zwikolo izwi zwo vha zwi sina zwitifikeithi zwine zwa sumbedza uri mutrhu o phasa nahone ho vha hu sina milingo ine ya ḁwaliwa.

Malisha (2005:8) u ḁalusa uri ngoma dza sialala dza Vhaventḁa ndi muratho wa vhana kha u swikelela u vha vhanna na vhasadzi. Lushaka lwa Vhaventḁa lu na zwikolo zwa sialala zwa vhatukana na vhasidzana zwo fhambanaho (Wordpress.com, 2019). I isa phantḁa ya ḁalutshedza uri ndi kha zwezwi zwikolo hune vhatukana na vhasidzana vha gudiswa vhuḁifari u ya nga ha miḁwaha yavho. Nga iḁwe ḁḁila vhaswa vha gudiswa u ita zwithu zwi no lingana na miḁwaha yavho. Fhedziha ino ḁhoḁisiso yo sedzesa nga ha zwikolo zwa Vhaventḁa musi zwo livhanyiswa kha vhatukana na vhasidzana. Tshakha dza Afrika dzi na tshaka dzo fhambanaho dza zwikolo zwa sialala. Kha lushaka lwa Vhaventḁa hu na zwikolo zwa sialala zwa vhasidzana ha dovha ha vha na zwa vhatukana. Muḁoḁisisi o ḁalutshedza tshaka dza zwikolo zwa sialala lwo livhanyiswa kha vhatukana na vhasidzana. O dovha hafhu a sumbedzisa mishumo ya izwi zwikolo na uri luambo lu ḁivhonadza hani.

2.9.1.2 Ngoma dza sialala dza vhasidzana na nyaluwo yavho

Malisha (2005:10) u ḁalusa uri hu na ngoma tharu dza vhasidzana dzine dza ḁivheesa kha lushaka lwa Vhaventḁa. U isa phantḁa a dzi khethekanya sa *vhusha*, *tshikanda* na *khomba*. Muhumbulo uyu u unḁiwa nga McNeill (2014:96) ane a buletshedza uri ngoma dza tshisadzini dzi na khethekanyo tharu dzine dza vha vhusha, tshikanda na khomba.

Vhaḁwali Van Warmelo na Phophi (1949:61) vhone vha fhambana na uyu muḁwali nga u sumbedzisa uri vhasidzana vha tshina ngoma ḁḁa dzine dzi khethekanywa sa

musevheho, vhusa, khomba na tshikanda. Uyu muhumbulo u fhambana na wa Ramavhunga (2019:50) ene u amba uri ngoma dza vhasidzana ndi tharu dzine dza vha *musevheho, vhusa na domba*.

Murovhi na vhañwe (2018:30) vha tšalutshedza uri *musevheho* ndi ngoma ya mathomo ya vhasidzana ine ñwana wa musidzana wa u bva kha miñwaha ya rathi u a tendelwa u tangedzwa. Mabogo (1990:28) u tendelana na muhumbulo wa Murovhi na vhañwe (2018:30) wa uri *musevheho* ndi ngoma ya mathoma ya vhasidzana. Mabogo (1990:38) u isa phanḁa nga u uri musidzana u thoma u tshina ngoma ya *musevheho* a na miñwaha ya u lingana nyana na musi a tshi thoma tshikolo.

Ramavhunga (2019:7) na Mabogo (1990:28) vha tšalutshedza uri *musevheho* ndi ngoma ya u thoma ine ya tshiniwa nga vhasidzana kha lushaka lwa Vhavanḁa naho i tshi ḁi vha kha dziñwe tshaka dza Afrika Tshipembe. U ya nga Van den Berg (2018:32), tshikolo tsha sialala tsha *musevheho* ndi hune vhasidzana vha guda kubikele na u sevhedza zwiliwa nga nḁila ya tšhonifho nga u losha kha vhatu vhahulwane na vhanna vhavho vha matshelo. Muhumbulo uyu u unḁiwa nga Mulaudzi, Chinouya na Ngunyulu (2015:25) vhane vha amba uri kha ngoma dza lushaka lwa Vhavanḁa hu na *musevheho* ndi tshikolo tsha sialala kana ngoma ya vhasidzana. Kha ngoma iyi vhasidzana vha tsheiswa *tšhodzi dza mukongo* hu u itela uri vha songo vha na dzangalelo ḁa vhudzekani na vhatukana (Ramavhunga, 2019:51). Mulaudzi, Chinouya na Ngunyulu (2015:25) vha buletshedza uri ndivho khulwane ya ngoma ya *musevheho* ndi maitele ane a vhidzwa u pfi “*u kwevha*”. Maitele a *u kwevha* a thusa vhasidzana uri musi vha tshi vha vhabebi vha ḁifhelwe nga vhudzekani. Kha ngoma iyi ndi hune milevhe ya tatamudziwa ha dovha hafhu ha tšoliwa vhatshini uri vho no thoma u di dzhenisa kha vhudzekani naa. Ramavhunga (2019:52) u amba uri vhasidzana vho vha vha tshi funziwa nga ha tshanduko dzine dza itea mivhilini yavho na u vha na tshidzumbi na kha nyimele ya musi vho no maliwa. Maitele a ngoma ya *musevheho* a ḁi itiwa nga dziñwe tshaka u fana na Matshangana, amaZulu na Vhashona vha Zimbabwe (Mulaudzi, Chinouya na Ngunyulu, 2015:25). Musi vha tshi ita maitele haya vhaswa vho vha vha tshi vha vha khou guda vhuthihi, u ḁitšhonifha, vhuḁifhinduleli na u konḁelela zwine zwo vha zwi tshi thusa kha u sa tšavhanya u ḁidzenisa kha vhudzekani na u tšavhanya u dzhena mbinganoni. *Musevheho* kana

kungwisa zwine Stayt (1931:138) a zwi vhidzisa zwone ndi ngoma ine kha vhatukana ya lingana na *murundu*.

Ramavhunga (2019:52) u amba uri *vhusha* ndi ngoma ya vhuvhili ya vhasidzana. Uyu muhumbulo u itelwa khaedu nga Malisha (2005:10) ane a amba uri *vhusha* ndi ngoma ya u thoma ya vhasidzana. Muhumbulo uyu u tikedzwa nga Matsidze (2013: vi) ane a khwaṭhisedza uri *vhusha* ndi ngoma ya vhasidzana vha lushaka lwa Vhavenda ya u thoma. Ramphabana (2019:33) ene u bula uri vhasidzana vha lushaka lwa Vhavenda vha tshina ngoma ya *vhusha* vha na miṅwaha ya u bva kha ya fumi. A tshi isa phanda uri vhasidzana vha funziwa milayo vhushani ine ya vha pfumbudza kha u vha vhafumakadzi vha vhuḍi. U ya nga Van den Berg (2018:32), *vhusha* ndi ngoma ya vhuraru ya vhasidzana ine ya vhidzwa upfi *ludodo* hune vhasidzana vha layiwa hu u itela uri vha kone u ṭhonifha vhakomana vhavho. Vhasidzana vha a ṭoliwa nga vha kegulu uri kha vhudzimu uri a vha athu u lala na vhatukana naa (Ramavhunga, 2019:54). Mulaudzi, Chinouya na Ngunyulu (2015:25), Matsidze (2013: vi), Malisha (2005:10) na Stayt (1931:99) vha bvisela khagala uri ngoma iyi i tshinwa nga ṅwana wa musidzana o no thomaho u vhona maḍuvha. Musi musidzana a tshi thoma u vhona maḍuvha, u ṭalutshedza mmane wawe mufumakadzi wa khotsi awe vhane vha swikisa mafhungo kha makhadzi (Matsidze, 2013:48). Matsidze (2013:48) u isa phanda nga u amba uri kha ngoma ya *vhusha*, vhasidzana vha gudiswa vhuṭhogwa ha nyaluwo ya musidzana a tshi vha mufumakadzi, vhudzekani, na mbingano. Stayt (1931:106) u ṭalusa uri *vhusha* ndi ngoma ine ya vha tshirathisi u bva kha tshiṭeidzhi tsha *musidzana* u ya kha tsha *vhukomba*. Musi musidzana o no tshina ngoma ya *tshikanda* u swika hune a rathela kha tshiṭeidzhi tshine a tshina *vhukomba* uri a kone u vhidzwa u pfi *khomba* (Stayt, 1931:112).

Malisha (2005:10) u sumbedza uri musidzana o no pfuka ngoma ya *vhusha*, u ṭanganedzwa kha ya *tshikanda*. *Tshikanda* ndi ngoma ya vhuraru ine ya tevhela *vhusha*. U ya nga Matsidze (2013: vi), *tshikanda* ndi ngoma ine ya tea u vha hone miṅwaha miraru u ya kha miṭanu miṅwe na miṅwe musanda nahone i rangela *khomba*. U isa phanda a ṭandavhudza nga uri kha tshikolo tsha *tshikanda*, ndi hune ha laiwa vhasidzana hune ha vha hu khou lidziwa nyimbo. Uyu muhumbulo u unḍiwa nga Stayt (1931:112) ane a sumbedza uri musidzana u fhira kha ngoma ya *tshikanda* a kona u

fhirela kha ngoma ya domba. Ngoma iyi i tshiniwa nga vhasidzana na hone vha guda ndayo nga ha vhutshilo (Matshidze, 2013: vi; Van Warmelo, 1932:53).

Ramavhunga (2019: Vi) u buletshedza uri *domba* ndi ngoma ya u fhedzisela ya vhasidzana. Musi musidzana o no fhira kha *vhusha* na *tshikanda*, u fhirela kha ngoma ya *khomba*. U ya nga Matshidze (2013:175), musidzana u tshina ngoma ya *domba* a kha *murole wa vhuraru* une kale wo vha u tshi pfi 'standard 3'. Ngomani ya domba ndi hune vhasidzana vha guda vhuḍifari, ṭhonifho, milayo na vhuḍifhinduleli sa muthu wa tshisadzini. Izwi zwi tou amba uri tshifhinga tsha u tshina ngoma ya khomba tsho no fhungudzea vhukuma. Ngoma ya khomba i anzela u tshiniwa nga vhatei vhane vho no fhira kha ngoma ya *vhusha* naho hu na nyimele dzine ha ṭanganedzwa na vhatei vha songo fhiraho kha ngoma ya *vhusha* (Ramavhunga, 2019:55). A tshi isa phanḁa u dadzisa uri ngoma iyi i gudisa dzikhomba ndayo na maitele a zwa mvelele na sialala ya lushaka lwa Vhavenḁa. Raphalalani na Musehane (2013:19) vha amba uri kha mvelele ya lushaka lwa Vhavenḁa, musidzana ane a fhira kha ngoma ya domba ndi ene o lugelwaho u maliwa. Vha tshi isa phanḁa vha ṭalusa uri musidzana a songo yaho ngomani ya domba u vha a songo lugelwa u malwa na hone u dzhiwa sa muthu ane a kha ḁi vha muṭuku. Musi vhasidzana vho no vha *khomba*, vha swika hune vha ya kha ngoma ine ya vhidziwa upfi *vhusha* (Mabogo, 1990:28). A tshi isa phanḁa u buletshedza uri ngoma ya *vhusha* i tevhelwa nga ludodo na tshikanda ha kona ha u da domba ine ya vha ngoma ya u fhedzisela ya vhasidzana.

Naho avha vhaṅwali vha songo sumbedzisa miṅwaha ine musidzana a tea u vha nayo uri a kone u tendelwa u tshina ngoma, hu na he vha sumbedzisa kha dziṅwe ngoma (Malisha, 2005, McNeill, 2014, Van Varmelo na Phophi, 1949, Ramavhunga, 2019, Murovhi na vhaṅwe, 2018, Mabogo, 1990, Van den Berg, 2018, Mulaudzi, Chinouya na Ngunyulu, 2015, Stayt, 1931, Matshidze, 2013 na Ramphabana, 2019). Vhaṅwe vha vhaṅwali vha sumbedza uri musidzana u tshina *musevhethe* a na miṅwaha ya u thoma kha rathi u ya nṭha. Ramphabana (2019:33) u sumbedzisa uri ngoma ya *vhusha* i tshiniwa nga musidzana wa miṅwaha ya u thoma kha fumi. Matshidze (2013:175) u bula uri musidzana u tshina ngoma ya *domba* a kha *murole wa vhuraru* une kale wo vha u tshi pfi 'standard 3'. Honeha avha vhaṅwali vho balelwa u sumbedzisa miṅwaha kha ngoma dziṅwe dzine dza vha *tshikanda*.

2.9.1.3 Ngoma dza sialala dza vhatukana na nyaluwo yavho

Vhoradzipunzo vha no nga sa Stayt (1931), Musehane (2012), Daswa (2018), Malisa (2005), Vanden Berg (2018), na Ramavhunga (2019) vho bvisela khagala mihumbulo yavho nga ha ngoma dza sialala dza vhatukana na nyaluwo yavho. Ngoma dza vhatukana sa zwine Stayt (1931:101) a sumbedzisa dzi na zwipiḁa zwivhili zwine zwa vha *murundu* na *thondo*. Musehane (2012:75) u buletshedza uri zwikolo zwa vhana vha vhatukana vha lushaka lwa Vhavenda zwi na theminoḁodzhi dzine dza vha ḁila ya kuambeke kune vhatshini vha lavhelelwa u ku shumisa. A tshi isa phanda u ri u kundelwa u shumisa ulu luambo zwi dzhiwa uri honoyu muthu u na lunyadza nahone u a fhedza o wana thamu yo teaho.

Stayt (1931:101) uri zwi vhone u nga ano maḁuvha ngoma ya *thondo* i khou ngalangala nga mulandu wa u dzhielwa ḁha ha ngoma ya *murundu*. Mabogo (1990:28) u bula uri ngoma ya vhatukana ya u thoma ndi *murundu*. Daswa (2018:34) u ḁalusa uri *murundu* na *vhuḁamba* vhutuka ndi ngoma dzine dza tshiniwa nga vhatukana fhedzi kha lushaka lwa Vhavenda. Stayt (1931:129) u bvisela khagala uri miḁwaha yo tewaho kha uri mutukana a thome u tshina *murundu* ndi ya fumi kana fumi nthihi. Muhumbulo uyu u itelwa khaedu nga Musehane (2012:76) ane a bula uri *murundu* ndi ngoma ine ya tshiniwa nga vhatukana vha miḁwaha ya rathi u ya kha fumi mbili. *Murundu* ndi ngoma ine ya tshiniwa nga vhatukana vhane vha vha vha tshe vhaḁuku. U ya nga Malisa (2005:10) ngoma ya vhatukana kana *murundu* u dzhiya tshifhinga tshi no swika miḁwedzi miraru vhe ḁakani. U isa phanda nga u ḁalutshedza uri ngoma ya *murundu* ndi hune vhatukana vha tsheiva *tshikanda tsha tshitungulo*. U tsheiva ha *tshikanda tsha tshitungulo* ndi tshiga tsha u sumbedza uri pfumo lo ḁutḁulwa (Malisa, 2005:10). Haya maitete a sia a tshi thusa vhatukana uri vha aluwe vhe vhabebi kwao (Malisa, 2005:10). Ngoma iyi i ima vhuria hune ha vha hu tshi khou rothola. Izwi zwi nga vha zwi tshi itelwa uri mashuvhuru a ḁavhanye u fhola. Musalauno ngoma iyi i fhedza tshifhinga tshi sa swiki na ḁwedzi. Vanden Berg (2018:33) u ḁahisa uri ngoma ya vhatukana ine ya vha *muḁa* kana *murundu* i na mushumo wa u rubisa vhatukana na u guda nga ha vhasadzi na vhanna. Ngoma iyi i tshiniwa ḁakani na hone hu a laiwa vhatukana, vha guda nyimbo na mirero, na u ḁhonifha vhasadzi. Ngoma ya *murundu* i vha i khou lugisela vhatukana uri vha vhe vhanna vha vhukuma. Kha heyi ngoma vhatukana vha a tsheiva *tshikanda kha zwitungulo* zwine nga variithi ya ngoma ya *murundu* zwi vhidzwa upfi u *geda* (Musehane, 2012:80). Musehane (2012:77) u

buletshedza uri maitete aya a vhidzwa upfi *u vhaḁa pfumo*. Muhumbulo muhulwane ndi wa u ri pfumo ḁawe li vha ḁo ḁuḁulwa. Nga inwe ndila zwi vha zwi khou ambelwa uri u do kona u takadza mufumakadzi wawe lwa vhudzekani. Musehane (2012:77) u amba uri ngoma dza vhatukana musi dzi tshi thoma zwi vhidzwa upfi *murundu wo ima* kana *ngoma yo ima*. U ya nga Ramavhunga (2019:62), murundu u tshoḁa kule na miḁi hu ndila yau itela uri mashuvhuru a hangwe nga mishumo ya ḁuvha na ḁuvha ya hayani. A tshi sa phanḁa uri ngoma iyi i ima vhege tharu u ya kha nḁa.

Mabogo (1990:28) u ri mutukana musi o no tshina ngoma ya *murundu* u rathela kha ngoma i tevhelaho ine ya vhidzwa upfi *tshiḁambo* kana *thondo*. Stayt (1931:99) u buletshedza uri *thondo* ndi ngoma ine mutukana muḁwe na muḁwe u thoma kha miḁwaha ya sumbe u tea u tshina musi a sa athu vha munna. A tshe ene Stayt (1931:105) u bula uri mutukana muḁwe na muḁwe ane a vha a khou tshina *thondo* hune a swika a lora u a vhiga kha Negota ane a mu tendela u tshina *vhutambavhutuka* hune a tendelwa u vha o fhedza ngoma ya *thondo*. Stayt (1931:105) u sumbedzisa uri u bva afho *mutukana* u fhirela kha tshiḁidzhi tsha u pfi *muḁhannga*. U ya nga Wordpress.com (2019), vhatukana vho vha vha tshi ya kha ngoma i no vhidzwa *thondo* ine a i tsha imiswa ano maḁuvha. Wordpress.com (2019) u isa phanḁa nga u ḁalutshedza uri kaleni ngoma ya *thondo* yo vha i tshi dzhia miḁwedzi miraru. Vhatshini vha ngoma iyi vha vha vhe vhatukana vhane vha tshinela nduni ya randavhula ya mahatsi (Wordpress.com, 2019). U ya nga ha Wordpress.com (2019), mafheloni azwo nḁu iyi ya randavhula ya mahatsi i a fhisiwa vhatshini vha vheuliwa. Stayt (1931:99) u bula uri vhatukana vho vha tshi ya ngomani iyi musi vha na miḁwaha ya sumbe. Musehane (2012:76) u sumbedza uri huna ngoma ya vhatukana vha Vhavenda ine ya vhidzwa upfi *Tshiḁambo* kana *Vhutuka*. A tshi isa phanḁa u ri ngoma iyi i tshiniwa nga vhana vhatukana vhane vha vha tsini na u mala hune vha gudiswa zwine vha tea u lavhelela kha nyimele ya muḁa. U ya nga Daswa (1939:57), vhatukana vha dzhena thondoni vha na miḁwaha ya fumi kana fumi na mivhili.

Ramphabana (2019:34) u bula uri musi vhatukana vho no fumba kha ngoma ya vhanna, a vha tsha ḁivhidza vhatukana fhedzi vha ḁivhidza vhanna. Hezwi zwi tou sumbedza uri ngoma dza sialala dza vhanna dzi na ndeme kha nyaluwo ya mutukana.

Ndi zwa ndeme u sumbedzisa uri ngoma idzi dzi tshiniwa nga vhatukana vha miḁwaha mingana. Muḁwali Stayt (1931) o sumbedza uri ngoma ya *murundu* i tshiniwa nga

mutukana ane avha na miñwaha ya fumi kana fuminthihi. Honeha, Musehane (2012:76) ene u bula uri *murundu* ndi ngoma ine ya tshiniwa nga vhatukana vha miñwaha ya rathi u ya kha fumi mbili. Stayt (1931) o dovha hafhu a sumbedza uri vhatukana vha tshina ngoma ya *thondo* vha na miñwaha ya sumbe. Muhumbulo uyu u handziwa nga Daswa (1939:57), ane a amba uri vhatukana vha dzhena thondoni vha na miñwaha ya fumi kana fumi na mivhili.

2.9.1.4 Ndayo dza ngoma dza sialala

Malisha (2005:4) ṭalutshedza uri ngoma dza sialala dzi gudisa vhaṭhannga na dzikhomba vhunna na vhusadzi. Murovhi, Matshidze, Netshandama na Klu (2018:30) u sumbedzisa uri zwickolo zwa sialala zwo vha zwi tshi funza vhana u ṭanganedza, ṭhonifho na u kondelela. Naho zwickolo zwa sialala zwo vha zwi tshi lemela vhukuma fhedzi vhana vho vha vha tshi guda u aluwa vha na mikhwa yavhuḍi (Murovhi, Matshidze, Netshandama na Klu, 2018:30). Musi vha tshi ṭalutshedza nga ha zwickolo zwa sialala, Murovhi, Matshidze, Netshandama and Klu (2018:30) vha bula uri kha lushaka lwa Vhavenda, ho vha hu na zwickolo zwa sialala zwa vhatukana zwine zwa vha *muḷa* na *vhutamba* *vhutuka* ngeno *vhusha*, *domba* na *musevetho* zwe zwa vha zwi zwa vhasidzana. Vhañwali vha fanaho na Matshidze (2013), Mulaudzi, Chinouya na Ngunyulu (2015), Murovhi, Matshidze, Netshandama na Klu (2018), Van den Berg (2018) na Malisha (2005) vho ita ṭhoḍuluso dzavho nga ha zwickolo zwa sialala zwa lushaka lwa Vhavenda. Mihumbulo yavho yo bviselwa khagala nga ha ṭhoho iyi. Malisha (2005:8) u ṭalusa uri zwickolo zwa sialala zwa Vhavenda ndi muratho wa vhana kha u swikelela u vha vhanna na vhasadzi. Zwickolo zwa sialala u ya nga Matshidze (2013), Mulaudzi, Chinouya na Ngunyulu (2015) zwi na mushumo wa u funza na u gudisa vhaswa kha kualutshele kwao. Izwi zwi a vha thusa na musivho no vha vhabebi miṭani yavho. Ndi kha zwezwi zwickolo hune vhaswa vha guda nga ha mvelele na ḍivha zwa kale ya Vhavenda. Kale zwickolo zwa sialala zwa Vhavenda zwo vha zwi tshi funza vhaswa milayo, ṭhonifho, u vha na vhuthu, vhuṅe na zwiñwe-vho. Fhedzi-ha, musalauno zwickolo izwi a zwi gathi. Izwi zwi nga vha zwi zwone zwine zwa khou shela mulenzhe kha uri vhaswa vha ano maḍuvha vha aluwe vha si na mikhwa, milayo, ṭhonifho, vhuthu na zwiñwe-vho.

2.9.1.5 Mitshino ya sialala na nyaluwo ya muthu

Hu na mitshino ya Tshivenda ine ya vha ya ndeme kha u tsireledza mvelele na u vhulunga vhufa na luambo. Vhañwali vha tevhelaho sa Blacking (1971), Mugovhani

na Tshishonge (2012:3), Mulaudzi (2001), Mugovhani (2009) na Mugovhani na Tshishonge (2012) na Emberly na Davhula (2016:15) vha ṭalutshedza nga ha mitshino i no nga *tshigombela*, *domba* na *malende*.

Musi a tshi ṭalutshedza nga ha *tshigombela*, Mugovhani (2009:54) u amba uri *tshigombela* ndi mutshino wa sialala wa Vhavenda une wa tshiniwa nga vhatshini vha tshisadzini hune ha vha hu khou lidziwa ngoma. Hoyu mutshino ndi miṅwe ya dzingoma dze dza vha hone miṅwaha ya maḍana. U ya nga ha avha vho radzipfunzo, u ya u itiwa misanda. Mutshino uyu u tshiniwa nga vhasidzana nga maanda vha dzi thungamamu. Blacking (1971:103) u sumbedza uri *tshigombela* tshi na vhatshini vha vhadzimu na hone tshi a lidziwa musu hu na mishumo ya muvhuso. Mugovhani na Tshishonge (2012:3-4) vha amba uri vhatshini vha mutshino uyu ndi vhasidzana na dzikhomba dzi saathu u maliwaho. U isa phanda nga u ṭalusa uri vhasidzana vha thungamamu vha tshina vha na miṅwaha ya u bva kha fumi mbili u ya kha fumbili nthihi ngeno khomba dzi tshi tshina dzi na miṅwaha ya u bva kha fumi rathi u ya kha fumbili nthihi. Mugovhani na Tshishonge (2012:4) vha bula uri *tshigombela* tshi na mishumo yo vhalaho ine ya katela u mvumvusa musanda, u lidziwa mabephani na u ita uri vhasidzana vha tou fombe kha mutshino uri vha sa humbule zwithu zwo bvaho nḍa ha nḍila.

Blacking (1971:106) u ṭalutshedza uri *domba* ndi mutshino wa Vhavenda une wa tshiniwa nga vhasidzana. Uyu muhumbulo u khwaṭhisedzwa nga Mulaudzi (2001:193) ane a ṭalutshedza uri *domba* ndi ngoma ya Vhavenda ine ya tshiniwa nga vhanna/vhatukana na vhafumakadzi/vhasidzana. Mutshino uyu u fhaṭa vhatukana na vhasidzana kha la muṭa na maṅwe masia (Mulaudzi, Ibid:193). A tshi isa phanda u sumbedzisa uri musalaula ngoma ya *domba* yo vha i tshi dzhia tshifhinga tsha u bva kha miṅwedzi miraru u ya kha ṅwaha. Muhumbulu uyu u unḍiwa nga Stayt (1931:111) ane a buletshedza uri ngoma ya *domba* i ima kha miṅwedzi miraru uya kha ya ṭahe. Honeha, avha Vhaṅwali a vho ngo bula miṅwaha ya vhatshini vha *domba*.

U ya nga Mugovhani (2009:54), *malende* ndi mutshino wa lushaka lwa Vhavenda hune ha imbiwa hu tshi lidziwa dzingoma hu tshi khou tshiniwa hu tshi vhandwa na zwanḍa. Mutshino wa malende u tshiniwa nga vhasidzana naho hu na nyimele dzine vhatukana na hone vha tshina. Mutshino uyu u anzela u tshiniwa musu hu na zwimima. U ya nga Mashianoke (2013: xix), malende ndi mutshino u no tshiniwa u mvumvusana u fhaṭa

vhuthihi kha lushaka. A tshi isa phanda u dadzisa uri vhañwe vho radzipfunzo vha u vhidza uri *beer music*. Uyu muhumbulo u itelwa khaedu nga Mugovhani (2009:54) ane a sumbedza uri malende a si *beer music*. Malende ndi mutshino u no anzela u tshiniwa musi ho takaliwa nga maanda zwimimani zwa mushuso, davhani na dzundeni (Ramaite-Mafadza, 2015:70). *Malende* ndi miñwe ya mitshino kana ngoma ya lushaka lwa Vhavenda. Emberly na Davhula (2016:15) musi vha tshi bvisela khagala mihumbulo yavho nga ha malende vha amba uri ndi mutshino wa sialala une wa tshiniwa nga vhafumakadzi na vhasidzana hune muimbi a tshina musi ngoma dzi tshi khou lidziwa. Mugovhani (2009:54) o ita tshoduluso dzi ngaho *malende*, a wanulusa uri mutshino wa malende u tshiniwa musi vhatshini vha tshi vhidzelela na u fhindulana khathihi na u lidza ngoma hu tshi khou vhandiwa zwanḁa. Afha kha mutshino wa malende, mudivhi wa mañwalwa ha ngo bula miñwaha ya vhatshini.

Avha Vhañwali a vha sumbedzi uri hu tshina vhatshu vhangafhani nahone vhane vha vha na miñwaha mingana.

Muñwe wa mitshino ya sialala ndi *tshikona*. Musi a tshi talusa mutshino wa tshikona, Blacking (1971:103) u tana uri:

The Venda national dance, tshikona, consists of a repeated pattern of sound which is played in hocket fashion by men on at least twenty differently tuned pipes. In contrast, four women play a set of drums in polyrhythmic harmony.

Muhumbulo uyu u tikedzwa nga Mugovhani na Tshishonge (2012:3) vhane vha amba uri *tshikona* ndi maitete a lushaka lwa Vhavenda hune ha imbiwa hu tshi khou lidziwa nanga, ha tshiniwa na u lidza ngoma. Muhumbulo uyu u khwaḁisedzwa nga Blacking (1962:56) ane a bula uri munna muñwe na muñwe u lidza nanga zwine zwa ita uri hu vhe na vhuthihi kha vhalidzi. Izwi zwi tou sumbedza uri mutshino wa tshikona u tshiniwa nga vhanna musi vha tshi khou lidza nanga ngeno vhafumakadzi vha tshi khou lidza nanga. Mugovhani (2009:54) u talutshedza uri vhutsila ha mutshino wa *tshikona* ndi miñwe ya mitshino ya kalesa kha lushaka lwa Vharema na hone hu vha hu tshi lidziwa nanga hu tshi khou tshiniwa. Mutshino wa *tshikona* u anzela u tshiniwa musi huna mitangano na vhurereli hu no nga sa u vhewa ha khosi, u pembelela u xa ha mativha na musi hu tshi phasiwa. Mutshino wa tshikona ndi muñwe wa mitshino ine ya vha ine ya divheya sa kha lushaka lwa Vhavenda. Mutshino uyu u anzela u tshiniwa musi hu na mishumo mihulwane u fana na u vheiwa kha khosi, hu na

mishumo ya muvhuso, miṭaṭisanoni na zwiṅwe-vho. Hoyu radzipfunzo ha ngo bula miṅwaha ya vhatshini. Avha vhaṅwali vho balelwa u sumbedzisa uri mutshino uyu u tshiniwa nga vhathu vha miṅwaha mingana.

2.10 MVALATSWINGA

Tshiteṅwa tsha vhurathi tsha Ndayotewa tshi bula uri nyambo dzoṭhe dza tshiofisi dzine dza vha fuminthihi dzi na tshiimo tshi linganaho. Nyambo idzi ndi Tshivenda, Luisimane, Afrikantsi, Xitsonga, Sesotho, Sesotho tsha Leboa, Setswana, Siswati, isiZulu, isiNdebele na isiXhosa. Vhavana sa luṅwe lushaka lwa Afrika vho pfuma mvelele na vhufa. Murafho wa mulovha wo vha u tshi amba luambo lwa Tshivenda lwa gireidi ya u thoma. Musalauno zwi sumbedza tshileme na vhuimo ha luambo lwa Tshivenda vhu tshi khou ngalangala nga maanda zwo livhana na maipfi a mirole a nyaluwo kha vhathu u bva vhuṭukuni u swika vhuhulwaneni. Hone-ha, u xelaxela ha maipfi a mirole a nyaluwo kha vhathu u bva vhuṭukuni u swika vhuhulwaneni zwi shela mulenzhe zwihulu kha u ngalangala ha luambo lwa Tshivenda ho sedzwa kha murafho wa zwino.

Ndivho ya ṭhoḍisiso iyi ndi u sengulusa nga ha u ṭuluwa kana u ngalangala ha luambo kana maipfi a buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha ṅwana wa mutukana kana musidzana u bva vhuṭukuni u swika vhukalahani na vhukegulusi. Kha ndima iyi, muṭoḍisiso o sumbedzisa zwipiḍa zwine zwa vha zwa vhuṭhogwa kha u swikelela kha u tandulula thaidzo ya ṭhoḍisiso iyi. Hafha ndi hune muṭoḍisiso a ḍo wana nḍivho yo ṭandavhuwaho nga ha u ṭuluwa ha luambo lwa mirole. Kha ṭhoḍisiso ino muṭoḍisiso o sengulusa nga ha u ngalangala ha luambo kana maipfi a buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha ṅwana a nga vha mutukana kana musidzana u swika vha tshi vha vhanna na vhasadzi vha fhedza vha vhakalaha na vhakegulu kha mvelele ya Vhavana.

Hu na zwiitisi zwinzhi zwine zwa khou shela mulenzhe kha u ngalangala ha luambo lwa Tshivenda na maitete a lushaka lwa Vhavana. Nga u angaredza zwiitisi zwine zwa shela mulenzhe kha u ngalangala ha luambo lwa Tshivenda ndi u malelana kha vhaambi vha nyambo dzi sa fani, dzipholisi dza muvhuso na ṭhoḍisiso zwikoloni, thekhinoḍdzhi, zwiimiswa zwa pfunzo, vhabebi mahayani vha sa tsha shumisa luambo lwa Tshivenda kha u davhidzana na vhana, ṭhahalelo ya zwiimiswa na maitete

a sialala, u sa tsha tevhedzwa ha sialala na vhufa nga mulandu wa u dzhenelela ha thekhinolodzhi na zwiñwe-vho.

Iyi ndima yo bvisela khagala zwiṭeidzhi zwa nyaluwo ya vhana nga kuhumbulele kwa vhaḍivhi vha mañwalwa Vhatshena na Vharema. Zwi sumbedza hu na kufhambanele kwa kuhumbulele malugana na ndila ine zwiṭeidzhi zwa vheekanywa ngayo kha zwigwada izwi zwivhili zwa Vhañwali. Vhatshena vha sedza miñwaha musii vha tshi dzhia tsheyo ya u vhekanya zwiṭeidzhi zwa nyaluwo ya ñwana ngeno Vharema vha tshi sumbedzisa uri ndi zwa ndeme u katela mvelele na maitele a lushaka lwonolwo musii hu tshi vhekanywa zwiṭeidzhi zwa nyaluwo ya ñwana. U ya nga muṭodisii, vhaḍivhi vha mañwalwa vha Vhavenda vha ita ṭhodisii malugana na zwiṭeidzhi zwa vhuimo ha nyaluwo ya ñwana ine ya tou bula madzina a mirole vha sa khou tou dzhenelela kha zwiṭeidzhi. Vhunzhi ha Vhañwali ndi vha Vhatshena vho itaho ṭhodisii dzavho malugana na ṭhoho iyi. Vhañwe vha vha vhaḍivhi vha mañwalwa vha vha buletshedza uri ṭhodisii dza Vhatshena nga ha zwiṭeidzhi zwa vhuimo ha nyaluwo ya ñwana a zwi shumisei kha tshaka dza Vharema ngauri a dzi dzhieli nṭha mvelele na maitele a Vharema.

NDIMA YA VHURARU

MUTHEO WA THYIORI (THEORETICAL FRAMEWEORK)

3.1 MVULATSWINGA

Ndima yo fhelaho yo sedza tsenguluso ya mañwalwa malugana na u ngalangala ha luambo kana maipfi a buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha ñwana a nga vha mutukana kana musidzana u swika vha tshi vha vhanna na vhasadzi vha fhedza vha vha vhakalaha na vhakegulu kha mvelele ya Vhavenda. Tsenguluso ya mañwalwa iyi yo bveledzwa nga u fhenda mañwalwa a Vhañwali na vhañwali vho fhambanaho vhe vha ita thodisiso dzavho maelana na thodisiso iyi. Muñodisisi o bviselesa khagala uri tsenguluso ya mañwalwa ndi ndila ya u fhenda mañwalwa a vhañwali vho fhambanaho hu ndila ine vha isa phanda nga u bvukulula uri izwi zwi thusa muñodisisi uri a vhe na u pfesesa nga ha thoho ine a khou ita thodisiso ngayo, na u bvisela khagala thaidzo ya thodisiso. Tsenguluo ya mañwalwa yo itiwa kha vhañwali vho fhambanaho vhe vha ñwala nga ha mafhungo a no elana na thodisiso ine muñodisisi a vha a khou sengulusa one. Tsenguluso ya mañwalwa yo thusa muñodisisi uri a kone u ñvha uri mañwalwa o no gandiwaho ndi afhio nahone a kone u pfesesa thaidzo ya thodisiso na tshikhala kha thodisiso dzine dzo no itiwa ndi tshifhio. Tsenguluso ya mañwalwa yo bvisela khagala uri a hu na thodisiso yo no itiwaho kha lushaka lwa Vhavenda malugana na u ngalangala ha luambo kana maipfi a buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha ñwana a nga vha mutukana kana musidzana u swika vha tshi vha vhanna na vhasadzi vha fhedza vha vha vhakalaha na vhakegulu kha mvelele ya Vhavenda.

Ndi zwa ndeme u sumbedzisa uri iyi ndima i do bveledzisa zwifhio. Grand na Osanloo (2014:12) vha ñalusa uri mutheo wa thyiori ndi tshiñwe tsha zwipiða zwa vhuñhogwa kha maitetele a thodisiso. Vha tshi isa phanda vha buletshedza uri tshipiða itshi tshi itela khaedu matshudeni manzhi ane a khou sengulusa thodisiso dzao dza digirii ya vhudokotela musi vha tshi dzudzanya *thesis* dzavho. Grand na Osanloo (2014:12) vha sumbedzisa uri thyiori i tea u nangiwa ho sedzwa thoho ya thodisiso. Nga inwe ndila thyiori yeneyo i tea u ñekedza thandululo ya thaidzo ya thodisiso. Ndima iyi i do ñalusa mutheo wa thyiori wa thodisiso iyi. Thodisiso iyi i do shumisa thyiori tharu dzine dza vha *Critical Language Awareness*, *Afrocentricity* na *Ethnopragnatics* dzine dza vha mutheo wa thodisiso iyi. Idzi thyiori dzi o thusa u ñalutshedza luambo na maitetelele a

mvelele a lushaka lwa Vhavenda malugana na u pfesesa na u talusa maipfi, mafurase na luambo lwo tambaho zwi tshi da kha u tuluwa ha maipfi a mirole ane a talutshedza vhuimo ha nyaluwo kha Tshivenda. Mutodisisi u do sumbedza uri idzi thyiori tharu dzi nga thusa hani u bveledzisa thodisiso iyi na u wana thandululo ya thaidzo ya thodisiso iyi. Mutheo wa thyiori u fanyiswa na u fhatu nndu hune hu saathu u fhatwa ha thomiwa nga pulane ine ya vha tsumbamushumo yauri nndu tea u fhatwa hani. Vha tshi talusa nga ha mutheo wa thyiori, Grand na Osanloo (2014:12) vha bula uri:

The drawing permits the foundation of the home to be built, and it dictates the overall floor plan of rooms, the flow of plumbing, electrical, and mechanical systems—even the direction in which the house will face. Like housing construction, a significant amount of critical thinking and planning is required to develop a blueprint for the dissertation.

Vhawali avha vha khou khwahisedza ndeme ya mutheo wa thyiori. Vha sumbedza uri mutheo wa thyiori ndi wone wo faraho thodisiso. Ndi ngazwo vha tshi isa phanda nga u talutshedza uri hu tea u vha na kusaledzele kwa kuhumbulele na u pulana musi hu tshi bveledzwa mutheo wa thyiori.

Tshipida tshi tevhelaho tshi do talusa uri mutheo wa thyiori ndi mini. Mihumbulo ya vhawali yo fhambanaho i do shumiswa u pfesesa zwine mutheo wa thyiori wa amba zwone.

3.2 MUTHEO WA THYIORI

Ndi zwa ndeme u thoma nga u pfesesa uri mutheo wa thyiori ndi mini. Mutheo wa thyiori ndi ipfi lo vhumbiwa nga maipfi mavhili ane a vha mutheo na thyiori. Thyiori u ya nga Stewart, Harte na Sambrook (2010:222) ndi phiripozishini ya mihumbulo ine ya talusa zwithu zwine zwa khou senguluswa. Kitchel na Ball (2014:188) vha amba uri thyiori i endedza thodisiso zwa sia thodisiso iyi i ya maimo a ntha. Mutheo wa thyiori ndi dzithyiori dzine dzo tumbulwa nga Vhawali na vhadivhi vha mawalo dzine dza thusa mutodisisi uri a kone u pulana thodisiso yawe (Kivunja, 2018:46). A tshi isa phanda u buletshedza uri mutheo wa thyiori ndi tshivhumbeo tshine tsha nweledza khontseputi na thyiori dzine dzo no gandwa nahone dzo no shumiswa nga vhawwe vhasengulusi. Muwali uyu u khou bvisela khagala uri mutheo wa thyiori ndi guye la dzithyiori dzine dza shumiswa kha thodisiso u itela u swikela tshipikwa. Muhumbulo wa Kivunja (2018:46) u tikedzwa nga Swanson (2013:122) ane a bula uri mutheo wa thyiori ndi tshivhumbeo tshine tsha fara kana u tika thyiori ya thodisiso. Varpio,

Paradis, Uijtdehaage, na Young (2019:6) vha ɔalusa uri mutheo wa thyiori ndi ɔhalutshedzo ya u sumbedzisa uri dzithyiori dzenedzo dzi vhumba hani ɔhodisiso.

Wacker (1998:361) u ri thyiori yavhudi ndi ine ya tea u tevhedza ndila dzine dza fanela u shumiswa sa u vha yo khetheaho “*unique*”, i tea u kona u shumiswa kha nyimele dzo fhambanaho “*generalizability*”, i fanela u vhuedza “*fecundity*”, na u sa shanduka nga ngomu “*internal consistency*”. Idzi thyiori tharu dzi a fusha ɔhodega idzi dzo ɔaluswaho afho nɔha.

3.2.1 Vhuhulwane ha mutheo wa thyiori

Kivunja (2018:47) u ri mutheo wa thyiori u nea tshivhumbeo tsha u sumbedza uri u tea u sedza mini kha mafhungo o kuvhanganyiwaho wa dovha u thusa muɔodisisi musi a tshi ɔalusa mawanwa awe zwi tshi elana na uri thyiori dzi re hone dzi ri mini. Honeha, iyi ndima yo sengulusa thyiori dze muɔodisisi a dzi shumisa u bveledza na u khwaɔhisa ɔhodisiso yawe. Idzi thyiori ndi dzine dza katela *Afrocentrism*, *Critical language awareness na Ethnogramatics*. Zwiɔhwana zwi tevhelaho zwi do ɔhaɔhuvha idzi thyiori hu ndila ya u kona u sumbedzisa uri dzi elana ngafhi na ɔhodisiso iyi. Izwi zwi do bveledzwa nga u fhenda maɔwalwa a Vhaɔwali na vhaɔwali vho fhambanaho nga ha kupfesesele kwavho nga mutheo wa thyiori.

Thyiori ine ya do ɔalutshedzwa kha ɔhoho i tevhelaho ndi ine ya vhidzwa u pfi *Afrocentricity*.

3.3 THYIORI YA AFROCENTRICITY

Vhaɔwali vha no nga sa Asante (1987), Khokholkova (2016), Mgbeadichie (2015) na Chawane (2016), Asante (1991), Asante (1987) na Ndlovu-Gatsheni (2012) vha bvisela khagala mihumbulo na kupfesesele kwavho malugana na thyiori ya *Afrocentricity* ine vhaɔwe vha i vhidza uri *Afrocentrism*. Mathemo aya a do shumiswa othe kha ɔhodisiso iyi saizwi a tshi amba zwithihi. Thyiori ya u thoma ye ya shumiswa kha ɔhodisiso iyi ndi ine ya vhidzwa u pfi *Afrocentrism*. Chawane (2016:79) u amba uri vhaɔwali vho fhambanaho vha ɔalusa thyiori ya *Afrocentrism* nga ndila dzo fhambanaho. U ya nga Chawane (2016:80), thyiori ya *Afrocentrism* ndi ndila ya mbonelo ntswa, tshanduko ya kuhumbulele ku sedzesaho tshenzhemo ya vhatu vharema. Thyiori ya Afrocentricity i nea mutheo une ndivho ya tea u bveledzwa ngayo hune ha bevela kuvhonele kuswa (Chawane, 2016:86). U ya nga Chawane (2016:86),

vho-radzipfunzo na vhañwali vha tikedzaho iyi thyiori vha na kuhumbulele kwa uri ṭhōdisiso dza Afrika kha vharema dzi tea u senguluswa nga nḍila yo khetheaho ngauri ndavhuko ya vharema yo tshinya na u shandukisa ḍivhazwakale ya vharema. Ndavhuko iyi yo sia ho no vha na ṭhūthuwedzo ya mvelele dza vhatshena zwa ita uri mvelele dza vharema dzi shanduke dzi si tsha vha dzo pfumaho nahone na nyambo dziñwe dza vharema a dzongo tsha vha dzo ṭambaho.

Kha sia ̣a zwa akhademiki, iyi thyiori i sedza ngona ya ṭhōdisiso, thyiori na kuhumbulele zwine zwa tea u shumiswa u bvedza tshanduko (Chawane, 2016:86). U ya nga Chawane (2016:80), iyi thyiori yo livhana na u vha thasululo kha vhukoloni ha zwa ikonomi na zwa polotiki. Chawane (2016:8) u bula uri thyiori iyi i vhea vharema vhukati musi hu tshi senguluswa zwine zwa itea maelana na maitete na vhuḍifari.

Iyi thyiori yo ḍibadekanya na u maandafhadza tshaka dza vharema musi ho sedzwa mvelele, ḍivhazwakale na vhufa. Izwi zwo thusa muṭōdisisi uri a kone u pfesesa khwine vhuimo ha aya maitete a vharema. Nga iñwe nḍila, iyi thyiori i thusa vharema u saukanya na u ṭalusa vhungoho havho nga kupfesesele kwa Tshi-Afrika.

3.3.1 Vhubvo ha thyiori ya Afrocentricity

Vhañwali vha fanaho na Asante (1987), Khokholkova (2016), Mgbeadichie (2015) na Chawane (2016), Asante (1991), Asante (1987), Ndlovu-Gatsheni (2012), Chawane (2016), Khokholkova (2016), na Mgbeadichie (2015) vho bvisela mihumbulo yavho khagala nga ha vhubvo ha thyiori ya Afrocentricity. Asante (1987:6) u bvisela khagala uri thyiori iyi yo tumbulwa kha shango ̣a Amerika hu nḍila ya u maandafhadza vharema. Uyu mihumbulo u tikedzwa nga Chawane (2016:79) na Turner (2002:712) vhanvha buletshedza uri thyiori ya “*Afrocentricity*” yo tumbulwa nga muphurofesa wa Yunivesithi ya Temple ane a vhidzwa u pfi Molefi Asante. Muphurofesa ane a vha mutumbuli wa iyi thyiori o wana ṭhūthuwedzo nga murahu ha musi a tshi kwamea uri ndi ngani vharema vha tshi vha na madzina a vhatshena. (Asante, 2003: 716). Chawane (2016:79) u buletshedza uri u bva nga tshifhinga tsha vhukoloni na vhubindudzi ha phuli, mafhungo nga ha ḍivhazwakale ya Afrika zwo vha zwi tshi bviselwa khagala nga kuhumbulele kwa vhatshena hu nḍila ya u kwanyaledza vharema. Vhatshena vho vha vha tshi shandukisa na u dzhiela fhasi mihumbulo ya vharema (Chawane, 2016:79). Vhuḍilangi na u vhofohololwa ha vharema kha vhukoloni ha vhatshena na u maandafhadzwa ha dziphuli ngei kha shango ̣a Amerika zwo ḍisa

tshanduko kha mbofholowo he vhañwe vhathu vha Afrika vha itela khaedu uri hu vhe na u senglusa ndivho u bva kha kuhumbulele kwa vharema (Chawane, 2016:79). Lizabeth Asante (1991:172) u sumbedzisa uri vharema vha tea u dibvisa kha kuhumbulele kwo disiwaho nga vhatshena nga tshifhinga tsha vhukoloni he vharema vha kombetshedzwa u ita zwithu nga ndila ya maitete a vhatshena. A tshi isa phanda u sumbedza u kwamea nga nyimele iyi na hone u itela khaedu vharema uri vha divhofholole kha kuhumbulele na maitete aya a nyadzaho kutshilele kwa vharema.

Muhumbulo uyu u tikedzwa nga Khokholkova (2016:113) ane a buletshedza uri thyiori iyi yo tumbulwa mashangodavha hune ha vha Amerika minwahani ya gidi datahe fumalo. A ene a tshi isa phanda u dadzisa uri thyiori ya *Afrocentrism* yo tumbulwa nga phurofesa wa murema ane a divhea nga u pfi Asante. Mgbeadichie (2015: ii) u khwathisedza muhumbulo wa Asante (1987:6) nga u buletshedza uri thyiori ya *Afrocentricity* ndi thyiori ye ya tumbulwa muhumbulo muhulwane hu u itela khaedu vhathu vhatshena vhe vha vha vha tshi kwanyeledza vharema vha Afrika nga u bvisela khagala uri vhathu vhane vha pfesesa mvelele na vhufa honoho ndi vhaambi vha luambo lwonolwo. Ndi kha thyiori yeneyi hune mutodisisi o sedzulusa u ngalangala ha luambo lwa nyaluwo lwa Vhavenda zwo livhiswa kha vhatukana na vhasidzana. Zwine zwa vha zwa vhuhogwa ndi u pfesesa uri ndi ngani vhatshena vho ita thodisiso dzavho dza swika he dza sa wanuluse zwithu zwa ngoho nga ha Vhavenda. Ndlovu-Gatsheni (2012:48) u sumbedza u kwamea kha thodisiso dza mvelephanda dzine dzi kha di bveledzwa nga kuhumbulele kwa vhatshena zwine zwa vhidzwa u pfi *Eurocentrism* kune kwo vhumbiwa nga mihumbulo ya vhukoloni.

Vhañwali vha no nga sa Asante (1987), Khokholkova (2016), Mgbeadichie (2015) na Chawane (2016), Asante (1991), Asante (1987) na Ndlovu-Gatsheni (2012) vho sumbedzisa uri thyiori ya *Afrocentricity* yo thoma ngei kha ha shango la Amerika hu ndila ya u hanedzana na u kwanyeledziwa ha Vharema. Iyi thyiori yo ita uri zwi leluwe u kona u pfesesa nga ha mvelele, divhazwakale na maitete a vharema ngei Amerika. Hone thyiori iyi yo do phadalala ya thoma na u shumiswa na kha mañwe mashango. Vhatikedzi vha thyiori iyi vha amba uri ndi ya vhuhogwa kha u hanedzana na u itela khaedu kha u shumisa kuhumbulele kwa Vhatshena kwe kwa da na u govheliwa ha mashango a Afrika zwi la kale.

Asante (1999: 26) u bula uri thyiori iyi ndi ya mbofholowo kha u tsikeledzwa, maanda na ndangulo. A tshi isa phanda uri thyiori iyi ndi ndila ntswa ya u katela mvelele dza vharema dze vhatshena vha dzi dzhiela fhasi. Thodisiso iyi yo lulamisa zwe mañwalo a vhatshena a ita vhukhaki hone malugana na luambo, maipfi, mvelele, divhazwakale na maitele a Tshivenda nga murahu ha mutsiko na u tambudzwa nga vhatshena zwine nga Luisimane vha zwi vhidza “*white supremacy and domination*”. Muṭodisisi sa Muvenda ane a vha muambi wa luambo lwa Tshivenda na u pfesesa mvelele, o kuvhanganya mafhungo awe ane vhañwali vha vhatshena vho a dzhiela fhasi nga mulandu wa u sa pfesesa na u divha mvelele, maitele na vhufa. Thyiori iyi ndi ya ndeme kha thodisiso iyi saizwi thodisiso iyi yo sedza kha u guda luambo, maipfi na maitele a lushaka lwa Vhavenda vhane vha wela kha tshaka dza Afrika. Nga ndila iyi, thyiori iyi yo thusa u itela khaedu thyiori ya *Eurocentric* ine ya kandedza tshaka dza Afrika nga u dzhiela vhatshena ntha. Ndi kha thyiori iyi hune khakho na mihumbulo ya vhatshena vhane vha khetha nga lukanda zwo itelwa khaedu.

Sa zwe zwa sumbedziswa kha mvulatswinga, thyiori ya vuvhili ine yo shumiswa kha thodisiso iyi ndi ine ya vhidzwa upfi *Critical Language Awareness*. Iyi thyiori i do taluswa kha thohwana i tevhelaho.

3.4 CRITICAL LANGUAGE AWARENESS (CLA)

Iyi khethekanyo i talusa mihumbulo ya vhañwali vho fhambanaho vhe vha sengulusa nga ha thyiori ya *CLA*. Mveledziso ya ndivho yo disendeka na u shumiswa ha luambo. Kha lushaka lwa Vhavenda, luambo ndi lwa vhuṭhogwa kha u davhidzana kha masia othe. Musi a tshi amba nga ha vhuṭhogwa ha luambo, Sidiqi (2018:77) u talusa uri “*Without a language, it is almost impossible to be connected with others and be a significant part of a conversation to communicate, referring to the particular situation*”. Izwi zwi amba uri luambo ndi lwa ndeme kha vhathu ngauri ndi yone ndila ya u davhidzana.

Ndi ngazwo zwi zwa ndeme u kona u vha na vhudivhi ha u kona u davhidzana na luambo lwa damuni nahone wa vha na u saukanya ho dzhenelelaho. Musi a tshi talusa nga ha luambo, muṭodisisi u do thoma nga u talutshedza uri luambo ndi mini. Izwi ndi zwa vhuṭhogwa hu u itela uri vhavhali vha pfesesa nga ha heyi thyiori. Muṭodisisi i o thathamula uri “*awareness*” ndi mini. Iyi thyiori i a shumiswa kha zwa pfunzo nga maanda kha u tou ñwala na u amba. Ali (2011:28) u talusa uri luambo ndi

tshishumiswa tsha maanda kha vhudavhidzani. A tshi isa phanda u ri luambo ndi ndila ine ya konisa vhathu u swikelela ndivho kana pulane dzavho. Ali (2011:28) u sumbedzisa uri luambo lu konisa vhathu u fhirisa mafhungo, na vhudipfi havho. Ndi ngazwo vhathu vha tshi tea u divha na kushumisele kwa luambo nahone vha kona u fhenḁa luambo nga ndila ya u saukanya ho dzhenelelaho. Radzipfunzo a divheaho vhukuma kha thyiori ya *CLA* ndi ane a vhidzwa upfi Fairclough. Ndi zwa ndeme u sumbedzisa uri thyiori iyi ndi ya ndeme hani kha thodisiso iyi. Lizabeth Fairclough (1992:1) u buletshedza uri ano maduvha zwi sumba vhathu vha shumaho kha mabudo o fhamanaho vha khou thoma u elelwa vhumani ha luambo na lushaka khathihi na mvelele, maitete na vhufa. Vhumani uvhu vhu wanuluswa nga u shumisa thyiori ya *CLA*. Thyiori iyi i na divhazwakale yayo. Cenoz, Gorter na May (2017:3) vha talusa uri iyi thyiori yo thoma nga u shumiswa kha luambo lwa Luisimane. Vha tshi isa phanda avha vhanwali vha buletshedza uri ano maduvha iyi thyiori i vho shumiswa na kha dziwe nyambo ho katelwa nyambo dza Afrika. Farias (2004:214) u amba uri thyiori ya *CLA* ndi mutheo wa mbekenyamushumo dza u guda na u funza luambo. Clark na Ivancic (1997:217) vha talusa uri ndivho khulwane ya thyiori ya *CLA* ndi u maandafhadza vhagudi kana matshudeni nga u vha fha mutheo wo khwaḁhaho wa kuhumbulele na u kona u vha thusa uri vha humbule nga ha tshenzhemo yavho maelana na luambo na maitete a luambo a vhanwe vha no wanala kha zwiimiswa zwo fhambanaho na kha tshitshavha.

Muwali Ali (2011:29) o sengulusa nga ha thanganyelo ya mishumo ya vhana vha zwikolo kana matshudeni kha u funza na u guda. Musi a tshi talutshedza nga ha vhubvo ha u talutshedza thyiori ya *CLA*, Ali (2011:29) u buletshedza uri:

Language awareness is a mental and internal capacity that learners gradually develop by giving motivated and conscious attention to language in use, thereby discovering its patterns. Critical language awareness emerges from it. It is also an educational approach that assists learners in understanding the function of language and how languages work. The primary function of the language awareness approach is that learners “find out language for themselves.”

Muhumbulo uyu u khwaḁhisedza uri thyiori ya *CLA* i sedzulusa luambo hune mugudi a guda luambo lwonolwo nga zwiḁḁuḁuḁu nga zwiḁuḁu a tshi sedzesa na phatheni ya lwonolwo luambo. Nga iwe ndila, thyiori iyi i sedzana na luambo muso ho sedziwa kha sia la pfunzo hune matshudeni vha vha vha khou guda mushumo wa luambo na uri lu shuma hani. Iyi thyiori i tuḁuwedza uri mutshudeni a wanuluse luambo nga ene

mune a songo funziwa nga mudededzi kana book (Ali, 2011:29). Musi Darwin na Norton (2017:44) vho wana mafhungo kha Cenoz, Gorter na May (2017:3) vha dudzisa muhumbulo wa Ali (2011:29) nga u t̄alusa uri: *“Educators interested in identity, language learning, and critical pedagogies are interested in language as a social practice and the way language constructs and is constructed by a wide variety of social relationships”*. Muhumbulo uyu u khwaṭhisedzwa nga Resta (1998:6) ane a bula uri “Language as viewed by sociolinguists is social practice, a mode of action, and is socially shaped but also socially shaping or constitutive”. Avha vhaṅwali vha sumbedzisa uri luambo a si muimawoga, lu tea u gudiwa nga ṅdila ine lwa ḍivhonadza kha matshilele na tshitshavha.

Sengani (2013:191) u redza Fairclough (1992:7-9) nga u t̄alusa uri luambo ndi maitele a matshilisano lwa dovha lwa vhumba tshitshavha, tshitshavha tsha vhumba maitele a luambo. Ndi ngazwo dzithyiori dza girama na dza luambo dzi tshi tea u shumiswa kha nyimele ine dza katela lushaka (Sengani, 2013:191). Sa zwine Sengani (2013:191) a sumbedzisa, u shumisa luambo kha nyimele zwi sia lushaka lune lwa shumisa luambo lu tshi shumisa luambo kha nyimele dza mufuda wonoyo.

Radzipfunzo Fairclough (2014:3) u t̄alusa thyiori ya *CLA* sa thyiori kana buḍo la ṭhōḍisiso ya vhuṭhogwa nga maanḍa kha tshitshavha tsha vhuḍilangi hune vhadzulapo vha tea u i shumisa u p̄fesesa mushumo wa luambo kha tshitshavha. Kha ino ṭhōḍisiso thyiori iyi yo thusa u p̄fesesa luambo zwi tshi ḍa kha maipfi ane a shumisa nga zwigwada zwo fhambanaho zwine zwa vha na maanḍa o fhambanaho. Hezwi zwi shela mulenzhe kha u aluwa ha luambo lwa Tshivendḍa. Ndi ngazwo Fairclough (1991:71) a tshi t̄alutshedza uri heyi thyiori i tea u dzhielwa nzhele kha luambo lwa p̄funzo hune matshudeni a kona u p̄fesesa luambo na mushumo walwo. Izwi zwi nga konadzea nga u funza matshudeni zwikoloni nga ha maipfi a mirole ane a t̄alutshedza vhuimo ha nyaluwo kha lushaka lwa Vhaventḍa. Fairclough (1995:222) u amba uri thyiori iyi ndi tshishumiswa tsha u shela mulenzhe kha kutshilele kwao kwa mbofholowo.

Radzipfunzo a ḍivheaho kha thyiori iyi Fairclough (1992:8) u buletshedza uri hu na zwiga zwiṭanu zwine a zwi vhidza dziphiriphozishini dza thyiori iyi. A tshe ene Fairclough (1992:8) u bula uri idzi dziphiriphozishini ndi dzi tevhelaho:

- Kushumisele kwa luambo ku bvisela khagala zwine lushaka lwa vha zwone kwa dovha kwa bviselwa khagala nga lushaka
‘Language use – ‘discourse’ – shapes and is shaped by society’
- Lushaka lu thusa kha u shandukisa ndivho, vhushaka na vhuvha ha vhatu
‘Discourse helps to constitute (and change) knowledge and its objects, social relations, and social identity’
- Luambo lu vhumbwa nga maanda lwa dovha lwa vha kha kuhumbulele
‘Discourse is shaped by relations of power, and invested with ideologies’
- U vhumbiwa ha luambo zwo ditika nga maanda a vhatu vhevho
‘The shaping of discourse is at stake in a power struggle’

U tshamula zwiga izwi nga ndila i tevhelaho:

- **Kushumisele kwa luambo ku bvisela khagala zwine lushaka lwa vha zwone kwa dovha kwa bviselwa khagala nga lushaka (*Language use – ‘discourse’ – shapes and is shaped by society*)**

Iyi ndi yone phiriphozishini ya u thoma ine ya tshusa kushumisele kwa luambo ku bviselaho khagala zwine lushaka lwa vha zwone kwa dovha kwa bviselwa khagala nga lushaka. Hassen (2015:122) musa a tshi amba nga ha kushumisele kwa luambo u ri “Discourse shapes and reshapes the thought and practice of the speech community who owns it” Izwi zwi amba uri kushumisele kwa luambo ku vhumba mihumbulo na maitele a vhaambi vha luambo vhane vha shumisa lwonolwo luambo. Hassen (2015:122) u dovha hafhu a sumbedzisa uri: *It is a replicator, re-constructer and preserver of social change. Discourse facilitates specific changes.*

U bvisela khagala uri luambo lu na maanda a u kona u disa tshanduko kha lushaka lwonolwo lune lwa amba lwonolwo luambo. A tshi isa phanda u tshusa uri kushumisele kwa luambo ku tshimbidza tshanduko dza tshipentshela. Zwi sumba musalauno vhatu vhane vha vha kha mabudo o fhambanaho vha tshi khou thoma u zwi tshukanya uri hu na vhumani vuhulu vhukati ha luambo na lushaka khathihi na mvelele. Ali (2011:30) u buletshedza uri thiori ya CLA yo dibhekanya kha u wanulusa vhushaka vhukati ha luambo na tshitshavha. Ndi ngazwo Johnstone (2000:124-6) a tshi tshutshedza uri luambo lu dibvisela khagala kha lushaka na lushaka lwa bvisela khagala luambo. Fairclough (1992:8) u bula uri luambo lwo fhambana nga fhethu hune lwa vha lu khou shumiswa hone. A tshi isa phanda u tshana uri luambo lu bviselwa khagala nga lushaka lwonolwo. Mahwasane (2020:52) u

buletshedza uri thyiori ya CLA I sedza vhuṭumani kana vhushaka vhukati ha luambo na zwiimiswa zwa pfunzo na vhane vha wanala kha tshitshavha hune luambo lwa ambiwa na u gudiwa. Thyiori iyi u wanulusa u sa lingana ha maanda kha u shumisa luambo hu nga vha kha zwigwada kana kha tshitshavha.

Ndi ngazwo lushaka lwonolwo lu tshi nga tendela luambo lwalwo lu tshi dzhielwa nṭha kana fhasi. Ṭhodiṣiso iyi i yo sedza kha luambo lwa Vhavenda hu u ṭoda u ḍivha uri ndi ngani maipfi a no ṭutshelana na nyaluwo a tshi khou ngalangala zwine zwa nga ita uri holwu luambo lu dzhielwe fhasi. Ho no vha na tshanduko nnzhi ano maḍuvha lune madzulele a sa tsha nga a mulovha nahone ho no dzhenelela dziṅwe nyambo sa Luisimane hune na lwone lwa vho vha na ṭhuṭhuwedzo kha maipfi a nyaluwo ya mirele yo fhambanaho.

Phiriphozishini ya vhuvhili i amba nga ha uri lushaka lu thusa kha u shandukisa ndivho, vhushaka na vhuvha ha vhathu.

- **Lushaka lu thusa kha u shandukisa ndivho, vhushaka na vhuvha ha vhathu (*Discourse helps to constitute (and change) knowledge and its objects, social relations, and social identity*)**

Phiriphozishini iyi i ṭana zwine luambo lwa ita kha lushaka (Fairclough, 1992:8). Ndi hune ha bviselwa khagala ndivho, vhuḷedzani na vhuvha ha lushaka lwonolwo. Cenoz, Gorter na May (2017:X) vha ṭalusa uri luambo lu shumiswa u funza vhathu. Luambo ndi lwa ndeme kha lushaka sa unga lu tshi nga shumiswa u funza vhathu vha lushaka lwonolwo nga ha ndivho ya vhurereli, khethululo nga lukanda, mbeu na zwiṅwevho. Hone-ha, ndivho, vhuḷedzani na vhuvha ha lushaka zwi bvelela nga tshifhinga tshithihi (Fairclough, 1992:8). Luambo ndi dzhendedzi ḷine vhaambi vha luambo vha ḷi shumisa kha nyambedzano na u pfukisela ndivho, ḍivhazwakale na maitete kha miṅwe mirafho. Luambo lu gudiwa khathihi na vhushaka vhune lwa vha naho na nyimele dzo fhambanaho sa mvelele, ikonomi, politiki na zwiṅwevho. Hassen (2015:123) u amba uri “*Community discourse is used to teach the public about some important social issues such as racism, gender, identity, religion, and sexism*”. Hezwi zwi tou sumbedza uri kushumisele kwa luambo lwa lushaka ku funza vhathu nga ha zwithu zwa matshilisano sa khethekanyo nga lukanda, mbeu, vhurereli na vhuṭalula mbeu. U ya nga Hassen (2015:119) u amba uri:

Discourse plays a role in building, producing, accumulating, reinforcing, constructing, resisting, legitimizing, criticizing, and transmitting knowledge. Informal education is all about learning community discourse. In the discourse, the society's cultural performances, beliefs, social practices, norms, rituals, and social rules are embedded, all of which are required for its continued existence. Hence, discourse serves as a mediator of knowledge transmission.

Muñwali uyu u sumbedza uri kushumisele kwa luambo ku na mushumo wa u fhaṭa, u bveledza, u kuvhanganya, u khwaṭhisa, u lwa, u salaladza na u fhirisa ndivho. Kushumisele kwa luambo ku vhumbiwa nga lutendo, maitele a matshilisano, na milayo. Johnstone (2008:3) u buletshedza uri:

Discourse is both the source of knowledge (people's generalizations about language are made based on the discourse they participate in) and the result of it (people apply what they already know in creating and interpreting new discourse).

Kushumisele kwa luambo ndi tshiko tsha ndivho sa musu vhatu vha tshi shela mulenzhe kha vhudavhidzani. Hafhu, vhatu vha a shumisa zwine vha vho zwi divha u sika kushumisele kwa luambo kuswa.

Hu na mishumo ya luambo miraru ine ya vha mushumo wa vhuvha *identity function*, mushumo wa vhushaka *relational* na mushumo wa muhumbulo *ideational* (Hassen, 2015:119). Iyi mishumo i ṭaluswa nga ndila i tevhelaho:

- Hune mushumo wa luambo une a u vhidza uri '*ideational function*' une wa amba nga ha shango na tshenzhemo ya vhatu. Izwi zwi kwama kuvhonele kwa kutshilele, kualutshela, mvelele na zwiṅwe.
- Mushumo wa vhuvhili u vhidzwa u pfi '*relational function*'. Uyu mushumo u sedzesa zwa vhushaka na matshilisano a vhatu.
- Mushumo wa vhuraru ndi une wa vhidzwa upfi '*identical relations*'. Sa zwine dzina ṭa amba, mushumo uyu u livhana na u vhumbea ha vhushaka na vhuvha kha lushaka.

Khethekanyo ṭhukhu ya (3) ya Ndayotewa ya Riphabuḷiki ya shango ṭa Afrika Tshipembe ya 1996 i ṭalusa nyambo nga ndila i tevhelaho:

Hu tshi khou dzhielwa nṭha divhazwakale ya u sa shumiseswa ha nyambo dza vhatu vhashu na vhuimo ha nyambo dza fhanu hayani, muvhuso u fanela u dzhia maga o teaho u itela u alusa vhuimo na u khwinisa u shumiswa ha hedzi nyambo

Hassen (2015:119) musi a tshi amba nga ha zwine luambo lwa bveledzisa u khwaṭhisedza muhumbulo wa Fairclough (1992:8) nga u amba uri:

The power of discourse in defining and shaping the realities of contemporary society cannot be underestimated. Discourse carries the tradition, history, culture, and way of life of its speakers. Discourse cannot be conceptualized without the people, nor can the people be conceptualized without their discourse. The people and its discourse are in each other's pocket.

Muṅwali uyu u khou khwaṭhisedza uri ṭhoḍisiso nga ha luambo na ṅdila ine lwa vhumba vhungoho ha tshitshavha zwi tea u dzhielwa ṅṭha. A tshi sa phanḍa u sumbedzisa uri luambo lwo hwala maitele, ḍivhazwakale, mvelele na kutshielele kwa vhaambi vha lwonolwo luambo. Uyo muhumbulo u ḍadziswa nga Resta (1998:1) ane a amba uri:

Language plays a vital role in what has been called the “social construction of reality” creating frames of consistency. Languages are systems of categories and rules based on fundamental principles and assumptions about the world.

Hassen (2015:123) u amba uri luambo lwa tshitshavha lu na mushumo wa u bvisela khagala zwithu zwa vhuṭhogwa zwa tshitshavha u fana na khethekanyo nga lukanda, mihumbulo, maimo, zwithu zwine vhatu vha tenda khazwo na maitele a zwithu a lushaka lwonolwo. Izwi zwi khwaṭhisedza uri luambo lu na ndvho khulwane ya u fhirisela mafhungo a ndeme ane a kwama lushaka. U ya nga Hassen (2015:122), ṭhoḍisiso dza luambo a dzo ngo tea u sedzulusa zwine vhatu vha amba fhedziha dzi tea u dzhiela nzhele nyimele ya matshilisano na ḍivhazwakale. Siddiqui (2018:77) u ḍadzisa uri kha ṭhoḍisiso dzine dza shumisa thyiori ya *pragmatics*, tshithu tsha vhuṭhogwa ndi u dzhiela nzhele ṭhalutshedzo ya nyimele hune ṭhalutshedzo iṅwe na iṅwe l na vhuṭmani na muambi na muṅwali. Ndi ngazwo iyi thyiori i tshi thusa u ṭana ṭhalutshedzo ya muambi wa mafhungo eneyo. Tamunobelema (2017:11) u buletshedza uri:

Pragmatics as language in use views its study from the context-based perspective by real people in real situations, whether spoken or written within a political, social, cultural, or religious milieu.

Muṅwali uyu u ṭalutshedza uri buḍo ḵa *pragmatics* ndi buḍo ḵine ḵa sengulusa kushumisele kwa luambo nga vhatu kha nyimele ya vhukuma, zwi nga vha nga u tou amba kana u tou ṅwala kha masia a zwa poḵotiki, matshilisano kana vhurerele.

Mahwasane (2020:54) u bula uri “*Language use is fundamental to humans in terms of conveying and transmitting messages in our daily interactions, be it at work, home, school, or elsewhere*”.

Muñwali uyu u khou sumbedzisa vhundeme ha luambo kha vhudavhidzani kha masia othe a vhutshilo. Mahwasane (2020:54-55) o redza mafhungo kha Fairclough (1992:8) u talutshedza uri hu na ndila tharu dzine dza shela mulenzhe kha u ita uri tshanduko l vhe hone. A tshi dadzisa ndila idzi u amba uri ndi dzine dza vha *knowledge generation, social relations* na *social identity*.

Luambo a lu koni u bveledziswa hu si na vhatu na vhatu a vha koni u tshila hu si na luambo. Hei phiriphozishini i sumbedza uri luambo lu bveledza zwifhio zwe zwa lavhelelwa, u ya kha zwiswa kana kha zwa murahu. Zwi nga sia vhaambi vha luambo vha tshi pamba kana vha sala vha si na tshithu luambo lwa ngalangala. Sa musi thodisiso iyi yo sedza u pfesesa na u talusa maipfi, mafurase na luambo lwo tambaho zwi tshi da kha u tuluwa ha maipfi a mirele ane a talutshedza vhuimo ha nyaluwo kha Tshivenda, ndi zwa ndeme uri hu si vhe na masiandoitwa u fana na u pamba mañwe a maipfi, mafurase na luambo zwine zwa nga shela mulenzhe kha u ngalangala ha luambo.

- **Luambo lu vhubwa nga maanda lwa dovha lwa vha kha kuhumbulele (*Discourse is shaped by relations of power, and invested with ideologies*)**

A tshi talusa zwine kushumisele kwa luambo kana *discourse* zwa amba zwone, Bloor na Bloor (2007: 6) vha talusa uri “discourse refers to all the phenomena of symbolic interaction and communication between people, usually through spoken or written language or visual representation”. Kushumisele kwa luambo ndi musi vhatu vha tshi davhidzana nga ndila ya u tou amba, u ñwala kana nga zwifanyiso. Kuhumbulele kana *ideologies* u ya nga Bloor na Bloor (2007) ndi sethe ya lutendo kana zwiitwana zwine mirado ya zwigwada zwa tshitshavha ya kovhelana. Nga inwe ndila kuhumbulele kana ideology ndi lutendo lune lwa fana kha tshigwada tsha vhatu (Shahmirzadi, 2018:3075). U ya nga Van Dijk (2005:5), kuhumbulele kwa ideology ku a shumiseswa kha masia manzhi u fana na saintsi ya zwa matshilele, kha zwa polotiki na kha ndisedzo ya mafhungo manzhi. Tsumbo yavhuḍi ine ya sumbedza kuhumbulele ndi muvhuso wa khethekanyo nga tshiḵalula we wa vha u na milayo ya u tsikeledza vharema fano Afrika Tshipembe. Hezwi zwi tou amba uri mavhuru vho vha vha na

kuhumbulele kwa tshitalula vha tshi vhonele vhe ntha ha vharema nahone mihumbulo yavho i tshi dzhielwa ntha. Van Dijk (2000:25) u buletshedza uri hu na vhushaka vhuhulu vhukati ha kuhumbulele na maanda. Lizabeth Fairclough (1992: 91) u amba uri mashumisele manwe a luambo na zwiga zwi bvisa khagala kuhumbulele, zwine zwa shela mulenzhe kha vhushaka ha kushumele kwa maanda. Resta (1998:1) u amba luambo lu fusha mishumo minzhi yo fhambanaho. U ya nga Fairclough (1992:8), iyi phiriphozishini i amba nga ha zwine lushaka lwa ita zwone. Sa tsumbo, lushaka lu a shela mulenzhe kha u dzhielwa fhasi kana ntha ha luambo lwavho (Fairclough, 1992:8-9). A tshi isa phanda u ri u dzhielwa fhasi kana ntha ha luambo zwi bva kha maanda ane vhaambi vhalwo vha vha nao. Nga inwe ndila, vhaambi vha luambo lwonolwo vha a shandukisa nyimele yavho. Habermas (1979:130) u amba uri luambo lu a shuma u kwanyeledza na u bvisa khagala maanda a matshiliso. Nga inwe ndila vhatu vha a shumisa luambo u kwanyeledza vhanwe vhatu.

Musi a tshi amba nga ha kuhumbulele, Wodak (2011: 53-54) u ri ndi zwa vhuṭhogwa u vhudzisa mbudziso dzi tevhelaho:

How does the naturalization of ideology come about? Which discursive strategies legitimate control or „naturalize“ the social order? How is power linguistically expressed? How are consensus, acceptance, and legitimacy of dominance manufactured? Who has access to which instruments of power and control? Who is discriminated against in what way? Who understands a particular discourse in what way and with what results?

Wodak (2011:53-54) u sumbedzisa uri hu na mbudziso dzine dza eletshedza uri u kwanyeledziwa hu itea hani nahone ndi vho nnyi vane vha kwanyeledza vhanwe. Ndi zwa ndeme u divha uri kuhumbulele ku shuma hani kha u kwanyeledza tshigwada tsha vhatu kana vhatu. Izwi zwi konadzea nga u divha uri ndi nnyi ane a kona u swikelela maanda na ndangulo. Hafhu, ndi zwa vhuṭhogwa u divha uri ndi nnyi ane a khou talulwa nahone hani. Ndi zwa ndeme u sengulusa uri luambo lu vhubwa hani nga maanda na kuhumbulele. Hei ndi ndila ine yo ita uri mutodisisi a pfesese uri maanda, kushumisele kwa luambo na kuhumbulele zwi na vhuṭmani hani. Shahmirzadi (2018:3071) u buletshedza uri vhune ndi tshithu tsha ndeme hune ha bveledziswa nga kushumisele kwa luambo. A tshi isa phanda u buletshedza uri vhune vhu wanala kha kushumisele kwa luambo zwine zwa katela maanda na u laela vhatu. Uyu Muṭwali u sumbedzisa uri vhuṭ vhu divhonadza kha kushumisele kwa luambo.

Fauzan, Samarinda na Samarinda (2014:212) vha bvisela khagala uri “Discourse practice shows the effect of ideology; produces and reproduces power relations between the social classes, men and women, majority and minority groups”. Kha tḥoḍisiso yawe, Mahwasane (2020:160) o sengulusa nga ha vhushaka ha maanḁa ‘power relations’ vhune ha itea vhukati ha vhaaluwa na vhaswa vha vhaimeane. Hu na maitele ane vhaimeane vha musalauno vha a ita ane vhaaluwa vha pfa hu si kutshilele kwae. Sa tsumbo, Mahwasane (2020:160) u sumbedza uri vhaimeane vha a ḁiandadza kha zwileludzi zwa vhudavhidzani zwa sia zwi zwithu zwa tshiila kha lushaka lwa Vhavenda. A tshee ene Mahwasane (2020:160) u sumbedza vhushaka ha maanḁa hune ha itea musi tshaka dza vharema dzi tshi pamba maipfi a Luisimane dza a dzhia sa adzo. Madzuloni a uri muimane ano maḁuvha hu vho pfalesa uri muthu u *pregnant*. Hafha hu vhoneala maanḁa ane luambo lwa Luisimane lwa vha nao kha nyambo dza vharema. Zwi sia nyambo dza Afrika dzi tshi dzhielwa fhasi ha dzhielwa nḥa Luisimane. Mashumisele a luambo a bvisela khagala kuhumbulele na u bvedza vhushaka ha maanḁa vhukati ha dzikilasi dza matshilisano, vhanna na vhafumakadzi, na zwigwada zwihulu na zwiḥuku.

- **U vhumbiwa ha luambo zwo ḁitika nga maanḁa a vhatu vhenevho (*The shaping of discourse is a stake in power struggle*)**

Musi vha tshi amba nga ha maanḁa na kuhumbulele, Cenoz, Gorter na May (2017:X). Vha amba uri thyiori ya *CLA* i sedzesa maitele a vhatu na luambo zwo livhanywa na maanḁa na kuhumbulele. Vhatu vhane vha shumisa maanḁa kha u tsikeledza nyambo dza vhaḥwe vha a itelwa khaedu nga vhe vha vha kwanyeledza (Fairclough, 1992:9). Iyi i tou vha tsumbo ya u sumbedza uri maanḁa a a itelwa khaedu nga vhane vha khou pfiswa vhuḥungu nga kha luambo lwavho. Hezwi zwi vhoneala musi lushaka lwa Vhavenda lu tshi tendela luambo lu tshi dzhielwa fhasi nga u shumisa luambo lu si lwa Tshiisimane. Izwi zwi vhoneala musi maipfi a nyaluwo ya vhatukana na vhasidzana a sa tsha shumiswa hu tshi vho shumiswa a Luisimane u fana na ‘*baby*’ madzuloni a lutshetshe. Ndi ngazwo zwi zwa ndeme uri tḥoḍisiso dzi tshi tea u itiwa nga Vhaḥwali dza vharema hu u itela u tsireledza mvelele, vhufa, vhuḁe na ḁivhazwakale ya lushaka lwa Vhavenda. Ndi ngazwo Mahwasane (2020:8) a tshi amba uri luambo lwo ḥambaho a lu tsha ambiwa zwikoloni ano maḁuvha. A tshi isa phanḁa u buletshedza uri a hu tshena vhushaka vhukati ha luambo lune lwa shumiswa zwikoloni na lune lwa shumiswa tshitshavhani. Mahwasane (2020:8) u ḥalutshedza uri iyi thyiori i ḁo thusa u pfesesa uri luambo lu nga vusuludzwa hani kha tshitshavha na

kha sia la pfunzo u itela uri vhagudiswa vha kone u u guda na u lu pfesesa nga ndila ine lwa vha na mbuelo. Kha ino thodisiso, mutodisisi u do sengulusa uri luambo lwa nyaluwo ya mirele ya nwana lu khou tuluwa naa nahone tshiitisi tsha izwi ndi mini. Izwi zwi do katela u todulusa uri mvelele ya Europe i tutuwedza hani u tuluwa ha luambo lwa Tshivenda.

Vhahwali vho fhambanaho vha no nga sa Ali (2011), Fairclough (1992), Farias (2004), Nga u tou pfufhifhadza, thyiori ya CLA ndi sia la thodisiso lo dibadekanyaho na u ita khuwelelo kha vhadededzi na vhagudi kha uri matshudeni a tea u pfesesa luambo nahone vha kona u di vhudzisa mbudziso dza uri luambo lu shuma mini fhethu hune lwa vha lu khou shumiswa hone sa kha zwiimiswa zwo fhambanaho sa mishumoni, zwikoloni, na tshitshavhani. Arali matshudeni vha kona u humbula nga kuhumbulelele ukwu, hu do kona u vha na u saukanya ho dzhenelelaho. Vhagudi vha luambo lwa musanda lune lwa wela kha lushaka lwa Vhavana vha tea u divha uri luambo ulwu a si girama na vokhebulari fhedzi hu na masia manwe ane a vha a ndeme. Musi a tshi amba nga ha thyiori ya CLA, Mahwasane (2020:49) u bula uri thyiori iyi ndi ndi kuhumbulele kuswa kune kwa tutuwedza uri mivhuso, vhadededzi na vhanwevho vhane vha vha na vhuimo tshitshavhani kana kha zwiimiswa vha na maanda na uri vha tea u tendela vhathu vhane vha vha fhasi havho vha tshi bvisela khagala kuhumbulele kwavho. Hezwi zwi sia hu si na u kwanyeledziwa ha vhanwe vhathu. U ya nga Mahwasane (2020:51), u kwanyeledziwa hu bveledziwa musi vhathu kana tshigwada tsha vhathu vhane vha vha na maanda nga vhuimo havho vha tshi tambudza vhathu vhane vha si vhe na vhuimo na maanda. Vhushaka ha maanda vhu taluswa nga Sengani (2013:3) musi a tshi talustehdza uri vhaaluwa nga vhuimo havho mutani vha na maanda a u tshimbidza zwithu zwi tshi katela u ira madzina. A tshi talusa, Mahwasane (2020:51) o nkedza tsumbo ya musi vhabebi vha nwana ane o bebiwa vha vha na maanda a u ira vhana vhavho madzina hu uri nga maitele a lushaka lwa Vhavana vhana vha tshi tea u iriwa nga vhabebi vhomakhulu vha vhana. Tsumbo iyi i sumbedza vhaswa vha tshi khou dimaandafhadza vha fhedza vha na maanda ngeno vhaaluwa vho bvuliwa maanda.

Vhunzhi ha thodisiso dzo senguluswaho dzo livhanywa na luambo lwa Luisimane. Thodisiso dzo itiwaho kha nyambo dza Afrika ho sedziwa iyo thyiori a dzo ngo dalesa. Ndi ngazwo mutodisisi o vhona zwi zwa ndeme u disa thyiori ya CLA kha luambo lwa Tshivenda. Sengani (2013:199) kha thodisiso yawe ye a shumisa thyiori ya CLA o

wanulusa uri vho-radzipfunzo vha vhatshimbili, vhamishinari na vha vhukoloni vho sengulusa thodisiso na u pfesesa nyambo dza Afrika nga kuhumbulele kwavho. A tshi isa phanda u ri izwi zwo vha na masiandoitwa sa unga idzi nyambo dzo gudiwa na u funziwa sa nyambo dzisili.

3.5 ETHNOPRAGMATICS

Iyi ndi thyiori ya vhuraru ye muṭodisise a i shumisa u pfesesa na u ṭalusa maipfi, mafurase na luambo lwo ṭambaho zwi tshi ḍa kha u ṭuluwa ha maipfi a mirele ane a ṭalutshedza vhuimo ha nyaluwo kha Tshivenda. Goddard (2002:113) u buletshedza uri hu na tshaka mbili dza u sengulusa maitele a u amba kha nyimele ya mvelele. U bula uri tshaka idzi mbili ndi dzine a dzi vhidza uri *Contrastive pragmatic* na *Ethnopragsmatics*. Honeha, thodisiso iyi yo shumisa lushaka lwa *Ethnopragsmatics*. *Ethnopragsmatics* ndi thyiori ya vhuraru ye ya shumiswa kha thodisiso iyi. Musi a tshi ṭalusa nga ha thyiori ya *Ethnopragsmatics*, Duranti (2011: 151) uri ili themo lo vhumbiwa nga mathemo mavhili ane a vha *ethno* na *pragsmatics* hune ethno zwa amba maitele a vhudavhidzani ha henefho fhethu ngeno *pragsmatics* i tshi amba nga ha nyimele ya kushumisele kwa luambo nga u angaredza.

Muṅwe wa mazhakandila a thyiori iyi Wierzbicka (2003:997) u ṭalusa uri iyi thyiori i bvisela khagala uri vhathu vha mvelele dzo fhambanaho vha amba nga ndila yo fhambanaho ngauri vha humbula, u ḍipfa na u vha na vhuledzani nga ndila dzo fhambanaho. Musi a tshi ṭalusa thyiori ya *Ethnopragsmatics*, Ives (2018:12) u ri:

Unlike semantics, which focuses on the literal meaning of words, pragmatics focuses on the inferred meaning perceived by the speaker and listener, who use the manner, place, and time of an utterance to create meaning.

Uyu muṅwali u khou sumbedza ndeme ya iyi thyiori nga u sumbedzisa uri thodisiso dza semanthiki dzo livhana na zwine maipfi a amba ngeno thyiori ya *pragsmatics* hu sia la thodisiso ine ya sedza kha thalutshedzo dza luambo nga muambi na muthetsheseli vhane vha zwi ita kha nyimele yeneyo.

Tshipiḍa tshi tevhelaho tshi do ṭalusa vhubvo ha *Ethnopragsmatics* na mishumo yayo.

3.5.1 Vhubvo ha *Ethnopragsmatics* na mishumo yayo

Thyiori iyi ndi ya ndeme kha u sedzulusa luambo lwa lushaka lwonolwo na mvelele ya hone. Goddard (2004:1) u amba uri thyiori ya *Ethnopragsmatics* ine ya dovha ya ḍivhea

sa *cross-cultural pragmatics* i t̄alusa t̄halutshedzo dza maitele a u amba ane a thoma nga ha mihumbulo ya mvelele zwine zwa katela ndeme, milayo, u dzhiela n̄tha t̄hoḁea na zwine vhaambi vha dzhiisiwa zwone. A tshi isa phanḁa u buletshedza uri thyiori i sedzesa mvelele. T̄hoḁisiso iyi yo shumisa iyi thyiori u pfesesa vhuḁumani ha luambo na mvelele.

Musi Goddard (2015:1) a tshi t̄alutshedza vhuḁhogwa ha thyiori iyi u ri:

Fortunately, concern with culture-internal accounts of speech practices and with the profound “cultural shaping” of speech practices has persisted over the long period of universalist dominance.

Heyi thyiori i ḁo thusa u t̄haḁhamula na u wana vhuḁumani vhukati ha maipfi a luambo lwa T̄shivenda ane a shumiswa kha u t̄alutshedza vhuimo ha nyaluwo. Izwi zwi ḁo thusa muḁoḁisisi uri a wanuluse uri maipfi aya a na vhuḁumani hani kha mvele ya Vhavenda. Kha luambo lwa Tshivenda, hu na maipfi ane a shumiswa kha u t̄alutshedza vhuimo ha nyaluwo ya vhasidzana na vhatukana u swika vha tshi kegula kana u kalaha. Honeha, maipfi aya a sumbedza a tshi khou ngalangala nga mulandu wa zwiitisi zwo fhambanaho hune tshiñwe tshazwo ha vha u dzhenelela ha luambo lwa Luisimane. Hu vho ambeswa nga ha ‘*baby*’ madzuloni a lutshetshe, “*teenager*”, madzuloni a thungamamu arali e musidzana na mañwe a nonga ayo. Kha lushaka lwa Vhavenda musi muthu a sa koni u dāvhidzana nga Luisimane u dzhiwa sa muthu ane a vha a songo funzea nahone a vha muthu ane a khou tshila tshikale.

Musi a tshi amba nga ha kupfesesele kwa mvelele ya lushaka lolo, Goddard (2006:2) u zwi vhea nga nḁila heyi:

To understand and explicate the key ethnopragmatic concepts of another culture, however, is no easy matter, precisely because they are embedded within the language of that culture.

Muñwali uyu u sumbedza uri a zwo ngo leluwa u pfesesa dzikhontseputi dza thyiori ya *Ethnopragmatic* dza mvelele ya lushaka luñwe. Nga iñwe nḁila, dzikhontseputi dza thyiori ya *Ethnopragmatic* dzi vha dzi nga ngomu ha mvelele ya lushaka lwonolwo. Ndi ngazwo t̄hoḁisiso dzi tshi tea u senguluswa nga vhañwali vha lushaka lwonolwo nahone vhane vha pfesesa ḁivhazwakale, mvelele na maitele.

Musi a tshi amba nga ha *Ethnopragmatics*, Vo (2016:5) u talausa uri “Explorations into people’s awareness and evaluation of their language use are not new”. Nga inwe ndila, maitete a u sengulusa nga ha u divha na u anganya mashumisele a luambo ndi zwithu zwe zwa vha zwi tshi itiwa na kaleni.

Abdulghani na Abdullahi (2021:105) vha amba uri thodiso ya *pragmatics* ndi buo la thodiso dza luambo ye ya bvedzwa nga miwaha ya 1970 ine ya sengulusa uri vhathu vha pfesesa na u bvedza kuambe hani kha nyimele dzo fhambanaho. A tshi amba nga ha vhubvo ha iyo thiori, Ives (2018:12) uri “The field of pragmatics is a subfield of linguistics and semiotics (signs and meaning making) and explains how language users avoid ambiguity and show intent.” *Pragmatics* ndi buo la thodiso ya luambo na simiothikisi nahone i talausa uri vhashumisi vha luambo vha nga thivhela hani u amba zwithu zwine thalutshedzo yazwo l sa pfale na u sumbedza vhuimisi.

Goddard (2002:114) u sumbedza vhushaka vhukati ha *pragmatics* na *Ethnopragmatics* nga u talausa uri iyi thiori ya *Ethnopragmatics* yo thoma u gandisiwa kha athikili ya lizhakandila line la vhidzwa upfi Anna Wierzbicka (1985) kha article ine thoho yayo ya ri ‘*Different cultures, different languages, different speech acts*. A tshi isa phanda Goddard (2002:114) u sumbedzisa uri Wierzbicka u amba nga ha maitete a u amba kha nyimele ya vhudavhidzani ha vhukuma a na vhumani na mvelele.

Mutodiso u o shumisa iyi thiori musi a tshi ya tshitshavhani u wanulusa hone mafhungo a elanaho na ino thodiso. U itela u wana mafhungo o dzingindelaho, mutodiso u o shumisa luambo o sedza murele wa muthu ane ha o vha hu khou vhudziswa ene. Sa tsumbo, mutodiso u o shumisa luambo kha vhaaluwa lune vha pfesesa lwone, na kha thangana thukhu na hone a shumisa lune vha o lu pfesesa.

Tshipida tshi tevhelaho tshi o talausa nga ha tshaka tharu dzine dza vha *cultural scripts*, *cultural beliefs* na *belief scripts*.

3.5.2 ‘Cultural scripts’

Ndi zwa vhuhogwa u talausa mvelele ya thodiso ya iyi thodiso. U ya nga Clyne (1994: 3), mvelele i o bviselwa khagala nga luambo lwo dzumbamaho. Kha ino thodiso maipfi a mirele ane a talutshedza vhuimo ha nyaluwo kha Tshivenda a sumbedza a khou xelaxela. Zwo ralo u xelaxela ha maipfi aya zwi shela mulenzhe kha

u ngalangala ha mvelele ya lushaka lwa Vhaventxa zwa ita uri hu thogomeliwe mvelele dzisili u fana na Tshiisimane. Iyi thyiori i sedza kha u pfesesa ndila dzine lushaka lwonolwo lwa davihdzana ngadzo. Sa tsumbo, lushaka lwa Vhaventxa lu shumisa maipfi a nyaluwo sa lutshetshe, musidzana, khomba, thungamamu na mañwe ane a pfesesiwa nga lwonolwo lushaka. Musi vha tshi talusa zwine *cultural scripts* dza amba zwone, Goddard na Weirzbicka (2004:153) vha buletshedza uri:

The term "cultural scripts" refers to a powerful new technique for articulating cultural norms, values, and practices in terms that are clear, precise, and accessible to both cultural insiders and outsiders. This result is only possible because cultural scripts are formulated in a tightly constrained, yet expressively flexible, metalanguage consisting of simple words and grammatical patterns that have equivalents in all languages.

Muñwali uyu u buletshedz uri *cultural scripts* ndi thekiniki ntswa ine ya bvisela khagala milayo ya mvelele, ndeme na maitete nga ndila ine zwa vha khagala kha vhaambi vha lwonolwo luambo na vhane vha si vhe vhaambi vhalwo. U dovha hafhu a bula uri *cultural scripts* dzo itiwa nga ndila ine dzi bvisela khagala maipfi o leluwaho na phatheni ya grama dzine dza wanala kha dziñwe nyambo.

Goddard na Wierzbicka (2004:153) vha amba uri thyiori ya *Ethopragmatics* i konesa vhathu uri vha pfesesa maitete a maambeke a vhaambi vhenevho. Muhumbulu uyu u tikedzwa nga Goddard (2007:534) ane a tana uri:

Cultural scripts are representations of widely held cultural norms within a given society, reflected in its language. They constitute a certain "naive axiology", that is, a naive set of assumptions about what it is good and bad to do or say, and even to think and feel.

Avha vhañwali vha khou tanjavhudza uri luambo lu a kona u taluswa nga zwine vha zwi vhidza uri *cultural scripts*. U ya nga avha vhañwali, *cultural scripts* dzi imela milayo ine lushaka lwonolwo lwa vha lwo i vhea. A tshi isa phanda u buletshedza uri milayo iyi i sumbedza zwiito zwine zwa vha zwavhudi na zwine zwi si vhe zwavhudi zwo katela u humbula na u dipfa. *Cultural scripts* ndi ndila ine ya shumiswa kha thyiori ya *Ethnogramatics* u talutshedza ndila dza u amba na vhuledzani kha tshaka dzo fhambanaho. Tshaka dzo fhambanaho dzi amba nga ndila ya fhambanaho nahone kuambeke ku kwamana na vhuimo ha ndeme ha henevho. *Cultural scripts* dzi kwamana na zwipiqa zwinzhi zwi no nga u humbula, u amba na vhuḍifari. *Cultural scripts* dzi katela mamethafore, zwiilaila, mathemo, kulumelisele na mañwevho. Goddard

(2006:11) u buletshedza uri dzi *cultural scripts* dzi thathamula kupfesesesele kwa mvelele nga maipfi. Ndi ngazwo dzi *cultural scripts* dzi dza vhuṭhogwa kha thyiori iyi ngauri dzi a sumbedzisa maambeke o fhambanaho kha tshaka dzo fhambanaho. Ndi zwa ndeme u pfesesa mvelele ya lushaka hu u itela u pfesesa maambeke o fhambanaho. U ya nga Ameka (2006:259) “the understanding and interpretation of speech formulae depend on cultural knowledge and shared beliefs, attitudes and values”. Tshiṭamende itshi tshi bvisela khagala uri muthu u tea u vha na ndivho ya mvelele na lutendo lwa lushaka, maima na ndeme uri a kone u pfesesa na u thathamula fomula ya kuambeke. Goddard na Ye (2015:66) vha pfesesa iyi thyiori nga ndila i tevhelaho:

Ethnopragmatics designates an approach to language in use that sees culture as playing a central explanatory role, and at the same time opens the way for links to be drawn between language and other cultural phenomena.

Avha vhanwali vha thalutshedza uri iyi thyiori yo sedza kha mashumisele a luambo nga ndila ine mvelele ya vha i tshi bveledzisa luambo lwa lushaka lwonolwo. U ya nga Goddard na Ye (2015:66), tshipikwa tsha iyi thyiori ndi u thalusa mvelele ho sedziwa maitele a u amba uri a hu ambiwa hani nahone ndi ngani hu tshi khou ambiwa kha nyambo dzo fhambanaho. Izwi zwi sumbedzisa uri nyambo dzo fhambana zwi tshi da kha kuambeke nahone zwi katela ndeme, lutendo, maimo, khethekanyo ya matshilele na zwiṅwevho (Goddard na Ye. 2015:66). Hassen (2015:123) u amba uri luambo lu kona u bvisela khagala khethekanyo nga lukanda na tshiṭalula tshi songo teaho zwine zwa vha zwithu zwihulwane zwine zwa shumisa luambo. A tshi isa phanda u buletshedza uri maambeke a khethekanyo nga lukanda na mihumbulo zwi wanala kha vhudavhidzani ha duvha liṅwe na liṅwe. Musalauno kuambeke kwa khethekanyo nga lukanda naho ku tshene hone ku dzhiwa sa tshiila nahone hu na milayo ine ya iledza maitele eneyo. Izwi zwi vhonala kha khethekanyo thukhu ya u thoma ya Ndayotewa ya Riphabuliki ya shango la Afrika Tshipembe (Act 108 ya 1996) ine ya vhea mbetshelo dzi tevhelaho:

Riphabuliki ya Afrika Tshipembe ndi shango lithihi, lo diimisaho nga lothe, la demokirasi lo thomiwaho nga ndayo dzi tevhelaho:

- a) Tshirunzi tsha vhuthu, u swikelelwa ha ndinganelo na u khwinisa pfanelo dza vhuthu na mboholowo.
- b) Hu si na tshikhetho nga murafho na mbeu.

- c) Vhuhulwane ha ndayotewa na u vhusa ha mulayo.
- d) Pfanelo dza u khetha dza vhaaluwa dzi fanaho, mutevhe wa vhakhethi wa lushaka u fanaho, khetho dza misi yothe na sisiteme ya muvhuso wa demokirasi wa madzangano manzhi, u itela vhudifhinduleli, u kona u fhindula na u vha khagala. Ndayotewa iyi i tou vha tsumbo ya mushumo wa mbofholowo une wa lwa na zwa khethekanyo nga lukanda. Vhadzulapo vha shango Ja Afrika Tshgipembe vho iledzwa u shumisa luambo lune lwa tutuwedza khethekanyo nga lukanda.

Radzipfunzo Saville-Troike (1989:8) u amba nga ha mulayo zwine a zwi vhidza uri *prescriptive*. Mulayo uyu ndi une wa laela vhathu kana tshigwada uri luambo lu shumiswa hani hu u thivhela uri vhathu vha sokou amba zwiñwe na zwiñwe zwine vha funa. Kha mvelele na ndavhuko ya lushaka lwa Vhavenḁa, luambo lu tea u shumiswa nga ḁila kwao.

Musi a tshi amba nga kushumisele kwa luambo kwao, Goddard (2004:11) u talutshedza uri:

There are always choices to be made about appropriate terms for address and self-reference, as well as about appropriate verbal locutions for sensitive topics. In short, there is an elaborate culture of how to speak appropriately, much of it hinging on control of conventionally allusive language.

Hezwi zwi tou khwaḁisedza uri vhushaka vhukati ha luambo na mvelele ho vha hone thikho ya u thusa kha u tandulula thaidzo ya thoḁisiso iyi. Thyiori iyi i talusa ḁila dzine vhathu vha amba nga ḁila ine ya pfesesea zwi tshi katela zwine vha tenda khazwo, vhudipfi na zwiñwevho (Goddard, 2006:2). Vhañwali Goddard na Ye (2015:80) vha talutshedza uri thyiori iyi ndi thikho kha thoḁisiso iyi sa vhunga yo thusa muḁoḁisisi u pfesesa na u talusa maipfi, mafurase na luambo lwo ḁambaho zwi tshi ḁa kha u tuluwa ha maipfi a mirole ane a talutshedza vhuimo ha nyaluwo kha Tshivendḁa. Afha ndi hune muḁoḁisisi o ḁoḁulusa theminoḁodzhi dzine dza talusa vhuimo ha nyaluwo kha Tshivendḁa u fana na ḁwana, musidzana, mutukana, muḁhannga, khomba na mañwevho a no elana nao. Iyi thyiori yo thusa muḁoḁisisi uri a vhe na ḁivho yo ḁandavhuwaho ya u talukanya uri musi a tshi kuvhanganya mafhungo a thoḁisiso ndi zwa ndeme u shumisa luambo lune lwa elana na onoyo muthu. Muḁoḁisisi o shumisa luambo kha vhaaluwa lune lwa elana na tshiimo tshavho. Zwi ḁi nga na kha vhaswa,

muṭoḍisisi u ḍi ita ngauralo. Izwi zwo ita uri muṭoḍisisi a kone u wana mafhungo o dzingindelaho ngauri ho shumiswa luambo lwo teaho. Goddard (2006: 2) u ri thyiori iyi i sedza maitete a u amba zwi tshi bva kha ṭhuṭhuwedzo ya mvelele. A tshi isa phanda u buletshedza uri thyiori iyi yo ḍibadekanya kha u pfesesa ndila ine vhatu vha shumisa luambo nga ndila ine vhatu vhenevho vha zwi ṭalukanya ngayo u ya nga ha ndeme, zwigwada zwa matshiliso, lutendo, zwine vhatu vha itisa zwone na vhuḍipfi. Uyu muhumbulo u tikedzwa nga Ehineni (2019:71) ane a amba uri thyiori ya *Ethnopragsmatics* ndi ndila ya u sedzulusa mashumisele a luambo hune mvelele ya vhone i tshi shela mulenzhe zwihulu u bvisela khagala vhukwamani vhukati ha luambo na zwine zwa itea kha mvelele. Muṭwali Clyne (1994: 3) u dodombedza uri “cultural values constitute ‘hidden’ meanings underlying discourse structures”. Tshitamenende itshi tshi tikedzwa nga Siddiqui (2018:77) ane a buletshedza uri thyiori ya *Ethnopragsmatics* i shela mulenzhe zwinzhi kha ṭhoḍisiso dza luambo dzine dza ṭalusa ṭhalutshedzo dzo dzumbamaho dza muṭwali na muambi. *Cultural values* ndi zwine lushaka lwonolwo lwa zwi ṭhonifha. Kha lushaka lwa Vhavana, vhadzimu vha a ṭhonifhiwa nahone fhethu hune ha fana na zwifhoni hu a ṭhonifhiwa. Hezwi ndi zwine lushaka lwa Vhavana lwa zwi dzhia sa milayo ine lushaka lwo ḍisendeka ngayo. Izwi zwi amba uri ndeme ya mvelele i bvedza ṭhalutshedzo dzo dzumbamaho. Ehineni (2019:70) u ṭalutshedza uri lushaka lwa vhatu lu nga shumisa luambo u bvisela khagala miṭwe ya mihumbulo ine ya ita uri vha vhe vho fhambanaho na dziṭwe tshaka. Ndi ngazwo zwi zwa ndeme u sengulusa kushumisele kwa luambo lwa Tshivenda zwi tshi katela mvelele hu u itela u wanulusa ṭhalutshedzo. Ehineni (2019:71) u ṭalutshedza uri kushumisele kwa luambo lwa lushaka lwonolwo ku tea u senguluswa ho sedzwa uri luambo lu shumiswa hani na uri lu bvisela hani vhukuma ha matshiliso na mvelele zwa lushaka lwonolwo lune lwa khou ṭoḍuluswa. ṭhoḍisiso iyi yo ṭoḍulusa luambo lwa Tshivenda ho sedzwa maipfi, mafurase na luambo lwo ṭambaho zwi tshi ḍa kha u ṭuluwa ha maipfi a mirole ane a ṭalutshedza vhuimo ha nyaluwo kha Tshivenda. Mahwasane (2020:10) u buletshedza uri thyiori ya *Ethnopragsmatics* yo ḍisa ndila ntswa kha ṭhoḍisiso na phurofesheni ya nyambo dza Afrika. U isa phanda nga u ṭalutshedza uri iyi thyiori i na zwiga zwiraru zwa u ṭalutshedza mvelele zwine zwa vha *cultural scripts*, *cultural beliefs* na *belief scripts*. A ene Mahwasane (2020:60) u bula uri naho murafho muswa u tshi nyadza mvelele, mvelele i dzula yo ralo hu tou shanduka ndila ya kutshilele. Mahwasane (2020:60-61) u fha tsumbo kha lushaka lwa Vhavana hune Makhadzi vha musanda vha vha

na maanda mahulu kha u dzhia tsheo kha mafhungo othe a kwamaho muta. Heyi ndi tsumbo ya hune cultural scripts dza shumiswa hone kha lushaka lwa Vhavenda. Kha ino thodisiso, mutodisisi u do sengulusa mafhungo awe kha zwigwada zwo fhambanaho u fana na vhaswa, vhaaluwa, vho funzeaho na vha songo funzeaho. Zwigwada zwa vhatu izwi zwi na kuhumbulele na kuambeke kwo fhambanaho. Kushumisele kwa luambo kwa vhaswa kwo fhambana na kwa vhaaluwa ngauri kanzhi vhaswa vha shumisa luambo lu songo tambaho.

Cultural scripts dzi do thusa u talusa maitete a mvelele ya Vhavenda ane a divhonadza nga kha luambo musi hu tshi shumiswa mapifi na mafurase. Luambo lwa Luisimane kana Afrikaans sa tsumbo dzi na maanda u fhira nyambo dza Afrika sa Tshivenda. Nyambo nnzhi nga maanda dza Afrika dzi pamba maipfi kha luambo lwa Luisimane kana Afrikaans dza a ita alwo (Mafela, 2009:691). Ndi ngazwo Mafela (2009:691) a tshi buletshedza uri mapfimapambwa ndi musi luambo lwo pamba maipfi a luwe luambo lwa a ita alwo. Madiba (1994:33) u bula uri luambo lwa Tshivenda na lwone lu di tangana na u tutuwedzana na dziwe nyambo nga ndila dzo fhambanaho. Inwe ya idzi ndila ndi musi *cultural scripts* dza Luisimane kana Afrikaans dzi tshi vha na thuthuwedzo kha luambo lwa Tshivenda. Thuthuwedzo iyi i divhonadza musi hu tshi vha na u pamba maipfi a Luisimane kana Afrikaans a shumiswa kha luambo lwa Tshivenda. Izwi zwi sia maipfi a mirole vhukati ha Vhavenda a tshi vho buletshedza nga Luisimane madzuloni a u shumisa Tshivenda. Izwi zwi sia hu tshi vho shumiseswa mapfimapambwa u fana na *baby* madzuloni a lutshetshe, *teenager*, madzuloni a *thungamamu* arali e musidzana na manwe o raloho. Ndivho ya maitete a lushaka lwa Vhavenda sa ndila ya kualutshete na mirole zwo katela na zwikolo zwa sialala zwi do thusa mutodisisi uri a kone u talusa maipfi, mafurase na luambo lwo tambaho zwi tshi da kha u tuluwa ha maipfi a mirole ane a talutshedza vhuimo ha nyaluwo kha Tshivenda.

3.5.3 Cultural beliefs

Musi a tshi amba nga ha cultural beliefs, Mahwasane (2020:63) u ri ndi vhurerele ha lushaka lwonolwo saizwi tshaka dzi tshi rerela kana u tenda kha maitete a mvelele dzadzo. U nea tsumbo nga u sumbedzisa uri zwine zwa vha matula kana zwiila kha mvelele ya Luisimane zwi nga si vhe matula kana zwiila kha mvelele ya Tshivenda. Izwi zwi khwathisedza uri mvelele dza tshaka dzo fhambanaho a dzi fani. Zwi di ralo

vho na kha tshaka dza Afrika dzine dza vha na mvelele na vhurereli ho fhambanaho naho dzi tshi wanala kha dzhango l̄ithihi. *Cultural beliefs* ndi zwithu zwine vhathu vha tenda khazwo nahone zwi a gudiwa zwa dovha zwa kovhekanywa kha zwigwada zwa vhathu vha lushaka lwonolwo.

Ṭhōḍisiso iyi yo sedza kha u p̄fesese na u ṭalusa maipfi, mafurase na luambo lwo ṭambaho zwi tshi ḍa kha u ṭuluwa ha maipfi a mirole ane a ṭalutshedza vhuimo ha nyaluwo kha Tshivend̄a. *Cultural beliefs* dzi ḍo shumiswa musi muṭōḍisisi a tshi sengulusa luambo lune lwa ṭalutshedza vhuimo ha nyaluwo ya ṅwana kha lushaka lwa Vhavent̄a na zwine lushaka lwa Vhavent̄a lwa tenda khazwo. Sa tsumbo lushaka lwa Vhavent̄a lu tenda kha maitete a mvelele u fana na zwikolo zwa sialala zwine zwa shela mulenzhe kha nyaluwo ya ṅwana ngauri u swika hune a funziwa zwithu zwo fhambanaho sa u konḍelelela, vhuḍifhinduleli, u shuma na zwiṅwevho.

3.5.4 Belief scripts

U ya nga Hassen (2015:119), u ḍivha luambo zwi amba u ḍivha vhaambi vhalwo. A tshi isa phand̄a u buletshedza uri ṭhōḍisiso ya luambo na maitete a mvelele zwi thusa u p̄fesese kha sisteme dza lutendo na ndeme '*belief and value systems*' zwa lushaka lwonolwo. Musi muṭōḍisisi a tshi ita ṭhōḍisiso dzawe kha lushaka zwi sia a tshi kona u vha na ṅdivho yo ṭand̄avhuwaho nga ha uri vhathu vhenevho ndi lushaka-ḍe, vha tenda kha mini, zwine vha zwi vhona zwi ndeme ndi mini na uri vha shumisa luambo lwavho hani (Hassen, 2015:119). Musi a tshi amba nga ha zwine luambo lwa bveledza, Hassen (2015:119) u ri:

Nothing defines people better than their discourse. Discourse reveals the values, cultural themes, and beliefs that shape how and why people live the way they do. Access to the discourse of people provides the necessary information about the patterns of life.

Muṅwali uyu u sumbedza uri luambo ndi lwone lune lwa vhumba lushaka lwonolwo na hone lwa vha ita vhathu. Lu bvisela khagala ndeme, mvelele na lutendo zwi ṭalutshedza uri ndi ngani vha tshi tshila nga ṅḍila yeneyo. Ulu luambo lu bvisela khagala mafhungo nga ha phatheni dza vhutshilo.

Ṭhōḍisiso iyi i sengulusa nga ha lushaka lwa Vhavent̄a. Lushaka ulu ndi lune lwo pfuma mvelele na luambo lwo khetheaho. Mvelele ya lushaka lwa Vhavent̄a yo ḍisendeka kha sisteme dza lutendo na vhundeme '*belief systems*' zwine zwa

divhonadza nga ndila dzo fhambanaho sa vhutsila ha zwivhadwa, kuambarele, vhurereli na zwiñwevho. Sa tsumbo, madi a dzhiiwa sa tshithu tsha ndeme kha lushaka lwa Vhavenda u fana na tshisimani tsha Fundudzi hune Vhavenda vha kona u davhidzana na mimuya ya vhafhasi. Izwi zwi itea musi vhañwe vha lushaka lwa Vhavenda vha tshi tenda kha uri hu na mimuya ya zwiḽuḽwane ine ya dzula fhethu ha zwifhoni 'sacre sites' hune kanzhi ha vha mahovhohovhoni na zwisimani. *Belief script* ndi ndila ine ya kona u ḽalusa ḽhalutshedzo ya zwithu zwine zwa itea matshiloni a vathu na u konisa vathu vha lushaka lwolo uri vha kone u ḽalukanya zwithu nga ndila yavho. Ndi zwa ndeme u sumbedzisa uri *belief script* dzi thusa vathu u vhona uri dzi ḽuḽuwedza hani kuhumbulele na maitete.

3.6 MVALATSWINGA

Iyi ndima yo sengulusa thyiori dze muḽoḽisisi a dzi shumisa u bveledza na u khwaḽhisa ḽhoḽisiso yawe. Idzi thyiori ndi dzine dza katela *Afrocentrism, CLA na Ethnogramatics*. Muḽoḽisisi o fhenda mañwalwa a Vhañwali na vhañwali vho fhambanaho nga ha kupfesesele kwavho nga mutheo wa thyiori idzi tharu. Thyiori iyi i sedza u maandafhadzwa ha tshaka dza vharema musi ho sedzwa mvelele, divhazwakale na vhufa havho. Ndi thyiori ye ya tumbula nga ḽizhakandila ḽine ḽa vhidzwa u pfi Asante ngei shangoni ḽa Amerika nga murahu ha u kwanyeledzwa ha vharema vha hanengei. Thyiori iyi yo thusa muḽoḽisisi uri a kone u pfesesa vhukhwine vhuimo ha aya maitete a vharema, mvelele, divhazwakale na vhufa.

Muḽoḽisisi sa muḽe wa luambo o kona u kuvhanganya mafhungo awe a ḽologelwa nga kuhumbulele kwo teaho. Izwi zwi ḽo thusa uri muḽoḽisisi a khakhulule ḽhoḽisiso dzo itiwaho nga vhatshena vhe vha vha vha sa pfesesi mvelele, divhazwakale na vhufa ha lushaka lwa Vhavenda. Thyiori ya vhuvhili ndi ine ya vhidzwa u pfi *CLA*. Iyi thyiori i ḽo sedza mveledziso ya ndivho yo ḽisendeka na u shumiswa ha luambo. Luambo ndi lwa vhuḽhogwa kha tshaka dzoḽhe hu tshi katela na lushaka lwa Vhavenda. Ndi ngazwo zwi zwa ndeme u kona u vha na vhuḽivhi na vhukoni ha vhudavhidzani kana *communicative competence* kha luambo lwa ḽamuni nahone wa vha na u saukanya ho dzhenelelaho.

Thyiori ya vhuraru ine ya vha ya u fhedzisela i vhidzwa u pfi *ethnopragsmatics*. Iyi thyior ndii ine ya ḽo thusa muḽoḽisisi uri a pfesese na u ḽalusa maipfi, mafurase na luambo lwo ḽambaho zwi tshi ḽa kha u ḽuluwa ha maipfi a mirole ane a ḽalutshedza vhuimo ha

nyaluwo kha Tshivenda. Kha thodisiso iyi, mutodisisi o todulusa theminolodzhi dzine dza talusa vhuimo ha nyaluwo kha Tshivenda u fana na nwana, musidzana, mutukana, muthannga, khomba na manwevho a no elana nao. Hafhu, iyi thyiori yo thusa mutodisisi uri avhe na ndivho yo tandavhuwaho ya u talukanya uri musi a tshi kuvhanganya mafhungo a thodisiso ndi zwa ndeme u shumisa luambo lune lwa elana na onoyo muthu. Mutodisisi o shumisa luambo kha vhaaluwa lune lwa elana na tshiimo tshavho. Zwi di nga na kha vhaswa, mutodisisi o di ita ngauralo. Izwi zwi do ita uri mutodisisi a kone u wana mafhungo o dzingindeleaho ngauri u do vha o shumisa luambo lwo teaho. Mutodisisi u do shumisa zwiga zwiraru zwa thyiori iyi zwine zwa vha *cultural script*, *cultural beliefs* na *belief scripts*.

NDIMA YA VHUŊA

NGONA YA THODISISO NA MUTHEO WA THODISISO (RESEARCH METHODOLOGY AND DESIGN)

4.1 MVULATSWINGA

Ndima yo fhiraho yo sedza tsenguluso ya thyiori dze muṭoḍisisi a dzi shumisa u bveledza na u khwaṭhisa ṭhoḍisiso yawe. Muṭoḍisisi o ṭalusa thyiori tharu dzine dza vha *Afrocentrism*, *Critical Language Awareness (CLA)* na *Ethnogramatics*. Hu u itela u vha na nḍivho yo ṭandavhuwaho, muṭoḍisisi o fhenda maṅwalwa a Vhaṅwali na vhaṅwali vho fhambanaho nga ha kupfesesele kwavho nga mutheo wa thyiori idzi tharu. Thyiori ya *Afrocentrism* yo thusa muṭoḍisisi u pfesesa nga ha u maandafhadzwa ha tshaka dza vharema musi ho sedzwa mvelele, ḍivhazwakale na vhufa havho. Thyiori iyi yo thusa muṭoḍisisi uri a kone u pfesesa vhukhwine vhuimo ha maitele a vharema, mvelele, ḍivhazwakale na vhufa. Muṭoḍisisi sa muṅe na muambi wa luambo o kona u kuvhanganya mafhungo awe a a ḍologelwa nga kuhumbulele kwo teaho. Izwi zwo thusa uri muṭoḍisisi a khakhulule ṭhoḍisiso dzo itiwaho nga vhatshena vhe vha vha vha sa pfesesi mvelele, ḍivhazwakale na vhufa ha lushaka lwa Vhavenda. Thyiori ya vhuvhili ndi *CLA* ine ya sedza mveledziso ya nḍivho yo ḍisendeka kha u shumiswa ha luambo. Luambo ndi lwa vhuṭhogwa kha tshaka dzoṭhe hu tshi katelwa na lushaka lwa Vhavenda. Ndi ngazwo zwi zwa ndeme u kona u vha na vhuḍivhi na vhukoni ha vhudavhidzani kana *communicative competence* kha luambo lwa ḍamuni nahone wa vha na u saukanya ho dzhenelelaho. Hafhu, thyiori ya vhuraru nahone ya u fhedzisela i vhidzwa u pfi *ethnopragnatics*. Iyi thyiori ine yo thusa muṭoḍisisi uri a pfesese na u ṭalusa maipfi, mafurase na luambo lwo ṭambaho zwi tshi ḍa kha u ṭuluwa ha maipfi a mirole ane a ṭalutshedza vhuimo ha nyaluwo kha Tshivenda.

Ndima ino i ṭalusa nga ha ngona na tshivhumbeo tsha ṭhoḍisiso zwine zwa vha zwa ndeme kha u swikelela thandululo ya thaidzio ya ṭhoḍisiso iyi. Tshipikwa tshihulwane tsha ndima iyi ndi u ṭalusa ngona ya ṭhoḍisiso na nḍila na maitele a u kuvhanganya mafhungo tshitshavhani zwine zwa vha zwo shumiswa kha ṭhoḍisiso ino.

Tshipiḍa tshi tevhelaho tshi ṭalusa ngona na mutheo wa ṭhoḍisiso.

4.2 NGONA YA THODISISO

Hu na ndila mbili khulwane dzine dza shumiswa kha u thodulusa mafhungo, dzone ndi khwalithethivi na khwanthithethivi (Maree, 2016:309). Ndi ngazwo zwi zwa vhuhogwa u pfesesa phambano vhukati ha ngona idzi mbili. Maree (2016:309) o wana mafhungo kha Creswell (2015) u talutshedza uri khwalithethivi ndi ndila ya u thodisiso ine ya livhana na u sengulusa maipfi na mihumbulo ya vhavhudziswa henefho kha fhethuhupo hune ha khou kuvhanganywa mafhungo hone. Kha thodisiso ya khwanthithethivi, Maree (2016:307) o wana mafhungo kha Mertler na Charles (2010) u sumbedzisa uri khwalithethivi ndi ndila ine mutodisisi a shumisa mafhungo ane a vhalea u sedzulusa vhushaka vhukati ha dzivariebulu. Thodisiso iyi yo shumisa ngona ya khwalithethivi. Zwe zwa tutuwedza mutodisisi uri a kethe ngona ya khwalithethivi ndi ngauri mafhungo o kuvhanganywa musi hu tshi khou vhudziswa vhathu nga ha u ngalangala ha luambo kha mirele ya nyaluwo ya vhaswa nahone vhavhudziswa vho fhindula nga u tou talutshedza maipfi, mafurase na kupfeselsele kwavho nga ha luambo lwa Tshivenda.

Ngona ya thoduluso i na mishumo yo fhambanaho ine u ya nga Leedy na Ormrod (2015:270) ya i talutshedzwa kha thebulu ya vhuvhili i tevhelaho:

Ndivho Purpose	Thalutshedzo Description
Thoduluso 'Exploration'	Ngona iyi i konisa mutodisisi uri a vhe na ndivho na kupfesesele kwa zwine zwo no senguluswa nga ha thoho ine a vha na dzangalelo nayo
Thalutshedzo ya zwo serekanaho zwo andiswaho 'Multifaceted description'	Ngona iyi ndi ya ndeme ngauri i thusa mutodisisi uri a kone u vhumba tshifanyiso tsho pfumaho nahone tshine tsha amba nga ha tserekanyo ya nyimele dzo fhambanaho, fhethu, maitele, vhukonani kana vhathu

Khwaṭhisedzo ‘Verification’	Nḡila ya khwaṭhisedzo i thusa muṭoḡisisi uri a linge ndeme validity na vhufulufhedzei reliability ha mvalatswinga, thyiori na zwiṅwe kha nyimele dza vhutshiloni.
Mveledzo ya thyiori ‘Theory development’	Ngona ya khwaṭhithethivi i konisa muṭoḡisisi uri a bveledze thyiori ntswa kana khontseputi maelana na zwine zwa khou ṭoḡuluswa kha ṭhoḡisiso
U wanulusa thaidzo ‘Problem identification’	Ngona ya khwaṭhithethivi i thusa muṭoḡisisi u wanulusa thaidzo khulwane, zwithivheli kha zwine zwa khou ṭoḡuluswa kha ṭhoḡisiso
Muanganyo ‘Evaluation’	Ngona ya khwaṭhithethivi i u thusa u anganya vhukoni ha dzipholisi, maitele kana vhutslila

Thebulu ya vhuvhili: Mishumo ya ṭhoḡisiso dza khwaṭhithethivi

Mafhungo ane a vha afho nṭha a tou sumbedzisa uri ṭhoḡisiso dza khwaṭhithethivi dzi na mishumo minzhi zwi tshi bva kha ṭhoḡo ine muṭoḡisisi a khou sedzulusa yone.

Tshipiḡa tshi tevhelaho tshi ṭalusa mutheo wa ṭhoḡisiso wa ino ṭhoḡisiso.

4.3 MUTHEO WA ṭHODISISO ‘RESEARCH DESIGN’

Itshi tshipiḡa tshi ṭalutshedza mitheo ya ṭhoḡisiso ine ya shumiswa kha ngona ya ṭhoḡisiso dza khwaṭhithethivi. ṭhalutshedzo ya iyi mitheo dzo shuma sa tsumbandila kha muṭoḡisisi nga ha mutheo une wa vha wo tea u shumiswa kha ino ṭhoḡisiso. Ndi zwa ndeme u pfesesa uri mutheo wa ṭhoḡisiso ndi mini. U kona u pfesesa uri mutheo wa ṭhoḡisiso ndi mini, mihumbulo ya Vhaṅwali vho fhambanaho i yo sedzuluswa. Radzipfunzo Leedy (1997:195) u amba uri mutheo wa ṭhoḡisiso ndi pulane ya ṭhoḡisiso ine ya vha sumbandila kha zwoṭhe na zwi kwamaho kukuvhanganyele kwa mafhungo. ṭhalutshedzo iyi i tikedzwa nga Terre-Blanche na Durrheim (2004:29)

vhane vha ḡadzisa uri: *The arrangement of conditions for the collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in procedure.*

Nga u tou anganya, Vhaḡwali avha vha ḡalutshedza uri mutheo wa ḡhoḡisiso ndi pulane ya nzudzanyo dza ḡhoḡisiso ine ya bvisela khagala kukuvhanganyele kwa mafhungo tshitshavhani. Nga iḡwe ḡḡila, mutheo wa ḡhoḡisiso u tea u sumbedza uri mafhungo a kuvhanganywa hani, zwishumiswa zwa u kuvhanganya mafhungo ndi zwifhio na ḡḡila ine ya shumiswa u saukanya mafhungo.

Ndi ngazwo mutheo wa ḡhoḡisiso i yone thikho khulwane ya ḡhoḡisiso. Musi vha tshi amba nga ha mutheo wa ḡhoḡisiso, Leedy na Ormrod (2015:93) vha buletshedza uri:

In planning a research design, therefore, it is essential for the researcher not only to choose a viable research problem but also to consider the kinds of data that an investigation of the problem will require, as well as reasonable means of collecting and interpreting those data.

Vhaḡwali avha vha khou sumbedzisa uri mutheo wa ḡhoḡisiso u na vhukwamani na thaidzo ya ḡhoḡisiso. Vha ombedzela uri muḡhoḡisisi u tea u sedza thaidzo ya ḡhoḡisiso na ḡḡila dza u kuvhanganya mafhungo zwo katela na zwine mafhungo o kuvhanganywa a amba zwone.

U ya nga Maree (2016:75) na Creswell (2013:2), hu na tshaka ḡhanu dza mutheo wa thyiori dzine dza katela ḡhalutshedzo *narrative*, *fenolodzhi phenomenology*, thyiori *grounded theory*, esinogirafu *ethnography* and kheisi *case*. Mutheo wa ḡhoḡisiso wa eisnogirafu u ḡoḡulusa mvelele ya lushaka lwonolwo hu u itela u pfesesa vhukhwine (Maree, 2016:75). Muhumbulo uyu u ḡadziswa nga Leedy na Ormrod (2015:272) vhane vha buletshedza uri mutheo wa ḡhoḡisiso wa eisnogirafu u sengulusa nga ha tshigwada tsha vhathu vhane vha vha na mvelele nthihi. Vha tshee vhone Leedy na Ormrod (2015:272) vha isa phanda nga u buletshedza uri:

The ethnographic researcher studies a group in its natural setting for a lengthy time, often several months or several years". The focus of investigation is on the everyday behaviors of the people in the group members (e.g., interactions, language, rituals), with the intent to identify cultural norms, beliefs, social structures, and other patterns.

Avha vhaŋwali vha t̄alusa uri mutheo wa t̄hoḍisiso wa einogirafu u t̄oḍulusa tshigwada tsha vhatu heneŋho hune vha dzula hone nahone t̄hoḍisiso ya hone i dzhia tshifhinga tshilapfu tshine tsha nga vha miŋwedzi minzhi kana miŋwaha. Hafhu, mutheo wa t̄hoḍisiso wa esinogirafu u sedzesa kha kutshilele, luambo, maitele, na ndavhuko hu u itela u wanulusa mvelele, vhutendi, zwiimiswa zwa lushaka na zwiŋwevho.

U nanga mutheo wa t̄hoḍisiso ndi tshiŋwe tshiteŋwa tsha vhuḥogwa vhukuma nahone tshine tsha itela khaedu vhaḥoḍisisi vhanzhi. Muŋwali Maree (2016:72) u t̄alutshedza uri mutheo wa t̄hoḍisiso ndi pulane i no sumbedza uri muḥoḍisisi u nanga hani vhavhudziswa, mafhungo a ḍo kuvhanganywa hani na ḥḍila ine mafhungo a a saukanywa ngayo. Nga murahu ha u t̄ola tshaka dza mutheo wa t̄hoḍisiso, muḥoḍisisi o shumisa esinogirafu ngauri lushaka ulwu lu sedza kha u sedzulusa vhudavhidzani kha lushaka ho sedziwa maitele a mvelele na zwine lushaka lwonolwo lwa tenda khazwo (Carbaugh, 2007:1). Hezwo zwo leludzela muḥoḍisisi kha u kuvhanganya mafhungo ane a vha maipfi, mafurase na kupfeselsele nga ha u t̄uluwa ha vhuimo ha nyaluwo kha Tshivenda.

Mutheo wa t̄hoḍisiso u na zwipiḍa zwo fhambanaho. Kha ino t̄hoḍisiso hu na zwipiḍa zwa mutheo zwa t̄hoḍisiso zwo shumiswaho zwine zwa nga sa zwiḥoḍululwa *population*, ḥḍila dza vhunanguludzi *sampling methods*, ḥḍila dza u kuvhanganya mafhungo *data collection methods* na ḥḍila ya u saukanya mafhungo *data analysis methods* zwine zwa t̄aluswa afho fhasi.

4.3.1 Zwiḥoḍululwa na tshivhalo tsha zwiḥoḍululwa 'Population and sample size'

U ya nga Welman, Kruger na Mitchel (2005:52) na Casteel na Bridier (2021:343), zwiḥoḍululwa ndi zwithu zwine zwa nga katela muthu, vhatu, zwigwada, na zwiimiswa zwine t̄hoḍululwa ya khou sedzana nazwo. Kha t̄hoḍisiso ino, zwiḥoḍululwa ndi maipfi ane a buletshedza mirole ya vhatu vha mbeu dzo fhambanaho u bva kha vhana u swika vhuhulwaneni. Ndivho ya vhunanguludzi ndi u nanga vhavhudziswa vhane vha shela mulenzhe kha t̄hoḍisiso. A zwi konadzei u katela vhavhudziswa vhoḥe kha hune t̄hoḍisiso ya khou itiwa hone ngauralo vha vha vho ḍalesa nahone vha nga si kone u langulea. Ndi ngazwo kha t̄hoḍisiso hu tshi shumiswa vhunanguludzi u nanga vhatu vhane vhavhudziswa.

Kha ino thodisiso, mutodisisi o nanguludza zwigwada zwa vhavhudziswa vha u bva kha miñwaha ya fumimalo u swika kha fumbiliñhanu. O dovha hafhu a nanguludza tshigwada tsha vhavhudziswa vha u bva kha miñwaha ya furathi u swika kha ya fumalo. Kupfesesele na tshenzhemo maelana na kushumisele kwa luambo lwa Tshivenda kha vhavhudziswa zwo vha zwa vhuñhogwa. Kha thodisiso ino, zwiñoduluswa ndi vhatu vha vhanna na vhasadzi vha lushaka lwa Vhavana. Miñwaha nga u angaredza ya vhavhudziswa vho shumiswaho ndi u bva kha fumimalo u swika kha ya fumalo. Ho vha na zwigwada zwiñanu zwa vhavhudziswa he ha shumiswa vhafumi kha tshigwada tshiñwe na tshiñwe. Zwigwada izwi zwo vha zwi tevhelaho:

- Vharangaphanda vha sialala
- Vhaaluwa vha vhanna na vha vhafumakadzi
- Vhaswa
- Zwiimiswa zwa pfunzo na Vhañwali
- Zwiimiswa zwa dzikereke

Afha fhasi hu tevhela ndila dza vhunanguludzi.

4.3.2 Ndila dza vhunanguludzi ‘*Sampling sechniques*’

Kha thodisiso a zwi konadzei uri mutodulusi a shumise zwiñoduluswa zwoñhe. Vhunanguludzi ndi ndila ine vhañodisi vha i shumisa kha u nanguludza zwiñoduluswa zwa thodisiso dza vho. De Vos, Strydom, Fouche, na Delport (2011:228) na Maree, (2016:192) vha amba uri hu na tshaka mbili dza vhunanguludzi kha thodisiso. Vhañivhi vha mañwalwa vha amba nga ha vhunanguludzi ha vhunanguludzi hune ha vha na khonadzeo ya uri muvhudzisa muñwe na muñwe a topolwe *probability* na vhunanguludzi vhune mutodisisi u tou topola vhavhudziswa vhane a vhona uri vha na mafhungo ane a khou ñodulusa one vhune ha nga Luisimane ndi *non-probability*. U ya nga Maree (2016:192), vhunanguludzi ha *probability* ndi ndila ya u nanguludza ine ya ñisendeka kha uri tshiñoduluswa tshiñwe na tshiñwe tshi na tshikhala kana khonadzeo ya u nangiwa u kateliwa kha thodisiso kana u vha tshipiñda tsha thodisiso nahone vhunanguludzi vhu itiwa hu songo sedziwa zwinanguludzwa. De Vos na vhañwe (2011:228) vha tikedzana na muhumbulo wa Maree (2016:192) vha khañhisedza ngauri vhunanguludzi vhu itiwa nga ndila ine tshiñoduluswa tshiñwe na tshiñwe tsha vha na tshikhala.

Kha t̄hōḍisiso ino, muḗoḍolusi o nanguludza sambula ya vhananguludzwa vhane vho dzhenelelesa kha t̄hōḍisiso. U ya nga Maree (2016:192), vhananguludzi ha *probability* ndi ndila ya u nanguludza ine ya ḍi sendeka khauri t̄shīḗoḍuluswa t̄shīḗwe na t̄shīḗwe t̄shi na t̄shikhala kana khonadzeo ya u nangiwa u kateliwa kha t̄hōḍisiso kana u vha t̄shipiḍa t̄sha t̄hōḍisiso nahone vhananguludzi vhu itiwa hu songo sedziwa zwinanguludzwa. Vhananguludzi ha *non-probability* ndi lushaka lwa vhuvhili lwa ndila ya u nanguludza vhananguludzwa. Ndila heyi ya u nanguludza a i fhi zwickhala zwinanguludzwa. Maree (2016:197) a t̄shi ḗalutshedza heyi ndila ya u nanguludza uri ndila heyi a ifhi zwinanguludzwa t̄shikhala t̄sha u nga nangiwa zwine zwa sia mawanwa a t̄hōḍisiso a sa vhi o katela zwinanguludzwa zwoḗthe *population*.

Musi muḗoḍisisi a t̄shi nanga t̄shaka ya vhananguludzi u vha o sedza zwine t̄hōḍisiso ya vha zwone na zwauri a nga swikelela hani u tandulula thaidzo yawe. Muḗoḍisisi u ḗalutshedza ndila mbili dza vhananguludzi hu u itela u p̄fesesa uri ine ya vha na t̄hōḗea dza ino t̄hōḍisiso ndi ifhio.

Hu na t̄shaka n̄ḗa dza ndila ya vhananguludzi ha “*probability*” dzine dza vha *simple random sampling, systematic sampling, stratified sampling* na *cluster sampling* (Maree, 2016:192).

Vhananguludzi ha random

Heyi ndi ndila ya vhananguludzi ine vhananguludzwa ha vha na khonadzeo ya u lingana kha u nangiwa u vha murāḍo wa t̄hōḍisiso. Hafha ndi hune zwiḗoḍuluswa zwa nanguludzwa u bva kha zwiḗoḍuluswa zwoḗthe zwine muḗoludulusi a khou ita t̄hōḍisiso dzawe khazwo.

Vhananguludzi ha Sistemiki

Vhananguludzi uvhu ndi vhune zwinanguludzwa zwa vha na t̄shikhala t̄sha u nangiwa kana u topoliwa. Uya nga De Vos na vhaḗwe (2011:230) o wana mafhungo kha Rubin na Babbie (2005-266-267) lushaka holwu lwa vhananguludzi ndi musi muḗoḍisisi a t̄shi nanga t̄shīḗoḍuluswa t̄sha u thoma u bva afho zwiḗoḍuluswa zwi tevhelaho a shumisa phatheni sa tsumbo a nanga zwiḗoḍuluswa zwine zwa vha kha phatheni ya fumi, fumbili, furaru u ya nga uya.

Vhunanguludzi ha Cluster

Ndila heyi ya u nanguladza a i fhi zwickhala zwinanguludzwa. Maree (2016:197) a tshi tlatshedza heyi ndila ya u nanguludza uri ndila heyi a ifhi zwinanguludzwa tshikhala tsha u nga nangiwa zwine zwa sia mawanwa a thodiso a sa vhi o katela zwinanguludzwa zwothe *population*. Muhumbulo wa Maree (2016:197) u ima na wa De Vos na vhañwe (2011:228) a tshi amba uri ndila eyi ya vhunanguludzi a ifhi tshikhala tshinanguludzwa tshiñwe na tshiñwe.

Honeha, Maree (2016:197-198) u amba lushaka lwa *non-probability* lu na tshaka dzo fhambanaho sa *convenience sampling, quota sampling, snowball sampling* na *purposive sampling*.

Vhunanguludzi ha Convenience'

Kha ulwu lushaka lwa vhunanguludzi ha *non-probability*, Muṭodiso u sedza zwine zwa mu lelutshela u wana mafhungo a thodiso. Etikan, Musa, na Alkassim (2016:2) u amba uri vhunanguludzi ha *convenience* ndi vhune vhañwe vha vhu vhidza uri *accidental* ndi ndila ya u nanguludza ine ha sedziwa u wanala ha zwinanguludzwa fhethu henefho hune muṭodiso a vha a tsini naho (Etikan na vhañwe, 2016:2). Nga iñwe ndila muṭodiso u vha o sedza uri zwinanguludzwa zwo leluwa u zwi wana u nga dzhenelela kha thodiso.

Vhunanguludzi ha Quota

Kha hovhu vhunanguludzi Muṭodiso u nanguludza vhatu u ya nga vhuimo ho fhambanaho sa mbeu, miñwaha na zwiñwevho zwi no elana nazwo (De Vos na vhañwe, 2011:232).

Vhunanguludzi ha Snowball

Matshidze (2013:110) u tlatlusa uri vhunanguludzi ha *snowball* ndi musi muṭodiso a tshi nanga muvhudziswa ane a vhona a tshi swikelela thodea dza thodiso yawe. U bva afho muvhudziswa u a humbelwa u themendela vhañwe vhavhudziswa vhane a humbula uri vha nga vha na ndivho nga ha thaidzo ya thodiso (Matshidze, 2013:110).

Vhunanguludzi ha Purposive

Holwu lushaka lwa vhunanguludzi ha *non-probability* ho disendeka kha uri zwinanguludzwa a zwi na tshikhala tsha u lingana. Hafha ndi hune muṭodisisi a vha ene ane a nanga zwinanguludzwa o shumisa kuhumbulele kwawe. Lushaka lwa vhunanguludzi lune lwa divhea nga upfi *purposive* kana *judgemental* ndi lune muṭodisisi a nanga zwinanguludzwa zwawe o sedza uri zwi nga vha tshiko tsha mafhungo tshine a do wana mafhungo ane a khou toda one (Etikan na vhaṅwe, 2016:2; Adler na Clark, 2008:121, De Vos na vhaṅwe, 2011:232).

4.3.3 Ndila ya vhunanguludzi yo shumiswaho kha iyi ṭhodisiso

Nga murahu ha u tola tshaka dzo fhambanaho dza vhunanguludzi, muṭodisisi u vhona zwo tea u bvisela khagala uri lushaka lwa vhunanguludzi he ha shumiswa ndi vhufhio. Muṭodisisi o nanguludza lushaka lwa vhunanguludzi o sedza kha zwigwada zwo fhambanaho zwa vhavhudziswa vhane vha wanala kha vhupo ha liisela la Vhembe. Muṭodisisi o wanulusa uri ndi vhafhio vhe vha kona u wana ndivho yo tandavhuwaho kha vhathu vhane vha divha nga ha u tuluwa ha luambo kana maipfi ane a buletshedza mirole kha mbeu ya tshinnani nay a tshisadzini. U nanguludza uhu ho ita uri muṭodisisi a wane vhathu vho fhambanaho. Mafhungo o kuvhanganywa kha vhathu vhane vha vha na ndivho nga ha maipfi a mirole ya nyaluwo kha vhathu u bva vhuṭukuni u swika vhuhulwaneni. Zwinanguludzwa zwi katela maipfi kana madzina ane a buletshedza mirole ya vhathu kha mbeu ya tshinnani nay a tshisadzini.

Muṭodisisi o shumisa vhunanguludzi ha *purposive* na *snowball* vhune ha wela kha lushaka lwa *non-probability* ngauri vhathu vha re na ndivho nga ha maipfi a mirole a nyaluwo a si vhanzhi. Vhunanguludzi ha *purposive* ho thusa muṭodisisi uri a kone u nanga vhavhudziswa vhane a vhona uri vha na ndivho na luambo lwa Tshivenda nahone vha vha kona u bvedza mafhungo ane o thusa u tandulula thaidzo ya ṭhodisiso iyi. Zwiṅwevho, muṭodisisi o dovha a shumisa vhunanguludzi ha *snowball* vhune o kona u humbela vhavhudziswa uri vha themendele vhaṅwe vhavhudziswa vhane vha humbula uri vha na ndivho ya ṭhodisiso eyi.

Nga u tou anganya, ṭhodisiso iyi yo shumisa tshaka mbili dza vhunanguludzi dzine dza vha *purposive* na *snowball*.

4.3.4 Fhethuvhupo ha tshodiso 'Research site'

Muṭodisisi o ita tshodiso yawe o humbula vhatu vhane vha dzula navho kha vhupo ha masipala muṭuku wa Thulamela une wa wanala kha liisela la Vhembe Vunduni la Limpopo, Afrika Tshipembe. Muṭodisisi o wana mafhungo awe kha thangana ya murele vhasidzana na vhatukana, vhabvana na vhavhera, vhaaluwa sa vhakegulu na vhakalaha, misanda yo fhambanaho sa hune ha tshiniwa ngoma na mitambo zwo fhambanaho, dzikerekeni dzo yaho nga u fhambana, dzi nga ho kereke dza misi ya mulovha na kereke dzi ngaho dza maḍuvha ano a namusi dzine dzo ḍowelea nga upfi kereke dza vhaswa na misanda.

Muṭodisisi o ita tshodiso yawe o humbula vhatu vhane vha dzula navho kha vhupo ha masipala muṭuku wa Thulamela une wa wanala kha liisela la Vhembe vunduni la Limpopo, Afrika Tshipembe. Muṭodisisi owana mafhungo awe kha thangana ya murele vhasidzana na vhatukana, vhabvana na vhavhera, vhaaluwa sa vhakegulu na vhakalaha, dzikerekeni dzo yaho nga u fhambana, dzi nga ho kereke dza misi ya mulovha na kereke dzi ngaho dza maḍuvha ano a namusi dzine dzo ḍowelea nga upfi kereke dza vhaswa na misanda. Tshodiso inwe na inwe i tea u vha na muelo wa sambula ine yo shumiswa.

4.3.5 Muelo/tshikalo tsha data 'Size of data'

Tshodiso inwe na inwe i tea u vha na muelo wa sambula ine ya ḍo shumiswa. Ndi zwa vhuṭhogwa u ṭalusa tshikalo tsha sambula zwine zwa ḍo bva kha uri mafhungo ane a ḍo kuvhanganya ndi mangafhani. U nanguludza ndi zwithu zwa ndeme kha tshikalo tsha sambula (Maree, 2016:198). U vvela phanda nga u amba uri "using a well-designed probability sampling method, larger samples will represent the population better than smaller samples and their findings will be more accurate". Maree (ibid) u khwaṭhisedza uri musi muṭodisisi a tshi ita sambula khulwane u ḍo vha o vhekenya zwavhuḍi zwinanguludzi zwawe, zwi ita uri a kone u wana mawaṅwa awe ane a tea u swikelela khao. De Vos na vhaṅwe (2011:225) vho dzhia muhumbulo wa Ginnell na Williams (1990:127) vha amba uri 10% ya sambula i vha i tshikalo tsho linganoho u itela uri phoso dzi elanaho na u nanga.

Muṭodisisi o nanga fhethuvhupo huvhili hune ha wanala kha masipala wa Thulamela. Fhethu afho hoṭhe hu na vhatu vha 10 000. Muṭodolusi o shumisa tshikalo tsha

sambula tsha 4.5% sa zwine De Vos na vhañwe (2011:225) vha khwaṭhisedza zwone. Itshi tshipiḁa tsho bvisela khagala muelo wa mafhungo *data* ine ya tea u shumiswa kha ṭhoḁisiso. Naho Maree (2016) a tshi themendela muelo wa mafhungo muhumbulwane, ṭhoḁisiso ino yo shumisa muelo wa mafhungo mutuku une wa langulea.

Tshipiḁa tshi tevhelaho tshi ṭalusa nḁila dza u kuvhanganya mafhungo tshitshavhani.

4.4 NḁILA DZA U KUVHANGANYA MAFHUNGO ‘DATA COLLECTION METHODS’

Klopper (2008:67) u ṭalusa uri muṭoḁisisi u tea u ṭalutshedza uri mafhungo kana *data* yawe i ḁo kuvhanganywa hani musi ṭhoḁisiso i kati. U kuvhanganya mafhungo zwo ya nga nḁila dzo fhambanaho u fana na u kala zwithu, u ita tshiekisiperimente, u vhudzisa vhathu, u sedza mañwalwa e a ñwaliwa kale, u ṭola dzirikhodo dza tshiimiswa na zwiñwevho.

Hu na nḁila dzo fhambanaho dza u kuvhanganya mafhungo a ṭhoḁisiso. Honeha ino ṭhoḁisiso yo shumisa nḁila dza u kuvhanganya mafhungo tshitshavhani dzi katelaho mbudzisavhathu *questionnaires*, nyambedzano wo sedzana zwifhaṭuwo *face-to-face interviews*, nyambedzano nga luṭingo *telephone interviews*, na u lavhelesa zwine vhavhudziswa vha khou ita zwone zwine nga Luisimane zwa vhidzwa upfi *participant observation*. Idzi nḁila dza u kuvhanganya mafhungo dzi ṭaluswa afha fhasi.

4.4.1 Mbudzisavhathu ‘Questionnaires’

Muṭoḁisisi o shumisa mbudzisavhathu sa iñwe ya nḁila dza u kuvhanganya mafhungo a ṭhoḁisiso. U kuvhanganya mafhungo nga nmbudzisavhathu zwo ita uri muṭoḁisisi a pfesese u ṭuluwa ha luambo kana maipfi a buletshedzaho u swikiwa na u pfukiwa ha mirole ya nyaluwo ya vhathu vha mbeu ya tshinnani na tshisadzini u swika vhuhulwaneni kha mvelele ya Vhavenda. Muṭoḁisisi o sedza kha maitete o fhambanaho zwi tshi kwama luambo lwa Tshivenda lune lwa shumiswa nga mbeu ya tshisidzana na tshinna, mvelele, miñwaha, na zwiñwe-vho.

Heyi ndi iñwe nḁila ya u kuvhanganya mafhungo kha ṭhoḁisiso hune ha vha hu na mbudziso dzo fhambanaho dzo tou ñwaliwa fhasi. Honeha, mbudziso dzi tea u thusa kha u tandulula thaidzo ya ṭhoḁisiso. Mbudzisavhathu ndi tshishumiswa tsha u kuvhanganya mafhungo tshine tshi vha tsho fara mbudziso dzo fhambanaho dzi

elanaho na thoho ya thodiso (Hofstee, 2006:132). A tsee, Hofstee (2006:132) u isa phanda nga u talutshedza uri mbudzisavhathu dzi shumiswa u vhudzisa vhavhudziswa mbudziso dzine dza fana nga ha zwine zwa khou toduluswa. Musi a tshi amba nga ha mbudzisavhathu, Hofstee (2006:132) u ri i na mbudziso dzo angalalaho *open questions* hune vhavhudziswa vha fhindula mbudziso idzi nga maipfi avho.

Maree (ibid) u talutshedza uri tshivhumbeo tsha mbudziso dzine dza vha kha mbudzisavhathu dzi tea u katela mbudziso dzine dza fhindulwa nga ipfi lithihi *closed questions* na u fhindula u tshi tikedza phindulo yau *open questions*. Vhavhudziswa vha vhudziswa mbudziso dzo angalalaho *open questions* hune vha lavhelelwa u fhindula nga maipfi avho nahone nga ndila ya u tou nwala. Maree (2006:133) a tshi isa phanda u talutshedza uri mbudzisavhathu dzi tea u katela uri ndi ngani muvhudziswa a tshi tea u fhindula, ndivho ya mbudzisavhathu, dzina na zwidombedza zwa vhukwamani zwa vhatodisi na uri dzi do humisiswa hani kha vhatodisi.

Mbudzisavhathu dza thodiso ino dzo katela u tuluwa ha maipfi a mirole ane a talutshedza vhuimo ha nyaluwo kha Tshivenda. Mbudziso dzine dzo vhudziswa dzo nambatedzwa kha linwalo ili kha aphendekisi A. Kha ino thodiso, mutodisi o rumela mbudzisavhathu dza dana (100) kha vhavhudziswa. Mbudzisavhathu idzi ndi dze dza khethekanywa uya nga zwigwada zwo fhambanaho u fana na vhaswa, vhaaluwa, misanda na zwiwewho. Mbudzisavhathu ndi ndila ya ndeme ya u kuvhanganya mafhungo ngauri vhavhudziswa vha vha na tshikhala tsha u fhindula mbudziso nga tshifhinga tsha vho. Izwi zwi ita uri vhavhudziswa vha vhotholowe sa unga vha tshi vha vhe vhothe husina u thithiswa.

Inwe ndila ya u kuvhanganya mafhungo ndi nyambedzano ho livhanwa zwifhatuwo *face-to-face interviews*.

4.4.2 Nyambedzano 'face-to-face interviews'

Nyambedzano ho livhanwa zwifhatuwo *face-to-face interviews* ndi ndila ye ya shumisa kha ino thodiso u kuvhanganya mafhungo muso ho livhaniwa zwifhatuwo hune mutodisi a vhudzisa muvhudziswa mbudziso dzine dza elana na thodiso ine a khou sengulusa. Babbie na Mouton (1998:249) vha talutshedza uri nyambedzano muso ho

livhanwa zwifhatuwo ndi ndila ya u kuvhanganya mafhungo yo dowealeho fhanu kha shango la Afrika Tshipembe. Uya nga Babbie (2008:71), nyambedzano sa ndila ya u kuvhanganya mafhungo tshitshavhani mutodisisi u tea u nanguludza vhavhudziswa u thoma na u vha kwama u khwathisedza uri ho vha na nyambedzano na u humbela manwe mafhungo nga maanda arali hu na mafhungo ane o tahela kana ha khagala.

Ndila ya mbudziso ho livhaniwa zwifhatuwo ndi musu vhavhudziswa vha tshi vhudziswa mbudziso nga musu hu tshi khou tou ambiwa lune mutodisisi a fhedza o rekhoda phindulo idzo. Kha ino thodisiso, mutodisisi na vhatu vhawe vho vhudzisa mbudziso vhavhudziswa ngeno vhavhudziswa vho fhindula uya nga kupfesesele kwa vho. Honeha mutodisisi o rekhoda phindulo dza vhavhudziswa nga murahu ha u wana thendelo kha vho. Mbudziso dzovha dzo livhana na u tuluwa ha maipfi a mirele ane a talutshedza vhuimo ha nyaluwo kha Tshivenda.

Inwe ya ndila dza nyambedza ndi nyambedzano dza u shumisa lutingo.

4.4.2.1 Nyambedzano dza u shumisa lutingo 'telephonic interviews'

Inwe ya ndila dza nyambedzano dza u kuvhanganya mafhungo vhatuni ndi u shumisa lutingo. Musu a tshi talusa nyambedzano ho shumiswa lutingo, De Vos na vhanwe (2011:187) vha amba uri kha nyambedzano iyi mutodisisi u kuvhanganya mafhungo u bva kha vhavhudziswa nga u vha vhudzisa mbudziso vhone vha fhidula ho shumiswa lutingo. Ndila iyi ya u kuvhangana mafhungo i vha yo lelulwa ngauri mutodisisi u swikelela u wana mafhungo kha vhavhudziswa vhanzhi a songo tea u bva ofisini (De Vos na vhanwe, 2011:187).

Kha thodisiso ino, mutodisisi o shumisa nyambedzano ho shumiswa lutingo he a founela vhavhudziswa vhane vha lavhelelwa u fhindula mbudziso dzine dza elana na thodisiso. Mutodisisi o dzhiela nzhele u vhotholowa ha vhavhudziswa kha u fhindula mbudziso na u talutshedza zwidombedzwa zwothe zwa ngudi iyi.

Ndila i tevhelaho ndi nyambedzano dza zwigwada.

4.4.2.2 Nyambedzano dza zwigwada focus groups

Collins na O'Brien (2003:142) vha talusa nyambedzano dza zwigwada sa ndila ya u kuvhanganya mafhungo ine kanzhi ya rangiwa phanda nga muthu o pfumbudzwaho hune vhavhudziswa vha vhudziswa mbudziso nga zwigwada vha fhindula mafhungo

elanaho na thoho ya thodisiso yeneyo. Muhumbulo uyu u khwaṭhisedzwa nga Gundumogula na Gundumogula (2020:299) vhane vha buletshedza uri:

The focus group approach is a qualitative research method for collecting data on a specific topic through structured and focused discussions with a small group of people. Focus groups are instrumental as a complement to other data collection methods for providing in-depth information in a relatively short period.

Vhaṅwali avha vha khou sumbedzisa uri nyambedzano dza zwigwada ndi ṅdila ya u kuvhanganya mafhungo tshitshavhani ine ya wela kha ngona ya khwaṭhithethivi hune muṭodisisi a kuvhanganya mafhungo nga ha thodisiso yawe. Iyi ṅdila i bveledzwa musi vhavhudziswa vha tshi vha vho khethekanywa nga zwigwada hune vha vhudziswa mbudziso vha fhindula nga u tou amba. ṅdila iyi a i dzhii tshikhala tshilapfu.

Nyambedzano nga zwigwada ndi ṅdila ine ya thusa u wanulusa mafhungo maswa nahone a vhuṭhogwa sa vhunga vhavhudziswa vha tshi shela mulenzhe kha u fhindula mbudziso maelana na thodisiso yeneyo. Ndi ngazwo ṅdila iyi i ya ndeme kha ngona ya khwaṭhithethivi hune vhavhudziswa vha bvisela khagala kuhumbulele na kupfesesele kwavho nga ha thodisiso. Kha ino thodisiso, muṭodisisi o kuvhanganya vhavhudziswa nga zwigwada vhe fhethu huthihi a vha vhudziswa mbudziso maelana na u ṭuluwa ha luambo kana maipfi a buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha mutukana/muṭhannga a tshi vha munna na musidzana a tshi vha musadzi kha mvelele ya vhavenḁa. Vhavhudziswa vho ṅekedza mafhungo ane o thusa muṭodisisi u tandulula thaidzo ya thodisiso.

4.5 KUI TELE KWA KUKUVHANGANYELE KWA MAFHUNGO ‘DATA COLLECTION PROCEDURE’

Sa vhunga zwo sumbedziswa afho ṅṅha, muṭodisisi o shumisa ṅdila dzo fhambanaho u kuvhanganya mafhungo. Mafhungo o kuvhanganywa u bva kha mimasipala yo khethiwaho kha ṽisela ṽa Vhembe, Afrika Tshipembe.

Ṭhodea ine yo shumiswa kha ino thodisiso ndi yauri mafhungo o kuvhanganywa u bva kha vhavhudziswa vha ṽisela ṽa Vhembe, vhaṭuku na vhahulwane vhane vha wanala kha zwiimiswa zwa tshitshavha zwo fhambanaho sa misanda, dzikerekeni, zwiimiswa zwa pfunzo, na kha madzangano a zwa polotiki.

Muṭodisisi o phadaladza mbudzisavhathu kha vhoṭhe vhavhudziswa vho nanguludzwaho. Muṭodisisi o tevhela mbudzisavhathu dzo ḁadziwaho kha

vhavhudziswa nga dūvha le a langana na vho. Nyambedzano dzo fariwa na vhavhudziswa vhe vha nekedza thendelo ya u shela mulenzhe kha thodiso. Vhavhudziswa vho nekedzwa tshikhala tsha u fhindula mbudziso nga ndila ine vha pfesesa ngayo. Gundumogula na Gundumogula (2020:300) vha amba uri ngona dzine dza shumiseswa kha u kuvhanganya mafhungo ndi u n̄wala mafhungo kha bugu na u rikhoda. Vha tshee avha vha n̄wali vha isa phanda nga u talutshedza uri u rikhoda ndi zwa vhuṭhogwa nga maanda musu muṭodisisi o n̄walulula na u nanguludza mafhungo nga murahu ha nyambedzano. Ndi ngazwo vhavhudziswa vhothe vha tshi tea u nekedza thendelo ya u rikhodiwa kha nyambedzano (Gundumogula na Gundumogula, 2020:300). Nga zwezwo, muṭodisisi na vhathusi vhawe vho shumisa rikhoda na bugu u n̄wala zwothe zwine vhavhudziswa vha fhindula zwone. Izwi zwo thusa muṭodisisi uri a kone uvha na tshifhinga tsha u n̄walulula mafhungo o fhindulwaho hu u itela u nanguludza mafhungo o teaho nahone o livhanaho na thodiso.

4.6 U SAUKANYA MAFHUNGO ‘DATA ANALYSIS’

Muṭodisisi o kuvhanganya mafhungo e a a wana tshi tshavhani. Haya mafhungo avha a sa ambi tshithu musu a songo saukanywa. Musu a tshi amba nga ha u saukanya mafhungo a thodiso, Neuman (2000:426) u talutshedza uri *“in general, data analysis means a search for pattern in data – recurrent behaviors, objects, or a body of knowledge”*. A tshee Neuman (2000:426) u talutshedza uri u saukanya mafhungo zwi bvelela musu mafhungo o kuvhanganyiwa a tshi thathuvhiwa, a vhekanyiwa, a khethekanyiwa, a vhambedzwa ha konaha u senguluswa mafhungo o kuvhanganyiwa. Mafhungo o wanalaho kha vha vhudziswa a toliwa, a vhekenzwa, a konaha u vheiwa nga ndila ine ya pfesesea. Mafhungo o kuvhanganywaho o saukanywa u itela u kona pfesesa mawanwa o bveledzwaho nga thodiso.

Mawaṅwa e a wanala kha tsenguluso iyi o vhambedzwa na mafhungo o bulwaho nga vhafhinduli vho fhambanaho. Muṭodisisi o kuvhanganya mafhungo e a a wana tshi tshavhani. Haya mafhungo avha asa ambi tshithu musu a songo saukanywa. Musu a tshi amba nga ha u saukanya mafhungo a thodiso, Neuman (2000:426) u talutshedza uri *“in general, data analysis means a search for patterns in data – recurrent behaviors, objects, or a body of knowledge”*. A tshee Neuman (2000:426) u talutshedza uri u saukanya mafhungo zwi bvelela musu mafhungo o kuvhanganyiwa a tshi thathuvhiwa, a vhekanyiwa, a khadagoraisiwa, a vhambedzwa ha konaha u

senguluswa mafhungo o kuvhanganyiwa. Mafhungo o wanalaho kha vhavhudziswa o ṭoliwa, a vhekenzwa, a konaha u vheiwa nga nḍila ine ya p̄fesesea. Mafhungo o kuvhanganywaho o saukanywa u itela u kona p̄fesesa mawanwa o bveledzwaho nga ṭhoḍisiso. Huna tshaka ṭhaḅu na nthihi dza u saukanya mafhungo a ṭhoḍisiso dzine dza vha *successive approximation, the illustrative method, analytical comparison, domain analysis*, ideal types, na *event structure analysis*. Honeha, iyi ṭhoḍisiso yo shumisa *analytical comparison*.

U saukanya mafhungo aya zwo thoma kha zwine zwa vhidzwa upfi *thematic data analysis*. U saukanya mafhungo kha ngona ya *thematic* zwi na zwiga zwiḅanu na tshithihi zwine zwa vha kupfesesele kwa mafhungo *understanding data*, u bveledza khoundu *initial code generation*, u ṭoḍulusa ṭhoho *topic search*, topic review, u khwinisa ṭhoho na u ḅea madzina *topic definition and naming*, na u bveledza muvhigo *report creation or development* (Braun na Clarke, 2012:2; Kiger na Varpio, 2020:3). Zwiga zwiḅanu izwi sa zwe zwa tumbulwa nga vharadzipunzo vhane vha ḍivhea sa Braun na Clarke (2006), sa zwe zwa ṭaluswa nga Kiger and Varpio (2020:3) zwi ṭaluswa afho fhasi.

Tshiga tsha u thoma: u ḍi ḍowedza na u p̄fesesa mafhungo *Familiarising oneself and understanding data*

Hetshi ndi tshone tshiga tsha u thoma tsha ngona ya u saukanya mafhungo ya *thematic*. Uya nga tshiga itshi, vhaḅoḍisi vha tea u ḍi ḍowedza na mafhungo ane a khou bva u kuvhanganywa nahone u tea u zwi ita lwa tshivhalo. Mafhungo o ḅwalululwaho a tea u olokodzwa ho shumiswa rikhodo ya maipfi a mathomo kwao. Sa zwine Braun na Clarke (2012:5) na Maguire na Delahunt (2017:3355) vha ṭalutshedza, tshiga itshi tshi katela u vhalo na u vhalulula mafhungo o tou ḅwaliwaho ane a wanala a kha phindulo dzo tou ḅwaliwaho dza nyambedzano, phindulo dza ṭhoḍisiso ya khwalithethivi na u thetshesela mafhungo a bvaho kha dzirikhodo dza u thetshesela na dza u vhona.

Tshiga tsha vhuvhili: u bveledza khoundu dza mathomo '*Initial code generation*'

Sa zwine dzina ḅa amba zwone, tshiga itshi tshi bvelela musi hu tshi wanuluswa khoundu dzine dza vha thikho ya u saukanywa ha mafhungo (Braun na Clarke, 2012:6). Hezwi zwi itwi nga murahu ha musi muḅoḍisisi o ḍowedza na mafhungo o

kuvhanganyiwaho. Kha tshiga itshi, muṭoḍisisi o thoma u ṅwala notsi dza zwithu zwine a vhona zwi tshi nga mu thusa u tandulula thaidzo ya ṭhoḍisiso, mbudziso, vhuṭumani ha mafhungo na miṅwe mihumbulo. Maitele a u khouda a nga itiwa nga zwanda kana nga mbekanyamushumo ya khomphyutha. Honeha, kha ino ṭhoḍisiso ho shumiswa maitele a zwanda u bveledza khoudu.

Tshiga tsha vhuraru: u ṭoḍulusa thero '*Themes search*'

Sa zwine dzina ḷa sumbedzisa, tshiga itshi ndi tshine tsha wanululusa na u bveledza thero. Uya nga Braun na Clarke (2012:6), maitele a u saukanya a thoma u vhonala musi hu tshi vha na u sudzuluwa u bva kha khoudu uya kha u bveledza thero. Hafha ndi hune muṭoḍisisi a kona u wana thero dza ṭhoḍisiso.

Tshiga tsha vhuṅa: u sedzuluswa ha thero '*Theme review*'

U sedzuluswa ha thero ndi hune muṭoḍisisi a ṭanganyisa, paṭekanya, kovha kana ha swika hune a ḷata dziṅwe thero. Kha maitele aya, vhaṭoḍulusi vha tea u vhulunga notsi dzo dodombedzwaho nga ha thero dzo bveledzwaho, dzo shandukiswaho na dzine dza vha dzo latiwa. Ndovhololo ya u louda na u sedzulusa khoudu na thero zwi lavhelelwa u vha tshipiḍa tsha maitele a u sakanya.

Uya nga Braun na Clarke (2012:6), tshiga itshi ndi maitele a u ṭola mafhungo o khoudiwaho na u wanulusa thaidzo kha mafhungo oṭhe o kuvhanganyiwaho.

Tshiga tsha vhuṭanu: u ṭandavhudza na u rina madzina a thero *Theme definition and naming*

Tshiga itshi tsha vhuṭanu ndi tshine tsha ṭandavhudza na u ira madzina a thero iṅwe na iṅwe yo bveledzwaho kha tshiga tsho fhiraho. Braun na Clarke (2012:6) vha buletshedza uri musi hu tshi ṭandavhudzwa thero, vhaṭoḍulusi vha tea u sumbedzisa uri ndi zwifhio zwine zwo khetheaho kha ṭhoho iṅwe na iṅwe. Thero dzi nga lingiwa nga u nweledza vhukwaho ha thero iṅwe na iṅwe nga mitaladzi isi gathi (Braun and Clarke, 2012:6).

Tshiga tsha vhurathi: mvelelo ya muvhigo '*Report development*'

Itshi ndi tshiga tsha mafhelelo tsha u saukanya mafhungo ha *thematic* nahone tshi bvisela khagala ndila ya u lugisela maitele a u saukanya mafhungo a u penndela na muvhigo wa mvelelo. Zwiñwe zwa zwidodombedzwa zwa maitele a u ñwala zwo fhiriswa kha tshiga tsho fhelaho nga u ñwala notsi, u ñalusa thero na u nanga mafhungo o imelaho mañwe. Braun na Clarke (2012:6) vha buletshedza uri tshiga itshi ndi tshine ha bveledzwa mivhigo i fanaho na athikili dza dzhenala, mambabiri a ñhoduluso na desithesheni kana thesisi.

4.7 U ITA URI ÑHODISISO I VHE YA MAIMO A NÑHA ENSURING RIGUOR

Nga murahu ha musi ngona dza khwalithethivi dzo shumiswa, vhañodisi vhanzhi vha ñangana na khaedu dza u nanga ngona ya khwañhisedzo. Muñodisi u ñalusa ndila mbili dza u khwañhisedza ñhodisiso dzine dza vha vhufhulufhelei na vhundeme.

4.7.1 Vhufhulufhelei ‘Reliability’

Sa zwine Stenbacka (2001:551) a sumbedzisa, vhufhulufhelei ndi khonseputi ine ya sedzesa ndeme ya ñhodisiso. Maree (2016:238) a tshi ñalutshedza zwine vhufhulufhedzei kana vhuthembei *reliability* u amba uri ndi musi zwishumiswa zwa u kuvhanganya mafhungo zwo shumiswaho kha ñhodisiso zwi tshi nga shumiswa kha vhavhudziswa vho fhambanaho zwa sia zwi tshi bveledza mawanwa ane a fana. Muñodisi o ñhogomela uri zwishumiswa zwa u kuvhanganya mafhungo zwi thembee. Cypress (2017:255) u amba uri vhufhulufhelei zw amba uri ñhodisiso ya sedzuluswa nga vhañwe lu re na tshivhalo i tea u bveledza mvelelo dza u fana naho ñhodisiso dzo itiwa kha nyimele dzo fhambanaho.

Vhañwali vha sumbedza uri vhufhulufhelei vhu shela mulenzhe zwi hulu kha mvelelo dza ñhodisiso. Ñhodisiso i tea u swikela mvelelo dzi fanaho naho yo sedzuluswa lunzhi kha nyimele dzo fhambanaho. Honeha, muñodisi kha ino ñhodisiso o vha na vhuronwane kha zwoñhe zwi kwamaho vhufhulufhelei hu u itela u bveledza mvelelo dza maimo a nñha nahone dzine musi ñhodisiso yo dovhoololwa na nga vhañwe vhañodisi ya vhuisa mvelelo dzine dza fana.

4.7.2 Vhundeme ‘Validity’

Vhendeme zwi amba uri tshikalo tshi tea u kala zwezwo zwe tsha itelwa u kala (Bashir, Afzal na Azeem, 2008:35). Vha tshee vhone Basir na vhañwe (2008:35) vha isa phanda nga u bula uri vhundeme kha ñhodisiso dza khwalithethivi ndi tshikalo tsha uri

mafhungo avhe a ndeme, a tendee, avhe na tshileme nahone a kone u imelelea musi o itelwa khaedu.

Musi a tshi tšalutshedza vhendeme, Maree (2016:239) u amba uri ndi musi zwishumiswa zwa u kuvhanganya mafhungo zwi tshi ela mafhungo ane zwa tea u ela one fhedzi. Nga mañwe maipfi, zwishumiswa wa u kuvhanganya mafhungo zwi tea u ela mafhungo ane muṭodisisi a vha o sumbedza uri u ḍo ela one.

4.8 VHUDIFARI HA MUṬODISISI NDIVHANYONI NA VHAVHUDZISWA ‘ETHICAL CONSIDERATIONS’

Vhudifari ha muṭodisisi ndivhanyoni na vhavhudziswa ndi tshiteñwa tshine tshi tea u ṭhonifhiwa nga maanda. Klopper (2008:71) u ṭalusa vhudifari ha muṭodisisi ndivhanyoni na vhavhudziswa nga ndila iyi “Ethical considerations refer to the protection of the participants’ rights, obtaining informed consent and the institutional review process (ethical approval)”. Vhudifari ha muṭodisisi ndivhanyoni na vhavhudziswa ndi ndila ya u tsireledza vhavhudziswa kha zwithu zwoṭhe zwine zwa nga itea zwi sa anani na milayo ya u tshimbidza ṭhodisiso.

Zwiteñwa ndivhanyoni na vhudifari ha muṭodisisi zwi ṭaluswa afha fhasi.

4.8.1 Tsireledzo kha u huvhadzwa ‘Protection from harm’

Uya nga Welman na vhañwe (2005:181), vhavhudziswa vha tea u tsireledzwa tshifhinga tshoṭhe nahone a vho ngo tea u vhaisiwa kana u huvhadzwa musi tzedzuluso i kati. Muhumbulo uyu u ḍadziswa nga Leedy na Ormrod (2015:120) vhane vha ombedzela uri vhavhudziswa hu nga vha vhathu kana zwipuka a vho ngo tea u pfiswa vhuṭungu hu ngavha lwa muhumbulo kana u rwa. Vha tshi isa phanda, Leedy na Ormrod (2015:120) vha bula uri vhavhudziswa vha fanela u fariwa zwavhuḍi nahone vha tea u ṭhonifhiwa.

Kha ino ṭhodisiso, mafhungo o kuvhanganywa u bva kha vhathu. Nga zwezwo, vhathu a vhongo pfiswa vhuṭungu kana u huvhadziwa u bva mathomoni a ṭhodisiso u swika mafheleloni. Vhoṭhe vhavhudziswa vho fhiwa ṭhonifho yo teaho.

4.8.2 U shela mulenzhe iwe muṅe u tshi funa nahone wo ṅekedza thendelo 'Voluntary and informed consent'

di ṅowelo ya uri muṅodisisi muṅwe na muṅwe a ṅalutshedze ndivho ya ṅhoḍisiso yawe kha vhavhudziswa (Welman na vhaṅwe, 2005:182). Tshitamennde itshi tshi tikedzwa nga Leedy na Ormrod (2015:121) vhane vha buletshedza uri muṅodisisi u tea u ṅalusa ndivho na mupo wa ṅhoḍisiso ine ya vha i khou sedzuluswa nahone u tea u ḍivhadza vhavhudziswa uri u shela mulenzhe a hu kombetshedzwi muthu, muthu u shela mulenzhe nga lutamo lwawe.

Vha tshee Leedy na Ormrod (2015:121) vha isa phanda nga u bula uri vhavhudziswa vha tea u vhudziwa uri vha na pfanelo dza u ṅutshela u shela mulenzhe tshifhinga tshiṅwe na tshiṅwe arali vho tshea tsheo yo raloho.

Thendelo i tea u wanala kha vhavhudziswa kha u dzhenelela kha ṅhoḍisiso yeneyo nahone vhavhudziswa vha fanela u saina fomo ya u sumbedza u tenda u shela mulenzhe (Nnebue, 2010:1). Muhumbulo uyu u ḍadziswa nga Leedy na Ormrod (2015:121) vhane vha ṅalutshedza uri vhavhudziswa vhoṅhe vha tea u ṅalutshedzwa nga ha ṅhoḍisiso nga vhudalo nahone vha dovha vha ṅekedza thendelo nga u tou ṅwala kana u saina fomo. Leedy na Ormrod (2015:121) vha dzinginya uri fomo ya thendelo i tea u vha na zwidombedzwa zwi tevhelaho:

- ✚ ṅalutshedzo nga u pfufhifhadza nga ha mupo wa ṅhoḍisiso na zwipikwa nga ṅdila ine vhavhudziswa vha ḍo pfesesa
- ✚ ṅalutshedzo ya mishumo na zwifhinga kha ndivhanyo na u shela mulenzhe kha ṅhoḍisiso
- ✚ Tshitamennde tshine tsha ṅalusa uri u shela mulenzhe a hu kombetshedzwi muthu nahone vhavhudziswa vha nga litsha u shela mulenzhe arali vho dzhia tsheo yeyo
- ✚ ṅalutshedzo ya khombo dzine dza nga itea
- ✚ ṅalutshedzo ya thakho dzine ṅhoḍisiso i nga bveledza
- ✚ Vhuḍiimiseli ha uri phindulo dzoṅhe dza vhavhudziswa dzi ḍo vha dza tshiphiri nahone a hu nga andadzwi madzina

- ✚ Madzina a muṭoḍisisi na zwidombedzwa zwa vhukwamani
- ✚ Phuluphedziso ya uri muṭoḍisisi u ḍo kovhekana mvelelo dza ṭhoḍisiso na vhavhudziswa musi ṭhoḍisiso yo no fhela
- ✚ Tshikhala tshine muvhudziswa a nga saina dzina na ḍuvha

Kha ino ṭhoḍisiso, muṭoḍisisi o ṭalutshedza zwidombedzwa zwa ṭhoḍisiso kha vhavhudziswa vhoṭhe phanḍa ha musi a tshi kuvhanganya mafhungo. Vhavhudziswa vho ṭalutshedzwa nga ha pfanelo dzavho kha u shela mulenzhe kana u ḍi bvisa kha u shela mulenzhe nga tshifhinga tshiṅwe na tshiṅwe tshine vha funa. Vhavhudziswa vho dovha vha ṭalutshedzwa uri u shela mulenzhe a hu kombetshedzwi muthu nahone vha a tendelwa u pfuka dziṅwe mbudziso vha songo fhindula. Pfanelo dza vhavhudziswa dzo ṭaluswa afho fhasi.

4.8.3 Pfanelo dza dzumbetshedzo ‘*Right to privacy*’

Leedy na Ormrod (2015:123) u buletshedza uri “Any research study involving human beings must respect participants’ right to privacy”. Vhaṅwali avha vha khou khaṭhisedza uri pfanelo dza dzumbetshedzo ndi tshiteṅwa tsha vhuṭhogwa vhukuma kha ṭhoḍisiso. Muvhigo wa ṭhoḍisiso a u ngo tea u anḍadzwa nga nḍila ine zwa vha khagala uri dziṅwe dza mbudziso dzo fhindulwa nga mugeḍe na mugeḍe (Leedy na Ormrod, 2015:123). Nga inṅwe nḍila, madzina a vhavhudziswa a tea u tsireledzwa ha shumiswa madzina khole.

Muṭoisi o tevhedza zwoṭhe zwine zwa ita uri pfanelo dza dzumbetshedzo dza vhavhudziswa dzi tsireledzee.

4.8.4 Bodo ya nga ngomu ya u sedzulusa *Internal review board*

Sa zwine Leedy na Ormrod (2015:124) vha buletshedza, zwiimiswa zwa pfunzo kanzhi zwi vha na bodo ya nga ngomu ya u sedzulusa phurophozala dza vhaṭoḍisi malugana na vhuḍifari havho. Bodo iyi i anzela u vha na miraḍo ya zwa pfunzo na vhaṭoḍisi kha masia o fhambanaho nahone mushumo wayo ndi u sedzulusa dziphurophozala hu u itela uri vhavhudziswa vha sa vha-sale nga mulandu wa u dzhiela fhasi maitete a fanaho na thendelo i bvaho kha vhavhudziswa na u tsireledzwa ha madzina avho (Leedy na Ormrod, 2015:124). Komiti ya vhuḍifari i anzela u ṭoḍa zwidombedzwa nga ha uri vhavhudziswa vho nanguludzwa hani na uri thendelo i bvaho kha

vhavhudziswa i do wanala hani (Nnebue, 2010:5). Nnebue (2010:5) u amba uri hu tea u wanala thendelo ya u sedzulusa thodisiso dzothe dza saints i bvaho kha komiti ya vhudifari.

Kha ino thodisiso, mutodisisi o ita khumbelo ya u sedzulusa thodisiso iyi kha komiti ya vhudifari ya Yunivesithi ya Afrika Tshipembe. Iyi khumbelo yo rumelwa phanda ha musi mutodisisi a sa athu u thoma u kuvhanganya mafhungo tshitshavhani. Nga inwe ndila, mutodisisi o thoma u kuvhanganya mafhungo awe nga murahu musi o wana thendelo.

4.8.5 U sa bulwa madzina na tshiphiri ‘Anonymity and confidentiality’

U sa bulwa madzina na tshiphiri ndi vhudifari ha vhuhogwa nga maanda musi muthu a tshi khou senglusa thodisiso. Hofstee (2016:118) u buletshedza uri madzina a vhavhudziswa a tea u vha tshiphiri nahone a tea u sudzuluswa nga madzina a khole. Kha ino thodisiso, mutodisisi o shumisa madzina a khole sa majedere na nomboro hu u itela u tsireledza vhavhudziswa kha u andadzwa ha madzina avho. Madzuloni a madzina ho shuma khoudu dzi fanaho na A1, B3, C4 na zwiwe. Mafhungo o kuvhangiwaho kha vhavhudziswa sa notsi na rikhodo a valeliwa a lodelwa kha khabinethe. Zwi di nga na kha mafhungo ane o dzheniswa kha khomphyutha, na one o tsireledzwa nga *password* he mutodisisi avha ene ane a vha na thendelo ya u a swikelela.

4.8.6 Vhufhura ‘Deception’

Mutodisisi u lavhelelwa u vha na vhudifari hune ha anana na milayo ya tshiimiswa tshetshi tshine a vha khatsho. Tshiwe tsha vhudifari hune mutodisisi a lavhelelwa u thonifha ndi vhufhura. Uya nga Neuman (1997:229), vhufhura vhu itea musi mutodisisi a tshi swika hune a xedza vhavhudziswa o diimisela nga u tou n'wala kana u amba kha zwitwenwa zwa thodisiso. Babbie (2008:72) u ri vhufhura kha thodisiso ndi vhudifari vhu lwaho na zwine vhatodisi vha tea u di farisa zwone. A tshee Babbie (2008:72) u isa phanda nga u sumbedzisa uri mutodisisi u tea u di divhadza nga vhudalo kha vhavhudziswa.

Kha ino thodisiso, mutodisisi o dzhia maga a u tevhedza milayo i ambaho nga ha vhudifari ha mutodisisi ine yo bvedzwa na u ganjiwa nga Yuniversity ya Afrika Tshipembe. Tsha u thoma, mutodisisi o humbela thendelo ya u senglusa thodisiso iyi

kha khomithi ya zwa vhuḁifari ha vhaḁoḁisi vha ḁhoḁisiso. Madzina a vhavhudziswa o tsireledzwa nga u sa a anḁadza sa zwine milayo ya ḁoḁa zwone. Madzuloni a u shumisa madzina, muḁoḁisi o shumisa khoudu dza maḁedere sa A, B, C na maḁwe vho uri vhavhudziswa vha sa kone u ḁivhea. Mafhungo o kuvhanganyiwaho kha ḁhoḁisiso ndi ane a ḁivhiwa nga muḁoḁisisi na vhavhudziswa fhedzi. Vhavhudziswa vho tendelwa u litsha u fhindula dziḁwe dza dzimbudziso arali zwi zwe vha vha vha khou ḁoḁa zwone. Ahuna muvhudziswa na muthihi we a kombetshedzwa u shela mulenzhe kha ḁhoḁisiso iyi. Muḁwe na muḁwe o shela mulenzhe nga lufuno lwawe nahone a ḁivhadza nga ha ndivho na zwiḁwe zwidodombedzwa zwa ḁhoḁisiso.

4.9 MVALATSWINGA

Kha ndima iyi, muḁoḁisisi o sumbedzisa zwipiḁa zwine zwa vha zwa ngona na tshivhumbeo tsha ḁhoḁisiso zwine zwa vha zwa ndeme kha u swikelela thandululo ya thaidzio ya ḁhoḁisiso iyi. Tsenguluso ya ḁhoḁisiso iyi ndi u ḁoḁisisa u ḁuluwa ha maipfi a mirole ane a ḁalutshedza vhuimo ha nyaluwo kha Tshivenda u swikiwa na u pfukwa ha mirole ya nyaluwo kha mbeu ya tshinnani na ya tshisadzini u bva vhuḁukuni u swika vhuhulwaneni sa u vha mukegulu kana mukalaha kha mvelele ya vhavenda. Hafha ndi hune muḁoḁisisi o wana ndivho yo ḁandavhuwaho nga ha u ḁuluwa ha luambo na maipfi a mirole ya nyaluwo ḁamusi. Tshipikwa tshihulwane tsha ndima iyi ndi u ḁalusa ngona ya ḁhoḁisiso, ndila na maitete a u kuvhanganya mafhungo tshitshavhani.

Sa vhunga ḁhoḁisiso iyi yo ḁisendeka kha u senglulusa mafhungo a vhutshilo tshitshavhani, ngona ya khwalithethivi ndi yone yo shumiswaho. Ngona iyi yo tiwa nga mulandu wa uri ho kuvhanganywa maipfi a vhavhudziswa nga ha kuvhonele kwavho na vhuḁipfi havho maelana na ḁhoḁisiso iyi. Ndimayo ḁalutshedza ḁhohwana dzine dza vha ngona ya ḁhoḁisiso, mutheo wa ḁhoḁisiso une wa katela zwinanguludzwa, ndila dza vhunanguludzi, fhethuvhupo ha ḁhoḁisiso, vhuhulu ha *data*, ndila dza u kuvhanganya mafhungo, vhuḁifari ha muḁoḁisisi, vhundeme na vhuthembei, na magumo.

NDIMA YA VHUṬANU

NETSHEDZO NA TSENGLUŠO YA MAFHUNGO NA ṬHODİSISO (DATA PRESENTATION AND ANALYSIS)

5.1 MVULATSWINGA

Ndima yo fhiraho yo ṭalusa nga ha ngona na tshivhumbeo tsha ṭhodišiso zwine zwa vha zwa ndeme kha u swikelela thandululo ya thaidzo ya ṭhodišiso iyi. Tshipikwa tshihulwane tsha ndima iyi ho vha u ṭalusa ngona ya ṭhodišiso na u wana ndila na maitele a u kuvhanganya mafhungo tshitshavhani zwine zwo shumiswa kha ṭhodišiso ino. Mafhungo a ino ṭhodišiso o kuvhanganywa u bva kha vhavhudziswa vha zwigwada zwo fhambanaho. Zwigwada izwi zwo katela vharangaphanda vha sialala, vhaaluwa, vhaswa, zwiimiswa zwa pfunzo na Vhañwali. Avha vhavhudziswa vho vha vhathu vhane vha vha na tshenzhemo na ndivho maelana na mirole ya nyaluwo ya ñwana u bva vhuṭukuni u swika vhuhulwaneni. Mafhungo o kuvhanganywa nga ngona ya inthaviyu he muṭodišisi a vhudzisa vhavhudziswa mbudziso vhone vha fhindula nga u tou amba. Ṭhodišiso iyi yo shumisa ngona ya khwalithethivi he vhavhudziswa vha ñekedza phindulo dza mbudziso nga maipfi na mafurase ngeno muṭodišisi a khou ñwala phindulo kha kubugwana.

Ndima ino i ṭalusa nga ha tsenguluso ya mafhungo na mawanwa a ṭhodišiso. Hafha ndi hune muṭodišisi a do sumbedza uri ndivho na zwipikwa zwa ino ṭhodišiso zwo beledzwa hani. Hafhu, muṭodišisi o vhambedza mawanwa a ino ṭhodišiso na a vhañwe vhañwali vho ñwalaho zwi elanaho na ṭhodišiso iyi. Tshipiḍa tshi tevhelaho tshi ṭalusa nga ha u ñwalululwa ha mafhungo.

5.2 U ÑWALULULWA HA MAFHUNGO ‘DATA TRANSCRIPT’

Ṭhodišiso iyi yo shumisa khwalithethivi sa ngona ya ṭhodišiso. Nga inwe ndila, mafhungo o kuvhanganywa nga u wana maipfi na mafurase kha vhavhudziswa. Musi a tshi ṭalutshedza u ñwalululwa ha mafhungo uri ndi mini, Bailey (2008:129) u ṭalusa uri “*Transcription involves close observation of data through repeated careful listening (and/or watching), and this is an important first step in data analysis*”.

Muñwali uyu u khou sumbedza uri u ñwalulula mafhungo ndi liḡa la vhuṭhogwa phanda ha musu hu tshi senguluswa mafhungo ‘*data analysis*’. Sa musu munwe muthihi u sa ṭusi mathuthu, muṭodišisi o thola vhathusi u mu thusa u kuvhanganya mafhungo a

thodisiso tshitshavhani. Nga murahu ha u kuvhanganya mafhungo aya, muṭodisisi o ṅwalulula mafhungo aya nga u tou u a thaipa kha khomphyutha.

Kha ino thodisiso, muṭodisisi o wana thendelo kha vhavhudziswa a vha rekhoda. Honeha, muṭodisisi o ṅwalulula mafhungo a bvaho kha notsi a dovha a a vhambedza na ane a vha kha rekhodo. Kha thodisiso iyi muṭodisisi o sengulusa mafhungo e a wanala tshitshavhani tsha lushaka lwa Vhavenda. Huno, muṭodisisi a dadamala kha ndivho ya thodisiso ine ya vha u ṭuluwa ha maipfi ane a buletshedza vhuimo ha nyaluwo ya muthu u bva vhuṭukuni u swika vhuhulwaneni. Nga murahu ha u ṅwalulula na u vhalulula mafhungo o ṅwalululwaho, muṭodisisi o tevhela maga a u sengulusa mafhungo. Musi mafhungo o no ṅwalululwa, liga li tevhelaho ndi tsenguluso ya mafhungo.

5.3 TSENGULUSO YA MAFHUNGO

Ndi zwa ndeme u fha mavhala a nngwe nga ha tsenguluso ya mafhungo. Tsenguluso ya mafhungo i bveledzwa hu u itela u bvisela khagala u swikelelwa ha ndivho ya thodisiso, mbudziso dza thodisiso, na zwipikwa zwa thodisiso. Muṭodisisi u ṭalusa saizwi nga u ṅwala zwiteṅwa zwa mawanwa. Muṭodisi o kuvhanganya mafhungo e a a wana tshitshavhani. Haya mafhungo a vha a sa ambi tshithu musu a songo saukanywa. Musu a tshi amba nga ha u saukanya mafhungo a thodisiso, Neuman (2000:426) u bula uri “*in general, data analysis means a search for pattern in data – recurrent behaviors, objects, or a body of knowledge*”. A tshee Neuman (2000) u ṭalutshedza uri u saukanya mafhungo zwi bvelela musu mafhungo o kuvhanganyiwa a tshi ṭhathuvhiwa, a vhekanyiwa, a khethekanyiwa, a vhambedziwa ha konaha u sengulusiwa mafhungo o kuvhanganyiwa. Mafhungo o wanalaho kha vha vhudziswa a a ṭoliwa, a vhekanywa, a konaha u vheiwa nga ṅdila ine ya pfesesea. Mafhungo o kuvhanganywaho o saukanywa u itela u kona u pfesesa mawanwa o bveledzwaho nga thodisiso.

U saukanya mafhungo aya zwo thoma kha zwine zwa vhudzwa u pfi *thematic data analysis*. U saukanya mafhungo kha ngona ya *thematic* zwi na zwiga zwiṭanu na tshithihi zwine zwa vha kupfesesele kwa mafhungo *understanding data*, u bveledza khoutu *initial code generation*, u ṭodulusa ṭhoho *topic search*, topic review, u khwinisa ṭhoho na u ṅea madzina *topic definition and naming*, na u bveledza muvhigo *report creation or development* (Braun na Clarke, 2012; Kiger na Varpio, 2020). Zwiga

zwiṭanu izwi sa zwe zwa tumbulwa nga Vhaṅwali vhane vha ḍivhea sa Braun na Clarke (2006), sa zwe zwa ṭaluswa nga Kiger and Varpio (2020) zwi ṭaluswa afho fhasi.

Tshiga tsha u thoma

Itshi tshiga tshi amba nga ha u ḍḍowedza na u pfesesa mafhungo *Familiarising oneself and understanding data*. Itshi ndi tshone tshiga tsha u thoma tsha ngona ya u saukanya mafhungo ya *thematic*. U ya nga tshiga itshi, muṭḍisisi o ḍḍowedzanya na mafhungo ane a khou bva u kuvhanganywa nahone u tea u zwi ita lwa tshivhalo. Sa zwine Braun na Clarke (2012) na Maguire na Delahunt (2017) vha ṭalutshedza, tshiga itshi tshi katela u vhala na u vhalulula mafhungo o tou ṅwaliwaho ane a wanala a kha phindulo dzo tou ṅwaliwaho dza nyambedzano, phindulo dza ṭhḍisiso ya khwalithethivi na u thetshelesa mafhungo a bvaho kha dzirekhodo dza u thetshelesa na dza u vhona.

Tshiga tsha vhuvhili

Itshi tshiga tshi amba nga ha u bveledza khoudu dza mathomo '*Initial code generation*'. Sa zwine dzina ḷa amba, tshiga itshi tshi bvelela musi hu tshi wanuluswa khoudu dzine dza vha thikho ya u saukanywa ha mafhungo (Braun na Clarke, 2012). Hezwi zwo bveledzwa nga murahu ha musi muṭḍisi o ḍḍowedzanya na mafhungo o kuvhanganyiwaho. Kha tshiga itshi, muṭḍisisi o thoma u ṅwala notsi dza zwithu zwine a vhona zwi tshi nga mu thusa u tandulula thaidzo ya ṭhḍisiso, mbudziso, vhuṭumani ha mafhungo na miṅwe mihumbulo. Maitele a u khouda o bveledzwa.

Tshiga tsha vhuraru

Tshiga itshi tshi amba nga ha u ṭḍulusa thero '*Themes search*'. Sa zwine dzina ḷa sumbedzisa, tshiga itshi ndi tshine tsha wanulusa na u bveledza thero. U ya nga Braun na Clarke (2012), maitele a u saukanya a thoma u vhone musi hu tshi vha na u sudzuluwa u bva kha khoudu u ya kha u bveledza thero. Hafha ndi he muṭḍisi a wana thero dza ṭhḍisiso.

Tshiga tsha vhuṅa

Tshiga itshi tshi sedza u sedzuluswa ha thero '*Theme review*'. U sedzuluswa ha thero ndi he muṭḍisisi a ṭanganyisa, na u paṭekanya ha swika he ha ḷatwa dziṅwe thero.

Kha maitele aya, muṭoḍisisi o vhumungu notsi dzo dodombedzwaho nga ha thero dzo bveledzwaho, dzo shandukiswaho na dzo ḵatiwaho.

Tshiga tsha vhuṭanu

Itshi tshiga ndi tshine tsha shuma u ṭandavhudza na u rina madzina a thero *Theme definition and naming*. Tshiga itshi tsha vhuṭanu ndi tshe tsha ṭandavhudza na u ira madzina a thero inwe na inwe yo bveledzwaho kha tshiga tsho fhiraho. Braun na Clarke (2012) vha buletshedza uri musi hu tshi ṭandavhudzwa thero, vhaṭoḍisisi vha tea u sumbedzisa uri ndi zwifhio zwo khetheaho kha ṭhoho inwe na inwe. Thero dzi nga lingiwa nga u nweledza vhukwaho ha thero inwe na inwe nga mitaladzi i si gathi (Braun and Clarke, 2012).

Tshiga tsha vhurathi

Hetshi ndi tshiga tsha u fhedzisela tshine tsha bveledza mvelelo ya muvhigo '*Report development*'. Itshi ndi tshiga tsha mafhelelo tsha u saukanya mafhungo ya *thematic* nahone tshi bvisela khagala ṅdila ya u lugisela maitele a u saukanya mafhungo a u pendela na muvhigo wa mvelelo. Zwiṅwe zwa zwidodombedzwa zwa maitele a u ṅwala zwo fhiriswa kha tshiga tsho fhelaho nga u ṅwala notsi, u ṭalusa thero na u nanga mafhungo o imelaho maṅwe. Braun na Clarke (2012) vha buletshedza uri tshiga itshi ndi tshine ho bveledzwa mivhigo i fanaho na desithesheni kana thesisi.

5.4 MAITELE A MILAYO YA VHUḶIFARI KHA ṬHOḶISISO NA U KHOUDA

Kang na Hwang (2023) vha sumbedzisa uri u kundelwa u tsireledza madzina a vhavhudziswa na u sa vhea mafhungo o kuvhanganyiwaho tshiphiri zwi na masiandoitwa zwa dovha zwa ita uri mvelelo dza ṭhoḶisiso dzi sa fhulufhedzee. Ndi ngazwo zwi zwa ndeme u shumisa madzina a si a vhukuma (*pseudonyms*) kana dzikhoudo madzuloni a madzina a vhavhudziswa hu u itela u vha tsireledza. Hu u itela u tevhela milayo ya vhuḶifari, muṭoḍisisi ho ngo shumisa madzina a vhukuma a vhavhudziswa.

Thero idzo dzine muṭoḍisisi a ḑo dzi ṅetshedza kha tshipiḑa tshi tevhelaho ndi dze dza bveledzwa dzo bva kha zwe vhavhudziswa vha ṅetshedza nga tshifhinga tsha u kuvhanganya mafhungo vhathuni ho shumiswa ngona ya inthaviyu. Hu u itela u vhea

mafungo a kuvhanganywaho tshiphirini na u tsireledza madzina a vhavhudziswa, mutodisizi o shumisa dzikhoundu.

Mafungo a ino thodisizo o kuvhanganywa u bva kha vhavhudziswa vha zwigwada zwo fhambanaho. Zwigwada izwi zwo katela vharangaphanda vha sialala, vhaaluwa, vhaswa, zwiimiswa zwa pfunzo na Vhañwali. Kha thodisizo ino vhavhudziswa avha ndi vhe vha newa khoundu nga ndila i tevhelaho:

- Vharangaphanda vha sialala vho newa khoundu ya AA1- AA10
- Vhaaluwa vha vhanna na vha vhafumakadzi vho newa khoundu ya BB1- BB10
- Vhaswa vho newa khoundu ya CC1 – CC10
- Zwiimiswa zwa pfunzo na Vhañwali vho newa khoundu ya DD1 – DD10
- Zwiimiswa zwa dzikereke vho newa khoundu ya EE1 – EE10

5.5 U SWIKELELWA HA NDIVHO NA ZWIPIKWA ZWA THODISISO

Ndivho ya thodisizo iyi ndi u sengulusa nga ha u tuluwa kana u ngalangala ha luambo kana maipfi a buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha ñwana wa mutukana kana musidzana u bva vhuṭukuni u swika vhukalahani na vhukeguluni.

Zwipikwa zwa ino thodisizo ndi u toḁa u toḁisisa:

- Zwiitisi zwine zwa shela mulenzhe kha u ngalangala ha maipfi a buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha ñwana wa mutukana kana musidzana u bva vhuṭukuni u swika vhukalahani na vhukeguluni
- Masiandaitwa ane a bveledzwa nga u xelaxela ha maipfi aya
- Phambano ya mbeu ya tshinnani na tshisadzini kha u tuluwa ha maipfi a u buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha ñwana wa mutukana kana musidzana u bva vhuṭukuni u swika vhukalahani na vhukeguluni
- Maga ane a nga dzhiwa kha u vusuludza kana u vhuedzedza ngonani maipfi ane a shumiswa kha u buletshedza u swikiwa na u pfukwa ha mirole ya nyaluwo kha ñwana wa mutukana kana musidzana u bva vhuṭukuni u swika vhukalahani na vhukeguluni

Mbudziso dza ino thodisizo ndi dzi tevhelaho:

- Ndi zwifhio zwiitisi zwine zwa shela mulenzhe kha u ngalangala ha maipfi a buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha ñwana wa

mutukana kana musidzana u bva vhuṭukuni u swika vhukalahani na vhukeguluni?

- Ndi afhio masiandaitwa ane a bveledzwa nga u xelaxela ha maipfi aya?
- Ndi ifhio phambano ya mbeu ya tshinnani na ya tshisadzini kha u ṭuluwa ha maipfi a buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha ṅwana wa mutukana kana musidzana u bva vhuṭukuni u swika vhukalahani na vhukeguluni?
- Ndi afhio maga ane a nga dzhiiwa kha u vusuludza kana u vhuedzedza ngonani maipfi ane a shumiswa kha u buletshedza u swikiwa na u pfukwa ha mirole ya nyaluwo kha ṅwana wa mutukana kana musidzana u bva vhuṭukuni u swika vhukalahani na vhukeguluni?

Thero dze muṭodisisi a dzi bveledza ndi dzi tevhelaho:

- U ṭuluwa ha luambo lwa Tshivenda
- Ṭhuṭhuwedzo ya Luisimane kha luambo lwa Tshivenda
- U malelana na tshaka dziṅwe
- Ṭhuṭhuwedzo ya nyandadzamafhungo ya tshitshavha kha luambo
- U shumiswa ha mapfimapambwa '*borrowed kana loan words*'
- Muvango 'Code switching'
- U pfulutshela ḡoroboni
- Tsudzuluwo ya luambo lwa Tshivenda '*language shift*'
- U ṭuluwa ha maitete a mikhwa na mvelele
- U fa ha luambo '*language death*'
- Zwiṭeidzhi kha mirole ya vhuimo ha nyaluwo ya vhana vha vhatukana
- Zwiṭeidzhi kha mirole ya vhuimo ha nyaluwo ya vhana vha vhasidzana
- Zwine zwa ṭalusa zwiṭeidzhi zwa mirole ya nyaluwo
- Tshivenda tshi tea u vha na vhuimo vhu linganaho na dziṅwe nyambo dza Afrika Tshipembe
- U dzhielwa ṅṅha ha luambo lwa Tshivenda
- U shumisa maitete a kale a lushaka lwa Vhavana
- U shumiswa ha luambo lwo kunaho khashoni
- U shumiswa ha thekinoḡodzhi
- Mushumo wa vhaaluwa na vhavhusi vha sialala kha u vhulunga luambo

Ino ṭhōḡiṣiṣo yo bveledza uri muḡōḡiṣiṣi a wanuluse u ṭuluwa kana u ngalangala ha luambo kana maipfi a buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha ḡwana wa mutukana kana musidzana u bva vhuḡukuni u swika vhukalahani na vhukeguluni. Muḡōḡiṣiṣi u ṭalusa izwi nga u vhekanya thero dzo fhambanaho kha zwipikwa zwiraru zwa ṭhōḡiṣiṣo ino. Nga murahu ha u ṭalusa thero dze dza bveledzwa, muḡōḡiṣiṣi o khwaḡhisedza mawanwa awe na a vhaḡwe vhaḡwali na Vhaḡwali.

Thero idzi dzi ṭaluswa kha tshipikwa tshiḡwe na tshiḡwe tsha ṭhōḡiṣiṣo ino.

5.5.1 Mbekanyo ya thero kha tshipikwa tsha u thoma

Tshipikwa tsha u thoma tshi amba nga ha zwiitisi zwine zwa shela mulenzhe kha u ngalangala ha maipfi a buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha ḡwana wa mutukana kana wa musidzana u bva vhuḡukuni u swika vhukalahani na vhukeguluni.

Mbudziso ye ya vhudziswa vhavhudziswa yo vha i tevhelaho:

Ndi zwifhio zwiitisi zwine zwa shela mulenzhe kha u ngalangala ha maipfi a buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha ḡwana wa mutukana kana musidzana u bva vhuḡukuni u swika vhukalahani na vhukeguluni?

Tshipikwa itshi tsho tandululwa nga thero dzi tevhelaho:

- U ṭuluwa ha luambo lwa Tshivenḍa
- Ṭhuḡhewedzo ya Luisimane kha luambo lwa Tshivenḍa
- U malelana na tshaka dziḡwe
- Ṭhuḡhewedzo ya nyanḍadzamafhungo ya tshitshavha kha luambo
- U shumiswa ha mapfimapambwa ‘*borrowed kana loan words*’
- Muvango ‘Code switching’
- U pfulutshela ḡoroboni

Thero idzo dzi re afho nḡha dzi ṭaluswa afho fhasi nga nthihi nthihi.

- *U ṭuluwa ha luambo lwa Tshivenḍa*

Thero iyi yo sengulusa nzulele na u ṭuluwa ha luambo lwa Tshivenḍa. Luambo lwa Tshivenḍa nga u angaredza lu khou ṭuluwa. U ṭuluwa ha luambo lwa Tshivenḍa ndi musi maipfi a luambo o ngalangala lune maḡwe ao a swika hune ha tsha ambiwa na

u shumiseswa nga vhaambi vha luambo. Heyi nyimele i nga itea nga zwiṭuku nga zwiṭuku kha mirafho nahone kanzhi ya swika hune luambo lwa fa zwa sia lu si tsha ambiwa na luthihi. Thero iyi yo bvisela khagala vhuḍipfi ha vhavhudziswa malugana na u ṭuluwa ha luambo lwa Tshivenda. Musi vha tshi shela mulenzhe kha thero iyi, vhavhudziswa vha zwigwada zwo fhambanaho vho fhindula zwi tevhelaho:

Muvhudziswa AA2 u sumbedza u vhilaela nga maanda nga ndila ine luambo lwa Tshivenda lwa khou ṭuluwa ngayo. U ṭalutshedza uri: *Zwi pfisa vhuṭungu zwine zwa khou itea ano maḍuvha maelana na u ngalangala ha maṅwe maipfi a luambo lwa Tshivenda. Vhana vha mirafho ya ano maḍuvha vha khou aluwa vha sa koni u amba Luvenda lwo kunaho.*

Muhumbulo uyu wo ḍadziswa nga Muvhudziswa BB1 ane a amba uri:

Nga ndila ine maṅwe maipfi a luambo lwa Tshivenda a khou ngalangala ngaho zwi nga vha na masindoitwa. Zwi a konḍa u tou wana muambi wa luambo lwa Tshivenda a tshi amba luambo lwo kunaho. Vhunzhi ha vhatu vha shumisa nyambo dziṅwe ngauri a vha tsha ḍivha maipfi a luambo lwo kunaho. Ri sa ita mutingati wa u thivhela u ngalangala ha luambo lwashu ri ḍo ḍisola.

Musi a tshi shela mulenzhe, Muvhudziswa CC6 u ri: *Luambo lwa Tshivenda lu sumbedza lu tshi khou ngalangala nga zwiṭuku. Izwi zwi vhone musa vhaswa vha tshi balelwa nga u bula maipfi manzhi a luambo lwa Tshivenda.*

Muvhudziswa DD2 ene u ṭahisa muhumbulo wawe nga ndila heyi: *Musalauno luambo lwa Tshivenda lu khou ṭuluwa nga zwiṭuku nga zwiṭuku zwine zwa ḍo sia zwi na masindoitwa.*

Muvhudziswa EE10 u amba uri: *Luambo lwa Tshivenda lu khou ngalangala nga mulandu wa zwiitisi zwo fhambanaho. Haya ndi mafhungo a shushaho vhukuma ngauri sa Vhavenda ri ḍo sala ri si tsheena luambo.*

U khwaṭhisa mafhungo a avha vhavhudziswa a re afho nṭha, vhaṅwali vha fanaho na Nangambi (2012), Chantal (2003), Sikhweni (2016), Hocket (1967), Steiner (1992) na Romaine (2018) vhone vha vhilaedziswa nga u ngalangala kana u ṭuluwa na u fa ha nyambo. U ngalangala ha nyambo edzi zwi nga sia zwi na masindoitwa, u fana na u ngalangala ha mvelele, vhuvha na zwine zwa ita uri lushaka lwonolwo lu vhe lwo khetheaho (Onovughe, 2014). Sa zwe zwa khwaṭhisedzwa nga vhaṅwali afho nṭha,

musalauno nyambo nga maanda dza tshaka dza Afrika dzi khou ngalangala nga luvhilo lu shushaho.

Kha ino thero, vhavhudziswa vho sumbedzisa uri ndi ngoho luambo lwa Tshivenda lu khou tuluwa. Vho sumbedzisa u kwamea nga luvhilo lune luambo ulu lwa khou tuluwa ngalwo. Thero iyi yo tana uri Tshivenda ndi luñwe lwa nyambo dzine dza vha kha khombo ya u ngalangala hu si kale. Izwi zwi vhonele nga u ngalangala ha mañwe a maipfi ane a shumiswa kha luambo ulwu sa ane a buletshedza mirele ya nyaluwo ya muthu. Maipfi a fanaho na thungamamu, khomba, mutshanga na mañwevho a sumbedza a sa tsha shumiseswa. U tuluwa ha luambo lwa Tshivenda zwi amba maitete ane tshitshavha kana muthu nga ethe a tshela luambo lwawe lwa damuni nga zwituku nga zwituku, a tshi takalela luñwe luambo lune kanzhi lwa vha na maanda. Kha lushaka lwa Vhenda, ho dalela uri luambo lwa Tshivenda lu shumiswe lwo tanganyisiwa na mañwe maipfi a nyambo dziñwe. Heyi nyimele i tutuwedzwa nga zwithu zwo fhambanaho u fana na matshiliso, ikonomi, mvelele, na divhazwakale. U tuluwa ha luambo zwi na masiandoitwa kha mvelele, vhudzisi na u tangana ha vathu.

- *Thutuwedzo ya Luisimane kha luambo lwa Tshivenda*

Luambo lwa Tshivenda lu kha mutsiko wa u tsikeledzwa nga dziñwe tshaka fhanu Afrika Tshipembe nga maanda luambo lwa Luisimane. Luisimane lu shumiswa kha masia manzhi sa kha zwiimiswa zwa pfunzo, zwirathisi zwa mafungo sa guranda, zwa makwevho na vhubindudzi na zwiñwe-vho nga maanda ro disendeka kha vathanga na vhasidzana. Izwi zwi sia maipfi a mirele vhekati ha Vhenda a tshi vho buletshedzwa nga Luisimane madzuloni a u shumisa Tshivenda. Muhumbulo uyu u tikedzwa nga muvhudziswa AA2 ane a buletshedza uri:

Ano maduvha hu vhonele luambo lwa Tshivenda lu tshi khou tuluwa nga maanda ho sedzwa kha maipfi a u buletshedza vhuimo ha nyaluwo ya muthu. Vhaambi vha Tshivenda vha vho shumisa maipfi a fanaho na boy kana girl, teenager musi vha tshi bula maipfi a vhuimo ha nyaluwo ya muthu wa nwana kana mutukana kana musidzana. Mañwe maipfi ndi ane a pambiwa kha Afrikaans u fana na ou lady zwine zwa buletshedza mukegulu. Ano maduvha ho dalela u shumiswa maipfi a Luisimane ngauri vathu vha tenda uri muthu ane a konesa Luisimane o talifhesa.

Musi a tshi tikedza uyu muhumbulo, muvhudziswa BB10 u bula uri:"

Maipfi a u buletshedza vhuimo ha nyaluwo ya muthu ha tsha dzhielwa n̄tha ano maḁuvha nga maanḁa kha miḁa yo funzeaho. Vhaventḁa vha vho zwi dzhia uri u amba nga Luisimane ndi zwithu zwa maimo a n̄tha vhukuma nahone zwi sumbedza uri muthu onoyo o thanya. Izwi zwi sia zwi tshi kwanyeledza maipfi a luambo lwa Tshivendḁa nga maanḁa ane a buletshedza mirole ya nyaluwo ya muthu.

Muhumbulo uyu u tikedzwa nga Muvhudziswa CC3 ane a buletshedza uri:

Luambo lwa Luisimane lu na ḁhuthuwedzo khulusa kha luambo lwa Tshivendḁa. Izwi zwi vhone musa vhaambi vha Tshivendḁa vha tshi vanga luambo na maḁwe a maipfi a Luisimane.

Muvhudziswa DD9 na ene u tikedza nga u ḁahisa uri: *Luisimane lu na ḁhuthuwedzo isi yavhuḁi kha Tshivendḁa. Musi Vhaventḁa vha tshi amba nga maanḁa vhaswa vha shumisesa maipfi manzhi a Luisimane.*

Zwi ḁi fana na Muvhudziswa EE10 u amba uri:

N̄ne sa muswa a thi vhoni ndeme ya u amba kana u shumisa luambo lwa Tshivendḁa ngauri a lu shumisiwi fhethu hunzhi. Ndi ngazwo ndi tshi shumisa Tshivendḁa nda ḁanganyisa na Luisimane. Na kha khasho ya Phalaphala vha amba vha tshi ḁanganyisa na Luisimane.

Musi vha tshi tikedza mihumbulo yo ḁahiswaho nga vhavhudziswa, vhaḁwali vha fanaho na Posel na Zeller (2019) vhone vha ḁalusa uri muvhuso wa demokirasi wo ḁea nyambo dzoḁhe dza fumi na nthihi vhuimo vhune ha fana. Naho zwo ralo, Luisimane lu kha ḁi vha luambo lune lwa dzhielwa n̄tha u fhira dziḁwe saizwi lu tshi shumiswa kha masia o fhambano sa kha vhubindudzi, dziofisini dza nnyi na nnyi, na kha zwa pfunzo (Posel na Zeller, 2019). Vha tshi isa phanḁa vha bula uri Luisimane lu vho shumiseswa na mahayani sa nḁila ya u dāvhidzana. Khokhlova (2015) na ene u ḁadzisa uri vhunzhi ha mashango a Afrika a shumisa nyambo nanzhi zwine zwa sia hu si na luambo luthihi lune lwa ambiwa nga mashango ayo. A tshee ene Khokhlova (2015) u ḁadzisa uri nyimele heyi yo mbo ḁi ita uri nyambo dza vhukoloni dzi fanaho na Luisimane, Tshifurentshi, na Tshiphothogisi dzi sie hu dzone dzine dza shumiswa kha masia o fhambanaho u fana na ndangulo, pfunzo, vhubindudzi na vhudipulomati. Luambo lwa Luisimane lune lu shumiswa Afrika Tshipembe sa *lingua franca* lu sumbedza lwo sedzulusa nyambo dza Afrika Tshipembe zwi zwa kale kha Tshivendḁa

(Khokhlova, 2015). Hezwi zwi tou sumbedza uri u shumiswa ha Luisimane kha masia manzhi a vhutshilo zwo sia luambo lwa Tshivenda lu tshi sudzuluwa nga zwiṭuku.

Nangambi (2012) u vhilaedzwa nga ndila ine vhaambi vha Tshivenda vha shumisa maipfi a Luisimane ngeno hu na a Tshivenda o teaho u shumiswa. A tshee Nangambi (2012) u ḡadzisa uri Tshivenda tshi bva phanda kha u shumisa maipfi o pindulelwaho a tshi bva kha Tshiisimane. Maitele aya a sia kha lushaka lwa Vhavana musu muthu a sa koni u davihdzana nga Luisimane u dzhiwa sa muthu a songo funzeaho nahone a vha muthu ane a khou tshila tshikale. Ṭhuṭhuwedzo ya hei ṭhodiṣiso ndi u sengulusa u xelaxela ha luambo kana maipfi a buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha mutukana/muṭhannga a tshi vha munna kana mukalaha na musidzana a tshi vha musadzi kana mukegulu kha mvelele ya Vhavana.

Radzipfunzo ane a ḡivhea sa Onovughe (2014) a tshi khwaṭhisedza mafhungo aya u ḡadzisa uri musalauno vhabebi vha ṭuṭuwedza vhana u amba luambo lusili nga maanda lwa Luisimane zwine zwa ita uri nyambo dza tshaka dza Afrika dzi fhedze dzi tshi khou dzhielwa fhasi nahone dzi sa tsha ambiwa zwa swika kha ḷa uri vhana vha sa tsha ḡivha vhubvo havho. Sikhweni (2016) na Luvhengo (2012) vha tikedza uyu muhumbulo nga u bvukulula uri Luisimane na dziṅwe nyambo dza Afrika Tshipembe u fana na isiZulu na dziṅwe dza Sesotho dzi khou dzhielwa nṭha u fhira Tshivenda.

Vhahudziswa na vhaṅwali vho sumbedza uri Luisimane lu dzhielwa nṭha vhudzuloni ha luambo lwa ḡamuni lwa Tshivenda. Izwi zwi ita uri maipfi a Tshivenda nga maanda ane a bula mirole ya nyaluwo ya muthu a ngalangala nga zwiṭuku nga zwiṭuku. Thero iyi yo bvisela khagala uri Luisimane lu na ṭhuṭhuwedzo ya u sudzuluswa ha Tshivenda. Ṭhuṭhuwedzo iyi a i wanali kha Luisimane fhedzi na kha dziṅwe nyambo dza Afrika Tshipembe u fana na isiZulu, isiNdebele na dziṅwevho.

- *U malelana na tshaka dziṅwe*

Musalauno ho no ḡalesa maitele a uri vhatu vha tshaka dzo fhambanaho vha malelane. Sa tsumbo munna wa MuZulu a nga mala mufumakadzi wa luṅwe lushaka sa Muvenda. Zwi no fhedza zwo itea ndi uri mufumakadzi wa Muvenda u fhedzisela a tshi shumisa luambo lwa munna wawe zwine zwa ita uri luambo lwawe lu ngalangale. Musi a tshi amba ngaha ḷi fhungo, muvhudziswa AA9 u ṭalusa uri:

U tuluwa ha maipfi a buletshedzaho nyaluwo ya muthu u bva vhuṭukuni u swika vhuhulwaneni ndi zwithu zwine zwa vhangwiwa nga u mala tshaka dziṅwe. Nga mulandu wa u malelana, miṭani minzhi luambo lwa Tshivenda a lu tsha ambeswa. Ho no ḡalesa u shumisa dziṅwe nyambo sa Xitsonga, Sepedi na dziṅwe. Izwi zwi tou vha yone ṅdila ya u vhlaha luambo lwa Tshivenda.

Muvhudziswa BB6 u ṭalutshedza ili fhungo nga u amba uri:

Musalauno vhathu vha Vhavana vha malelana na vhathu vha nyambo na mvelele dziṅwe. Izwi ndi zwiṅwe zwa zwithu zwine zwa shela mulenzhe kha u tuluwa ha maipfi ane a buletshedza vhuimo ha nyaluwo ya muthu. U dzhenelela ha dziṅwe nyambo na mvelele zwi swikisa kha uri luambo lwa Tshivenda lu tsikeledzee nahone vhana vha ambe Tshivenda tshi songo kunaho.

Zwi ḡi nga na muvhudziswa CC1 u ḡadzisa muhumbulo uyu nga u amba uri:

U malelana na tshaka dziṅwe zwi khou shela mulenzhe kha u tuluwa ha maipfi a buletshedzaho nyaluwo ya muthu u bva vhuṭukuni u swika vhuhulwaneni. Mumalelano u shela mulenzhe kha u shumiswa kha maipfi a dziṅwe nyambo hu sa shumiseswe luambo lwa Tshivenda.

Muvhudziswa DD10 u tikedza muhumbulo uyu nga u buletshedza uri: *Mumalelano ndi nyimele ine i shandukisa kushumisele kwa luambo lwa Tshivenda. hezwi zwi itiswa ngauri vhathu vha luambo na mvelele dzo fhambanaho vho malana vha dzula fhethu huthihi. Zwi sia hu tshi ambiwa nyambo mbili kana tharu.*

Muvhudziswa EE6 u ombedzela uri: *U malelana zwi na masiandoitwa kha mvelele na luambo lwa tshaka dzenedzo.*

Izwi zwi tikedzwa nga Sikhweni (2016) ane a bula uri vhaswa vha ano maḡuvha vha ṭangana na vhaswa vha dziṅwe nyambo zwine zwa sia vha tshi funana. Musi vha tshi khwaṭhisedza u malelelana ha tshaka dzo fhambanaho, Radzipfunzo Onovughe (2014) o wanulusa uri kha lushaka lwa Nigeria hune maitele a u malelana hune kanzhi kha nyimele ine khotsi na mme a si vha lushaka luthihi, u wana uri vhana vha no bebwa vha fhedza vha si na vhushaka vhukati ha luambo lwa khotsi na lwa mme. Musi vha tshi ḡadzisa uyu muhumbulo, Crawford (1996) na Beukes (2015) vha ṭalusa uri luambo lu a fa nge vhathu vha malelana na nyambo dziṅwe. Kha ṭhoḡisiso ye Crawford (1996) a ita Amerika, u ḡadzisa uri u malelana zwi sia hu tshi vho ambiwa luambo luswa lune kanzhi hu vha Luisimane. Crawford (1996) na Onovughe (2014) vha tendelana kha uri nyimele heyi muṭa hoyu wa ṭhanganyelo u fhedzisela u tshi shumisa luambo lwa Luisimane.

Iyi thero yo bvisela khagala uri u malelana ha lushaka lwa Vhavenda zwi na masiandoitwa malugana na u ngalangala ha maipfi ane a t̄alusa nyaluwo ya muthu u bva vhuṭukuni u ya vhuhulwaneni. Zwi sia maipfi ane a shumiswa u t̄alusa mirole ya nyaluwo ya muthu i tshi khou ngalangala. U malelana ha Vhavenda na dziṅwe tshaka zwi sia hu tshi vha na u t̄angana ha mvelele zwine zwa sia luambo lwa Tshivenda na mvelele zwi tshi ngalangala nga zwiṭuku. Vhana vhane vha bebiwa kha mbingano dzo ralaho vha sala vha sa koni u amba luambo lwa Tshivenda lwo kunaho. U itela u tsireledza luambo uri lu sa ngalangale, ndi zwa ndeme u pfukisela luambo u bva kha murafho mulala u ya kha muswa. Ndi ngazwo Vhavenda vha tshi zwi amba nga murero vha tshi ri “A lu khwaṭhi fhedzi lunundu lu khwaṭha na thanda ngomu”. Izwi zwi amba uri a huna tshithu tshi no itwa nga muthu muṭuku arali a sa thuswa nga muhulwane. Vhahulwane ndi vhone vhane vha vha na ndivho ya luambo lwo kunaho lwa Tshivenda lune lwa shumiswa u buletshedza maipfi a nyaluwo ya muthu u bva vhuṭukuni u swika vhuhulwaneni.

- *T̄huṭhuwedzo ya nyandadzamafhungo ya tshitshavha kha luambo*

Nyandadzamafhungo ya tshitshavha ndi ndila iṅwe ya vhudavidzani ine ya shumiswa nga vhathu liḫhasi loṭhe. Ndi ngazwo nyandadzamafhungo ya tshitshavha yo dzhia ndango matshiloni a vhathu. Ekayati, Sibarani, Ginting, Husein, na Amin (2024) vha bula uri “*In the contemporary digital era, social media has emerged as a significant force influencing various aspects of daily life, including language*”. Nga maṅwe maipfi nyandadzamafhungo ya tshitshavha ina t̄huṭhuwedzo kha luambo. Zwi di nga na kha u ngalangala ha nyambo dza AFrika Tshipembe nyandadzamafhungo ya tshitshavha ia shela mulenzhe kha u ngalangala ha luambo.

Muvhudziswa AA5 u vhilaedzwa nga fhungo ili hune a bvisela vhuḍipfi hawe khagala nga u amba uri:

Musalauno vhathu vhanzhi vha lushaka lwa Vhavenda vha fhedza tshifhinga tshinzhi vha khou dimvumvusa nga nyandadzamafhungo ya tshitshavha u fana na facebook, tiktok, Instagram, na dziṅwe ndila dza u phaḍaladzo ya mafhungo. Nyandadzamafhungo dza tshitshavha dzi vha dzo ṅwaliwa nga Luisimane zwine zwa sia na vhana vhaṭuku vha tshi fhedza tshifhinga vha khou diḍowedza na maipfi a Luisimane. Hu ri muṭuku ha ri muhulwane vhoṭhe vha shumisesa nyandadzamafhungo dza tshitshavha.

Musi a tshi tikedza muhumbulo uyu, Muvhudziswa BB6 u t̄alusa uri:

Ano maḍuvha zwi vhone vhukoni ha u amba luambo lwa Tshivenda vhu tshi khou fhungudzea kha ṭhuṭhuwedzo ya nyandadzamafungo ya tshitshavha. Ho ḍalesa u shumiswa Luisimane kha vhudavhidzani ha nyandadzamafungo ya tshitshavha kha luambo.

Muvhudziswa CC6 u tikedza uyu muhumbulo nga u ṭalutshedza uri:

Luambo lune lwa shumiswa kha nyandadzamafungo ya tshitshavha a lwo ngo kuna. Hu anzela u shumiswa maipfi a Lusimimane.

Zwi fana na Muvhudziswa DD1 ane a buletshedza uri: *Nyandadzamafungo ya tshitshavha ndi vhudavhidzani vhune ha shela mulenzhe kha u ngalangala ha maipfi a buletshedzaho mirole ya nyaluwo ya muthu.*

Muvhudziswa EE4 ene u shela mulenzhe nga u ṭalutshedza uri:

Luambo lune lwa shumiswa kha nyandadzamafungo ya tshitshavha a si lwavhuḍi. Sa tsumbo, maipfi ane a shumiswa sa “LOL” zwine zwa amba u seesa. Hu dovha ha shumiswa na zwipopi zwine zwa vha na zwine zwa amba zwone. Maipfi haya ndi one ane a shela mulenzhe kha u ngalangala ha luambo lwa Tshivenda. Kuambele ukwu ku khakhisa girama na mupeleṭo zwa luambo.

Mihumbulo wo ṭahiswaho afho nṭha u tou bvisela khagala uri nyandadzamafungo ya tshitshavha yo dzhia ndango kha vhathu nahone i shela mulenzhe zwihulu kha u ngalangala ha Luambo zwo katela na maipfi a u buletshedza vhuimo ha nyaluwo ya muthu. Ekayati et al (2024) u amba uri *“The impact of social media on language evolution is multifaceted, involving the spread of slang, the creation of new vocabulary, and changes in grammar and syntax”*.

Nga inwe nḍila, nyandadzamafungo ya tshitshavha i shandukisa luambo kha masia manzhi sa kha girama, mupeleto na zwiṅwevho. Mafungo aya a ḍadziwa nga Crawford (1996) ane a amba uri nyandadzamafungo ya tshitshavha sa televishini na vhuṅwe vhudavhidzani ha vhathu vhu shumisa Luisimane. Nga mulandu wa uri hu shumiswa Luisimane, izwi zwi ita uri vhathu nga vhunzhi vha shumise Luisimane kha vhudavhidzani ha lushaka. Vhathu vha vharema kanzhi vha sudzulusa maitete a kale sa zwiṭori kana dzingano nga vhudavhidzani ha lushaka zwine zwa sia luambo lwa ḍamuni lu tshi ngalangala (Crawford, 1996). A tshi isa phanda uri zwiṭori na dzingano zwo vha zwi tshi mvumvusa nahone zwo vha zwi tshi thusa kha u vhulunga mvelele ya lushaka lwonolwo.

Nangambi (2012) musa a tshi tshisa muhumbulo wawe nga ha u fa ha luambo u tshutshedza uri vhaswa ano maduvha vha khou aluwa vha sa divhi u shumisa maipfi a luambo lwa Tshivenda nga ndila yo kunaho. Muhumbulo uyu u ombedzela u ngalangala ha maipfi a luambo lwa Tshivenda zwi tshi katela maipfi ane a tshusa vhuimo ha nyaluwo ya muthu u bva vhuṭukuni u swika vhuhulwaneni. Ndi ngazwo ano maduvha vhaswa vha sa tsha amba luambo lwo kunaho lwa Tshivenda.

Thero iyi i bvisela khagala uri nyandadzamafungo ya tshitshavha i khou tshinya luambo lwa Tshivenda. Thuthuwedzo ya nyandadzamafungo ya matshilisano kha u bvelela ha luambo ndi khulwane. Musi pulatifomo dza didzhithala dzi tshi vha dza ndeme kha vhutshilo ha vhathu ha duvha na duvha, dzi vhumba hafhu ndila ine vhathu vha davadzana ngayo. Nyandadzamafungo ya matshilisano i shandukisa luambo zwa sia lu tshi ngalangala.

- *U shumiswa ha mapfimapambwa 'borrowed kana loan words.*

Mafela (20091) u tshusa uri mapfimapambwa ndi maipfi ane vhaambi vha luambo lwonolwo vha a pamba a tshi bva kha luṅwe. Izwi zwi amba uri kha zwa luambo, u hadzima maipfi ndi maitele ane ngao ipfi lo khethiwaho u bva kha luambo luṅwe e maitele ane ngao ipfi lo khethiwaho u bva kha luambo. Mafungo o kuvhanganywa kha zwigwada zwo fhambanaho zwa vhavhudziswa. Musi a tshi shela mulenzhe kha mapfimapambwa, muvhudziswa AA9 u amba uri:

Zwithu zwo no shanduka vhukuma malugana na kushumisele kwa luambo nga maanda kha mirafho miswa. Maipfi manzhi a buletshedzaho mirele ya nyaluwo ya muthu wa Muvenda a khou ngalangala nga ndila i sa takadzi. Vhathu vhaswa ano maduvha vha vho shumisa maipfi a songo kunaho u fana na sesi line la vha ipfi la Lusimane sister zwine zwa amba khaladzi. Zwi di nga na kha u fhambanyisa mirele ya nyaluwo ya mutshanna na mutukana, vhunzhi ha vhaswa a vha divhi phambano yazwo. Zwi di ralo na kha maipfi a fanaho na lutshetshe kana lushie, vhathu vhanzhi a vha koni u fhambanyisa mirele yo fhambanaho.

Musi a tshi tikedza muhumbulo uyu, Muvhudziswa BB4 u tana fhungo ili nga u amba uri: *Mafungo a mapfimapambwa ndi a vhuṭhogwa nga maanda. Vhunzhi mapfimapambwa a dziṅwe nyambo sa ipfi botie line la amba khaladzi le la pambiwa kha luambo lwa Xitsonga line la vha botie.*

Muvhudziswa CC1 u tikedza muhumbulo uyu nga u buletshedza uri: *Vhaambi vha Tshivenda musalauno vha shumisesa mapfimapambwa. Hezwi zwi sia luambo lwa Tshivenda lu tshi ngalangala. Ho dalesa u shumisa maipfi a fanaho na boy, baby girl na maṅwe.*

Muvhudziswa DD3 u buletshedza uri:

Vhudavhidzani ano maḁuvha ho ḁalesa u shumiswa ha mapfimapambwa. Luambo lwa Luisimane ndi lwone lune lwa vha na ṭhuṭhuwedzo khulwane kha Tshivenda. u pfa vhaambi vha Tshivenda vha tshi shumisa maipfi a fanaho na teenager vha tshi khou amba muṭhannga kana musidzana.

Muvhudziswa EE7 u amba uri: Mapfimapambwa a shela mulenzhe kha u ngalangala ha luambo lwa Tshivenda. Maipfi manzhi a pambiwa kha Luisimane.

Vhahudziswa vho bvisela khagala uri Tshivenda ndi tshiṅwe tsha nyambo dzine dza shumisa mapfimapambwa. Radzipfunzo Mafela (2009) u amba uri musi nyambo dzenedzi dzi tshi shanduka maṅwe a maipfi a ya ngalangala ngeno maṅwe a tshi pambiwa kha dziṅwe nyambo nahone luambo lu songo bvelelaho ndi lwone lune lwa ḁo pamba maipfi kha lwo bvelelaho. Kha ṭhoḁisiso ino, vhahudziswa vho sumbedza uri Luisimane ndi lwone luambo lune lwa vha na ṭhuṭhuwedzo khulwane kha luambo lwa Tshivenda. A tshi ḁadzisa uyu muhumbulo, Mafela (2009) u bula uri vhukwamani ha nyambo mbili zwi sia dzi tshi ṭuṭuwedzana.

Sa zwine Mahlangu (2016) a sumbedzisa, vhaambi vha luambo vha swika hune vha vha na ṅḁowelo ya u pamba maipfi kha dziṅwe nyambo naho vha na maipfi ane a nga shumiswa kha nyambo dzavho. Mahlangu (2016) o sengulusa kushumisele kwa maipfimapambwa kha lushaka lwa isiNdebele. A tshi isa phanḁa u bula uri maipfi a luambo lwa Luisimane a fanaho na *sister, brother, my mother's elder sister* ndi ane nga luambo lwa isiZulu a shumiswa sa *usisi, ubhuti* na *u-anti* madzuloni a u shumisa maipfi kwao a isiZulu ane a vha *udadewethu, umfowethu* na *umamkhulu*. Izwi zwi sumbedza uri musalauno maipfi a luambo lwa isiZulu a khou ngalangala nge ha vha hu tshi tevhedzwa nyambo dza dziṅwe tshaka dzisili.

Madiba (1994) u bula uri luambo lwa Tshivenda na lwone lu ḁi ṭangana na u ṭuṭuwedzana na dziṅwe nyambo nga ṅḁila dzo fhambanaho. Vhaambi vha luambo lwa Tshivenda vha na vhuḁedzani na vhaambi vha Tsonga, Shona na Northern Sotho (Madiba, 1994). A tshee ene Madiba (1994) u isa phanḁa nga u ṭalisa uri vhaambi vha luambo lwa Tshivenda vha dovha vha vha na vhuḁedzani na vhaambi vha nyambo dza Luisimane na Afurikaans. Hafhu, luambo lwa Tshivenda lu na ṭhuṭhuwedzo ya luambo lwa Tshikalanga lwa Zimbabwe (Madiba, 1994). Madiba (2000) u sumbedza u nyama ngauri naho phoḁisi ya luambo ya Afrika Tshipembe i tshi bula uri Tshivenda

ndi luñwe lwa nyambo dza tshiofisi, a hu na mvelephanda kha u khwinisa luambo lwa Tshivenda uri lu fane na dziñwe nyambo nga vhuimo.

Thero iyi yo bvisela khagala uri nyambo dza Afrika nga maanda Tshivenda dzi a shumisesa mapfimapambwa nga maanda a bvaho kha nyambo dzi fanaho. Izwi zwi sia maipfi ane a buletshedza mirele ya nyaluwo a tshi ngalangala. Izwi zwi sia hu tshi vho shumiseswa mapfimapambwa u fana na *baby* madzuloni a lutshetshe, *teenager*, madzuloni a *thungamamu* arali e musidzana na mañwe o raloho. Mapfimapambwa a shela mulenzhe zwihulu kha u ngalangala ha luambo. Murafho muswa u sala u sa tsha ðivha maipfi kwao ane a tea u shumiswa. Maipfi a buletshedzaho mirele ya nyaluwo ya muthu a fanaho na lutshetshe, lukhandwa, musidzana, mutukana, muṭhannga, khomba, munna, mufumakadzi, mukalaha, mukegulu na mañwe a khou ngalangala ndi ndila i shushaho.

- *Muvango 'Code switching'*

Muvango ndi mini? Musi a tshi ṭalutshedza zwine ipfi *muvango* la amba zwone, Maluleke (2019:2) u buletshedza uri *'Code-switching is the communicative practice where the speaker skilfully switches from one language to another without disturbing the flow of ideas'*. Izwi zwi sumbedza uri muvango ndi maitete a u davhidzana hune muambi wa luambo a shumisa maipfi a luñwe luambo zwine zwa sia zwi sa thithisi vhudavhidzani honoho. Maipfi ane a pambiwa kha nyambo sa Luisimane ndi kha nyimele ine a hu na maipfi kha luambo lwa Tshivenda. Naho maipfi a tshi pambiwa nge vhaambi vha Tshivenda ha shaya, hu na nyimele dzine maipfi a Tshivenda kwao a vhe e hone. Zwine zwa sia uri maipfi eneo ha na ṭhodea. Mafhungo o kuvhanganywa kha vhavhudziswa vha zwigwada zwo fhambanaho hu u itela u pfesesa vhuḍipfi na kuvhonele kwavho nga ha muvango.

Muvhudziswa AA2 u buletshedza uri:

Muvango ndi thaidzo khulwane kha u shela mulenzhe ha u sudzuluwa ha luambo lwa Tshivenda. Ano maḍuvha vhathu nga maanda murafho muswa vha shumisa maipfi o vangwa na luambo lwa Luisimane. Sa tsumbo, muthu u a amba uri nne ndi na two girls na two boys. Maipfi aya ndi a luambo lwa Luisimane ane a anzela u shumiswa kha vhudavhidzani tshifhinga tshinzi.

Muvhudziswa BB4 u bvisela vhudziswa hawe khagala nga u tshisa uri: *Maḍuvha ano vhaambi vha Tshivenda vha shumisesa maipfimapambwa. Vhunzhi ha zwifhinga zwi vha zwi songo tea ngauri hu vha hu na maipfi o teaho a Tshivenda.*

Muhumbulo uyu u tikedzwa nga Muvhudziswa CC10 ane a ombedzela uri: *Luambo lwa Tshivenda ano maḍuvha a lwo ngo kuna. Ho ḍalesa u shumisa maipfimapambwa.*

Zwi ḍi fana na Muvhudziswa DD5 ane a buletshedza uri: *Tshinwe tsha zwiitisi zwa u tuluwa ha luambo lwa Tshivenda ndi kushumisele kwa maipfimapambwa. Maipfi aya a khou shumiseswa nga maanda nga thanga ya murele.*

Muvhudziswa EE8 u tlatshedza uri: *Arali lushaka lwa Vhavana lu sa ima nga milenzhe luambo ulwu lu ḍo fhedza lwo ngalangala kana u fa. Vhaambi vha khou shumisesa maipfimapambwa madzuloni a maipfi kwao a Tshivenda tsho tambaho.*

Mihumbulo ya vvhudziswa yo talisa uri muvango u khou dzhenelela kha u tuluwa ha luambo lwa Tshivenda. Mihumbulo iyi i khwathisedzwa nga muḥwali Mataga (2017) ane a bula uri muvango kha luambo zwina masiandoitwa kha vhaambi vha luambo lwonolwo. A tshi isa phanda uri maḥwe a maipfi a mbo ḍi sia o ngalangala nga mulandu wa u vanga luambo. Thodisiso ya Evans na Nthulana (2018) yo wanulusa uri vhagudisi vha lingedza u tandulula thaidzo ya vhagudi vhavho ya u pfesesa tshikoloni nga u shandukisa khoudu vhukati ha Luisimane na Tshivenda. Izwi zwi bvisela khagala uri muvango ndi ndila ine ya shumiswa kha masia manzhi ho katelwa zwikoloni. Nangammbi (2012) u vhileadzwa nga u sudzuluwa ha luambo lwa Tshivenda. Musi a tshi zwi vhea nga maipfi awe, nangammbi (2012:65) u ri:

Ndi zwine ngazwo ra khou ri maipfi a khou pindulwa zwi songo tea hu na uri ashu o sikwaho a hone. Hezwi zwa matshilisano na dziḥwe tshaka khathihi na u dzi dzhiela nḥa, zwi na thuthuwedzo khulwane kha u sokou pamba ngeno ri na ashu. Zwi vhone u nga holuḷa luambo lwa vhaḥwe ndi lwone lwa maimo a nḥa ngeno zwi songo ralo, dzi tshi eḍana.

Mihumbulo uyu u khou ombedzela uri vhaambi vha Tshivenda vha pindula maipfi vha shumisa a nyambo dziḥwe ngeno hu na maipfi a Tshivenda o teaho u shumiswa. Nga ḥwe ndila, maipfi kwao a luambo lwa Tshivenda ha tsha shumiseswa, hu khou ḍalesa u shumiswa ha maipfi a nyambo dzisili.

Thero ya tshoḁisiso iyi yo bvisela khagala uri muvango ndi zwiḁwe zwa zwiitisi zwine zwa shela mulenzhe kha u ngalangala ha luambo lwa Tshivenda. Muvango, maitele a u shandukisa vhukati ha nyambo mbili kana u fhira kha nyambedzano, zwi ḁisa nzulele ya u xeletwa nga luambo lwa Tshivenda. U shumiswa ha muvango zwi sia vhaambi vha Luambo lwa Vhavana vha tshi nga xeletwa nga vhukoni ho kunaho kha luambo lwavho lwa ḁamuni. Hafhu, muvango u kwama luambo lwa Tshivenda nga ndila i si yavhuḁi.

- *U pfulutshela dziḁoroboni*

Shango ḁa ya Afrika Tshipembe ḁo pfuma nga tshaka dzo fhambanaho. Izwi zwi vhanga uri hu vhe na maitele o fhambanaho. Thero iyi yo kuvhanganya mihumbulo ya vhavhudziswa malugana na vhuḁipfi na kuvhonele kwavho zwo livhanywa na kushumisele kwa luambo lwa Tshivenda kha vhupo ha dziḁoroboni. Musi a tshi shela mulenzhe kha thero iyi,

Muvhudziswa AA4 u ḁalutshedza uri:

Tshiḁwe tsha zwivhanga zwa u ḁuluwa ha luambo nga maanda ho sedzwa maipfi ane a buletshedza mirele ya nyaluwo ya muthu ndi musu vhathu vha tshi bva mahayani vha pfulutshela dziḁoroboni. Vhunzhi ha vhathu vha dziḁoroboni a vha tsha kona u amba Tshivenda tsho kunaho. Vha dzhiela nḁha luambo lwa Tshiisimane. Vhathu vha vhuḁoni ha mahayani vha kha ḁi tevhedza mvelele yavho. Izwi zwi sia vha na mvelele yo pfumaho.

Sa zwe Muvhudziswa BB3 a ḁalusa: *U pfulutshela vhuḁoni ha dziḁoroboni zwi na masiandoitwa kha u ngalangala ha luambo lwa Tshivenda. Vhathu vhane vha vha dziḁoroboni a vha ambi luambo lwo kunaho, zwa sia maipfi a ḁalusaho u ḁuluwa ha luambo lwa mirele ya nyaluwo a tshi ngalangala.*

Muhumbulo uyu u ḁadziswa nga Muvhudziswa CC6 ane a buletshedza uri:

Mahayani hu ambiwa luambo lwo kunaho. Fhedzi dziḁoroboni ho ḁalesa u ambiwa ha nyambo dzisili u fana na Luisimane. Izwi zwi sia maipfi a buletshedzaho mirele ya nyaluwo ya muthu a tshi ngalangala.

Musi a tshi shela mulenzhe, Muvhudziswa DD1 u bula uri: Vhaambi vha Tshivenda vha ḁoroboni a vha ambi luambo lwo kunaho. Zwi sia vha tshi shumisesa nyambo dzisili sa Luisimane kha vhudavhidzani.

Muvhudziswa EE9 u dodombedza uri: *Vhupo ha dziḍoroboni hu tshiliwa vhutshilo vhune ha vha na ṭhuṭhuwedzo ya Luisimane. Ukwu kutshilele ku na ṭhuṭhuwedzo kha kushumisele kwa luambo lwa Tshivenda. Vhathu vha ḍoroboni vha amba luambo lu songo kunaho.*

Mihumbulo i re afho nṭha i tikedzwa nga Belkasem (2024) ane a kwhaṭhisedza uri u pfulutshela dziḍoroboni u bva mahayani zwi a thithisa u fhiriswa ha luambo, zwine zwa ita uri nyambo dzi ngalangale kana u fhela.

Thero iyi yo bvisela khagala uri vhathu vha vhupo ha dziḍoroboni a vha tevhedzi mvelele dza sialala dza lushaka lwa Vhavana. Honeha, vhathu vhane vha dzula vhuḑoni ha mahayani vha tshee vho sala vho fara zwa sialala yone yone.

5.5.2 Mbekanyo ya thero kha tshipikwa tsha vhuvhili

Tshipikwa tsha vhuvhili ndi masiandaitwa ane a bveledzwaho nga u xelaxela ha maipfi ane a ṭalusa nyaluwo ya muthu. Mbudziso ye ya vhudziswa vhavhudziswa yo vha i tevhelaho:

Ndi afho masiandaitwa ane a bveledzwa nga u xelaxela ha maipfi aya?

Itshi tshipikwa tsho bveledza thero dzi tevhelaho:

- Tsudzuluwo ya luambo lwa Tshivenda *'language shift'*
- U ṭuluwa ha maitete a mikhwa na mvelele
- U fa ha luambo *'language death'*

- Tsudzuluwo ya luambo lwa Tshivenda *'language shift'*

U ya nga Tshivhi (2017) na Posel na Zeller (2019), tsudzuluwo ndi nyimele ine vhaambi vha luambo vhane vha vha fhethu hune ha ambiwa dziṅwe nyambo vha ṭutshela luambo lwavho vha amba lusili. Nga iṅwe nḍila, tsudzuluwo ndi u shandukiswa ha luambo nga ṅwambo wa zwiitisi zwo fhamanaho. Tsudzuluwo ya luambo ndi musi luambo luthihi lu tshi funeswa u fhira luṅwe. Izwi zwi sia luṅwe luambo lu tshi salela murahu ngeno luṅwe lu tshi lwu dzhiela vhudzulo. Kha ino ṭhoḍisiso vhavhudziswa vho shela mulenzhe kha u bvisela khagala mihumbulo yavho malugana na uri luambo lwa Tshivenda lu khou sudzuluwa naa. Musi a tshi amba nga ha tsudzuluwo ya luambo lwa Tshivenda, muvhudziswa AA10 u ṭalutshedza uri:

Tsudzuluwo ya luambo lwa Tshivenḁa ndi maitete ane o no goḁombela kha lushaka lwa Vhaventḁa. U wana uri vhathu vhaswa vha shumisa maipfi a Tshivenḁa vha dovha vha shumisa na a dziḁwe nyambo. U ḁo wana muthu a tshi amba uri ḁamusi ha hashu ho bebiwa kubaby kuswa.

Muhumbulo uyu u tikedzwa nga Muvhudziswa BB2 ane a sumbedzisa uri: *Tshivenḁa tshi khou sudzuluswa kha dziḁwe nyambo Afrika Tshipembe. Ndi ngazwo tshi sa dzhielwi nḁha ngauri ho ḁala u shumisa nyambo dza vhaḁwe. Zwi ḁl fana na vhaambi vha Vhaventḁa, vha shumisa nyambo dzisili kha nyimbo dzavho.*

Muvhudziswa CC7 u ḁahisa uri: *Zwi tou vha khagala uri luambo lwa Tshivenḁa lu khou sudzuluswa nga dziḁwe nyambo nga maandḁa Luisimane nahone hu tshi ḁi vha na ḁhuḁhuwedzo ya dziḁwe nyambo.*

Musi a tshi amba ngaha thero iyi, Muvhudziswa DD1 u ḁalutshedza uri: *Nyimele ya nyambo dza fhanḁ i a shusha. Luambo lwa Tshivenḁa lu khou sudzuluwa nga zwiḁuku nga zwiḁuku. Zwi nga sia lu tshi fhedza lwo fa.*

Muvhudziswa EE2 u ombedzela uri: *Fhanḁ Afrika Tshipembe hu na nyambo dzine dza tsikeledza dziḁwe. Izwi zwi sia dzi tshi sudzulusa dziḁwe dzine dza dzhielwa fhasi naho dzi dza tshiofisi.*

Mihumbulo yo ḁahiswaho nga vhavhudziswa afho nḁha i khwaḁhisedzwa nga vhaḁwali na Vhaḁwali vho fhambanaho. Muḁwali Onovughe (2014) u tendelana na uyu muhumbulonga u amba uri tshaka dzisili dzi sumbedza dzi na ndaulo na ḁhuḁhuwedzo kha vhaambi vha nyambo dza Afrika. A tshee ene Onovughe (2014) ḁadzisa uri Nigeria luambo lwa Luisimane ndi luambo lusili. Iyi nyimele ndi ine ya khou belela Afrika Tshipembe hune luambo lwa Tshiisimane ndi luḁwe lwa nyambo dza tshiofisi dzine dzi na ḁhuḁhuwedzo kha nyambo dza Afrika u fana na Tshivenḁa.

Uyu muhumbulo u tikedzwa nga Seti, Bornman na Alvarez-Mosquera (2015) vhane vha ḁalusa uri nyambo dza vhukoloni sa Luisimane dzi kha ḁi vha na maandḁa kha tshaka dza Afurika nga maandḁa kha sia ḁa pfunzo. Vha tshi isa phandḁa vha ḁalusa uri naho ho vha hu na ndavhalelo nga murahu ha muvhuso wa demokhirasi ya uri nyambo dza Afrika dzi ḁo maandḁafhadzwa, zwi sumbedza hu si na tshanduko khulwane kha sia eḁo. Holwu luambo lwo dzhia ndaulo na ḁhuḁhuwedzo kha nyambo dza vhathu Vharema. Luambo lwa Luisimane Afrika Tshipembe lwo ḁa nga tshifhinga tshe shango

Ja vha lo khoḽonaiziwa kana u govheliwa nga makhuwa. Luambo lwa Luisimane lu kha di vha na maanda nahone lu a shumiswa kha masia manzhi (Khokhlova, 2015).

Muḽwali Sikhweni (2016) u ḽadzisa zwe vhavhudziswa vha amba nga u ombedzela uri luambo lwa Tshivenda lu khou sudzuluwa nga zwiḽuku nga zwiḽuku. U isa phanda nga u ḽandavhudza uri arali luambo ulu lu sa ḽhogomelwa kana u takulwa zwi nga vha na masiandoitwa. Kanzhi luambo lune lu sa shumiseswe kha masia a pfunzo, makwevho, ikonomi, zwa polotiki na zwiḽwevho lu vha lu kha khombo ya u sudzuluwa. Thikho ya u vhulungwa ha luambo ndi murafho muswa nahone luambo lu vha lu kha khombo ya u sudzuluwa musi vhabebi vha sa tsha lu pfukisela kha murafho muswa (Fill na Pens, 2018).

Thero iyi yo sedzesa kha u ngalangala ha maipfi a nyaluwo ya vhaswa vha Vhavana. Izwi zwo katela u pfesesa uri luambo lwa Tshivenda lwo sudzuluwa naa. Vhavhudziswa vho sumbedzisa uri luambo lwa Tshivenda lwo sudzuluwa nahone zwa sa ḽhogomelwa lu nga fhedza lwo fa. Musalauno zwi tou vha khagala uri luambo lwa Tshivenda lu khou ngalangala nga maanda kha vhaswa lwa fhedza lwo dzhielwa vhudzulo nga Luisimane na dziḽwe nyambo.

- *U ḽuluwa ha maitete a mikhwa na mvelele*

Mvelele ndi ndila ine lushaka lwonolwo lwa tshilisa zwone. Afrika Tshipembe ndi shango line ja dihudza nga u vha na tshaka dzo fhambanaho. Hezwi zwi ita uri hu vhe na nyambo dzo fhambanaho. Sa zwenezwo, tshaka idzi dzi na maitete a mvelele o fhambanaho. Vhonzhi ha maipfi a luambo lwa Tshivenda a khou ngalangala. Izwi zwi sia mvelele ya lushaka lwa Vhavana i tshi sumbedza u ḽuluwa nahone ya vha i songo vhulungeaho. Mafhungo aya a ḽaluswa nga muvhudziswa AA 6 ane a amba uri:

Maipfi a Tshivenda a ḽalusaho vhuimo ha nyaluwo ya muthu a khou ngalangala nga luvhilo lu shushaho. Zwi nga si mangadze arali luambo lwa Tshivenda lwa sala lu na vathu vha si gathi vhane vha lu amba. Izwi zwi kwama na u ḽuluwa ha mvelele na matshilele a Vhavana.

Muvhudziswa BB9 u bula uri: *Luambo a lu shumi sa tshishumiswa kha vhudavhidzani fhedzi. Honeha, luambo lu na ḽuḽuḽuwedzo kha mvelele na vhufa ha lushaka lwonolwo.*

Musi a tshi amba nga ha u ngalangala ha maitete, mikhwa na mvelele, muvhudziswa CC10 u bula uri: *Maitete, mikhwa na mvelele zwa lushaka lwa Vhavenda zwi khou ngalangala. Nyimele iyi i nga ri swikisa kha u fa ha maitete a lushaka lwa Vhavenda.*

Muvhudziswa DD4 u ombedzela uri: *Ano maduvha zwithu zwo shanduka vhukuma. Maitete, mikhwa na mvelele a zwi tsha thonifhiwa nahone vhunzhi hazwo vhaswa a vha zwi divhi.*

Mihumbulo iyo i tikedzwa nga Muvhudziswa EE1 ane a dudzisa uri: *Zwithu zwine zwa itea musalauno zwi sia maitete, mikhwa na mvelele zwi tshi ngalangala. Vhathu vha zwi dzhia uri maitete, mikhwa na mvelele zwa Vhavenda ndi zwithu zwa fhasi nahone zwi tevhedzwa nga vhathu vha songo funzeaho.*

Sa zwe zwa khwathisedzwa nga vhavhudziswa afho ntha, musalauno luambo lwa Tshivenda lu khou ngalangala nga luvhilo lu shushaho. Musi a tshi amba nga ha masiandoitwa zwi tshi kwamana na u ngalangala ha maipfi a luambo, Radzipfunzo Onovughe (2014) u vhlahela ngauri hu na masiandoitwa, u fana na u ngalangala ha mvelele, vhuvha na zwine zwa ita uri lushaka lwonolwo lu vhe lwo khetheaho. Mafhungo aya a tikedzwa nga Pajo (2025) ane a bula uri nyambo dzo hwala mvelele, vhuvha na vhufa zwine zwa ita uri lushaka lwonolwo lu fhambane na dziñwe tshaka nga kuhumbulele na ndivho ya zwithu. Zwinzhi zwi kwamaho luambo, mvelele, vhurereli na matalifhele zwi tshi kwama matshilele a vhathu zwi tshenzhemea kha mvelele. Dzithevhula, vhurendi, zwickhodo, ndivho ya zwa malumelisele kha vhana, mikhwa na zwiñwe sa zwo bulwaho afho ntha, zwothe ndi zwi tshenzhemiswaho khwine nga luambo.

Hezwi ndi zwine musu luambo na maipfi alwo zwi tshi ngalangala arali zwa sa vhuiswa hafhu kha luambo luswa lu imelaho lwa kale hu mbo vha u ngalangala tshothe ha murafho wonoyo ri tshi kwama zwa mvelele yalwo. Nga zwenezwo ndi zwa ndeme uri hu sa tendelwe u ngalangala ha maipfi na luambo nga tshitshavha tshiñwe na tshiñwe. U ngalangala ha nyambo idzi zwi nga sia zwi na masiandoitwa u fana na u ngalangala ha mvelele, vhuvha na zwine zwa ita uri lushaka lwonolwo lu vhe lwo khetheaho (Onovughe, 2014:43). Sa zwe zwa khwathisedzwa nga muñwali uyu afho ntha, musalauno nyambo nga maanda dza tshaka dza Afrika dzi khou ngalangala nga luvhilo lu shushaho. Izwi zwi sia na mvelele yadzo i tshi ngalangala.

Musalauno hu vhonele mikhwa na mvelele zwi khou tuluwa nga zwiitisi zwo fhambanaho. Vhanwali vha fanaho na Murovhi, Matshidze, Netshandama na Klu (2018) vha talusa thaidzo iyi ya u ngalangala ha maitele a nyaluwo ya vhana sa zwiñwe zwa zwivhangisi zwa u itisa uri vhana vhanzhi vha didzhenise kha u sa vha na mikhwa, u shumisa zwidzidzivhadzi, u didzhenisa kha vhudzekani na zwiñwevho. Mawanwa a thodisiso ya avha vhanwali a bvukulula uri vhabebi vhanzhi vho lata maitele a kale a u alusa vhana vha vho tevhedza kualusele kwa vhana kwa musalauno.

Maitele a kale a Vharema a u alusa vhana o vha a a ndeme kha u vha funza luambo, mikhwa, thonifho na zwiñwevho. Musi vha tshi bvisela vhubfiwa havho khagala nga ha zwikolo sa dzingoma, Mulaudzi, Chinouya na Ngunyulu (2015) vha ri dzingoma kana zwikolo zwa sialala ndi fhethu hune vhana vha funzwa na u guda kutshilele kwa vhutshilo u bva musi vhe vhana u swika vha tshi vha vhabebi. U isa phanda nga u bvukulula uri vhana vha gudiswa nga ha vhudzekani, thonifho, vhudifhinduleli na u kondelela zwine zwa sia zwi tshi ita uri vhana musi vha tshi vha vhabebi vha vhe na mikhwa, thonifho na vhulenda. Hafhu, Mulaudzi, Chinouya na Ngunyulu (2015) u ombedzela uri maitele a dzingoma a na mirele nahone a thoma musi nwana wa mutukana kana musidzana a tshee mutuku. Ndi zwa vhubhogwa u divha na u pfesesa zwine lushaka lwa Vhavenda lwa dzhiisa zwone luambo lwa Tshivenda. Izwi zwo ita uri vhaswa vha kone u tutuwedzwa u amba luambo lwavho lwa damuni. Vhana vhatuku vha nga kona u guda luambo arali hune vha vha vha hone lu tshi ambiwa. Ndi zwa ndeme uri luambo lu fhiriselwe u bva kha murafho mulala u ya kha murafho muswa.

Thero iyi yo tahisa uri maitele, mikhwa na mvelele zwa lushaka lwa Vhavenda zwi khou ngalangala. Izwi zwi amba uri musalauno *maitele*, mikhwa na mvelele zwi khou shanduka. Zwiñwe zwa zwiitisi ndi zwauri vhatu vha lushaka lwa Vhavenda vha khou tangana na tshaka dzo fhambanaho. Izwi zwi ita uri mvelele na sialala zwi dzhielwe fhasi. Nga zwenezwo, zwi sia mikhwa na mvelele zwi khou ngalangala ano maduvha.

- *U fa ha luambo 'language death'*

Belkasem (2024) u talutshedza uri u fa ha luambo zwi itea musi luambo lwa litsha u ambiwa nga tshishavha tshiñwe na tshiñwe. Nga manwe maipfi, luambo lune maipfi

mañwe a ngalangala lu fhedza lwo fa. Vhavhudziswa vho shela mulenzhe nga ndila ine vha pfesesa ngayo u fa ha luambo lwa Tshivenda.

Sa zwe zwa ambiwa nga muvhudziswa BB4: *U ngalangala ha maipfi ane a bula mirole ya nyaluwo ya muthu zwi fhedzisela zwo shela mulenzhe kha u fa ha luambo. Nga ndila ine maipfi manzhi a Luvenda a sa tsha shumiswa ngayo, zwi nga fhedza luambo lwa Tshivenda lu tshi fa.*

Muvhudziswa BB3 u amba uri: *Luambo lwa Tshivenda lu sumbedza lu khou ngalangala ngauri maipfi manzhi nga maanda ane a buletshedza mirole ya nyaluwo ya nwana.*

Muvhudziswa CC1 u amba uri: *Naho Tshivenda tshi nga si fe lwa zwino, vhunzhi ha maipfi ha tsha shumiseswa.*

Mihumbulo iyo i re afho ntha i tikedzwa nga Muvhudziswa DD7 ane a amba uri: *Tshivenda tshi kha khombo ya u ngalangala kana u fa nga ndila ine maipfi manzhi a si tsha shumiswa ngayo.*

Muvhudziswa EE9 u buletshedza uri: *Vhunzhi ha nyambo dza Afrika dzi kha khombo ya u fa. Zwi di nga na kha Tshivenda zwo tou ralo.*

Mihumbulo iyi i tikedzwa nga Belkasem (2024:3) ane a amba uri: *As speakers shift to using a dominant language for daily communication, the intergenerational transmission of the endangered language weakens, accelerating its decline.*

Musi vhaambi vha tshi shandukela kha u shumisa luambo lune lwa vha na maanda kha vhudavhidzani ha duvha na duvha, u fhiriselwa ha luambo lune lwa vha khomboni vhukati ha mirafho hu a fhungudzea, zwa tsvhanyedza u fhungudzea halo. Izwi zwi vhonele na kha luambo lwa Tshivenda lune lu na tshuthuwedzo ya nyambo sa Tshivenda zwine zwa nga sia luambo lu tshi fa. Romaine (2018) u amba uri hu anganyelwa uri phesenthe dza fumbili thanu u ya kha futaha ya nyambo dza zwigidi zwa sumbe dza lifhasi dzine vhunzhi hadzo dzi songo nwalihaho fhasi dzi kha khombo ya u ngalangala hu si kale.

U ngalangala ha nyambo idzi zwi nga sia zwi na masiandoitwa u fana na u ngalangala ha mvelele, vhuvha na zwine zwa ita uri lushaka lwonolwo lu vhe lwo khetheaho

(Onovughe, 2014). Sa zwe zwa khwaṭhisedzwa nga vhaṅwali afho nṭha, musalauno nyambo nga maṅḁa dza tshaka dza Afrika dzi khou ngalangala nga luvhilo lu shushaho. Mberia (2014) u buletshedza uri nyambo dza Afrika sa dza maṅwe mashango liḥhasini dzi kha khombo ya u ngalangala. A tshi isa phanḁa u amba uri luambo lu fanaho na Bongomek lwe lwa vha lu tshi ambiwa vhukovhela ha Kenya a lu tsheeho lwo fa.

Thero yo bvisela khagala uri luambo lwa Tshivenda sa dziṅwe nyambo dza Afrika na huṅwe dzi kha khombo ine dza nga fa. Izwi zwi amba uri hu ḁo vha hu si tsheena vhaambi vha luambo lwa Tshivenda.

5.5.3 Mbekanyo ya thero kha tshipikwa tsha vhuraru

Tshipikwa tsha vhuraru ndi phambano ya mbeu ya tshinnani na tshisadzini kha u ṭuluwa ha maipfi a buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha ṅwana wa mutukana kana musidzana u bva vhuṭukuni u swika vhukalahani na vhukeguluni. Mbudziso ye ya vhudziswa vhavhudziswa yo vha i tevhelaho:

Ndi ifhio phambano ya mbeu ya tshinnani na tshisadzini kha u ṭuluwa ha maipfi a buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha ṅwana wa mutukana kana musidzana u bva vhuṭukuni u swika vhukalahani na vhukeguluni?

Thero dza tshipikwa itshi ndi dzi tevhelaho:

- Zwiṭeidzhi kha mirole ya vhuimo ha nyaluwo ya vhana vha tshinnani
- Zwiṭeidzhi kha mirole ya vhuimo ha nyaluwo ya vhana vha tshisadzini
- Zwine zwa ṭalusa zwiṭeidzhi zwa mirole ya nyaluwo

Phambano ya mbeu ya tshinnani na tshisadzini kha u ṭuluwa ha maipfi a buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha ṅwana wa mutukana kana musidzana u bva vhuṭukuni u swika vhukalahani na vhukeguluni zwi sumbedziswa kha thebulu ya vhuraru i tevhelaho:

Tshinnani	Tshisadzini
Lushie/lutshetshe (baby)	Lushie/lutshetshe (baby)

Ñwana (child)	Ñwana (child)
Mutukana (boy)	Musidzana (girl)
Muṭhannga (young man)	Khomba (young woman)
Munna (married man)	Mufumakadzi (married woman)
Mukalaha (old man)	Mukegulu (old woman)

Thebulu ya vhuraru: Phambano ya mirele ya nyaluwo ya muthu

- *Zwiṭeidzhi kha mirele ya vhuimo ha nyaluwo ya vhana vha tshinnani*

Tḥoḍisiso iyi yo bvisela khagala uri hu na zwiṭeidzhi zwa rathi kha vhuimo ha nyaluwo ya vhana vha tshinnani. Tshiṭeidzhi tsha u thoma ndi lushie, lukhandḵwa kana lutshetshe. Afha ndi hune muthu a vha a tshi khou tou bva u bebiwa.

Muvhudziswa AA10 u bula uri: *Tshiṭeidzhi tsha u thoma tsha ñwana ndi lushie kana lutshetshe. Hafha ndi musi ñwana a tshi tou bva u bebiwa u swika kha ñwaha muthihi. Ñwana wa vhuimo uvhu u vha a sa koni u ḍi thusa kha zwithu zwinzhi. A tshi ṭoḍa tshithu u vhone nga u tou lila.*

Musi a tshi ṭalusa tshiṭeidzhi tsha u thoma tsha ñwana, Muvhudziswa BB2 u bula uri:

Tshiṭeidzhi tsha u thoma ndi musi ñwana a kha di tou bva u bebiwa hune a vhidzwa u pfi lushie kana lukhandḵwa kana lushetshe. Zwi tshi ḍa kha miñwaha u vha a na gumba u swika kha miñwedzi ya rathi. Ñwana uyu u vha a sa koni u ḍiitela zwithu nahone u dāvhidzana na mme awe nga u tou lila. Zwine ñwana uyu a kona ndi u mama.

Tshiṭeidzhi tsha u thoma ndi u ya nga Muvhudziswa CC5 ndi: *Ñwana u vhidzwa u pfi lushie kana lutshetshe. U vha a tshi tou vha a khou bva u bebiwa u swika kha miñwedzi miṭanu.*

Muvhudziswa DD2 u ṭahisa uri: *Themo ḵine ḵa ṭalusa tshiimo tsha ñwana tsha u thoma ndi lutshetshe kana lushie. Lutshetshe kana lushie lu vha lwo putiwa, a lu koni u ita tshithu nga nḍa ha u lila fhedzi.*

Muvhudziswa EE3 u buletshedza uri: *Ipfi line la talusa vhuimo uvhu ha nyaluwo ndi lushie kana lutshetshe. Nwana wa vhuimo uvhu u amba nga u tou lila. U vha e na miñwedzi ya u thoma kha pumu u ya kha rathi.*

Vhavhudziswa vho sumbedzisa uri vhuimo uvhu ha nyaluwo vhu vhidzwa u pfi lutshetshe, lushie kana lukhandwa. Kha vhuimo uvhu nwana u vha a sa koni u diitela tshithu. U davhidzana na mme awe nga u tou lila.

Itshi tshiteidzhi tshi di fana na kha dziñwe tshaka u fana na kha lushaka lwa Bolobedu. Mawanwa a Ramokgopa (2001) a bvisela khagala uri kha lushaka lwa Bolobedu, tshiteidzhi tsha u thoma tsha nwana tshi vhidzwa u pfi *Lekhatla*. A ene Ramokgoba (2001) u isa phanda nga u bula uri tshiteidzhi itshi ndi hune nwana a vha a tshi vho thoma u guda u mama, u dzula, u ima, u tshimbila, u nwehuwa, na u amba. Kha lushaka lwa Vhavenda nyaluwo ya vhana vha murole wa u thoma ndi musi nwana a *lutshetshe kana lukhandwa*. U bva kha murole wa u vha *lutshetshe kana lukhandwa* nwana u swika hune a medza maño. Hone-ha, zwi a itea a thoma nga u medza maño a ntha zwine u ya nga Milubi (1996:136) na Stayt (1931:93) u vhidzwa u pfi *shenga*. Musi nwana a tshi bva u bebiwa u vhidzwa u pfi *lukhandwa* zwine kha Luisimane zwa vhidzwa u pfi *newborn*.

Vhavhudziswa vho bvisela khagala ndivho yavho nga ha vhuimo uvhu ha nyaluwo ya nwana. Vhavhudziswa vho shela mulenzhe nga ndila i tevhelaho:

Tshiteidzhi tsha vhuvhili u ya nga Muvhudziswa AA6 ndi: *Tshiteidzhi tshine nwana a vhidzwa u pfi tshixele. Nwana uyu u vha a tshi vho kona u kokovha.*

Muvhudziswa BB1 ene u amba nga ha vhuipfi hawe nga u buletshedza uri: *Kha vhuimo uvhu nwana u vhidzwa u pfi lutshetshe kana lushie kana zwiḍalazwanda. Nwana uyu u vha a sa koni tshithu. Zwiḍalazwanda u vha o no thanya a tshi takulea.*

Mihumbulo i re afho ntha i tikedzwa nga muvhudziswa CC9 ane a amba uri: *Nwana uyu u vhidzwa u pfi lutshetshe kana lushie. U davhidzana na mme mubebi nga u lila. U vha a na miñwaha ya u bva kha pumu u swika kha miñwaha mivhili.*

Muvhudziswa DD6 u buletshedza uri: *Tshiimo tsha nyaluwo iyi ndi lutshetshe kana lushie. Lutshetshe kana lushie a lu koni u diambela uri lu na ndala kana lwo fura.*

Muvhudziswa EE2 u buletshedza uri: *Tshixidzhi itshi ndi lushie kana lutshetshe. Nwana uyu u vha a kha di tou bva u bebiwa u swikela a tshi vha na nwaha.*

Tshixidzhi tsha vhuvhili tshi vhidzwa u pfi nwana. Afha ndi hune nwana a vha o no thanya. Kha lushaka lwa Vhavenda u vhidzwa nwana u bva kha miñwedzi ya rathi u swika kha miñwaha mivhili. Ramokgopa (2001) o shumisa ipfi *ngwana* o katela mbeu dzothe. A tshi isa phanda u ri nwana wa tshinnani u thoma u guda u lisa zwifuwo, u hama zwifuwo na u lima masimuni. Nga inwe ndila ipfi la Luisimane *child* nga luambo lwa Tshivenda ndi *nwana* kana *tshixele*.

Mafela (2012:271) a tshi isa phanda u ri *“These equivalents do not include the kinship terms son and daughter because Tshivenda does not differentiate the kinship term child according to gender”*.

Izwi zwi amba uri ipfi *nwana* li shumiswa u vhidza nwana hu sa sedziwi mbeu. Nga inwe ndila, ipfi *“child”* kha Luisimane ndi ndinganyo ya ipfi nwana line la vha lo katela mbeu ya tshinnani na ya tshisadzini. Mafela (2012) u bula uri ipfi *nwana* kana *tshixele* nga luambo lwa Tshivenda hu si mbeu ya nwana onoyo. A tshe ene Mafela (2012) u vhina nga u talusa uri mvelele dzo ya nga u fhambana nahone mañwe a maipfi a a konda u a pindulusela kha Luisimane. Izwi zwi vhonele musikha luambo lwa Tshivenda hu tshi vha na maipfi ane a balelwa u talusa mbeu ya tshinna na ya tshisadzini (Mafela, 2012). Thodisiso iyi ya Mafela (2012) a yo ngo livhana na u todulusa zwiixidzhi zwa nyaluwo. Honeha yo sedzana na theminodzhi dza luambo lwa Tshivenda zwi tshi da kha vhukondi vhune vhapinduleli vha tangana naho musikha vha tshi pindulela maipfi u ya kha dziñwe nyambo sa Luisimane nga maanda ane a talusa mbeu ya muthu. Izwi zwi sumbedza hu na tshikhala tsha thodisiso yo dibadekanyaho na zwiixidzhi zwa nyaluwo ya vhana kha lushaka lwa Vhavenda.

Tshixidzhi tsha vhuraru ndi mutukana. Mutukana ndi muthu wa mbeu ya tshinnani ane nga luambo lwa Luisimane u vhidzwa u pfi *boy*. Mafhungo o kuvhanganywa u bva kha zwigwada zwo fhambanaho zwa vhavhudziswa nga murole wa nyaluwo kha lushaka lwa Vhavenda.

Muvhudziswa AA1 o bvisela khagala muhumbulo wawe nga u amba uri: *Tshixidzhi tsha vhuraru ndi mutukana. Mutukana u vha a na miñwaha ya u thoma kha rathi u ya*

kha fumi thanu. U vha a tshi kona u diitela zwithu zwinzhi. Kha vhuimo uvhu u vha a tshi kona u ita mishumo ya hayani u fana na u lisa na u lima na miñwe mishumovho.

Musi a tshi tikedzwa uyu muhumbulo, muvhudziswa BB7 o buletshedza uri: *Muthu wa vhuimo uvhu u vha o no diimisa nga ethe. U vha o no lugela u ya u fumba mułani kana hogoni hune a funzwa milayo ya vhutshilo.*

Zwi di nga na muvhudziswa CC10 ane o shela mulenzhe nga u amba uri: *Tshițeidzhi tsha vhuraru kha lushaka lwa Vhavenda ndi mutukana. Kha lushaka lwa Vhavenda, murole wa mutukana u lavhelelwa u vha a tshi vho thoma u vha na vhuđifhinduleli ha u lisa zwifuwo, u ka mađi, u khura na miñwevho.*

Muvhudziswa DD2 o buletshedza uri: *Mutukana ndi muthu ane u a rumea u ita mishumo yo fhambanaho u fana na u lima, u lisa zwifuwo na miñwe.*

Muvhudziswa EE4 u amba uri:

Tshițeidzhi itshi tshi vhidzwa u pfi mutukana. Mutukana ndi muthu wa mbeu ya tshinnani ane a ita mishumo i vhavhaho u sumbedza uri ndi wa mbeu ya tshinnani.

Mihumbulo ya vhavhudziswa i bvisela khagala uri mutukana ndi muthu wa mbeu ya tshinnani. Thodisiso iyi i tikedzwa nga Ramokgopa (2001) ane a ita thodisiso dzawe kha lushaka lwa Bolobedu he a wanulusa uri tshițeidzhi tsha vhuraru tsha nyaluwo ya vhana ndi mošemane ane nga luambo lwa Tshivenda ndi mutukana. Honeha Mokgokong (1975) ene u vhidza nwana wa mutukana uri ndi *mošemane*. Ramokgopa (2001) u amba uri kha itshi tshițeidzhi ndi hune mošemane u lavhelelwa u ita mishumo i fanaho na u lisa, u hama zwifuwo, u fhața danga, u lima na u kona u bveledza mishumo a songo saliwa murahu.

Daswa (1939) u sumbedzisa uri mutukana ndi nwana wa tshinnani ane a vha na miñwaha i rangaho kha miñwaha mițanu na muthihi u swika kha miñwaha ya fumi na miña u vhidzwa u pfi *mutukana wa tshipofu*. A tshi isa phanda u țalusa uri “Vhana avha vha vhidzwa nga dzina heli ngauri a vha athu u țalukanya tshivhi na tshivhuya. Musi a tshi bula zwine murole wa muțhannga wa amba zwone, Daswa (1939:54) u țalutshedza uri murole mutukana wa u ranga kha miñwaha ya fumi na mițanu u swika kha ya mahumi mavhili na nswana muthihi u vhidzwa u pfi muțhannga. A tshi isa

phanda u dadzisa uri “musi khamusi o lora a dinukadza marumbini u do ya ha vhakomana khaye”. Mutukana wa murole uyu u dovha hafhu a vhone nga u amba a tshi vho tou boroda (Daswa, 1939). A tshi khwathisedza iyi thalutshedzo, Makhavhu (2006) u ri mutukana ndi munna muswa.

Kha lushaka lwa Vhavenda, tshidzhi tsha vhuṅa tsha nyaluwo ya vhana tshi vhidzwa u pfi muṅhannga.

Muvhudziswa AA1 u bula uri: *Tshiimo itshi tsha nyaluwo ya ṅwana tshi vhidzwa u pfi muṅhannga. Muṅhannga u vha o no thoma u shuma mishumo ya hayani sa u fulela nṅdu, u lisa zwifuwo. U vha a na miṅwaha ya u bva kha fumbili ṅhanu u ya kha furaru ṅhanu.*

Muvhudziswa BB8 u bula uri: *Tshidzhi tsha vhuṅa tsha nyaluwo ndi muṅhannga. Kha lushaka lwa Vhavenda, itshi tshidzhi ndi hune muthu a vha a tshi shuma mishumo minzhi nahone o no vha tsini na u ṅhaphudza zwickolo zwa sialala sa murundu.*

Muvhudziswa CC6 u bula uri: *Muṅhannga u vha o no thoma zwa vhudzekani. U a tendelwa u mala ngauri u vha o no vhina. U vha a na miṅwaha ya furaru. U lavhelelwa u shuma mishumo ya u vhavha.*

Muvhudziswa DD7 u bula uri: *Muṅhannga ndi tshiimo tshine muthu uvha o no lugela u mala. Muthu uyu uvha a na miṅwaha ya u bva kha fumi malo u swika kha furaru.*

Muvhudziswa EE5 u bula uri: *Tshiimo itshi tshi pfi muṅhannga. Muthu uyu u vha a na miṅwaha ya u bva kha fumi malo u ya kha fumbili ṅhanu.*

Izwi zwi khwathisedzwa nga Ramokgopa (2001) we a ita tsedzuluso kha lushaka lwa Bolobedu hune a ṅalusa uri tshidzhi tsha vhuṅa tshi vhidzwa u pfi *mohlanka*. A tshee ene Ramokgopa (2001) a tshi dadzisa uri vhuimo ha nyaluwo iyi ndi hune muthu a sumbedza u vha na vhudziduleli na hone ndi hune vha thoma u dzhena zwickolo kana ngoma dza sialala nahone musi vho no fhedza zwickolo.

Tshidzhi tsha vhuṅanu ndi tshine kha lushaka lwa Vhavenda tsha vhidzwa u pfi munna. Musi a tshi amba uri nga ha tshidzhi itshi, muvhudziswa BB8 u amba uri: *Tshidzhi itshi tshi vhidzwa u pfi munna. Hafhu ndi muthu ane o no mala*

mufumakadzi nahone o no vha na vhana. Mushumo wa munna ndi u thogomela muṭa wawe na mashaka.

Muvhudziswa AA7 u amba uri: Munna u vha o no mala mufumakadzi a na vhana. U vha o no vha na vhuḍifhinduṭeli ha muḍi wawe. Miṅwaha yawe i thoma kha furaru thanu u ya kha fuṭhanu tahe.

Muvhudziswa CC1u amba uri: Munna u tea u vha o no vha na muḍi wawe na vhana. U lavhelelwa uri a vhe na vhuḍifhinduleli kha muṭa wawe. Munna u vha a na miṅwaha ya u bva kha furaru thanu u ya kha furathi.

Muvhudziswa DD10 u amba uri: Munna u lavhelelwa uri a vhe o no thoma u vha na muṭa. U dovha a lavhelelwa uri a ye u palela vhana na mufumakadzi wawe.

Muvhudziswa EE5 u amba uri: Munna u lavhelelwa uri a vhe a tshi vho thoma u beba vhana muṭani. Miṅwaha ya munna i thoma kha furaru thanu u swika kha furathi.

*Izwi zwi khwaṭhisedzwa nga Mokgokong (1975) ane a sumbedzisa uri tshiṭeidzhi itshi ndi monna. U ya nga Ramokgopa (2001) itshi tshiṭeidzhi muthu u lavhelelwa u dzhia vhuḍifhinduleli sa mubebi. Musi a tshi ṭalutshedza *muvhera*, Makhavhu (2006) u ri *muvhera* ndi munna wa miṅwaha ya vhukati.*

*Tshiṭeidzhi tsha vhuṭanu ndi tshine tsha vhidzwa u pfi mukalaha. Hoyu ndi murole wa nyaluwo wa u fhedzisela. Vhavhudziswa vho vhudziswa uri vha bve mulomo nga murole uyu wa nyaluwo. Musi a tshi amba nga ha mirole ya nyaluwo, muvhudziswa AA1 u amba uri: *Mukalaha u vha a na miṅwaha ya u bva kha fusumbe u gonya. Mukalaha u lavhelelwa u lisa kholomo.**

*Muvhudziswa BB2 u amba uri: *Mukalaha ndi muthu ane a vha na miṅwaha ya u bva kha furathi u gonya. Murole uyu u na vhuḍifhinduleli ha u lela vhaḍuhulu na u tandulula thaidzo dza miṭa ya vhana na vhaḍuhulu.**

*Muvhudziswa CC10 u ri: *Mukalaha u a laya vhaḍuhulu na vhana nga ha vhutshilo. Kha tshiimo itshi vhaḍuhulu vha thoma u vha na malwadze mazhi u fana na u sa tsha vhona zwavhuḍi.**

Muvhudziswa DD3 u ri: *Mukalaha ndi muthu ane a vha kha murole muhulwanesa wa nyaluwo ya muthu. Mukalaha u vha e na miñwaha ya furathi u gonya.*

Muhumbulo uyu u sumbedzisa uri mukalaha ndi munna muhulwane. Nga inwe ndila mukalaha ndi muthu wa tshinnani wa murole wa u fhedzisela. Mawanwa a thodisiso iyi a tikedzwa nga Macmillan English Dictionary for Advanced Learners (2005:986) ine ya talusa uri mukalaha ndi “Someone who has a lot of knowledge and experience because they have been doing something for a long time.” Muhumbulo uyu u bvisela khagala uri mukalaha ndi muthu ane a vha na tshenzhemo khulu ya vhutshilo ngauri u vha o no fhira mirole yothe ya nyaluwo. Nga inwe ndila *mukalaha* ndi muthu wa tshinnani wa murole wa u fhedzisela.

- *Zwiṭeidzhi kha mirole ya vhuimo ha nyaluwo ya vhana vha tshisadzini*

U ya nga mihumbulo ya vhavhudziswa vha thodisiso iyi, hu na zwiṭeidzhi zwo fhambanaho kha mirole ya vhuimo ha nyaluwo ya vhana vha tshisadzini.

Muvhudziswa AA10 u buletshedza uri: *Tshiṭeidzhi tsha u thoma tsha mirole ya nyaluwo ya vhana vha tshisadzini ndi lushie, lukhandwa kana lutshetshe. Uyu murole ndi wa musi muthu a tshi kha di bva u bebiwa.*

Izwi zwi tikedzwa nga Muvhudziswa BB1 ane a amba uri: *Ñwana wa musidzana ane a khou tou bva u bebiwa u vhidzwa u pfi lutshetshe. Hoyu ñwana u vha a tshee muṭukusa u bva kha 0 u swika kha miñwedzi ya rathi. Ñwana wa murole uyu u lavhelelwa uri a vhe a sa koni u diitela zwithu. U davhidzana na mme awe nga u tou lila nahone ha koni u tshimbila, u ima na u dzula.*

Muvhudziswa CC8 u amba uri: *Lutshetshe ndi ñwana ane ha koni u ita tshithu. A tshi pfa ndala u tou lila uri mme awe vha mu thogomele.*

Muvhudziswa DD5 u amba uri: *Ñwana uyu u amba nga tou lila. Zwothe u tou itelwa. U vha e na miñwedzi ya u bva kha pumu u ya kha ñwedzi muthihi.*

Muvhudziswa EE1 u amba uri: *Lutshetshe a huna zwine lwa kona zwone lu vha lwu kha di thogomelwa nga mme alwo. Lwu vha lwu tshi kha di tou vha na miñwedzi i si gathi. Alwu koni u dlwulisa u tou lisiwa.*

Izwi zwi di nga na kha lushaka lwa Bolobedu hune tshiteidzhi tsha u thoma tsha nwana tshi vhidzwa u pfi *Lekhatla* (Ramokgopa, 2001). Mawanwa a iyi thodiso a tendelana na a Ramokgopa (2001) we a ita tsezuluso kha lushaka lwa Bolobedu he a wana uri nwana wa murele uyu u lavhelelwa u guda u mama, u dzula, u ima, u tshimbila, u nwethuwa, na u amba.

Tshiteidzhi tsha vhuvhili tshi vhidzwa u pfi nwana. Afha ndi hune nwana a vha o no thanya nahone a tshi vho kona u nwethuwa na u guda u amba. Kha lushaka lwa Vhavenda u vhidzwa nwana u bva kha miwedzi ya rathi u swika kha miwaha mivhili. Ramokgopa (2001) o shumisa ipfi *ngwana* o katela mbeu dzothe. Nga inwe ndila ipfi la Luisimane *child* nga luambo lwa Tshivenda ndi *nwana* kana *tshixele*. Mafela (2012:271) a tshi isa phanda u ri "These equivalents do not include the kinship terms son and daughter because Tshivenda *does not differentiate the kinship term child according to gender*". Izwi zwi amba uri ipfi *nwana* li shumiswa u vhidza nwana hu sa sedziwi mbeu. Nga inwe ndila, ipfi "*child*" kha Luisimane ndi ndinganyo ya ipfi nwana line la vha lo katela mbeu ya tshinnani na tshisadzini. Mafela (2012) u bula uri ipfi *nwana* kana *tshixele* nga luambo lwa Tshivenda hu si mbeu ya nwana onoyo. A tshee ene Mafela (2012) u vhina nga u talusa uri mvelele dzo ya nga u fhambana na hone manwe a maipfi a a konda u a pindulusela kha Luisimane. Izwi zwi vhone musa kha luambo lwa Tshivenda hu tshi vha na maipfi ane a balelwa u talusa mbeu ya tshinnani na ya tshisadzini (Mafela, 2012:273).

Tshiteidzhi tsha vhuraru tshi vhidzwa u pfi musidzana. Afha ndi hune ha bviselwa khagala phindulo dza vhavhudziswa malugana na tshiteidzhi tsha vhuraru tshine tsha wanala kha lushaka lwa Vhavenda.

Muvhudziswa AA3 a tshi fha mavhala a nngwe u ri: *Musidzana u vha a tshi vho kona u shuma mishumo ya hayani ine a nekedzwa yone afho hayani. U vha a na miwaha ya fumiraru.*

Musi a tshi amba nga ha musidzana, muvhudziswa BB 10 u bula uri:

Tshiteidzhi tsha vhuraru tsha murele wa nyaluwo kha lushaka lwa Vhavenda ndi musidzana. Musidzana ndi muthu ane o no thanya nahone u vho kona u diitela zwithu zwinzhi. U ya nga mvelele ya Vhavenda, musidzana u lavhelelwa u ita mishumo ya hayani u fana na u tanzwa dzindilo, u swiela, u bika na zwinwevho.

Muhumbulo uyo u tikedzwa nga Muvhudziswa CC1 ane a buletshedza uri: *Tshiṭeidzhi itshi ndi musidzana. Musidzana ndi muthu wa mbeu ya tshisadzini ane o no pfuka u vha lushie kana lutshetshe. Uyu muthu u vha a tshi vho kona u diitela zwithu zwinzhi.*

Muvhudziswa DD10 u amba uri: *Kha itshi tshiṭeidzhi tsha vhuraru tshine tsha vha musidzana, tshi fhamana na zwiṅwe nga vhuḍifhinduleli na maitele a mvelele.*

Muvhudziswa EE5 u buletshedza uri: *Tshiṭeidzhi itshi ndi tsha musidzana ane a vha muthu o fhiraho u vha ṅwana.*

Mawanwa a ṭhoḍisiso iyi a tikedzwa nga Ramokgopa (2001) ane a ṭalisa uri vhuḍifhinduleli ha ṅwana kha itshi tshiṭeidzhi, nga u amba uri u bveledza mishumo i fanaho na u swiela, u bika, u vhasa mulilo, u reḍa khuni na u kulumaga. U ya nga Daswa (1939:3), musidzanyana ndi muthu wa u bva kha miṅwaha miṭanu u ya kha ya fumiraru. A tshi isa phanḍa u amba uri musidzanyana wa miṅwaha miṭanu u vha a tshi vho kona u kotha na u losha. Musi a tshi amba nga ha musidzana wa miṅwaha ya u thoma kha ya fumi u swika kha ya fumiraru, Daswa (1939:4) u amba uri ṅwana wa murole uyu u vhidzwa u pfi *goma-thanga*. Daswa (1939:6) u buletshedza uri ṅwana wa musidzana wa miṅwaha ya fumi iṅa u ya kha ya fumi rath o no tungaho maḍamu u vhidzwa u pfi *phalaphathwa*. Matshidze (2013:4) u ṭandavhudza nga u bvisela khagala uri ṅwana musi a saathu u ya ngomani u vhidzwa u pfi *musidzana* a kona ha u vhidzwa *khomba* musi o no ya ngomani. ṅwana wa musidzana wa miṅwaha ya u bva kha fumi sumbe u ya kha fumi malo u vhidzwa u pfi *thungamamu* (Daswa, 1939:6). A tshi isa phanḍa u buletshedza uri *thungamamu* u vha a musidzana a re tsini na u vha *khomba*.

Tshiṭeidzhi tsha vhuṅa tsha ndi khomba. Ngaganyo ya muvhudziswa AA8 i nga ṅdila heyi:

Khomba ndi muthu wa musidzana ane o lugela u maliwa. Muthu uyu u vha a na miṅwaha ya fumbili nthihi nahone o fhedza u dzhena zwickolo zwa sialala. Kha murole uyu wa nyaluwo muthu u vha ono thoma u ya maḍuvhani zwine zwa ambiwa uri o no thoma u sema vhakegulu. Nga iṅwe ṅdila muthu uyu a ṭangana na munna a nga kha ḍi vha muimane.

Fhungo ili li ḍadziswa nga muvhudziswa BB9 ane a amba uri: Muthu wa vhuimo uvhu u vha ono thoma u vhona tshanduko dza muvhilini. U vha a tshi vho thoma u tunga maḍamu.

Muvhudziswa CC7 ene u shela mulenzhe nga buletshedza uri:

Khomba i vha yo no thoma u tamba. Muthu uyu uvha a na miñwaha ya u bva kha fumi rathi u ya kha fumi thanu. Muthu uyu u vha a tshi vho kona u ita mishumo ya hayani u fana na u swiela, u ka maḍi na u bika. Muthu uyu u vha a na miñwaha ya u bva kha fumirathi u ya kha fumbili thanu.

Muvhudziswa DD4 u sumbedzisa uri:

Muthu uyu u vha o no thoma u didzhenisa kha vhudzekani. A nga ḍi vha muimana arali a tanga tshihulwane na muḥannga. Hu a thoma u vha na tshanduko muvhilini wawe. U a thoma u bva maḍamu zwine a vhidziwa uri thungamamu. Miñwaha ya khomba l bva kha fumi rathi u swika kha fumbili thanu.

Muvhudziswa EE3 u amba uri: *U vha a tshi vho kona u bika nga ene muḁe. Muthu uyu u a swikelela hune a vhingwa a kona u vha na muḍi wawe na vhana. Khombai i lavhelelwa u bika, u ya khunini na u ya u ka maḍi.*

Muhumbulo iyi i tikedzwa nga Matshidze (2013) ane a tala uri tshiteidzhi tsha u vha khomba zwine zwa amba uri khombo ngauri khomba ya ḍi dzhenisa kha vhudzekani i vha yo no lugela u nga vha muimana. Vhasiwana na vhana vha musanda vha a fhandekanyiwa ngomani ngauri maitete a zwigwada izwi a a fhambana (Matshidze, 2013). Musidzana u vhidzwa khomba nge a vha o no fhira kha ngoma dzo fhambanaho u vhuya u swika kha ngoma ya domba (Matshidze, 2013). Stayt (1931) u tlatshedza uri musi musidzana o no sema vhakegulu u dzhiwa sa muthu ane a vha na vhuḍifhinduleli. Uya nga Mugovhani na Tshishonge (2012) khomba ndi musidzana wa miñwaha ya u bva kha fumi rathi u swika kha fumbili nthi. Thero iyi yo sumbedza uri khomba ndi muthu wa mbeu ya tshisadzini ane o no thoma u sema vhakegulu. Izwi zwi amba uri o no thoma u ya maḁuvhani. U vha o no thoma u dzhenelela kha ngoma dza lushaka lwa Vhavaḁa.

Tshiteidzhi tsha vhuḁanu kha mvelele ya Vhavaḁa ndi mufumakadzi. Mufumakadzi ndi muthu wa mbeu ya tshisadzini ane u vha o no maliwa. Vhavhudziswa vho bvisela khagala kupfesesele kwavho malugana na tshiteidzhi itshi.

Musi a tshi shela mulenzhe kha fhungo ili, muvhudziswa AA1 u amba uri: *Mufumakadzi u vha o no maliwa a tshi vho thoma u di imisa nga ene mune. U vha ana miñwaha ya furaru thanu u swika kha fuḁanu thanu.*

Muvhudziswa BB3 ene u bvisela khagala zwi tevhelaho: *Tshiṭeidzhi itshi tsha murole wa nyaluwo ndi mufumakadzi kana musadzi. Mufumakadzi ndi muthu ane o no maliwa nahone u na vhana. Mufumakadzi u bebela munna wawe vhana nahone a ita mishumo yawe yoṭhe ya hayani na u takadza munna wawe mabaini.*

U ya nga muvhudziswa CC1: *Mufumakadzi ndi tshiṭeidzhi tsha vhuṅa tsha nyaluwo ya ṅwana. Ndi muthu ane o maliwa nahone u na muṭa na munna na vhana. Miṅwaha yawe i thoma kha furaru ṭhanu u swika kha fuṭhanu ṭahe.*

Izwi U ya nga Mokgokong (1975), tshiṭeidzhi tsha vhuṭanu ndi tshine tsha vhidzwa u pfi mosadi.

Tshiṭeidzhi tsha u fhedzisela nahone tsha vhurathi kha Vhavenda ndi mukegulu. Vhavhudziswa vho shela mulenzhe u ya nga vhuḍipfi havho zwi tshi elana na tshiṭeidzhi itshi. Musi a tshi bvisela khagala ili fhungo,

Muvhudziswa AA6 u bula uri: *Muthu wa vhuimo uvhu u vha a na miṅwaha ya u bva kha furathi u gonya. Mushumo wa muthu uyu ndi u lela vhaḍuhulu na u tandulula thaidzo dza miṭani.*

Muvhudziswa BB4 u vhea fhungo ili nga ṅdila heyi:

Tshiṭeidzhi itshi tsha murole wa nyaluwo ndi musu muthu a tshi vhidzwa u pfi mukegulu. Mushumo wa mukegulu ndi u ṭhogomela vhaḍuhulu na u tandulula thaidzo dza vhana na vhaḍuhulu. Mukegulu u funza vhaṅa milayo nahone u vha mvumvusa nga dzingano hu ṅdila ya u vha gudisa luambo.

Musi a tshi amba ngaha ili fhungo, muvhudziswa CC5 u bula uri: *Vhuimo uvhu vhu vhidzwa u pfi mukegulu. Mukegulu u vha a na miṅwaha ya furathi na u fhira. Vhakegulu vha a kaṅa mavhele vha fhedza vha a isa zwigayoni. Muthu wa tshiimo itshi u vha a na miṅwaha ya furathi u gonya.*

Muvhudziswa DD10 u sumbedzisa uri: *Mukegulu ndi muthu ane a vha na tshetshemo ya vhutshilo. Mukegulu u na vhuimo vhuhulu kha lushaka lwa Vhavenda. Vhakegulu vha lavhelelwa u lima na u lela vhaḍuhulu. Mukegulu u vha na miṅwaha ya furathi na u fhira.*

Muvhudziswa EE3 u dādzisa nga u buletshedza uri: *Tshiimo itshi ndi mukegulu. Kha iyi nyaluwo mukegulu u vha o no fhira zwiṭeidzhi zwoṭhe zwa nyaluwo. Mukegulu u a laya miṭa miswa kha sia la kutshilele na u tandulula thaidzo dza miṭani.*

Mihumbulo yo ṭahiswaho afho nṭha i khwaṭhisedzwa nga vhaṅwali vho fhambanaho. Mihumbulo iyi tikedzwa nga Mokgokong (1975) ane a buletshedza uri tshiṭeidzhi tsha u fhedzisela ndi *mokgekolo*. Vhuḍipfi ho ṭaluswaho afho nṭha vhu khwaṭhisedzwa nga Makhavhu (2006) musi a tshi amba uri mukegulu ndi musadzi muhulwane wa mbeu ya tshisadzini (Makhavhu, 2006). Mokgokong (1975) u ṭalusa uri vhakegulu vha shuma mishumo i no fana na u lima, u kaṅa, na u lugisela zwimima zwi no fana na lufu kana munyanya na u funza vhasidzana milayo (Ramokgopa, 2001). Mihumbulo iyi I dovha ya tikedzwa nga Raṅanga (2009:70) ane a buletshedza uri mukegulu ndi muthu muhulwane wa heneḥho muḍini. A tshi isa phanda u bula uri mukegulu ndi muthu ane a vha na tshenzhemo ya vhutshilo saizwi o no fhira mirole yoṭhe ya tshisadzini hu tshi katelwa na vhufumakadzi.

Thero iyi i ṭana uri nyaluwo ya vhathu i fhira kha zwiṭeidzhi zwo fhambanaho. Izwi zwiṭeidzhi zwi a fhambana u ya nga mvelele ya lushaka lwonolo. Thero iyi i bvisela khagala uri luambo lwa Tshivenda lu a fhambana na dziṅwe nyambo nga maanda zwi tshi ḍa kha maipfi ane a shumiswa u buletshedza u pfukwa ha mirole ya nyaluwo kha ṅwana a nga vha mutukana kana musidzana u swika vha tshi vha vhanna na vhasadzi vha fhedza vha vhakalaha na vhakegulu kha mvelele ya Vhavana. Vhana kha lushaka lwa Vhavana a vha fhambanyiswi nga miṅwaha fhedzi na nga zwiṭeidzhi zwo fhambanaho. Kha tshinnani, tshiṭeidzhi tshi thoma kha lushie kana lutshetshe kana lukhandwa. Hu tevhela mutukana ha ḍa muṭhannga. U bva afho hu ḍa munna ha fhedzisela mukalaha. Kha tshisadzini hu thoma lushie kana lutshetshe kana lukhandwa. Hu tevhela musidzana ha ḍa khomba. U bva afho hu ḍa khomba ha tevhela mufumakadzi. Tshiṭeidzhi tsha u fhedzisela tsha tshisadzini ndi mukegulu. Vhuimo ha mirole ya nyaluwo ya ṅwana u bva vhuṭukuni u swika vhuhulwaneni ho khetheahone vhu ṭaluswa nga vhuḍifhinduleli, matshilisano na mvelele zwo khetheaho zwine zwa itea kha tshiṭeidzhi tshenetsho fhedzi. Kha vhuimo vhuṅwe na vhuṅwe vhathu vha a fhiwa mishumo u ya nga mbeu ya muthu onoyo.

•

- *Mitambo ya sialala sa ndila ine ya talusa zwiṭeidzhi zwa mirole ya nyaluwo*

Ndi zwa ndeme u talutshedza vhuṭumani vhukati ha mitambo ya sialala na nyaluwo ya ṛwana. Vhavhudziswa vho shela mulenzhe kha thero iyi nga u bvisela khagala vhuḍipfi havho.

Ngaganyo ya muvhudziswa AA4 o i vhea nga ndila heyi: *Mitambo ya sialala ndi miṛwe ya maitele a lushaka lwa Vhavenda. Aya maitele a a kona u talusa zwiṭeidzhi zwa muthu.*

Fhungo ili li fhindulwa nga muvhudziswa BB9 nga heyi ndila: *Lushaka lwa Vhavenda lwo fhambana na dziṛwe tshaka malugana na u fhambanyisa zwiṭeidzhi zwa mirole ya nyaluwo ya ṛwana.*

Muvhudziswa CC5 ene u buletshedza uri: *Mitambo ya sialala l a lugisela vhatukana na vhasidzana uri vha tshi fhirela kha tshiṛwe tshiṭeidzhi vha vhe vha na vhuḍifhinduleli.*

U ya ngaha Muvhudziswa DD10: *Kaleni vhana vha vhatukana na vhasadzana vho vha vha tshi aluwa nga ndila kwao. Mitambo ya sialala yo vha i tshi vha gudisa zwinzhi ho katelwa na kushumisele kwa maipfi a luambo.*

Muvhudziswa EE1 u amba uri: *Mitambo ya sialala ndi ya ndeme kha nyaluwo ya ṛwana wa lushaka lwa Vhavenda.*

Mihumbulo yo bulwaho nga vhavhudziswa afho nṭha i tikedzwa nga Stayt (1931) ane a bula uri kaleni *vhatukana vhaṭuku* vho vha vha na vhuḍifhinduleli ha u lisa mbudzi musi vhe na miṛwaha miṭuku ngeno *vhatukana vhahulwane* vha tshi lisa kholomo. Musi vhatukana vhe malisoni vha tamba mitambo yo fhambanaho sa u fhaṭa danga vha shumisa thuthulwa sa mbudzi na kholomo (Stayt, 1931). Muṛwe wa mutambo ndi une Stayt (1931) a u vhidza uri *khoro* une wa tambwiwa nga thanda na bola yo itiwaho nga matombo kana thanda. A tshi isa phanda, Stayt (1931) u bula tshiimo tsha ṛwana ngeno a saathu tou bula miṛwaha. Kha lushaka lwa Vhavenda, zwiṭeidzhi zwa muthu zwi fhambanyiswa nga zwikolo zwa sialala.

Honeha, Stayt (1931) u talusa uri hu na mitambo i no tambwiwa nga vhatukana na vhasidzana sa *mudzumbamo*. A tshi isa phanda nga u talutshedza uri hu na mutambo

muñwe une wa ðivhea sa '*tsinga ndededekhatula*' hune vhasidzana na vhatukana vha vha vho ita danga vho farana vha khou tshina. Vhatukana na vhasidzana u ya nga Stayt (1931) vha a tamba mutambo une wa vhidziwa u pfi *mahunðwane* hune vha vha vha khou edzisela zwine zwa itiwa nga vhabebi muḽani. Mutambo uyu u vha u khou vha funza na u vha lugisela vhuðifhinduleli musi vho no vha vhabebi nahone u tambiswa nga vhatukana na vhasidzana vha miñwaha ya u thoma kha fumimbili u ya kha fumi ḽhanu (Stayt, 1931). Mutambo wa *mahunðwane* wo vha u tshi laya vhana vhuðifhinduleli zwi tshi katela na musi vho no vha vhanna kana vhafumakadzi, ḽthonifho, zwa vhudzekani na u guda u ḽhogomela muḽa.

- *Ngoma dza sialala sa ndila ine ya ḽalusa zwiḽeidzhi zwa mirole ya nyaluwo ya ñwana*

Kha vhasidzana na vhatukana kha mvelele ya lushaka lwa Vhaventḽa, zwikolo zwa sialala zwi shuma u vha lugisela kha u bva kha tshiḽeidzhi tshiñwe u ya kha tshiñwe. Izwi zwi katela u funzwa nga ha ndila ine vha fanela u ðifara ngayo na u tendelana na mishumo na zwilavhelelwa. Mafhungo o kuvhanganywa u bva kha vhavhudziswa vha zwigwada zwo fhambanaho.

U ya nga Muvhudziswa AA10: *Ngoma dza sialala dza lushaka lwa Vhaventḽa dzi na mushumo muhulwane wa u pfumbudza vhatukana na vhasidzana nga ha vhutshilo na luambo lwo kunaho.*

Muvhudziswa BB10 ene u ðadzisa uri: *Kha lushaka lwa Vhaventḽa, ngoma dza sialala dzi thusa u fhambanya zwiḽeidzhi zwa nyaluwo ya ñwana.*

Kupfesesele kwa Muvhudziswa CC1 nga ha ngoma dza sialala ndi ku tevhelaho: *Ngoma dza sialala ndi maitete a ndeme kha Vhaventḽa. Dzi shuma u lugisela vhatukana na vhasidzana uri vha rathele kha zwiḽeidzhi zwi tevhelaho vha na ndivho ya vhutshilo.*

Muvhudziswa DD7 ene u shela mulenzhe nga u amba uri: *Zwikolo zwa sialala zwi ombedzela ḽthonifho, u ðikukumusa ha mvelele, na maitete a luambo, zwi thusa vhaswa uri vha dovhe vha ḽangane na midzi yavho. Zwi dovha hafhu zwa thusa kha uri vha rathele kha vhuimo ha nyaluwo vhuñwe hu si na vhukonḽi.*

Vhudipfi ha muvhudziswa EE8 ndi vhu tevhelaho: *Ndi zwa ndeme u tshina ngoma ngauri zwi fhaṭa mutukana na musidzana uri vha vhe vho vhibvaho musi vha tshi rathela kha tshinwe tshiteidzhi tsha nyaluwo.*

Mihumbulo ire afho nṭha i tikedzwa nga Ramavhunga (2019) ane a buletshedza uri ngoma dza sialala dza lushaka lwa Vhaventḁa yo vha i nḁila ya maitete a u alusa vhana na u vha gudisa milayo ine vha tea u i tevhela. Mafhungo aya a dovha a khwaṭhisedzwa nga Malisha (2005) musi a tshi ṭalusa uri ngoma dza sialala dza Vhaventḁa ndi muratho wa vhana kha u swikelela u vha vhanna na vhasadzi.

Kha mvelele ya lushaka lwa Vhaventḁa, vhatukana na vhasidzana vha gudiswa vhudifari u ya nga ha miṅwaha yavho. Nga inwe nḁila vhaswa vha gudiswa u ita zwithu zwi no lingana na miṅwaha yavho. Kha lushaka lwa Vhaventḁa hu na zwickolo zwa sialala zwa vhasidzana ha dovha ha vha na zwa vhatukana.

5.5.4 Mbekanyo ya thero kha tshipikwa tsha vhuṅa

Tshipikwa tsha vhuṅa ndi maga ane a nga dzhiwa kha u vusuludza kana u vhuwedzedza ngonani maipfi ane a shumiswa kha u buletshedza u swikiwa na u pfukwa ha mirole ya nyaluwo kha ṅwana wa mutukana kana musidzana u bva vhuṭukuni u swika vhukalahani na vhukeguluni. Mbudziso ye ya vhudziswa vhavhudziswa yo vha i tevhelaho:

Ndi afhio maga ane a nga dzhiwa kha u vusuludza kana u vhuwedzedza ngonani maipfi ane a shumiswa kha u buletshedza u swikiwa na u pfukwa ha mirole ya nyaluwo kha ṅwana wa mutukana kana musidzana u bva vhuṭukuni u swika vhukalahani na vhukeguluni?

Hu na nḁila dzo fhambanaho dza u vusuludza kana u vhuwedzedza ngonani maipfi ane a shumiswa kha u buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha muthu. Idzi nḁila dzi ṭalutshedzwa kha thero dzi tevhelaho:

- Tshiventḁa tshi tea u vha na vhuimo vhu linganaho na dziṅwe nyambo dza Afrika Tshipembe
- U dzhielwa nṭha ha luambo lwa Tshiventḁa
- U shumisa maitete a kale a lushaka lwa Vhaventḁa
- U shumiswa ha luambo lwo kunaho khashoni

- *Tshivenda tshi tea u vha na vhuimo vhu linganaho na dziñwe nyambo dza Afrika Tshipembe*

Afrika hu wanala mirafho yo fhambanaho ine vhunzhi hayo yo pfuma mvelele, vhubha na vhufa. Afrika Tshipembe hu na nyambo dza fumi na mmbili dza tshiofisi hune Tshivenda tshi wela khadzo. Dziñwe dza nyambo dza tshiofisi Afrika Tshipembe dzi na vhuimo ha fhasi nahone a dzi shumiseswi u fana na Tshivenda. Honeha, Tshivenda na dziñwe nyambo a dzi fhiwi vhuimo hu linganaho na dziñwe nyambo sa Tshizulu. Musi a tshi shela mulenzhe kha fhungo ili,

Muvhudziswa AA9 u buletshedza uri:

Tshivenda tshi na vhuimo ha fhasi kha dziñwe nyambo. Ndi ngazwo tshi sa shumiswi kha masia othe u fana na kha ekonomi, pfunzo, makwevho na zwiñwevho. Izwi zwi shela mulenzhe kha u ngalangala ha maipfi a buletshedzaho vhuimo ha nyaluwo ya muthu u bva vhuṭukuni u swika vuhulwaneni.

Sa zwe zwa ambiwa nga Muvhudziswa AA9, muvhudziswa BB1 ane a amba uri: *Tshivenda tshi sokou vha luambo lwa tshiofisi fhedzi a tshi na maanda ngauri a tshi shumisiwi kha masia manzhi sa dziñwe nyambo sa Luisimane, isiZulu na dziñwe.*

Zwi ḡi fana na Muvhudziswa DD10 ane o buletshedza uri: *U lingana ha nyambo dza Afrika Tshipembe zwo sokou ṅwaliwa maṅwaloni fhedzi a zwi tevhedziwi. Sa tsumbo luambo lwa isiZulu lu shuma kha masia manzhi sa kha televishini na zwiñwe u fhira Tshivenda.*

Muvhudziswa EE4 u buletshedza uri: *U wana muvhuso wa demokhirasi a zwo ngo maandaḡhadza Tshivenda sa luambo lwa tshiofisi. Luambo ulwu lu kha ḡi dzhielwa fhasi nga maanda. Ndi ngazwo lu sa shumiswi kha masia manzhi a vhuṭshilo.*

Mihumbulo i re afho ṅṅha i bvisela khagala uri vhuimo ha luambo lwa Tshivenda ndi ha fhasi naho Tshiteṅwa tsha vhurathi tsha Ndayotewa ya Afrika Tshipembe (Act 108 ya ṅwaha wa 1996) tshi tshi bula uri nyambo dzothe dza tshiofisi dzine dza vha fumi nthihi dzi na tshiimo tshilinganaho. Muṅwe wa vhaṅwali Steiner (1992) u khaṅhisedza ili fhungo nga u amba uri hu tewa u dzhiwa maga ane a nga khaṅhisa vhuimo ha nyambo dza tshiofisi dza Afrika Tshipembe uri vhuimo hadzo vhu lingane kha masia a pfunzo, vhubindudzi, thekhinoḡodzhi, matshilisano, khaṅhulo, u sikwa milayo, ekizekethivi na themamveledziso ya zwa polotiki.

Thero iyi yo bvisela khagala tshiimo tsha luambo lwa Tshivenda fano Afrika tshipembe. Vhavudziwa vho sumbedzisa uri naho dziwe nyambo dzo maandafhadzwa nga u shumisiwa kha masia manzhi, Tshivenda tsho salela murahu.

- *U vusuludza zwickolo zwa Vhavana zwa sialala*

Maitete a kale a Vhavana a u alusa vhana o vha a a ndeme kha u vha funza luambo, mikhwa, thonifho na zwiwe-vho.

Musi a tshi shela mulenzhe nga ha iyi thero, muvhudziwa BB5 u bula uri: *Musalauno vhana a vha gudi luambo lwo kunaho. Kaleni ho vha hu tshi vha na zwickolo zwa sialala hune vhana vho vha vha tshi guda nga ha u shumisa luambo lwo kunaho.*

Muvhudziwa AA2 u amba uri: *Zwickolo zwa sialala zwo vha zwi na mushumo wa u gudisa vhana maipfi na luambo lwo kunaho.*

Muvhudziwa CC6 u buletshedza uri: *Zwickolo zwa sialala ndi zwa vhuhogwa kha u gudisa mirafhu muswa luambo kwao.*

Muvhudziwa DD2 u buletshedza uri: *Zwickolo zwa sialala zwi na mushumo muhulusa kha u vusuludza luambo.*

Mihumbulo yo tshiswa afho ntha i dadziwa nga vhanwani vho fhambanaho. Musi vha tshi bvisela vhupfiwa havho khagala nga ha zwickolo sa dzingoma, Mulaudzi, Chinouya na Ngunyulu (2015) vha ri dzingoma kana zwickolo zwa sialala ndi fhethu hune vhana vha funzwa na u guda kutshilele kwa vhutshilo u bva musu vhe vhana u swika vha tshi vha vhabebi. U isa phanda nga u bvukulula uri vhana vha gudiswa nga ha vhudzekani, thonifho, vhudzinduleli na u kondolela zwine zwa sia zwi tshi ita uri vhana musu vha tshi vha vhabebi vha vhe na mikhwa, thonifho na vhulenda. Hafhu, Mulaudzi, Chinouya na Ngunyulu (2015) vha tshutshedza uri maitete a dzingoma a na mirele nahone a thoma musu nwana wa mutukana kana musidzana a tsho mutuku hune ha gudiwa luambo lwo pfumaho. Izwi zwi katela u guda maipfi a mirele a nyaluwo ya muthu.

Vhanwani vha fanaho na Matsidze (2013), Mulaudzi, Chinouya na Ngunyulu (2015), Daswa (2018), Malisa (2005), Mugovhani (2009) na Ramavhunga (2019) vha tshutshedza nga ha zwickolo zwa sialala. Ramavhunga (2019) u buletshedza uri ngoma dza sialala dza lushaka lwa Vhavana yo vha i ndila ya maitete a u alusa vhana na u

vha gudisa milayo ine vha tea u i tevhela. Musi a tshi tikeda mihumbulo ire afho n̄tha, Tshifhumulo (2022) u buletshedza uri vhatu vhanzhi vha Afrika vha tenda kha zwikolo zwa sialala hu u itela u alusa vhana nga n̄dila ine ya t̄anganedzea. A tshee Tshifhumulo (2022) u isa phan̄da nga u amba uri vhasidzana vha Vhavan̄da vha dzhena zwikolo zwo fhambanaho zwa u thoma zwe zwa vha zwi tshi shuma sa maitele a u fhira u bva kha vhuñwe vhuimo u ya kha vhuñwe. Nga in̄we n̄dila, zwikolo zwa sialala zwo vha zwi tshi thusa vhaswa uri vha kone u d̄ivha maipfi ane a buletshedzwa nyaluwo ya n̄wana. Hezwi zwi tou amba uri zwikolo zwa kale zwa sialala zwe zwa dzhena vhasidzana vha Vhavan̄da zwo vha zwi tshi vhulunga n̄divho.

Thero ya ino t̄hodisiso yo t̄ahisa uri zwikolo zwa sialala zwi a shela mulenzhe kha u vhulunga luambo lwa Tshivend̄a. Zwi vhulunga luambo nga u gudisa vhana matshilele zwa dovha zwa vha gudisa na maipfi a luambo na kuambeke kwao. Nga u angaredza, hu na liambeke la Tshivend̄a line la amba uri “thanda i kothololwa i tshe n̄nu ngauri ya omai a vundeke. Izwi zwi sumbedzisa uri lushaka lwa Vhavan̄da lwa thoma nga u gudisa vhana vhatuku luambo, zwi do ita uri lu tsireledzee nahone lu vhulungee.

- *U dzhielwa fhasi ha luambo lwa Tshivend̄a*

Luambo ndi dzhendedzi line vhatu vha lushaka lwonolwo vha li shumisa u t̄ahisa mihumbulo yavho. Musi a tshi t̄alutshedza uri zwine vhatu vha dzhiisa zwone luambo zwi amba mini kha maimo a luambo, Crystal (1992) u amba uri vhudipfi vhune vhatu vha vha naho kha luambo lwavho na lwa vhañwe vhatu ndi zwa ndeme. Vhahudziswa vho shela mulenzhe kha u bvisela khagala vhudipfi havho ngaha u dzhielwa fhasi luambo lwa Tshivend̄a.

Musi a tshi t̄ahisa mihumbulo wawe kha ili fhungo, Muvhudziswa CC6 u amba uri: *Luambo lwa Tshivend̄a lu dzhielwa fhasi huñwe na nga vhaambi vhalwo ngauri vha amba nyambo dza vhañwe.*

Muvhudziswa AA8 u d̄adzisa ili fhungo nga u buletshedza uri: *Nga n̄dila ine luambo lwa Tshivend̄a lwa dzhielwa fhasi ngayo, zwi nga vha na masiandoitwa. Zwi nga sia luambo ulwu lu tshi ngalangala kana u fa*

Muvhudziswa EE1 u amba uri: *Luambo lwa Tshivend̄a ndi in̄we ya nyambo dza Afrika tshipembe dzine dza dzhielwa fhasi. Zwi sia luambo ulu lu sa ambiseswi nahone lu sa shumiseswi kha masia manzhi.*

Mihumbulo yo t̄ahiswaho afho n̄tha i tikedzwa nga vhañwali vho fhambanaho. Kha mashango manzhi a Afrika n̄amusi, mbilaelo ine ya dzulela u sumbedzwa nga vhatu, nga maanda vhañvhi vha nyambo na vhagudi, ndi vhuimo ha fhasi ha nyambo dza Afrika na u shumiswa hadzo kha masia a si gathi (Bamgbose, 2011). Zwiñwe hafhu, Bamgbose (2011) u amba uri vhuñidini ho itwaho ha u ñea nyambo maanda nga u khwinisa vhuimo hadzo na u t̄andavhudza tshumiso yadzo kha zwiñvhi zwo t̄andavhuwaho zwo bveledza mvelelo dzi si dzavhuñi kana dzi sa takadzi.

Murwamphidi (2008) u khwañisedza mihumbulo iyi nga u t̄ata uri tshikhukhulisi tshihulwane malugana na u shumiswa ha Tshivenda Afrika Tshipembe ndi mavhonele a si avhuñi o ñalaho ane vhaambi vha nyambo dza Afrika vha vha nao malugana na nyambo dza Afrika nga u angaredza. A tshee Murwamphidi (2008) u isa phanda nga u sumbedzisa uri hezwi a zwi mangadzi saizwi vhatu vhanzhi vha Afrika vha tshi kha ñi dzhiela fhasi nyambo dzavho saizwi vhanzhi hadzo dzi tshi dzhiwa sa dzine dza vha murahu na u sa vha na vhukoni. Ndi ngazwo Luisimane lu tshi kha ñi vha hone fhethu hunzhi sa vhunga vhatu vha tshi lu dzhia sa phasipoto ya u ya kha pfulo dza muñavha.

Tshivhi (2017) u t̄ata uri vhañwe vhaambi vha Tshivenda vha na vengo ña luambo lwavho. Izwi zwi sia luambo ulu lu tshi sedzuluwa nga zwenezwo.

Thero ya itshi tshipikwa yo sumbedzisa uri hu sa dzhiwa maga a u vusuludza luambo, hu nga vha na masiandoitwa. Ndi ngazwo murero wa Tshivenda u tshi amba uri “*ñdu a i dzuli sa mahunwane i si na luvhambo*”. Hezwi zwi amba uri tshiñwe na tshiñwe tsho fanela u lugiselwa zwavhuñi zwi tshi katela na u vhulunga luambo lwa Tshivenda. Lushaka lwa Vhenda lwa sa ima ima luambo lu ño fhedza lwo ngalangala. Ndi zwa vhuñhogwa u ñivha na u p̄sesa zwine lushaka lwa Vhenda lwa dzhiisa zwone luambo lwa Tshivenda. Izwi zwi ño ita uri vhaswa vha kone u t̄uñwedzwa u amba luambo lwavho lwa ñamuni. Vhana vhañuku vha nga kona u guda luambo arali hune vha vha vha hone lu tshi ambiwa. Ndi zwa ndeme uri luambo lu fhiriselwe u bva kha murafho mulala u ya kha murafho muswa.

- *U shumisa maitete a kale a u pfukisela luambo kha murafho muswa kha lushaka lwa Vhenda*

U ya nga ha Lynch (2022), u fhiriselwa ha mvelele ndi maitete a luambo lu tshi fhiriselwa kha murafho u tevhelaho. Zwi ñivhiwa sa u guda mvelele na u fhirisela

mvelele ya matshilisano (Lynch, 2022). U fhiriselwa ha mvelele hu dzhiwa sa tshiñwe tsha zwivhumbeo zwa ndeme zwine zwa fhambanya luambo lwa vhathu na vhudavhidzani ha zwipuka (Lynch, 2022). Mohamed (2017) u amba uri luambo na mvelele zwo tumana nga ndila i sa fhandekani. Nga mañwe maipfi, luambo lu kwama mvelele na mvelele I kwama luambo. Luambo lu tamba mishumo ya ndeme kha mvelele, hune lwa nga shumiswa u fhirisela mvelele, lu dovha lwa vhumbiwa nga mvelele, nahone lu ñea tshiga kha vhuđitalusi ha mvelele (Mohamed, 2017).

Muvhudziswa AA6 u buletshedza uri: *Vhaaluwa ndi zwiko zwa maitele a Tshivenda nahone vha na ñdivho ya mvelele, vhufa na zwiñwe. Ndi ngazwo zwi zwa vhuřhogwa uri vhaswa vha gude luambo kha vhaaluwa.*

Muvhudziswa BB2 u amba uri: *Maitele a kale o pfuma maitele one one a luambo lwa Vhavenda. Maitele a kale o pfuma na luambo lwo kunaho.*

Muvhudziswa CC7 u amba uri: *Kutshilele kwa ano mađuvha ku nyadza maitele a kale a mvelele ya Vhavenda. Izwi zwi sia mvelele na luambo zwi tshi ngalangala.*

Muvhudziswa DD1 u amba uri: *Maitele a kale a na maanda a u shandukisa nyimele ya u řuluwa ha luambo lwa Tshivenda. Thaidzo ndi ya uri vhaambi vha Tshivenda nga maanda vhaswa a vho ngo diimisela u guda luambo ulwu.*

Muvhudziswa EE10 u amba uri: *Maitele a kale u fana na u anatshela ngano zwo vha zwi tshi gudisa vhana luambo lwo kunaho na ndila ya kutshielele kwao.*

Vhavhudziswa vho shela mulenzhe kha thero iyi nga u bvisela khagala mihumbiulo yavho afho ñřa. Mihumbumbulo yo tahiswaho nga vhavhudziswa afho ñřa yo sumbedza uri maitele a kale a mvelele ya lushka lwa Vhavenda ndi a ndeme kha u vusuludza luambo. Izwi zwi khařhisedzwa nga řhodisiso ya Onovughe (2014) ane o wanulusa uri vhabebi vhanzhi a vha řuřuwedzi vhana vavho u amba luambo lwavho lwa đamuni. Nga mulandu wa zwenezwo, milayo na mvelele zwi sala zwi sa tsha vhulungea zwa sia mirafho i đaho i sa đo đivha nga hazwo. Muhumbulo wa Onovughe (ibid) ndi une wa khou řahisa řa uri vhathu vhahulwane sa vhabebi na vhane vha đivha luambo lwa đamuni vha tea u pfukisela luambo lwo kunaho, mvelele na vhufa kha murafho muswa.

Sa zwe Awal (2024) a zwi sumbedza, kanzhi hu vha na u sa lingana huhulwane ha luambo vhukati ha zwigwada zwa vhaaluwa na vhaṭuku. Zwiṅwe hafhu, Awal (2024) u sumbedza uri murafho wa kale u nga sumbedza vhukoni na u vha na ndivho yo fhelelaho nga ha vhufa ho serekanaho ha luambo, ngeno murafho muswa u tshi nga sumbedza fhedzi u pfesesa ha nṭha ho vhumbiwaho nga maanda nga ṭhuṭhuwedzo dza mvelele ya lifhasi na maitete a tshitshavha ane a khou bvelela. Onovughe (2014) a tshi ṭandavhudza nga ha fhungo ili fhungo u khwaṭhisedza uri nyambo dzi pfukiselwa u bva kha murafho mulala u ya kha murafho muswa.

U ngalangala ha ndivho ya mvelele ndi mafhungo a lifhasi loṭhe. Vhukoloni na zwa musalauno zwo ita uri hu fhelele sisiteme dza ndivho ya mvelele ine yo vha l tshi gudisa vhana maipfi a luambo o kunaho. Kaleni ho vha hu na ndila nnzhi dza u fhirisela ndivho ya mvelele u fana na nga kha u anetshela ngano. Musalauno sisiteme dza pfunzo ya fomala ya lifhasi a dzi kateli ndila dza mvelele dza u guda. U fhiriswa ha luambo u bva kha murafho mulala u ya kha muswa zwi shuma vhukuma musi vhana vha tshi ṭangana na luambo lwavho lwa vhomakhulukuku u bva vha tshee vhaṭuku nga ngomu ha miṭa yavho na zwitshavhani zwavho. Musi u fhiriswa ha luambo vhukati ha mirafho hu tshi kundelwa, zwi nga ita uri hu vhe na u ngalangala kana u fa ha luambo. U xeletwa nga luambo kanzhi zwi itea musi vhabebi vha sa fhiriseli luambo lwavho lwa damuni kha mirafho miswa. Vhudiini ha u vhulunga luambo kanzhi vhu sedza kha u sika zwiimo zwine zwa ṭuṭuwedza u fhirisela luambo u bva kha murafho mulala u ya kha miswa. U bvelela ha u fhirisela nyambo vhukati ha mirafho a zwi thusi fhedzi u vhulunga nyambo fhedzi zwi dovha zwa khwaṭhisa vhuḍitalusi ha mvelele na vhushaka ha tshitshavha. Ngauralo ndi zwa ndeme uri vhaambi vha luambo lwa Tshivenda vha vhulunge luambo lwavho nga murahu ha tshifhinga hu sa londwi ṭhuṭhuwedzo dzi ofhisaho. Maitete a kale u fana na mitshino ya sialala, miḷa, na zwiṅwevho zwi vha zwi tshi thusa kha u gudisa vhaswa luambo lwo pfumaho.

- *U maandaḥadzwa ha Tshivenda kha u shumiswa kha masia oṭhe a vhutshilo*

Tshivenda ndi luṅwe lwa nyambo dzine dza ambiwa nga vhathu vhaṭuku nga tshivhalo fhano Afrika Tshipembe. Ndi ngazwo zwi zwa ndeme uri luambo ulwu lu shumiswe kha masia manzhi. Tshivenda ndi luṅwe lwa nyambo dzo siiwaho nṅa kha nyambo dza Afrika Tshipembe hano lu luambo lwa tshiofisi.

Muvhudziswa BB7 a tshi shela mulenzhe kha fhungo ili u buletshedza uri:

Lushaka lwa Vhaventḁa lu tea u fhaṭuwa ngauri luambo lu nga fhedza lwo fa. Luambo ulwu a lu shumiseswi kha masia manzhi, u fana na kha zwa makwevho, zwikoloni, vhudavhidzani na huṅwe-vho. Muvhuso u tea u dzhia maga nga u bveledza phoḁisi ya u maanḁafhadza Tshiventḁa hu u itela a u vhulunga ulwu luambo nga u lu shumisa kha masia oṭhe a vhutshilo. Izwi zwi nga sia luambo uwlu lu tshi fa kana u ngalangala.

Muvhudziswa CC9 u amba uri “*Tshiventḁa tshi tea u shumiswa kha vhudavhidzani vhunzhi u fana na dzigurannḁa. Izwi zwi nga ita uri vhaambi vha luambo ulu vha ambe luambo lwo kunaho*”.

Muvhudziswa AA2 u bula uri: *Ndayotewa ya Afrika Tshipembe yo ta nyambo dza fumi na nthihi sa dzone dza tshiofisi. Izwi zwi amba uri nyambo dzoṭhe dzi tea u shumiswa u lingana nahone kha masia oṭhe. Honeha, Tshiventḁa tsho thudzelwa nnḁa nahone a tshi shumiswi kha masia manzhi. Izwi zwi sia luambo lwa Tshiventḁa lu tshi dzhieliwa fhasi naho lu tshi tea u lingana na dziṅwe. Muvhuso u khou balelwa u maanḁafhadza luambo lwa Tshiventḁa uri lu lingane na dziṅwe. Iyi khethululo ya luambo lwa Tshiventḁa i tea u fhela.*

Muvhudziswa DD3 u amba uri:

Dziṅwe dza nyambo dzapo dza Afrika Tshipembe a dzi shumiswi kha masia oṭhe a vhutshilo. Izwi zwi ita uri nyambo idzi dzi vhe tsini na u ngalangala kana u fhela kha u shumiswa. Ndi ngazwo zwi zwa ndeme u shumisa idzi nyambo kha masia oṭhe u itela u dzi vhulunga.

Muvhudziswa EE7 u bula uri: *Tshiventḁa lu sokou vha luambo lwa tshiofisi fhanu Afrika Tshipembe fhedzi a lu shumiswi kha masia oṭhe, izwi zwi ita uri luambo ulu lu vhe kha khombo ya u ngalangala kana u fa nga maanḁa zwi tshi ḁa kha maipfi ane a shumiswa kha nyaluwo ya muthu.*

hahudziswa vho bvisela khagala kupfesesele kwavho malugana na u shumiswa ha luambo lwa Tshiventḁa kha masia a vhutshilo fhanu Afrika Tshipembe. Ṭhoḁisiso ya Murwamphidi (2008) i themendela u shumiswa ha Tshiventḁa kha nyimele dza matshilisano, pfunzo na ikononi saizwi vhukuma izwi zwi tshi ḁo vha vhuṭanzi ha uri vhathu vhane vha amba Tshiventḁa na vhone vha khou ḁiphina nga mitshelo ya tshifhinga tshiswa tsha dimokirasi Afrika Tshipembe. Mihumbulo yo bviselwaho khagala nga havhudziswa afho nṭha i dovha ya tikedzwa nga Ngwenya na Tshuma (2025) vhane vha sumbedza uri luambo lwa Tshiventḁa lu nga vhulungea nga u

shumiswa kha masia othe sa kha vhudavhidzani, pfunzo na mañwe masia a muvhuso a tshiofisi saizwi lu kha khombo ya u sudzuluwa.

U ya nga Sikhweni (2016) na Tshivhi (2017), luambo lwa Tshivenda lu khou ngalangala nga zwiṭuku nga zwiṭuku. U isa phanda nga u ṭandavhudza uri arali luambo ulu lu sa ṭhogomelwa kana u takulwa zwi nga vha na masindoitwa a si a vhuḍi.

Ṭhoḍisiso yo nwalwaho nga Ngulube (2012) i ombedzela ndeme ya u ṭuṭuwedza na u vusuludza nyambo dza mvelele dzine dza vha khomboni ya u ngalangala kana u fa. Ngulube (2012) u buletshedza uri nyambo idzi a dzi sokou vha ndila ya vhudavhidzani fhedzi fhedzi dzi dovha dza hwala vhufa ha mvelele, mvelele, na vhuḍitalusi ha vhaambi vhadzo. Kanzhi luambo lune lu sa shumiseswe kha masia a pfunzo, makwevho, ekonomi, zwa polotiki na zwiñwe-vho lu a ngalangala. Iyi nyimele ndi ine ya khou itea kha luambo lwa Tshivenda. Musi a tshi ṭandavhudza nga ha maga ane a nga dzhiwa u khwiṇisa vhuimo ha nyambo dza Afrika Tshipembe, Steiner (1992) u bula uri nyambo dza tshiofisi dzi tea u fhiwa vhuimo vhu linganaho kha masia a pfunzo, vhubindudzi, thekhinoḷodzhi, matshilisano, khaṭhulo, u sikwa ha milayo, ekizekethivi na themamveledziso ya zwa polotiki.

Thero iyi yo bvisela khagala uri luambo lwa Tshivenda lu nga thivheliwa kha u ngalangala kana u fa nga u maandafhadziwa kha masia othe a vhutshilo. U shumisiwa kha masia othe zwi nga ita uri vhaambi vha luambo ulu vha ambe luambo lwo kunaho. Ndi ngazwo zwi zwa ndeme uri luambo lwa Tshivenda lu maandafhadziwe uri lu swikelele u shumiswa kha masia a fanaho na vhubindudzi, thekhinoḷodzhi, ekonomi, pfunzo, na mañwe. Nga u tikedza uri dzi vhulungwe, ṭhoḍea ya u thoma mbekanyamushumo dza pfunzo, na mbekanyamatele dza muvhuso dzo livhiswaho kha u ṭuṭuwedza u dzhiela nṭha na thikhedzo yo dzikaho ya Tshivenda. Ndila iyi a i thusi fhedzi kha u tsireledza u fhambana ha nyambo fhedzi i dovha ya khaṭhisa vhuḍitalusi ha mvelele na vhuṭhihi ha tshitshavha vhukati ha vhatu vhapo.

- *U shumiswa ha luambo lwo kunaho khashoni*

Kushumisele kwa luambo radioni dza lushaka zwi na ṭuṭuwedzo kha kuambe. Muvhudziswa BB6 u bula uri:

Tshiñwe tsha zwithu zwine zwa shela mulenzhe kha u ngalangala ha luambo ndi khasho ya Phalaphala FM. Khasho ya Phalaphala FM a i shumisi luambo lwo kunaho musi hu na dzimbekanyamushumo dzo fhambanaho. Izwi ndi zwiñwe

zwa maitete ane a ita uri hu ambiwe lumbo lu songo kunaho nahone lwa maimo a fhasi. Khasho dzi tea u shumisa luambo lwa gireidi ya n̄tha nahone lwo kunaho.

Muvhudziswa CC5 u amba uri: *Khasho dza Vhavenda a dzi shumisi luambo lwo kunaho. Tshifhinga tshinzhi ho dala u shumisa maipfimapambwa nga maanda a Luisimane ane a talusa nyaluwo ya muthu.*

Muvhudziswa DD9 u tata uri: *Zwi khagala uri luambo lune lwa shumiswa kha khasho a lwo ngo kuna na luthihi naho khasho yo tea u vha tshiko tsha luambo lwo kunaho.*

Muvhudziswa EE1 u bula uri:

Khasho ndi inwe ya ndila ya u vhulunga luambo lwa Tshivenda ngauri mirafho yothe I ya thetshesela mafhungo a khasho. Fhedziha, luambo lune lwa shumiswa kha khasho lu shela mulenzhe kha u ngalangala ha luambo lwa Tshivenda nga maanda maipfi a nyaluwo ya muthu

Muvhudziswa AA7 u talutshedza uri: *Khasho i tea u pfumbudza vhaambi vha Tshivenda nga ha luambo lwo kunaho. Ano maduvha khasho i shumisa luambo lu songo kunaho nahone hu na u shumiswa ha maipfi a dziwe nyambo.*

Vhavhudziswa afho n̄tha vho sumbedzisa uri khasho i na mushumo wa u vhulunga luambo lwa Tshivenda nga u pfumbudza vhaambi nga ha luambo lwo kunaho. Mihumbulo ya vhavhudziswa i dadziswa nga vhañwali vho fhambanaho. Vhañwali Ngwenya na Tshuma (2025) vha bula uri khasho ndi inwe ya nyandadzo ya mafhungo ine ya nga thivhela u ngalangala kana u fa ha luambo lwa Tshivenda. Ngwenya na Tshuma (2025) vha tikedza muhumbulo uyu nga u amba uri u shumisa ha khasho sa tshiko tsha ndivho ya luambo lwo kunaho zwi nga thivhela u sedzuluwa ha luambo sa musi thanga ya murele nga maanda ya vhupo ha doroboni i tshi do vhona ndeme ya luambo lwavho. Nangammbi (2012:2) u amba uri “*Vhaswa ano maduvha vha khou aluwa vha sa divhi u shumisa maipfi a luambo lwa Tshivenda nga ndila yo kunaho*”. Muhumbulo u tou sumbedzisa uri khasho a i sumbedzi i tshi khou pfumbudza vhaswa kha u amba luambo lwo kunaho.

Thero iyi i sumbedzisa uri khasho sa Phalaphala FM, Vhembe FM, Univen FM na dzwe dzi nga shumiswa sa zwiko zwa ndivho ya luambo lwa Tshivenda lwa tshitandadi tsha n̄tha nahone tsha luambo lwo kunaho. Izwi zwi khwathisedza uri khasho ndi ya vhuhogwa vhukuma ngauri vhashi ndi vhaambi vha Luvenda nahone

vha shumisa luambo lwa tshibandadi tsha ntha. Kha shango la Afrika Tshipembe, radio i netshedza pulatifomo ya ndeme ya u tangedza zwigwada zwo fhambanaho zwa nyambo na u konisa vhaambi uri vha kone u ditahisa nga nyambo dzavho dzapo. Ndi ngazwo zwi zwa ndeme u pfesesa uri khasho ya radio i netshedza hani pulatifomo ya u shela mulenzhe ha mvelele na vhuimeleli ha vhaambi vha nyambo thukhu kha sia la tshitshavha line la khou tatisana.

- *U shumiswa ha thekinolodzhi*

Thekinolodzhi i a shela mulenzhe kha u vhulunga luambo. Mlambo na Matfunjwa (2024) vha amba uri nyambo dza Vharema vha Afrika Tshipembe dzi tea u vhulungwa hu u itela uri dzi sa xeke vhudzisi na u fhela. Muhumbulo uyu u sumbedzisa uri thekinolodzhi i na maanda mahulu a u shandukisa nyimele ya nyambo dza Afrika Tshipembe hu u itela u dzi khwinisa. Vhavhudziswa vha zwigwada zwo fhambanaho vho shela mulenzhe kha fungo ili.

Musi a tshi shela mulenzhe kha fungo la u shumiswa ha thekinolodzhi, muvhudziswa AA6 u bula uri: *Thekinolodzhi ndi tshishumiswa tshine vhathu vhanzhi vha shumisesa tshone ano maduvha. Luambo lwa Tshivenda lu nga vhulungea nga u shumisa thekinolodzhi.*

Muvhudziswa BB2 u bula uri: *Thekinolodzhi i nga shumiswa kha u vhulunga luambo lwa Tshivenda.*

Muvhudziswa EE4 u bula uri: *Luambo lwa Tshivenda lu sumbedza lu khou ngalangala nga zwituku. Hu ndila ya u lu vusuludza, thekinolodzhi i nga shela mulenzhe ngauri vhezhi ha vhathu vha shumisa thekinolodzhi duvha na duvha.*

Muvhudziswa DD1 u amba uri: *Thekinolodzhi ina maanda mahulu a u shandukisa zwithu ngauri i shumiswa kha vhathu vha mirafho yothe jisphasini. Nga zwenezwo, i nga shela mulenzhe zwihulu kha u vusuludza luambo lwa Tshivenda.*

Muvhudziswa CC8 u amba uri: *Vhutshilo ha ano maduvha ho disendeka kha u shumiswa kha thekinolodzhi. Ndi ngazwo ri tshi tea u shumisa thekinolodzhi u vusuludza luambo lwashu sa lushaka lwa Vhavenda.*

Muhumbulo uyu u khwathisedzwa nga Pajo (2025) ane a amba uri thekinolodzhi ndi tshishumiswa tsha maanda kha u vhulunga luambo nga maanda kha nyambo dzine

dza vha kha khombo ya u ngalangala kana u fa. Muhumbulo uyu u dadziswa nga Mlambo na Matfunjwa (2024) vhane vha amba uri u bvelela ha *thekinolodzhi zwi fha tshikhala vhathu uri vha kone u vhulunga nyambo dzine dza khou ngalangala fhanu Afrika Tshipembe dzi fanaho na Xitsonga, Siswati, Tshivenda na isiNdebele*. Vha tshi isa phanda vha ri hu nga shumiswa dikishinari dzine dza wanala kha inthanethe. Awal (2024) o wana uri u dzhenelela ha tshitshavha, mvelaphanda ya thekinolodzhi, na mbekanyamaitete dza muvhuso dzi tikedzaho ndi zwa ndeme kha u vhulunga ho bvelelaho, u vhona uri nyambo dzi re khomboni dzi a vhulungwa na u vusuludzwa u itela mirafho i daho.

Muñwe wa vhañwali ane a vha Awal (2024) o wana uri u dzhenelela ha tshitshavha, mvelaphanda ya thekinolodzhi, na mbekanyamaitete dza muvhuso dzi tikedzaho ndi zwa ndeme kha u vhulunga ho bvelelaho, u vhona uri nyambo dzi re khomboni dzi a vhulungwa na u vusuludzwa u itela mirafho i daho.

Vhañwali havha vha khou khwañhisedza uri vhudavhidzani vhu khou shela mulenzhe kha u ngalangala ha luambo lwa Tshivenda. Izwi zwi sia musalauno thekinolodzhi yo dzhia vhuimo ha maitete a kale a u vhalela vhana zwiñtori na dzingano zwine zwo vha zwo pfuma luambo lwa Vharema. Madzuloni a uri vhana vha vhe vha khou vhalelwa dzingano musi hu tshi khou dzedziwa, musalauno vha vha vha khou vhona televishini kana vha kha dziñthingo thendeleki dzavho. Thero iyi I bvisela khagala uri thekinolodzhi i nga shumiswa u vhulunga luambo lwa Tshivenda. Izwi zwi nga bveledzwa nga musi hu tshi shumiswa thekinolodzhi sa mitshini ya u pindulela ine ya wanala kha inthanethe u fana na Google Translate hune ya nga shumiswa nga vhathu vhoñthe. Izwi zwi shumiswa zwa thekinolodzhi zwi na maanda a u vhulunga luambo lwa Tshivenda. Izwi zwishumiswa zwi ita uri luambo lwa Tshivenda lu shumiswe na nga vhathu vhane vha si vhe vhaambi vhalwo.

- *Mushumo wa vhaaluwa na vhavhusi vha sialala kha u vhulunga luambo*

Bensemman, Brown, Witbrock, na Yogarajan (2023) vha amba uri u vhulunga nyambo dzine dza khou fhela ndi zwa ndeme kha u tsireledza ndivho ya sialala, vhuñitalusi ha mvelele, na vhufa ha vhathu kha mirafho i daho. Vhaaluwa na vhavhusi vha sialala vha na mushumo muhulu kha u vhulunga luambo.

Muvhudziswa BB5 u amba uri:

Vhaaluwa vha na ndivho ya vhutshilo nga u angaredza. Izwi zwi katela ndivho ya luambo lwo kunaho na mvelele. Avha vhathu vha nga thusa kha u vhulunga luambo nga u funza vhana kushumisele kwa luambo nga maanda maipfi ane a shumiswa u bula mirole ya nyaluwo ya muthu.

Muvhudziswa AA4 u t̄alusa uri: *Musalauno sialala na luambo zwi khou ngalangala. Izwi zwi khou itiswa ngauri vhaaluwa a vha khou dzhia vhuimo havho ha u vhulunga luambo.*

Muvhudziswa CC1 ene u bva mulomo nga u amba uri: *Arali sa lushaka lwa Vhavenda ra sa vula māto sialala na luambo lwashu zwi do fhalala. Vhathu vhane vha vha na ndivho ya vhaaluwa vha tea u ima lurandala vha vusuludza sialala na luambo uri zwi fhedze zwo vhulungea.*

Muvhudziswa EE3 u bvisela khagala vhuḍipfi nga u amba uri: *Mafhungo a u ngalangala ha sialala na luambo lwa Vhavenda a tea u dzhielwa n̄tha vhukuma. Vhaaluwa vha tea u fhiwa tshikhala tsha u shela mulenzhe kha u vusuludza sialala uri luambo lu tsireledzee.*

Mihumbulo ya u shela mulenzhe kha u vusuludza sialala wo tikedzwa nga Pajo (2025) ane a amba uri vhaaluwa ndi vhathu vhane vha vha na vhupfiwa nga maanda (2025) ane a amba urene Pajo (2025) u ḍadzisa uri vhaaluwa ndi vhone vhathu vhane vha vha na ndivho ya mvelele, vhufa na maitete a lushaka lwolo.

Thero iyi yo sumbedzisa uri vhaaluwa na vhavhusi vha sialala vha na mushumo wa u vhulunga luambo. Nga n̄wambo wa tshanduko ya matshilisano ine ya khou t̄avhanya u itea, ndi tshifhinga tsha ndeme tsha u vhulunga mvelele na luambo lwa Tshivenda.

5.6 MVALATSWINGA ‘CONCLUSION’

Muḗod̄isisi o kuvhanganya mafhungo kha zwigwada zwo fhambanaho zwa vhathu kha Tshitīiriki tsha Vhembe Vunduni la Limpopo. Mafhungo aya o kuvhanganyiwa nga u tou vhudzisa vhavhudziswa mbudziso ngeno muḗod̄isisi a khou n̄wala fhasi kha bugu na u rekhoda kha vhe vha tendelana nazwo. Mafhungo aya o fhedza o n̄walululwa kha khomphyutha hu u itela u leludza ku n̄walele. Ino ndima yo t̄alusa ngaha tsenguluso ya mafhungo. Hafha ndi he muḗod̄isisi a bveledza ndivho na zwipikwa zwa t̄hod̄isiso iyi. T̄hod̄isiso iyi yo vha i na zwipikwa zwiḅa zwe zwa swikelelwa nga u bveledza thero dzo fhambanaho.

Thero dzo bvukululwaho ndi dzi tevhelaho:

- U tuluwa ha luambo lwa Tshivenda
- Thuṭhuwedzo ya Luisimane kha luambo lwa Tshivenda
- U malelana na tshaka dziṅwe
- Thuṭhuwedzo ya nyandadzamafungo ya tshitshavha kha luambo
- U shumiswa ha mapfimapambwa '*borrowed kana loan words*'
- Muvango 'Code switching'
- U pfulutshela dziḍoroboni
- Tsudzuluwo ya luambo lwa Tshivenda '*language shift*'
- U tuluwa ha maitete a mikhwa na mvelele
- U fa ha luambo '*language death*'
- Zwiṭeidzhi kha mirele ya vhuimo ha nyaluwo ya vhana vha tshinnani
- Zwiṭeidzhi kha mirele ya vhuimo ha nyaluwo ya vhana vha tshisadzini
- Zwine zwa ṭalusa zwiṭeidzhi zwa mirele ya nyaluwo
- Tshivenda tshi tea u vha na vhuimo vhu linganaho na dziṅwe nyambo dza Afrika Tshipembe
- U dzhielwa nṭha ha luambo lwa Tshivenda
- U shumisa maitete a kale a lushaka lwa Vhavana
- U shumiswa ha luambo lwo kunaho khashoni
- U shumiswa ha thekinolodzhi
- Mushumo wa vhaaluwa na vhavhusi vha sialala kha u vhulunga luambo

Ndima ino yo vha na thero nnzhi dze nga khadzo muṭodisisi a swikelela u bvisela khagala u tuluwa kana u ngalangala ha luambo kana maipfi a buletshedzaho u swikiwa na u pfukwa ha mirele ya nyaluwo kha ṅwana wa mutukana kana musidzana u bva vhuṭukuni u swika vhukalahani na vhukeguluni. Thoḍisiso iyi yo bvukulula uri luambo kana maipfi ane a buletshedza u swikiwa na u pfukwa ha mirele ya nyaluwo kha ṅwana wa mutukana kana musidzana u bva vhuṭukuni u swika vhukalahani na vhukeguluni a khou ngalangala. Hezwi zwi amba uri maipfi aya ha tsha pfala a tshi ambwa nga vhathu. Hezwi zwi na masiandoitwa ngauri zwi nga swikisa kha u fa ha luambo lwa Tshivenda.

NDIMA YA VHURATHI

MAWANWA, THEMENDELO ZWAṬHODISISO NA MANWELEDZO A DZINDIMA 'RESEARCH FINDINGS, RECOMMENDATIONS, AND CONCLUSION'

6.1 MVULATSWINGA

Ndima yo fhiraho yo ṭalisa nga ha tsenguluso ya mawanwa a ṭhodisiso. Mafhungo o kuvhanganywa kha vhavhudziswa nga ngona ya inthaviyu. Kha mafhungo e a kuvhanganywa kha vhavhudziswa, muṭodisisi o wanulusa khoudu dzo fhambanaho dzine dza vha mudzi wa ṭhodisiso. Muṭodisisi o bveledza thero dzo fhambanaho. Thero dzo vheiwa fhasi ha tshipikwa tshine dza elana natsho.

Kha ino ndima ya vhurathi, muṭodisisi o ṇetshedza manweledzo a dzindima dzoṭhe u thoma kha ya u thoma u swika kha ndima ya vhuṭanu. Kha ndima iṇwe na iṇwe, muṭodisisi o fha mavhala a nngwe nga zwe ndima iyo ya swikelela zwone na zwauri zwo thusa hani kha u bveledza ṭhodisiso. Afha ndima iyi yo ṇetshedza zwe ndima iṇwe na iṇwe ya iyi ṭhodisiso ya faredza zwone. Ndima iyi yo dovha ya bvisela khagala mawanwa a ṭhodisiso ino. Themendelo dza mawanwa dzo dodombedzwa, muṭodisisi a dovha a dzinginya na themendelo ya ṭhodisiso ya ṭhodisiso i ḍaho kha zwe ino ṭhodisiso ya kundelwa u zwi swikelela.

Ṭhodisiso iyi yo sedza kha luambo lwa Vhavenda hu u ṭoda u ḍivha uri ndi ngani maipfi a no ṭutshelana na nyaluwo a tshi khou ngalangala zwine zwa nga ita uri holwu luambo lu dzhielwe fhasi. Ho no vha na tshanduko nnzhi ano maḍuvha lune madzulele a sa tsha nga a mulovha nahone ho no dzhenelela dziṇwe nyambo sa Luisimane hune na lwone lwa vho vha na ṭhuṭhewedzo kha maipfi a nyaluwo ya mirole yo fhambanaho.

Maipfi ane a shumiswa kha u buletshedza u swikiwa na u pfukwa ha mirole ya nyaluwo kha ṇwana wa mutukana kana musidzana u bva vhuṭukuni u swika vhukalahani na vhukeguluni a khou ngalangala. Ndi ngazwo ṭhodisiso iyi yo bveledza thandululo ya u lwa na u ngalangala ha maipfi aya a nyaluwo ya ṇwana kha tshitshavha tsha Vhavenda. Izwi zwo swikelelwa nga u shumisa mbudziso dza ṭhodisiso kha vhavhudziswa. Muṭodisisi o tandulula thaidzo ya ṭhodisiso iyi nga u bveledza mbudziso ṇṇa dza ṭhodisiso. Mbudziso dza ino ṭhodisiso ndi dzi tevhelaho:

- Ndi zwiifhio zwiitisi zwine zwa shela mulenzhe kha u ngalangala ha maipfi a buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha n'wana wa mutukana kana musidzana u bva vhuṭukuni u swika vhukalahani na vhukeguluni?
- Ndi afhio masiandaitwa ane a bveledzwa nga u xelaxela ha maipfi a buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha n'wana wa mutukana kana musidzana u bva vhuṭukuni u swika vhukalahani na vhukeguluni?
- Ndi ifhio phambano ya mbeu ya tshinnani na tshisadzini kha u ṭuluwa ha maipfi a u buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha n'wana wa mutukana kana musidzana u bva vhuṭukuni u swika vhukalahani na vhukeguluni?
- Ndi afhio maga ane a nga dzhiiwa kha u vusuludza kana u vhuedzedza ngonani maipfi ane a shumiswa kha u buletshedza u swikiwa na u pfukwa ha mirole ya nyaluwo kha n'wana wa mutukana kana musidzana u bva vhuṭukuni u swika vhukalahani na vhukeguluni?

Zwipikwa zwa ino ṭhoḍisiso ndi u ṭoḍa u ṭoḍisisa:

- Zwiitisi zwine zwa shela mulenzhe kha u ngalangala ha maipfi a buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha n'wana wa mutukana kana musidzana u bva vhuṭukuni u swika vhukalahani na vhukeguluni
- Masiandaitwa ane a bveledzwa nga u xelaxela ha maipfi ane a buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha n'wana wa mutukana kana musidzana u bva vhuṭukuni u swika vhukalahani na vhukeguluni
- Phambano ya mbeu ya tshinnani na tshisadzini kha u ṭuluwa ha maipfi a buletshedza u swikiwa na u pfukwa ha mirole ya nyaluwo kha n'wana wa mutukana kana musidzana u bva vhuṭukuni u swika vhukalahani na vhukeguluni
- Maga ane a nga dzhiiwa kha u vusuludza kana u vhuedzedza ngonani maipfi ane a shumiswa kha u buletshedza u swikiwa na u pfukwa ha mirole ya nyaluwo kha n'wana wa mutukana kana musidzana u bva vhuṭukuni u swika vhukalahani na vhukeguluni

Ṭhoḍisiso iyi yo shumisa thyiori tharu dzine dza vha *Critical Language Awareness*, *Afrocentricity* na *Ethnopragmatics* dzine dza vha mutheo wa ṭhoḍisiso iyi. Thyiori dzo

ṭaluswa nga nthihi nthi kha tshipiḁa tshine tsha ṭalusa manweledzo a dzindima “chapter summaries”.

Kha ino ṭhoḁisiso muṭoḁisisi o swikelela he a phuletshedza kha gundo ḁa u wana thandululo ya mbudziso ya ṭhoḁisiso. Sa zwe zwa sumbedziswa kha pharagirafu dzo fhelaho, muṭoḁisisi o dzudzanya thero fhasi ha tshipikwa dzine dza elana natsho. Ino ṭhoḁisiso yo vha i na zwipikwa zwiḁa. Idzo thero ndi dzi tevhelaho:

6.2 MBEKANYO YA THERO DZA ṬHOḁISISO

Mbekanyo ya thero kha tshipikwa tsha u thoma

Tshipikwa tsha u thoma tshi amba nga ha zwiitisi zwine zwa shela mulenzhe kha u ngalangala ha maipfi a buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha ḁwana wa mutukana kana musidzana u bva vhuṭukuni u swika vhukalahani na vhukeguluni. Mbudziso ye ya vhudziswa vhavhudziswa yo vha yo ri:

- Ndi zwifhio zwiitisi zwine zwa shela mulenzhe kha u ngalangala ha maipfi a buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha ḁwana wa mutukana kana musidzana u bva vhuṭukuni u swika vhukalahani na vhukeguluni?

Tshipikwa itshi tsho tandululwa nga thero dzi tevhelaho:

- U ṭuluwa ha luambo lwa Tshivendḁa
- Ṭhuṭhuwedzo ya Luisimane kha luambo lwa Tshivendḁa
- U malelana na tshaka dziḁwe
- Ṭhuṭhuwedzo ya nyandadzamafhungo ya tshitshavha kha luambo
- U shumiswa ha mapfimapambwa ‘*borrowed kana loan words*’
- Muvango ‘Code switching’
- U pfulutshela dziḁoroboni

Mbekanyo ya thero kha tshipikwa tsha vhuvhili

Tshipikwa tsha vhuvhili ndi masiandaitwa ane a bveledzwa nga u xelaxela ha maipfi ane a ṭalusa nyaluwo ya muthu. Mbudziso ye ya vhudziswa vhavhudziswa yo vha yo ri:

Ndi afhio masiandaitwa ane a bveledzwa nga u xelaxela ha maipfi aya?

Itshi tshipikwa tsho bveledza thero dzi tevhelaho:

- Tsudzuluwo ya luambo lwa Tshivenda '*language shift*'
- U tuluwa ha maitete a mikhwa na mvelele
- U fa ha luambo '*language death*'

Mbekanyo ya thero kha tshipikwa tsha vhuraru

Tshipikwa tsha vhuraru ndi phambano ya mbeu ya tshinnani na tshisadzini kha u tuluwa ha maipfi a buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha n'wana wa mutukana kana musidzana u bva vhuṭukuni u swika vhukalahani na vhukeguluni. Mbudziso ye ya vhudziswa vhavhudziswa yo vha yo ri:

- Ndi ifhio phambano ya mbeu ya tshinnani na tshisadzini kha u tuluwa ha maipfi a buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha n'wana wa mutukana kana musidzana u bva vhuṭukuni u swika vhukalahani na vhukeguluni?

Thero dza tshipikwa itshi ndi dzi tevhelaho:

- Zwiṭeidzhi kha mirole ya vhuimo ha nyaluwo ya vhana vha tshinnani
- Zwiṭeidzhi kha mirole ya vhuimo ha nyaluwo ya vhana vha tshisadzini
- Zwine zwa ṭalusa zwiṭeidzhi zwa mirole ya nyaluwo

Mbekanyo ya thero kha tshipikwa tsha vhuṅa

Tshipikwa tsha vhuṅa ndi maga ane a nga dzhiwa kha u vusuludza kana u vhuedzedza ngonani maipfi ane a shumiswa kha u buletshedza u swikiwa na u pfukwa ha mirole ya nyaluwo kha n'wana wa mutukana kana musidzana u bva vhuṭukuni u swika vhukalahani na vhukeguluni. Mbudziso ye ya vhudziswa vhavhudziswa yo vha yo ri:

- Ndi afhio maga ane a nga dzhiwa kha u vusuludza kana u vhuedzedza ngonani maipfi ane a shumiswa kha u buletshedza u swikiwa na u pfukwa ha mirole ya nyaluwo kha n'wana wa mutukana kana musidzana u bva vhuṭukuni u swika vhukalahani na vhukeguluni?

Hu na ndila dzo fhambanaho dza u vusuludza kana u vhuedzedza ngonani maipfi ane a shumiswa kha u buletshedza u swikiwa na u pfukwa ha mirole ya nyaluwo kha muthu. Idzi ndila dzi ṭalutshedzwa kha thero dzi tevhelaho.

- Tshivenḁa tshi tea u vha na vhuimo vhu linganaho na dziḁwe nyambo dza Afrika Tshipembe
- U dzhielwa ḁḁha ha luambo lwa Tshivenḁa
- U shumisa maitete a kale a lushaka lwa Vhavenḁa
- U shumiswa ha luambo lwo kunaho khashoni

6.3 MANWELEDZO A NDIMA CHAPTER SUMMARIES

Ndima dzo vhekanywa nga ḁḁila i tevhelaho:

Ndima ya u thoma

Ndima iyi sa ndima thangeli yo katela zwiteḁwa zwi fanaho na mvulatswinga, ndivho thangeli, tshitatamennde tsha thaidzo, mbudziso dza ḁḁoḁisiso, ndivho na zwipikwa, khwaḁhisedzo ya ḁḁoḁisiso, ndeme ya ḁḁoḁisiso, tsenguluso ya maḁwalwa, mutheo wa thyiori, ngona ya ḁḁoḁisiso na tshivhumbeo, ḁḁalutshedzo ya mathemo, na khethekanyo ya ndima. Muḁoḁisisi o inga nga u ḁalusa vhuḁifari na vhuḁifhinduleli ha muḁoḁisisi kha kufarelwe kwa vhavhudziswa.

Murafho wa mulovha wo vha u tshi amba luambo lwa Tshivenḁa lwa gireidi ya u thoma. Musalauno zwi sumbedza tshileme na vhuimo ha luambo lwa Tshivenḁa vhu tshi khou ngalangala nga maḁḁa ro zwi livhanya na maipfi a mirole a nyaluwo kha vhathu u bva vhuḁukuni u swika vhuhulwaneni. Honeha, u xelaxela ha maipfi a mirole a nyaluwo kha vhathu u bva vhuḁukuni u swika vhuhulwaneni zwi shela mulenzhe zwihulu kha u ngalangala ha luambo lwa Tshivenḁa ro sedza kha murafho wa zwino. Ndivho ya ḁḁoḁisiso iyi ndi u sengulusa nga ha u ḁuluwa kana u ngalangala ha luambo kana maipfi a buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha ḁwana wa mutukana kana musidzana u bva vhuḁukuni u swika vhukalahani na vhukeguluni.

Ndima ya vhuvhili

Kha ino ndima, muḁoḁisisi o sedzulusa maḁwalwa a vhaḁwe vhaḁwali ane a elana na ḁḁoho ya tsenguluso sa dzidisithesheni, athikili, na maḁwe maḁwalwa sa dzibugu. Maḁwalwa a vhaḁwali vho fhambanaho o bvisela khagala thaidzo ya ḁḁoḁisiso na u sumbedzisa zwine vhaḁwe vhaḁwali vho siedza kana u redza hone. Maḁwalwa o fhendḁiwaho ndi ane a elana na u ngalangala kana u ḁuluwa ha maipfi ane a shumiswa

kha u buletshedza u swikiwa na u pfukwa ha mirole ya nyaluwo kha n̄wana wa mutukana kana musidzana u bva vhuṭukuni u swika vhukalahani na vhukeguluni kha lushaka lwa Vhavenda.

Maṅwalwa a vhaṅwali na Vhaṅwali vho fhambanaho o ṭana maipfi ane a shumiswa kha u buletshedza u swikiwa na u pfukwa ha mirole ya nyaluwo kha n̄wana wa mutukana kana musidzana u bva vhuṭukuni u swika vhukalahani na vhukeguluni. Vhaḡivhi vha mvelele vha sumbedza uri hu na vhushaka ha tsinitsini vhukati ha mvelele na luambo, nahone izwi zwivhili a zwi fhandekanyei ngauri tshiṅwe ndi tshipiḡa tsha tshiṅwe. Maṅwalwa e a ṅea ṭhalutshedzo ya zwiila sa nyiledzo i thivhelaho muthu kana tshigwada u ita tshithu, u amba maipfi a luswetho, u sa dzhena fhethu, u sa fara na u sa amba maipfi a songo teaho zwi tshi bva kha fhethuvhupo na mvelele ya lushaka lwonolwo.

Hu na zwiitisi zwinzhi zwine zwa khou shela mulenzhe kha u ngalangala ha luambo lwa Tshivenda na maitete a lushaka lwa Vhavenda. Nga u angaredza zwiitisi zwine zwa shela mulenzhe kha u ngalangala ha luambo lwa Tshivenda ndi u malelana kha vhaambi vha nyambo dzi sa fani, mbekanyamaitete dza muvhuso na ṭhoḡisiso zwikoloni, thekinolodzhi, zwiimiswa zwa pfunzo, vhabebi mahayani vha sa tsha shumisa luambo lwa Tshivenda kha u davhidzana na vhana, ṭhahelero ya zwiimiswa na maitete a sialala, u sa tsha tevhedzwa ha sialala na vhufa nga mulandu wa u dzhenelela ha thekhinolodzhi na zwiṅwevho.

Iyi ndima yo bvisela khagala zwiṭeidzhi zwa nyaluwo ya vhana nga kuhumbulele kwa vhaḡivhi vha maṅwalwa a Vhatshena na Vharema. Zwi sumbedza hu na kufhambanele kwa kuhumbulele malugana na ṅila ine zwiṭeidzhi zwa vhekanywa ngayo kha zwigwada izwi zwivhili zwa Vhaṅwali. Ndi ngazwo liḡhakanḡila Asante (2003) a tshi sumbedzisa uri ṭhoḡisiso dza vharema dzi tea u itiwa nga vharema ngauri vha a pfesesa ḡivhazwakale na mvelele yavho. Vhatshena vha sedza miṅwaha musi vha tshi dzhia tsheo ya u vhekanya zwiṭeidzhi zwa nyaluwo ya n̄wana ngeno Vharema vha tshi sumbedzisa uri ndi zwa ndeme u katela mvelele na maitete a lushaka lwonolwo musi hu tshi vhekanywa zwiṭeidzhi zwa nyaluwo ya n̄wana. U ya nga muṭoḡisisi, vhaḡivhi vha maṅwalwa vha Vhavenda vha ita ṭhoḡisiso malugana na zwiṭeidzhi zwa vhuimo ha nyaluwo ya n̄wana ine ya tou bula madzina a mirole vha sa khou tou dzhenelela kha zwiṭeidzhi. Vhunzhi ha Vhaṅwali ndi vha Vhatshena vho itaho

thodisiso dzavho malugana na thoho iyi. Vhañwe vha vhaqivhi vha mañwalwa vha buletshedza uri thodisiso dza Vhatshena nga ha zwiñeidzhi zwa vhuimo ha nyaluwo ya ñwana a zwi shumisei kha tshaka dza Vharema ngauri a dzi dzhieli nthā mvelele na maitele a Vharema.

Ndima ya vhuraru

Iyi ndima yo sedzana na thyiori dze dza shumiswa kha ino thodisiso. Afha ndi he muṭodisi a ṭalusa thyiori nga vhuḍalo nahone a sumbedzisa thyiori dzine dza anana na thodisiso iyi. Iyi ndima yo sengulusa thyiori dze muṭodisisi a dzi shumisa u bveledza na u khwaṭhisa thodisiso yawe. Idzi thyiori ndi dzine dza katela *Afrocentrism, Critical Language Awareness na Ethnogramatics*. Muṭodisisi o fhenda mañwalwa a Vhañwali na vhañwali vho fhambanaho nga ha kupfesesele kwavho nga mutheo wa thyiori idzi tharu. Thyiori ya *Afrocentrism* i sedza u maanḍafhadzwa ha tshaka dza vharema musi ho sedzwa mvelele, ñivhazwakale na vhufa havho. Ndi thyiori ye ya tumbulwa nga lizhakanḍila line la vhidzwa u pfi Asante ngei shangoni la Amerika nga murahu ha u kwanyeledzwa ha vharema vha hanengei. Thyiori iyi yo thusa muṭodisisi uri a kone u pfesesa khwiñe vhuimo ha aya maitele a vharema, mvelele, ñivhazwakale na vhufa. Muṭodisisi o shumisa thyiori ya *Afrocentrism* ngauri ndi Muvenda mubikwa na ive nahone u na ndivho na vhufa, mvelele na siala ya lushaka lwa Vhavenda.

Thyiori ya vhuvhili ye ya shumiswa kha ino thodisiso ndi *Critical Language Awareness*. Iyi thyiori i sedza mveledziso ya ndivho yo ñisendeka na u shumiswa ha luambo. Luambo ndi lwa vhuṭhogwa kha tshaka dzoṭhe hu tshi katela na lushaka lwa Vhavenda. Ndi ngazwo zwi zwa ndeme u kona u vha na ndivho na vhuḍoni ha vhuḍavhidzani kana *communicative competence* kha luambo lwa ḍamuni nahone wa vha na u saukanya ho dzhenelelaho.

Thyiori ya vhuraru nahone ya u fhedzisela i vhidzwa u pfi *Ethnopragnatics*. Iyi thyiori yo ḍo thusa muṭodisisi uri pfesese na u ṭalusa maipfi, mafurase na luambo lwo ṭambaho zwi tshi ḍa kha u ṭuluwa ha maipfi a mirole ane a ṭalutshedza vhuimo ha nyaluwo kha Tshivenda. Kha thodisiso iyi, muṭodisisi o ṭodulusa theminoḍodzhi dzine dza ṭalusa vhuimo ha nyaluwo kha Tshivenda u fana na ñwana, musidzana, mutukana, muṭhannga, khomba na mañwevho a no elana nao. Hafhu iyi thyiori yo thusa muṭodisisi uri a vhe na ndivho yo ṭandavhuwaho ya u ṭalukanya uri musi a tshi

kuvhanganya mafhungo a tshodisiso ndi zwa ndeme u shumisa luambo lune lwa elana na onoyo muthu. Mutodisisi o shumisa luambo kha vhaaluwa lune lwa elana na tshiimo tshavho. Zwi di nga na kha vhaswa, mutodisisi o di ita nga u ralo. Izwi zwi do ita uri mutodisisi a kone u wana mafhungo o dzingindelaho ngauri u do vha o shumisa luambo lwo teaho.

Ndima ya vhuṅa

Ino ndima yo katela ngona dza tshodisiso, mutheo wa tshodisiso, zwiṅduluswa, vhunanguludzi, fhethu hune mafhungo a wanala hone, muelo wa mafhungo na u kuvhanganya mafhungo. Ngona ya tshodisiso yo shuma sa muangarambo kha u vha sumbandila uri tshodisiso i tea u tshimbizwa hani.

Kha ndima iyi, mutodisisi o sumbedzisa zwipiḍa zwine zwa vha zwa ngona na tshivhumbeo tsha tshodisiso zwine zwa vha zwa ndeme kha u swikelela thandululo ya thaidzio ya tshodisiso iyi. Tsenguluso ya tshodisiso iyi ndi u tshodisisa u tuluwa ha maipfi a mirole ane a tshutshedza vhuimo ha nyaluwo kha Tshivenda u swikiwa na u pfukwa ha mirole ya nyaluwo kha mbeu ya tshinnani na ya tshisadzini u bva vhuṅukuni u swika vuhulwaneni sa u vha mukegulu kana mukalaha kha mvelele ya vhavenda. Hafha ndi hune mutodisi o wana ndivho yo tshandavhuwaho nga ha u tuluwa ha luambo na maipfi a mirole ya nyaluwo namusi. Tshipikwa tshihulwane tsha ndima iyi ndi u tshalusa ngona ya tshodisiso, ndila na maitele a u kuvhanganya mafhungo tshitshavhani.

Ndima ya vhuṅanu

Ndima iyi yo sedza kha u saukanya na u sengulusa mafhungo o kuvhanganywaho. Muṅwali o tshutshedza nga ha u kuvhanganya mafhungo u swika kha u a saukanya hu u itela u pfesesa uri mafhungo o tandulula hani thaidzo ya tshodisiso na u swikelela ndivho na zwipikwa zwa tshodisiso.

Mutodisi o kuvhanganya mafhungo kha zwigwada zwo fhambanaho zwa vhatu kha Tshitiiriki tsha Vhembe Vunduni la Limpopo. Mafhungo aya o kuvhanganyiwa nga u tou vhudzisa vhavhudziswa mbudziso ngeno mutodisisi a khou ṅwala fhasi kha bugu na u rikhoda kha vhe vha tandelana nazwo. Mafhungo aya o fhedza o ṅwalululwa kha khomphYutha hu u itela u leludza kuṅwalele. Ino ndima yo tshalusa nga ha tsenguluso ya mafhungo. Hafha ndi he mutodisisi a bveledza ndivho na zwipikwa zwa tshodisiso

iyi. Thodisiso iyi yo vha i na zwipikwa zwiṅa zwe zwa swikelelwa nga u bveledza thero dzo fhambanaho.

Ndima ino yo vha na thero nnzhi dze nga khadzo muṭodisisi a swikelela u bvisela khagala u ṭuluwa kana u ngalangala ha luambo kana maipfi a buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha ṅwana wa mutukana kana musidzana u bva vhuṭukuni u swika vhukalahani na vhukeguluni. Thodisiso iyi yo bvukulula uri luambo kana maipfi ane a buletshedza u swikiwa na u pfukwa ha mirole ya nyaluwo kha ṅwana wa mutukana kana musidzana u bva vhuṭukuni u swika vhukalahani na vhukeguluni a khou ngalangala. Hezwi zwi amba uri maipfi aya ha tsha pfala a tshi ambwa nga vhathu. Hezwi zwi na masiandoitwa ngauri zwi nga swikisa kha u fa ha luambo lwa Tshivenda.

Ndima ya vhurathi

Ino ndima ya u fhedzisela ya ṭhodisiso yo ṅea mawanwa a ṭhodisiso yoṭhe zwo livhanywa na u ngalangala ha maipfi ane a shumiswa kha u buletshedza u swikiwa na u pfukwa ha mirole ya nyaluwo kha ṅwana wa mutukana kana musidzana u bva vhuṭukuni u swika vhukalahani na vhukeguluni. Hafhu, ino ndima yo ṅekedza themendelo dza ṭhodisiso iyi na zwikhala zwine zwa nga vha hone kha ṭhodisiso dzine dza nga itiwa kha vhumatshelo. Mawanwa a ṭhodisiso iyi o khwaṭhisedzwa nga vhaṅwe vhaṅwali na Vhaṅwali vhe vha sedzulusa ṭhodisiso dzavho malugana na u ngalangala ha maipfi a luambo.

6.4 MAWANWA A ṬHODISISO RESEARCH FINDINGS

6.4.1 Mbekanyo ya thero kha tshipikwa tsha u thoma

Tshipikwa tsha u thoma tshi amba nga ha zwiitisi zwine zwa shela mulenzhe kha u ngalangala ha maipfi a buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha ṅwana wa mutukana kana musidzana u bva vhuṭukuni u swika vhukalahani na vhukeguluni. Mbudziso ye ya vhudziswa vhavhudziswa yo vha yo ri:

- Ndi zwifhio zwiitisi zwine zwa shela mulenzhe kha u ngalangala ha maipfi a buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha ṅwana wa mutukana kana musidzana u bva vhuṭukuni u swika vhukalahani na vhukeguluni?

Tshipikwa itshi tsho tandululwa nga thero dzi tevhelaho:

- U tuluwa ha luambo lwa Tshivenda
- Thuṭhuwedzo ya Luisimane kha luambo lwa Tshivenda
- U malelana na tshaka dziṅwe
- Thuṭhuwedzo ya nyandadzamafhungo ya tshitshavha kha luambo
- U shumiswa ha mapfimapambwa ‘*borrowed kana loan words*’
- Muvango ‘Code switching’
- U pfulutshela dziḍoroboni

Thero idzi dzi tuluswa afho fhasi nga nthihi nthihi.

- U tuluwa ha luambo lwa Tshivenda

Nga kha thero iyi, ṭhoḍisiso iyi yo wana na u bvukulula uri luambo lwa Tshivenda nga u angaredza lu khou tuluwa. U tuluwa ha luambo lwa Tshivenda ndi musi maipfi a luambo o ngalangala lune maṅwe ao a swika hune ha tsha ambiwa na u shumiseswa nga vhaambi vha luambo lwonolwo. Heyi nyimele i nga itea nga zwiṭuku nga zwiṭuku kha mirafho nahone kanzhi ya swika hune luambo lwa fa zwa sia lu sa tsha ambiwa na luthihi. U khwaṭhisa ḷiwanwa ḷi, vhaṅwali vha ngaho sa Nangambi (2012), Chantal (2003), Sikhweni (2016), Hockett (1967), Steiner (1992) na Romaine (2018) vhone vha vhilaedziswa nga u ngalangala kana u tuluwa na u fa ha nyambo nga maanda dza Afrika. U ngalangala ha nyambo edzi zwi nga sia zwi na masiandoitwa a si a vhuḍi u fana na u ngalangala ha mvelele, vuvha na zwine zwa ita uri lushaka lwonolwo lu vhe lwo khetheaho. Sa zwe zwa khwaṭhisedzwa nga Vhaṅwali vho fhambanaho afho nṭha, musalauno nyambo nga maanda dza tshaka dza Afrika dzi khou ngalangala nga luvhilo lu shushaho. Tshivenda ndi luṅwe lwa nyambo dzine dza vha kha khombo ya u ngalangala hu si kale. Izwi zwi vhone nga u ngalangala ha maṅwe a maipfi ane a shumiswa kha luambo ulwu sa ane a buletshedza mirole ya nyaluwo ya muthu. Maipfi a fanaho na thungamamu, khomba, muṭhannga na maṅwevho a sumbedza a sa tsha shumiseswa. U tuluwa ha luambo zwa Tshivenda zwi amba maitete a tshitshavha kana muthu nga eṭhe a tushela luambo lwawe lwa ḍamuni nga zwiṭuku nga zwiṭuku a tshi takalela luṅwe luambo, lune kanzhi lwa vha lune lwa vha na maanda. Izwi ndi zwine Asante (1998, 2003) a sa zwi ṭoḍe. Ndi ngazwo ri tshi pfa a tshi ri: *African people must “locate themselves at the centre of their own history, culture, and values,” and language is the key medium for that centering.* Ngeno Thyiori ya Ethnoprismatic i tshi hana tshika kha maitete aya. Ndi ngazwo ri tshi pfa vha tshi ri: *Replacing indigenous*

African terminologies with English words erases the cultural scripts embedded in African languages (Wierzbicka, 1991, Goddard, 2006).

- Thuthuwedzo ya Luisimane kha luambo lwa Tshivenda

Zwi tshi kwama thero, thodisiso iyi yo wana na u bvukulula uri luambo lwa Tshivenda lu kha mutsiko wa u tsikeledzwa nga dziñwe tshaka fhana Afrika Tshipembe nga maanda luambo lwa Luisimane. Luisimane lu shumiswa kha masia manzhi sa kha zwiimiswani zwa pfunzo, zwirathisi zwa mafhungo sa guranda, zwa makwevho na vhubindudzi na zwiñwevho nga maanda ro disendeka kha vhañhanga na vhasidzana. Izwi zwi sia maipfi a mirole vhukati ha Vhavana a tshi vho buletshedzwa nga Luisimane madzuloni a u shumisa Tshivenda.

Musi vha tshi tikedza mawanwa a thodisiso iyi, Posel na Zeller (2019) na Asante (2003) kha na thyiori yawe ya *Afrocentric* vhone vha talusa uri Luisimane lu kha di vha luambo lune lwa dzhielwa ntha u fhira dziñwe saizwi lu tshi shumiswa kha masia o fhambano sa kha vhubindudzi, dziofisini dza nnyi na nnyi, na kha zwa pfunzo fhana Afrika Tshipembe. Vha tshi isa phanda vha bula uri Luisimane lu vho shumiseswa na mahayani sa ndila ya u davhidzana. Khokhlova (2015) na ene u dadzisa uri vhunzhi ha mashango a Afrika a shumisa nyambo nnzhi zwine zwa sia hu si na luambo luthihi lune lwa ambiwa nga mashango ayo. A tshee ene Khokhlova (2015) u dadzisa uri nyimele heyi yo mbo di itisa uri nyambo dza vhukoloni dzi fanaho na Luisimane, Tshifurentshi, na Tshipothogisi dzi sie hu dzone dzine dza shumiswa kha masia o fhambanaho u fana na ndangulo, pfunzo, vhubindudzi na vhudipulomati. Luambo lwa Luisimane lune lwa shumiswa Afrika Tshipembe sa *lingua franca* lu sumbedza lwo sudzulusa nyambo dza Afrika Tshipembe zwi zwa kale kha Tshivenda (Khokhlova, 2015). Hezwi zwi tou sumbedza uri u shumiswa ha Luisimane kha masia manzhi a vhutshilo zwo sia luambo lwa Tshivenda lu tshi sudzuluwa nga zwiñtuku.

Nangammbi (2012) u vhilaedzwa nga ndila ine vhaambi vha Tshivenda vha shumisa maipfi a Luisimane ngeno hu na a Tshivenda o teaho u shumiswa. Nangammbi (2012) na Asante (2003) vha ima vhothe kha u sa shumiswa ha maipfi a Tshivenda. Asante (2003) na thyiori yawe ya *Afrocentric* a tshi tikedza Nangammbi uri, *colonial languages can be used, but never at the expense of African conceptual vocabularies*.

A tshee Nangammbi (2012) u ḡadzisa uri Tshivendḡa tshi bva phandḡa kha u shumisa maipfi o pindulelwaho a tshi bva kha Tshiisimane. Izwi ndi zwine ra sa tee u zwi tendela vhunga Goddard (2006) na thyiori ya Ethnopr pragmatic vha tshi ombedzela hezwi: *“Each word or expression carries with it culturally specific meanings, values, and ways of seeing the world that English cannot fully capture.”*

Maitele aya a sia kha lushaka lwa Vhavendḡa muthu a sa koni u davhidzana nga Luisimane u dzhiwa sa muthu a songo funzea nahone a vha muthu ane a khou tshila tshikale. Ṭhuṭhuwedzo ya hei ṭhoḡisiso ndi u sengulusa u xelaxela ha luambo kana maipfi a buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha mutukana/muṭhannga a tshi vha munna kana mukalaha na musidzana a tshi vha musadzi kana mukegulu kha mvelele ya Vhavendḡa. Onovughe (2014) u tendelana na muhumbulo wa Nangammbi (2012) wa uri musalauno vhabebi vha ṭuṭuwedza vhana u amba luambo lusili nga maandḡa lwa Luisimane zwine zwa ita uri nyambo dza tshaka dza Afrika dzi fhedze dzi tshi khou dzhielwa fhasi nahone dzi sa tsha ambiwa zwa swika kha uri vhana vha sa tsha ḡivha vhubvo havho. Izwi ndi a tendelana nazwo vhunga *Communicative Competence Theory* ya Canale na Swain (1980) vha tshi ri: *substitution of African terms with English is seen as a reduction in communicative competence within African cultural contexts*. Sikhweni (2016) na Luvhengo (2012) vha tikedza uyu muhumbulo nga u bvukulula uri Luisimane na dziṅwe nyambo dza Afrika Tshipembe u fana na isiZulu na dziṅwe dza Sesotho dzi khou dzhielwa nṭha u fhira Tshivendḡa. Izwi zwi ita uri maipfi a Tshivendḡa nga maandḡa ane a bula mirole ya nyaluwo ya muthu a ngalangala nga zwiṭuku nga zwiṭuku.

- U malelana na tshaka dziṅwe

Mawanwa a ṭhoḡisiso iyi a sumbedzisa uri musalauno ho no ḡalesa maitele a uri vhatu vha tshaka dzo fhambanaho vha malelane. Sa tsumbo munna wa MuZulu a nga mala mufumakadzi wa luṅwe lushaka sa Muvendḡa. Maitele aya a fhedza o ita uri mufumakadzi wa Muvendḡa a fhedzisele a tshi shumisa luambo lwa munna wawe zwine zwa ita uri luambo lwawe lu ngalangale. Izwi zwi tikedzwa nga Sikhweni (2016) ane a bula uri vhaswa vha ano maḡuvha vha ṭangana na vhaswa vha dziṅwe nyambo zwine zwa sia vha tshi funana. Musi vha tshi khwaṭhisedza u malelana ha tshaka dzo fhambanaho, Radzipfunzo Onovughe (2014) o wanulusa uri kha lushaka lwa Nigeria hune maitele a u malelana hune kanzhi kha nyimele ine khotsi na mme a si vha lushaka luthihi, u wana uri vhana vha no bebwa vha fhedza vha si na vhushaka vhukati

ha luambo lwa khotsi na mme. Musi vha tshi dudzisa uyu muhumbulo, Crawford (1996) na Beukes (2015) vha tšalusa uri luambo lu a fa nge vhathu vha malelana na nyambo dziñwe. Kha tšhodisiso ye Crawford (1996) a ita Amerika, u dudzisa uri u malelana zwi sia hu tshi vho ambiwa luambo luswa lune kanzhi hu vha Luisimane. Crawford (1996) na Onovughe (2014) vha tendelana kha uri nyimele heyi muṭa hoyu wa tšhanganelo u fhedzisela u tshi shumisa luambo lwa Luisimane. Nefale (2023) u amba uri tshanduko ya mvelele ndi maitete ane a itea kha tshaka dzenedzo dzo fhambanaho dzine dza vha dzo dzula fhethu huthihi.

U malelana ha lushaka lwa Vhavenda zwi na masiandoitwa a malugana na u ngalangala ha maipfi ane a tšalusa nyaluwo ya muthu u bva vhuṭukuni u ya vuhulwaneni. Zwi sia maipfi ane a shumiswa u tšalusa mirele ya nyaluwo ya muthu a tshi khou ngalangala. U malelana ha Vhavenda na dziñwe tshaka zwi sia hu tshi vha na u tšangana ha mvelele zwine zwa sia luambo lwa Tshivenda na mvelele zwi tshi ngalangala nga zwiṭuku. Vhana vhane vha bebiwa kha mbingano dzo ralaho vha sala vha sa koni u amba luambo lwa Tshivenda lwo kunaho.

- Tšuthuwedzo ya nyandadzamafungo ya tshitshavha kha luambo

Mawanwa a tšhodisiso iyi a bvukulula uri nyandadzamafungo ya tshitshavha ndi ndila iñwe ya vhudavhidzani ine ya shumiswa nga vhathu liṭhasi loṭhe. Ndi ngazwo nyandadzamafungo ya tshitshavha yo dzhia ndango matshiloni a vhathu. Izwi zwi khwaṭhisedzwa nga Ekayati, Sibarani, Ginting, Husein, na Amin (2024) vhane vha ombedzela uri *“In the contemporary digital era, social media has emerged as a significant force influencing various aspects of daily life, including language”*. Nga mañwe maipfi nyandadzamafungo ya tshitshavha i na tšuthuwedzo kha luambo. Zwi ḍi nga na kha u ngalangala ha nyambo dza AFrika Tshipembe nyandadzamafungo ya tshitshavha i a shela mulenzhe kha u ngalangala ha luambo. Hu dovha ha shumiswa na zwipopi zwine zwa vha na zwine zwa amba zwone. Maipfi haya ndi one ane a shela mulenzhe kha u ngalangala ha luambo lwa Tshivenda. Kuambele ukwu ku khakhisa girama na mupeleṭo wa luambo.

Mawanwa a tšhodisiso iyi a dudziswa nga Crawford (1996) ane a amba uri nyandadzamafungo ya tshitshavha sa theṭevishini na vhuñwe vhudavhidzani ha vhathu vhu shumisa Luisimane. Nga mulandu wa uri hu shumiswa Luisimane, izwi zwi ita uri vhathu nga vhunzhi vha shumise Luisimane kha vhudavhidzani ha lushaka.

Vhathu vha vharema kanzhi vha sudzulusa maitete a kale sa zwiṭori kana dzingano nga vhudavhidzani ha lushaka zwine zwa sia luambo lwa ḍamuni lu tshi ngalangala (Crawford, 1996). Nangambi (2012) u tendelana na muhumbulo wa Crawford (1996) wa uri “Vhaswa ano maḍuvha vha khou aluwa vha sa ḍivhi u shumisa maipfi a luambo lwa Tshivenda nga ndila yo kunaho”. Muhumbulo uyu u ombedzela u ngalangala ha maipfi a luambo lwa Tshivenda zwi tshi katela maipfi ane a ṭalusa vhuimo ha nyaluwo ya muthu u bva vhuṭukuni u swika vhuhulwaneni. Ndi ngazwo ano maḍuvha vhaswa vha si tsha amba luambo lwo kunaho lwa Tshivenda.

Ṭhuṭhuwedzo ya nyandadzamafungo ya matshilisano kha u bvelela ha luambo ndi khulwane. Musi pulatifomo dza didzhithala dzi tshi vha dza ndeme kha vhutshilo ha vhathu ha ḍuvha na ḍuvha, dzi vhumba hafhu ndila ine vhathu vha davhidzana ngayo. Nyandadzamafungo ya matshilisano i shandukisa luambo zwa sia lu tshi ngalangala. Radzipfunzo Mafela (2009) u amba uri musu nyambo dzenedzi dzi tshi shanduka maḥwe a maipfi a a ngalangala ngeno maḥwe a tshi pambiwa kha dziḥwe nyambo nahone luambo lu songo bvelelaho ndi lwone lune lwa ḍo pamba maipfi kha lwo bvelelaho. Ṭhoḍisiso ino yo sumbedza uri Luisimane ndi lwone luambo lune lwa vha na ṭhuṭhuwedzo khulwane kha luambo lwa Tshivenda.

Madiba (1994) u bula uri luambo lwa Tshivenda na lwone lu ḍi ṭangana na u ṭuṭuwedzana na dziḥwe nyambo nga ndila dzo fhambanaho. Vhaambi vha luambo lwa Tshivenda vha na vhuḍedzani na vhaambi vha Tsonga, Shona na Northern Sotho (Madiba, 1994). A tsee ene Madiba (1994) u isa phanda nga u ṭalusa uri vhaambi vha luambo lwa Tshivenda vha dovha vha vha na vhuḍedzani na vhaambi vha nyambo dza Luisimane na Afrikaans.

- Muvango ‘Code switching’

Muvango ndi mini? Musi a tshi ṭalutshedza zwine ipfi *muvango* la amba zwone, Maluleke (2019:2) u buletshedza uri “*Code-switching is the communicative practice where the speaker skilfully switches from one language to another without disturbing the flow of ideas*”. Izwi zwi sumbedza uri muvango ndi maitete a u davhidzana hune muambi wa luambo a shumisa maipfi a luḥwe luambo zwine zwa sia zwi sa thithisi vhudavhidzani honoho. Mawanwa a ṭhoḍisiso iyi a ṭana uri maipfi manzhi a Tshivenda a pambiwa kha dziḥwe nyambo nga maanda kha Luisimane. Ṭhoḍisiso i dovha ya sumbedzisa uri zwi itiswa nga nyimele ine a hu na maipfi kha luambo lwa Tshivenda.

Naho maipfi a tshi pambiwa nge vhaambi vha Tshivenda vha shaya, hu na nyimele dzine maipfi a Tshivenda kwao a hone. Zwine zwa sia uri maipfi eneo ha na thodea. Mawanwa a thodisiso iyi a tikedzwa nga Mataga (2017) ane a bula uri muvango kha luambo zwi na masiandoitwa a kha vhaambi vha luambo lwonolwo. Thyiori ya Afrocentric u ya nga Asante (2003) i tshi dadzisa izwi uri, *“Afrocentric theory sees code-switching that erases African terminologies as cultural displacement and epistemic violence.”*

A tshi isa phanda Mataga (2017) uri mañwe a maipfi a mbo di sia o ngalangala nga mulandu wa u vanga luambo. Nangammbi (2012) u vholeadzwa nga u sudzuluwa ha luambo lwa Tshivenda. Nangammbi (2012) u tendelana na muhumbulo wa Mataga (2017) wa uri:

Ndi zwine ngazwo ra khou ri maipfi a khou pindulwa zwi songo tea hu na uri ashu o sikwaho a hone. Hezwi zwa matshiliso na dziñwe tshaka khathihi na u dzi dzhiela ntha, zwi na thuthuwedzo khulwane kha u sokou pamba ngeno ri na ashu. Zwi vhonala u nga holuḽa luambo lwa vhañwe ndi lwone lwa maimo a ntha ngeno zwi songo ralo, dzi tshi edana.

Thero iyi i ombedzela uri vhaambi vha Tshivenda vha pindula maipfi vha shumisa a nyambo dziñwe ngeno hu na maipfi a Tshivenda o teaho u shumiswa. Nga iñwe ndila, maipfi kwao a luambo lwa Tshivenda ha tsha shumiseswa, hu khou dalesa u shumiswa maipfi a nyambo dzisili.

- U pfulutshela dziḽoroboni

Shango ḽa Afrika Tshipembe ḽo pfuma nga tshaka dzo fhambanaho. Mawanwa a thodisiso iyi a sumbedzisa uri maitete a u pfulutshela kha vhupo ha dziḽoroboni a shela mulenzhe kha u tuluwa ha luambo lwa Tshivenda. Mawanwa a thodisiso iyi a ombedzelwa nga Belkasem (2024) ane a khwaḽhisedza uri u pfulutshela dziḽoroboni u bva mahayani zwi a thithisa u fhiriswa ha luambo, zwine zwa ita uri nyambo dzi ngalangale kana u fhela.

6.4.2 Mbekanyo ya thero kha tshipikwa tsha vhuvhili

Tshipikwa tsha vhuvhili ndi masiandaitwa ane a bveledzwa nga u xelaxela ha maipfi ane a ḽalusa nyaluwo ya muthu. Mbudziso ye ya vhudziswa vhavhudziswa yo vha yo ri:

Ndi afhio masiandaitwa ane a bveledzwa nga u xelaxela ha maipfi aya?

Itshi tshipikwa tsho bveledza thero dzi tevhelaho:

- Tsudzuluwo ya luambo lwa Tshivenda '*language shift*'
- U tuluwa ha maitete a mikhwa na mvelele
- U fa ha luambo '*language death*'

- Tsudzuluwo ya luambo lwa Tshivenda '*language shift*'

Mawanwa a thodisiso iyi a tana uri luambo lwa Tshivenda lu khou sudzuluwa. Izwi zwi khou itea musi vhaambi vha Tshivenda vha tshi funesa dziñwe nyambo u fhira luambo lwa damuni. Izwi zwi sia luñwe luambo lu tshi salela murahu ngeno luñwe lu tshi lu dzhiela vhudzulo. Mawanwa aya a khwathisedzwa nga Tshivhi (2017) na Posel na Zeller (2019) vane vha amba uri tsudzuluwo ndi nyimele ine vhaambi vha luambo vane vha vha fhethu hune ha ambiwa dziñwe nyambo vha tutshela luambo lwavho vha amba lusili. Nga inwe ndila, tsudzuluwo ndi u shandukiswa ha luambo nga ñwambo wa zwiitisi zwo fhambanaho. Muñwali Onovughe (2014) u tendelana na uyu muhumbulo nga u amba uri tshaka dzisili dzi sumbedza dzi na ndaulo na thuthuwedzo kha vhaambi vha nyambo dza Afrika. A tsee ene Onovughe (2014) u dadzisa uri Nigeria luambo lwa Luisimane ndi luambo lusili. Iyi nyimele ndi ine ya khou bvelela Afrika Tshipembe hune luambo lwa Luisimane ndi luñwe lwa nyambo dza tshiofisi dzine dzi na thuthuwedzo kha nyambo dza Afrika u fana na Tshivenda. Seti, Bornman na Alvarez-Mosquera (2015) u tendelana na muhumbulo wa uri nyambo dza vhukoloni sa Luisimane dzi kha di vha na maanda kha tshaka dza Afurika nga maanda kha sia la pfunzo.

Muñwali Sikhweni (2016) u dadzisa mawanwa a thodisiso iyi nga u ombedzela uri luambo lwa Tshivenda lu khou sudzuluwa nga zwiñuku nga zwiñuku. U isa phanda nga u tandavhudza uri arali luambo ulu lu sa thogomelwa kana u takulwa zwi nga vha na masiandoitwa. Kanzhi luambo lune lu sa shumiseswe kha masia a pfunzo, makwevho, ekonomi, zwa polotiki na zwiñwevho lu vha lu kha khombo ya u sudzuluwa. Thikho ya u vhulungwa ha luambo ndi murafho muswa nahone luambo lu vha lu kha khombo ya u sudzuluwa musi vhabebi vha sa tsha lu pfukisela kha murafho muswa (Fill na Pens, 2018). Tsudzuluwo ya luambo ndi musi luambo luthihi lu tshi funeswa u fhira luñwe. Izwi zwi sia luñwe luambo lu tshi salela murahu ngeno luñwe lu tshi lu dzhiela vhudzulo. Kha ino thodisiso vhavhudziswa vho shela mulenzhe kha u bvisela khagala mihumbulo yavho malugana na uri luambo lwa Tshivenda lu khou sudzuluwa naa.

Luambo lwa Tshivenda lwo sudzuluwa nahone zwa sa tshogomelwa lu nga fhedza lwo fa. Musalauno zwi tou vha khagala uri luambo lwa Tshivenda lu khou ngalangala nga maanda kha vhaswa lwa fhedza lwo dzhielwa vhudzulo nga Luisimane na dziñwe nyambo.

- U tuluwa ha maitete a mikhwa na mvelele

Mawanwa a ino thodisiso a tana uri mvelele ndi ndila ine lushaka lwonolwo lwa tshilisa zwone. Afrika Tshipembe ndi shango line la ditudza nga u vha na tshaka dzo fhambanaho. Hezwi zwi ita uri hu vhe na nyambo dzo fhambanaho. Nga kha thero iyi ro wana uri vhunzhi ha maipfi a luambo lwa Tshivenda a khou ngalangala. Izwi zwi sia mvelele ya lushaka lwa Vhenda i tshi sumbedza u tuluwa nahone ya vha i songo vhulungea. Radzipfunzo Onovughe (2014) u tikedza mawanwa aya. U vhiledzwa nga u ngalangala ha mvelele, vhuvha na zwine zwa ita uri lushaka lwonolwo lu vhe lwo khetheaho. Pajo (2025) u tendelana na muhumbulo wa Onovughe (2014) wa uri nyambo dzo hwala mvelele, vhuvha na vhufa zwine zwa ita uri lushaka lwonolwo lu fhambane na dziñwe tshaka nga kuhumbulele na ndivho ya zwithu. Zwinzhi zwi kwamaho luambo, mvelele, vhurereli na matlifhele zwi tshi kwama matshilele a vathu zwi tshenzhemea kha mvelele. Musalauno hu vhonala mikhwa na mvelele zwi khou tuluwa nga zwiitisi zwo fhambanaho. Vhanyali vha fanaho na Murovhi, Matshidze, Netshandama na Klu (2018) vha talusa thaidzo iyi ya u ngalangala ha maitete a nyaluwo ya vhana sa zwiñwe zwa zwivhangisi zwi itisaho uri vhana vhanzhi vha didzhenise kha u sa vha na mikhwa, u shumisa zwidzidzivhadzi, u didzhenisa kha vhudzekani na zwiñwevho. Nefale (2023) u amba uri tshanduko ya mvelele ndi maitete ane a itea kha tshaka dzenedzo dzo fhambanaho dzine dza vha dzo dzula fhethu huthihi.

- U fa ha luambo 'language death'

Mawanwa a buletshedza uri u fa ha luambo ndi nyimele ine luambo lwa vha lu sa tsha ambiwa nahone vhaambi vhalwo vho no fhungudzea tshotho. Thodisiso ino yo bvukulula uri luambo lwa Tshivenda lu khou fa nga maanda maipfi a u buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha nwana wa mutukana kana wa musidzana u bva vhuṭukuni u swika vhukalahani na vhukeguluni. Muhumbulo uyu u tikedzwa nga Belkasem (2024) ane a talutshedza uri u fa luambo zwi itea musi luambo lu si tsha ambiwa nga tshitshavha tshiñwe na tshiñwe. Nga mañwe maipfi, luambo lune maipfi mañwe a ngalangala lu fhedza lwo fa. Vhavhudziswa vho shela mulenzhe

nga ndila ine vha pfesesa ngayo u fa ha luambo lwa Tshivenda. Belkasem (2024:3) u dovha a dudzisa uri: *As speakers shift to using a dominant language for daily communication, the intergenerational transmission of the endangered language weakens, accelerating its decline.*

Musi vhaambi vha tshi shandukela kha u shumisa luambo lune lwa vha na maanda kha vhudavhidzani ha duvha na duvha, u fhiriselwa ha luambo lune lwa vha khomboni vhukati ha mirafho hu a fhungudzea, Izwi zwi vhonala na kha luambo lwa Tshivenda lune lu na thuthuwedzo ya nyambo sa Tshivenda zwine zwa nga sia luambo lu tshi fa.

U ngalangala ha nyambo idzi zwi nga sia zwi na masiandoitwa u fana na u ngalangala ha mvelele, vhuvha na zwine zwa ita uri lushaka lwonolwo lu vhe lwo khetheaho (Onovughe, 2014). Sa zwe zwa khwathisedzwa nga vhañwali afho ntha, musalauno nyambo nga maanda dza tshaka dza Afrika dzi khou ngalangala nga luvhilo lu shushaho. Mberia (2014) u buletshedza uri nyambo dza Afrika sa dza mañwe mashango lifhasini dzi kha khombo ya u ngalangala. A tshi isa phanda u amba uri luambo lu fanaho na Bongomek lwe lwa vha lu tshi ambiwa vhukovhela ha Kenya a lu tsheeho lwo fa.

6.4.3 Mbekanyo ya thero kha tshipikwa tsha vhuraru

Tshipikwa tsha vhuraru ndi phambano ya mbeu ya tshinnani na tshisadzini kha u tuluwa ha maipfi a buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha ñwana wa mutukana kana musidzana u bva vhutukuni u swika vhukalahani na vhukeguluni. Mbudziso ye ya vhudziswa vhavhudziswa yo vha yo ri:

- Ndi ifhio phambano ya mbeu ya tshinnani na tshisadzini kha u tuluwa ha maipfi a u buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha ñwana wa mutukana kana musidzana u bva vhutukuni u swika vhukalahani na vhukeguluni?

Thero dza tshipikwa itshi ndi dzi tevhelaho:

- Zwiñeidzhi kha mirole ya vhuimo ha nyaluwo ya vhana vha tshinnani
- Zwiñeidzhi kha mirole ya vhuimo ha nyaluwo ya vhana vha tshisadzini
- Zwine zwa tulusa zwiñeidzhi zwa mirole ya nyaluwo

- Zwiṭeidzhi kha mirele ya vhuimo ha nyaluwo ya vhana vha tshinnani

Ṭhoḍisiso iyi yo bvisela khagala uri tshṭeidzhi tsha u thoma ndi lushie, lukhandḗwa kana lutshetshe. Afha ndi hune muthu a vha a tshi bva u bebiwa. U dāvhidzana na mme awe nga u tou lila. Mawanwa a ṭhoḍisiso iyi a sumbedzisa uri tshṭeidzhi tshi ḍi fana na kha dziṅwe tshaka u fana na kha lushaka lwa Bolobedu. Mawanwa a Ramokgopa (2001) a bvisela khagala uri kha lushaka lwa Bolobedu, tshṭeidzhi tsha u thoma tsha ṅwana tshi vhidzwa u pfi *Lekhatla*. A ene Ramokgoba (2001) u isa phanḍa nga u bula uri tshṭeidzhi itshi ndi hune ṅwana a vha a tshi vho thoma u guda u mama, u dzula, u ima, u tshimbila, u ṅwethuwa, na u amba. Kha lushaka lwa Vhavanḍa nyaluwo ya vhana vha mirele wa u thoma ndi musi ṅwana a *lutshetshe* kana *lukhandḗwa*. U bva kha mirele wa u vha *lutshetshe* kana *lukhandḗwa* ṅwana u swika hune a medza maṅo. Honeha, zwi a itea a thoma nga u medza maṅo a ṅṅha zwine u ya nga Milubi (1996:136) na Stayt (1931:93) u vhidzwa u pfi *shenga*. Musi ṅwana a tshi bva u bebiwa u vhidzwa u pfi *lukhandḗwa* zwine kha Luisimane zwa vhidzwa u pfi *newborn*.

Ṭhoḍisiso iyi yo wanulusa uri tshṭeidzhi tsha vhuvhili tshi vhidzwa u pfi ṅwana. Afha ndi hune ṅwana a vha o no thanya. Kha lushaka lwa Vhavanḍa u vhidzwa ṅwana u bva kha miṅwedzi ya rathi u swika kha miṅwaha mivhili. Kha lushaka lwa Bolebudi, Ramokgopa (2001) o shumisa ipfi *ngwana* o katela mbeu dzoṭhe. A tshi isa phanḍa u ri ṅwana wa tshinnani u thoma u guda u lisa zwifuwo, u hama zwifuwo na u lima masimuni. Nga iṅwe ṅḍila ipfi ḷa Luisimane *child* nga luambo lwa Tshivendḗ ndi *ṅwana* kana *tshixele*. Mafela (2012:271) a tshi isa phanḍa u ri “*These equivalents do not include the kinship terms son and daughter because Tshivendḗ does not differentiate the kinship term child according to gender*”. Izwi zwi amba uri ipfi *ṅwana* ḷi shumiswa u vhidza ṅwana hu sa sedziwi mbeu. Nga iṅwe ṅḍila, ipfi “*child*” kha Luisimane ndi ndinganyo ya ipfi ṅwana ḷine ḷa vha ḷo katela mbeu ya tshinnani na ya tshisadzini.

Mafela (2012) u bula uri ipfi *ṅwana* kana *tshixele* nga luambo lwa Tshivendḗ hu si mbeu ya ṅwana onoyo. A tshee ene Mafela (2012) u vhina nga u ṭalusa uri mvelele dzo ya nga u fhambana nahone maṅwe a maipfi a a konḍa u a pindulusela kha Luisimane. Izwi zwi vhoneala musi kha luambo lwa Tshivendḗ hu tshi vha na maipfi ane a balelwa u ṭalusa mbeu ya tshinna na ya tshisadzini (Mafela, 2012:273). Ṭhoḍisiso iyi ya Mafela (2012) a yo ngo livhana na u ṭoḍulusa zwiṭeidzhi zwa nyaluwo. Honeha yo sedzana na theminolodzhi dza luambo lwa Tshivendḗ zwi tshi ḍa kha vhukonḍi vhune

vha pindululi vha t̄angana naho musi vha tshi pindulula maipfi u ya kha dziñwe nyambo sa Luisimane nga maanda ane a t̄alusa mbeu ya muthu. Izwi zwi sumbedza hu na tshikhala tsha t̄hod̄isiso yo d̄ibaḁekanyaho na zwiḁeidzhi zwa nyaluwo ya vhana kha lushaka lwa Vhavenda.

Mawanwa a t̄hod̄isiso iyi a sumbedzisa uri tshiḁeidzhi tsha vhuraru ndi mutukana. Mutukana muthu wa mbeu ya tshinnani ane nga luambo lwa Luisimane u vhidzwa u pfi *boy*. T̄hod̄isiso iyi i tikedzwa nga Ramokgopa (2001) ane a ita t̄hod̄isiso dzawe kha lushaka lwa Bolobedu he a wanulusa uri tshiḁeidzhi tsha vhuraru tsha nyaluwo ya vhana ndi mošemane ane nga luambo lwa Tshivenda ndi mutukana. Honeha Mokgokong (1975) ene u vhidza ḁwana wa mutukana uri ndi *mošemane*. Ramokgopa (2001) u amba uri kha itshi tshiḁeidzhi ndi hune mošemane u lavhelelwa u ita mishumo i fanaho na u lisa, u hama zwifuwo, u fhaḁa danga, u lima na u kona u bveledza mishumo a songo saliwa murahu. Daswa (1939) u sumbedzisa uri mutukana ndi ḁwana wa tshinnani ane a vha na miñwaha i rangaho kha miñwaha miḁanu na muthihi u swika kha miñwaha ya fumi na miḁa u vhidzwa u pfi *mutukana wa tshipofu*. Musi a tshi bula zwine murole wa muḁhannga wa amba zwone, Daswa (1939:54) u t̄alutshedza uri murole wa mutukana wa u ranga kha miñwaha ya fumi na miḁanu u swika kha ya mahumi mavhili na ḁwaha muthihi u vhidzwa u pfi muḁhannga. A tshi khwaḁhisedza iyi t̄halutshedzo, Makhavhu (2006) u ri mutukana ndi munna muswa.

U ya nga manwanwa a t̄hod̄isiso iyi kha lushaka lwa Vhavenda, tshiḁeidzhi tsha vhuḁa tsha nyaluwo ya vhana tshi vhidzwa u pfi muḁhannga. Izwi zwi khwaḁhisedzwa nga Ramokgopa (2001) we a ita tsedzuluso kha lushaka lwa Bolebedu hune a t̄alusa uri tshiḁeidzhi tsha vhuḁa tshi vhidzwa u pfi *mohlanka*. A tshee ene Ramokgopa (2001) u ḁadzisa uri vhuimo ha nyaluwo iyi ndi hune muthu a sumbedza u vha na vhuḁifhiduleli nahone ndi hune vha thoma u dzhena zwickolo kana ngoma dza sialala nahone musi vho no fhedza zwickolo.

Tshiḁeidzhi tsha vhuḁanu ndi tshine kha lushaka lwa Vhavenda tsha vhidzwa u pfi munna. Izwi zwi khwaḁhisedzwa nga Mokgokong (1975) ane a sumbedzisa uri tshiḁeidzhi itshi ndi *monna*. U ya nga Ramokgopa (2001) itshi tshiḁeidzhi muthu u lavhelelwa u dzhia vhuḁifhinduleli sa mubebi. Musi a tshi t̄alutshedza *muvera*, Makhavhu (2006) u ri *muvera* ndi munna wa miñwaha ya vhukati.

Mawanwa a t̥hoḁisiso iyi a bvukulula uri tshiṭeidzhi tsha vhuṭanu tsha mbeu ya tshinnani tshi vhidzwa u pfi mukalaha. Hoyu ndi murole wa nyaluwo wa u fhedzisela. Muhumbulo uyu Macmillan English Dictionary for Advanced Learners (2005:986) ine ya ṭalusa uri mukalaha ndi “*Someone who has a lot of knowledge and experience because they have been doing something for a long time.*” Muhumbulo uyu u bvisela khagala uri mukalaha ndi muthu ane avha na tshenzhemo khulu ya vhutshilo ngauri u vha o no fhira mirole yoṭhe ya nyaluwo. Nga iṅwe nḁila *mukalaha* ndi muthu wa tshinnani wa murole wa u fhedzisela.

- Zwiṭeidzhi kha mirole ya vhuimo ha nyaluwo ya vhana vha tshisadzini

T̥hoḁisiso iyi yo sumbedzisa uri vhuimo uvhu ha nyaluwo vhu vhidzwa u pfi lutshetshe kana lushie kana lukhanḁwa. Kha vhuimo uvhu ṅwana u vha a sa koni u ḁitela tshithu. U davhidzana na mme awe nga u tou lila. Itshi tshiṭeidzhi tshi ḁi fana na kha dziṅwe tshaka u fana na kha lushaka lwa Bolobedu. Mawanwa a Ramokgopa (2001) a bvisela khagala uri kha lushaka lwa Bolobedu, tshiṭeidzhi tsha u thoma tsha ṅwana tshi vhidzwa u pfi *Lekhatla*. A ene Ramokgoba (2001) u isa phanḁa nga u bula uri tshiṭeidzhi itshi ndi hune ṅwana a vha a tshi vho thoma u guda u mama, u dzula, u ima, u tshimbila, u ṅwethuwa, na u amba. Kha lushaka lwa Vhavanḁa nyaluwo ya vhana vha murole wa u thoma ndi musi ṅwana a *lutshetshe* kana *lukhanḁwa*. U bva kha murole wa u vha *lutshetshe* kana *lukhanḁwa* ṅwana u swika hune a medza maṅo. Honeha, zwi a itea a thoma nga u medza maṅo a nṭha zwine u ya nga Milubi (1996:136) na Stayt (1931:93) u vhidzwa u pfi *shenga*. Musi ṅwana a tshi bva u bebiwa u vhidzwa u pfi *lukhanḁwa* zwine kha Luisimane zwa vhidzwa u pfi *newborn*.

Mawanwa a t̥hoḁisiso iyi a bvisela khagala uri tshiṭeidzhi tsha vhuvhili tshi vhidzwa u pfi ṅwana. Afha ndi hune ṅwana a vha ono thanya nahone a tshi vho kona u ṅwethuwa na u guda u amba. Kha lushaka lwa Vhavanḁa u vhidzwa ṅwana u bva kha miṅwedzi ya rathi u swika kha miṅwaha mivhili. Mawanwa aya a tikedzwa nga Ramokgopa (2001) ane o shumisa ipfi *ngwana* o katela mbeu dzoṭhe. Nga iṅwe nḁila ipfi ḁa Luisimane *child* nga luambo lwa Tshivendanḁa ndi *ṅwana* kana *tshixele*. Mafela (2012:271) a tshi isa phanḁa u ri “These equivalents do not include the kinship terms son and daughter because Tshivendanḁa does not differentiate the kinship term child according to gender”. Izwi zwi amba uri ipfi *ṅwana* ḁi shumiswa u vhidza ṅwana hu sa sedziwi mbeu. Nga iṅwe nḁila, ipfi “*child*” kha Luisimane ndi ndinganyo ya ipfi ṅwana

line la vha lo katela mbeu ya tshinnani na tshisadzini. Mafela (2012) u bula uri ipfi *ñwana* kana *tshixele* nga luambo lwa Tshivenda a lu taluli mbeu ya ñwana onoyo. A tshee ene Mafela (2012) u vhina nga u talusa uri mvelele dzo ya nga u fhambana na hone mañwe a maipfi a a konda u a pindulusela kha Luisimane. Izwi zwi vhone musikha kha luambo lwa Tshivenda hu tshi vha na maipfi ane a balelwa u talusa mbeu ya tshinnani na ya tshisadzini (Mafela, 2012:273).

Mawanwa a thodisiso iyi o bvisela khagala uri tshiteidzhi tsha vhuraru tsha nyaluwo ya ñwana tshi vhidzwa u pfi musidzana. Mawanwa a thodisiso iyi a tikedzwa nga Ramokgopa (2001) ane a talusa uri vhudifhinduleli ha ñwana kha itshi tshiteidzhi, nga u amba uri u bvedza mishumo i fanaho na u swiela, u bika, u vhasa mulilo, u reda khuni na u kulumaga. U ya nga Daswa (1939:3), musidzanyana ndi muthu wa u bva kha miñwaha miñanu u ya kha ya fumiraru. A tshi isa phanda u amba uri musidzanyana wa miñwaha miñanu u vha a tshi vho kona u kotha na u losha. Musi a tshi amba nga ha musidzana wa miñwaha ya u thoma kha ya fumi u swika kha ya fumiraru, Daswa (1939:4) u amba uri ñwana wa murole uyu u vhidzwa u pfi *gomathanga*. Daswa (1939:6) u buletshedza uri ñwana wa musidzana wa miñwaha ya fumi u ya kha ya fumirathi ane o no tunga madamu u vhidzwa u pfi *phalaphathwa*. Matshidze (2013:4) u tandavhudza nga u bvisela khagala uri ñwana musikha a sa athu ya ngomani u vhidzwa u pfi *musidzana* a kona ha u vhidzwa *khomba* musikha o no ya ngomani. Ñwana wa musidzana wa miñwaha ya u bva kha fumi sumbe u ya kha fumi malo u vhidzwa u pfi *thungamamu* (Daswa, 1939:6). A tshi isa phanda u buletshedza uri *thungamamu* u vha a musidzana a re tsini na u vha *khomba*.

Thodisiso iyi yo bvukulula uri tshiteidzhi tsha vhuña tsha nyaluwo ya ñwana ndi khomba. Muhumbulo uyu u tikedzwa nga Matshidze (2013) ane a talusa uri tshiteidzhi tsha u vha *khomba* zwine zwa amba uri *khombo* ngauri *khomba* ya didzhenisa kha vhudzekani i vha yo no lugela u nga vha muimana. Vhasiwana na vhana vha musanda vha a fhandekanyiwa ngomani ngauri maitete a zwigwada izwi a a fhambana (Matshidze, 2013). Musidzana u vhidzwa *khomba* nge a vha o no fhira kha ngoma dzo fhambanaho u vhu ya u swika kha ngoma ya domba (Matshidze, 2013). Stayt (1931) u talutshedza uri musikha musidzana o no sema vshakegulu u dzhiwa sa muthu ane a vha na vhudifhinduleli. U ya nga Mugovhani na Tshishonge (2012) *khomba* ndi musidzana wa miñwaha ya u bva kha fumirathi u swika kha fumbilinthi. Thero iyi yo sumbedza

uri khomba ndi muthu wa mbeu ya tshisadzini ane o no thoma u sema vhakegulu. Izwi zwi amba uri o no thoma u ya maḁuvhani. U vha o no thoma u dzhenelela kha ngoma dza lushaka lwa Vhavenda.

Ṱhoḁisiso iyi yo wanulusa uri tshiṰeidzhi tsha vhuṰanu kha mvelele ya Vhavenda ndi mufumakadzi. Mufumakadzi ndi muthu wa mbeu ya tshisadzini ane u vha o no maliwa. Ndi zwine u ya nga Mokgokong (1975), tshiṰeidzhi tsha vhuṰanu a tshi vhidza *mosadi*.

Ṱhoḁisiso iyi i Ṱalutshedza uri tshiṰeidzhi tsha u fhedzisela tsha nyaluwo ya muthu ndi mukegulu. Muhumbulo uyu u khwaṰhisedzwa nga Mokgokong (1975) ane a buletshedza uri tshiṰeidzhi tsha u fhedzisela ndi *mokgekolo*. Makhavhu (2006) u ombedzela uri mukegulu ndi musadzi muhulwane wa mbeu ya tshisadzini (Makhavhu, 2006). Mokgokong (1975) u Ṱalusa uri vhakegulu vha shuma mishumo i no fana na u lima, u kaṅa, na u lugisela zwimima zwi no fana na lufu kana munyanya na u funza vhasidzana milayo (Ramokgopa, 2001). Mihumbulo iyi i dovha ya tikedzwa nga Raṅanga (2009:70) ane a buletshedza uri “mukegulu ndi muthu muhulwane wa henefho muḁini”. A tshi isa phanda u bula uri mukegulu ndi muthu ane a vha na tshenzhemo ya vhutshilo saizwi o no fhira mirole yoṰhe ya tshisadzini hu tshi katelwa na vhufumakadzi.

Ṱhoḁisiso iyi i Ṱana uri nyaluwo ya vhathu i fhira kha zwiṰeidzhi zwo fhambanaho. Izwi zwiṰeidzhi zwi a fhambana u ya nga mvelele ya lushaka lwonolwo. Mawanwa a Ṱhoḁisiso iyi a bvisela khagala uri luambo lwa Tshivenda lu a fhambana na dziṅwe nyambo nga maanda zwi tshi ḁa kha maipfi ane a shumiswa u buletshedza u pfukwa ha mirole ya nyaluwo kha ṅwana a nga vha mutukana kana musidzana u swika vha tshi vha vhanna na vhasadzi vha fhedza vha vhakalaha na vhakegulu kha mvelele ya Vhavenda. Vhana kha lushaka lwa Vhavenda a vha fhambanyiswi nga miṅwaha fhedzi na nga zwiṰeidzhi zwo fhambanaho. Kha tshinnani, tshiṰeidzhi tshi thoma kha lushie kana lutshetshe kana lukhandwa. Hu tevhela mutukana ha ḁa muṰhannga. U bva afho hu ḁa munna ha fhedzisela mukalaha. Kha tshisadzini hu thoma lushie kana lutshetshe kana lukhandwa. Hu tevhela musidzana ha ḁa khomba. U bva afho ha tevhela mufumakadzi. TshiṰeidzhi tsha u fhedzisela tsha tshisadzini ndi mukegulu. Vhuimo ha mirole ya nyaluwo ya ṅwana u bva vhuṰukuni u swika vhuhulwaneni ho khethea nahone vhu Ṱaluswa nga vhuḁifhinduleli, matshilisano na mvelele zwo

khethoahlo zwine zwa itea kha tshiteidzhi tshenetsho fhedzi. Kha vhuimo vhuñwe na vhuñwe vhathu vha a fhiwa mishumo u ya nga mbeu ya muthu wonoyo.

- Mitambo ya sialala sa ndila ine ya talusa zwiteidzhi zwa mirole ya nyaluwo

Mawanwa a thodisiso iyi a tana uri hu na vhumani vhukati ha mitambo ya sialala na nyaluwo ya nwana. Muhumbulo uyu u tikedzwa nga Stayt (1931) ane a bula uri kaleni vhatukana vhatuku vho vha vha na vhudifhinduleli ha u lisa mbudzi musu vhe na miñwaha mituku ngeno vhatukana vhaulwane vha tshi lisa kholomo. Musu vhatukana vhe malisoni vha tamba mitambo yo fhambanaho sa u fhaṭa danga vha shumisa thuthulwa sa mbudzi na kholomo (Stayt, 1931). Muñwe wa mutambo ndi une Stayt (1931) a u vhidza uri khororo une wa tambwa nga thanda na bola yo itiwaho nga matombo kana thanda. A tshi isa phanda, Stayt (1931) u bula tshiimo tsha nwana ngeno a sa athu tou bula miñwaha. Kha lushaka lwa Vhavenda, zwiteidzhi zwa muthu zwi fhambanyiswa nga zwikolo zwa sialala na mitambo ya silala. Honeha, Stayt (1931) u talusa uri hu na mitambo i no tambwa nga vhatukana na vhasidzana sa mudzumbamo. A tshi isa phanda nga u talutshedza uri hu na mutambo muñwe une wa divhea sa 'tsinga ndededekhatula' hune vhasidzana na vhatukana vha vha vho ita danga vho farana vha khou tshina. Vhatukana na vhasidzana u ya nga Stayt (1931) vha a tamba mutambo une wa vhidziwa u pfi mahundwane hune vha vha vha khou edzisela zwine zwa itwa nga vhabebi mutani. Mutambo uyu u vha u khou vha funza na u vha lugisela vhudifhinduleli musu vho no vha vhabebi nahone u tambwa nga vhatukana na vhasidzana vha miñwaha ya u thoma kha fumimbili u ya kha fumi thanu (Stayt, 1931). Mutambo wa mahundwane wo vha u tshi laya vhana vhudifhinduleli zwi tshi katela na musu vho no vha munna kana mufumakadzi, thonifho, zwa vhudzekani na u guda u thogomela muta.

- Ngoma dza sialala sa ndila ine ya talusa zwiteidzhi zwa mirole ya nyaluwo ya nwana

Mawanwa a thodisiso iyi a tana uri kha vhasidzana na vhatukana kha mvelele ya lushaka lwa Vhavenda, zwikolo zwa sialala zwi shuma u vha lugisela kha u bva kha tshiteidzhi tshiñwe u ya kha tshiñwe. Izwi zwi katela u funzwa nga ha ndila ine vha fanela u difara ngayo na u tendelana na mishumo na zwilavhelelwa. Mawanwa aya a khwaṭhisedzwa nga Ramavhunga (2019) ane a buletshedza uri ngoma dza sialala dza lushaka lwa Vhavenda yo vha i ndila ya maitele a u alusa vhana na u vha gudisa milayo ine vha tea u i tevhela. Mafhungo aya a dovha a khwaṭhisedzwa nga Malisha

(2005) musi a tshi tala uri ngoma dza sialala dza Vhavenda ndi muratho wa vhana kha u swikelela u vha vhanna na vhasadzi.

6.4.4 Mbekanyo ya thero kha tshipikwa tsha vhuṅa

Tshipikwa tsha vhuṅa ndi maga ane a nga dzhiiwa kha u vusuludza kana u vhuedzedza ngonani maipfi ane a shumiswa kha u buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha ṅwana wa mutukana kana musidzana u bva vhuṅukuni u swika vhukalahani na vhukeguluni. Mbudziso ye ya vhudziswa vhavhudziswa yo vha yo ri:

- Ndi afhio maga ane a nga dzhiiwa kha u vusuludza kana u vhuedzedza ngonani maipfi ane a shumiswa kha u buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha ṅwana wa mutukana kana wa musidzana u bva vhuṅukuni u swika vhukalahani na vhukeguluni?

Hu na ṅdila dzo fhambanaho dza u vusuludza kana u vhuedzedza ngonani maipfi ane a shumiswa kha u buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha muthu. Idzi ṅdila dzi tlatshedzwa kha thero dzi tevhelaho.

- Tshivenda tshi tea u vha na vhuimo vhu linganaho na dziṅwe nyambo dza Afrika Tshipembe
- U vusuludza zwickolo zwa Vhavenda zwa sialala
- U dzhielwa ṅṅha ha luambo lwa Tshivenda
- U shumisa maitete a kale a lushaka lwa Vhavenda
- U maandafhadzwa ha Tshivenda kha u shumiswa kha masia oṅhe a vhutshilo
- U shumiswa ha luambo lwo kunaho khashoni
- U shumiswa ha thekinolodzhi
- Mushumo wa vhaaluwa na vhavhusi vha sialala kha u vhulunga luambo

Mawanwa u bvaho kha thero iyi a tana uri Afrika hu wanala mirafho yo fhambanaho ine vhuṅzhi hayo yo pfuma mvelele, vhuṅvha na vhuṅfa. Afrika Tshipembe hu na nyambo dza fumi na nthihi dza tshiofisi hune Tshivenda tshi wela khadzo. Dziṅwe dza nyambo dza tshiofisi Afrika Tshipembe dzi na vhuimo ha fhasi nahone a dzi shumiseswi u fana na Tshivenda. Honeha, Tshivenda na dziṅwe nyambo a dzi fhiwi vhuimo hu linganaho na dziṅwe nyambo sa Tshizulu. Mawanwa a ṅhodziso iyi a khwaṅhisedzwa nga Steiner (1992) ane a tana uri hu tewa u dzhiiwa maga ane a nga khwinisa vhuimo ha nyambo dza tshiofisi dza Afrika Tshipembe uri vhuimo hadzo vhu lingane kha masia a pfunzo,

vhubindudzi, thekhinolodzhi, matshilisano, khatulo, u sikwa ha milayo, ekizekethivi na themamveledziso ya zwa polotiki.

- U vusuludza zwickolo zwa Vhavenda zwa sialala

Thodisiso iyi yo wanulusa uri maitete a kale u fana na zwickolo zwa sialala zwa lushaka lwa Vhavenda o vha tshiko kha u alusa vhana nga u vha funza luambo, mikhwa, thonifho na zwiwewho. Heyi yo vha i yone ndila ya u vusuludza luambo lwa Tshivenda. Musalauno vhunzhi ha izwi zwickolo zwi khou ngalangala. Mawanwa aya a khwathisedzwa nga Mulaudzi, Chinouya na Ngunyulu (2015) vhane vha ri ngoma kana zwickolo zwa sialala ndi fhethu hune vhana vha funzwa na u guda kutshilele kwa vhutshilo u bva musi vhe vhana u swika vha tshi vha vhabebi. Vha tshi isa phanda nga u bvukulula uri vhana vha gudiswa nga ha vhudzekani, thonifho, vhudifhinduleli na u kondelela zwine zwa sia zwi tshi ita uri vhana musi vha tshi vha vhabebi vha vhe na mikhwa, thonifho na vhulenda. Hafhu, Mulaudzi na vhañwe (2015) vha talutshedza uri maitete a dzingoma a na mirole nahone a thoma musi nwana wa mutukana kana musidzana a tshee mutuku hune ha gudiwa luambo lwo pfumaho. Izwi zwi katela u guda maipfi a mirole a nyaluwo ya muthu.

Ramavhunga (2019) u buletshedza uri ngoma dza sialala dza lushaka lwa Vhavenda yo vha i ndila ya maitete a u alusa vhana na u vha gudisa milayo ine vha tea u i tevhela. Tshifhumulo (2022) u tendelana na muhumbulo wa Ramavhunga (2019) wa uri vhatu vhanzhi vha Afrika vha tenda kha zwickolo zwa sialala hu u itela u alusa vhana nga ndila ine ya tangedzea. A tshee Tshifhumulo (2022) u isa phanda nga u amba uri vhasidzana vha Vhavenda vha dzhena zwickolo zwo fhambanaho zwa u thoma zwe zwa vha zwi tshi shuma sa maitete a u fhira u bva kha vhuñwe vhuimo u ya kha vhuñwe. Nga inwe ndila, zwickolo zwa sialala zwo vha zwi tshi thusa vhaswa uri vha kone u divha maipfi ane a buletshedza nyaluwo ya nwana. Hezwi zwi tou amba uri zwickolo zwa kale zwa sialala zwe zwa dzhena vhasidzana vha Vhavenda zwo vha zwi tshi vhulunga ndivho.

- U dzhielwa fhasi ha luambo lwa Tshivenda

Mawanwa a thodisiso iyi a sumbedzisa uri luambo ndi dzhendedzi line vhatu vha lushaka lwonolwo vha li shumisa u tshisa mihumbulo yavho. Thodisiso iyi yo wanulusa uri lushaka lwa Vhavenda lu dzhiela luambo lwalwo fhasi. Mawanwa aya a tikedzwa nga Bamgbose (2011) ane a bula uri kha mashango manzhi a Afrika namusi, mbilaelo ine ya dzulela u sumbedzwa nga vhatu, nga maanda vhadivi vha nyambo na

vhagudi, ndi vhuimo ha fhasi ha nyambo dza Afrika na u shumiswa hadzo kha masia a si gathi (Bamgbose, 2011). Murwamphidi (2008) u tendelana na muhumbulo wa Bamgbose (2011) wa uri tshikhukhulisi tshihulwane malugana na u shumiswa ha Tshivenda Afrika Tshipembe ndi mavhonele a si avhuḍi o ḍalaho ane vhaambi vha nyambo dza Afrika vha vha nao malugana na nyambo dza Afrika nga u angaredza. A tshee Murwamphidi (2008) u isa phanda nga u sumbedzisa uri hezwi a zwi mangadzi saizwi vhathu vhanzhi vha Afrika vha tshi kha ḍi dzhiela fhasi nyambo dzavho saizwi vhunzhi hadzo dzi tshi dzhiwa sa dzine dza vha murahu na u sa vha na vhukoni.

Tshivhi (2017) u ṭaṭa uri vhaṅwe vhaambi vha Tshivenda vha na vengo ḵa luambo lwavho. Izwi zwi sia luambo ulu lu tshi sudzuluwa nga zwezwo. Ndi ngazwo murero wa Tshivenda u tshi amba uri *“nṅḍu a i dzuli sa mahundwane i si na luvhambo”*. Hezwi zwi amba uri tshiṅwe na tshiṅwe tsho fanela u lugiselwa zwavhuḍi zwi tshi katela na u vhulunga luambo lwa Tshivenda. Lushaka lwa Vhavana lwa sa imaima luambo lu ḍo fhedza lwo ngalangala. Ndi zwa vhuṭhogwa u ḍivha na u pfesesa zwine lushaka lwa Vhavana lwa dzhiisa zwone luambo lwa Tshivenda. Izwi zwo ita uri vhaswa vha kone u ṭuṭuwedzwa u amba luambo lwavho lwa ḍamuni.

- U shumisa maitete a kale a lushaka lwa Vhavana

Mawanwa a ṭhōdisiso iyi o bvukulula uri maitete a u fhiriselwa ha ḍivhazwakale, mvelele na vhufa kha murafho muswa wa lushaka lwa Vhavana zwi nga shela mulenzhe kha u vhulunga luambo lwa Tshivenda. Lynch (2022) u tikedza u gudiwa ha mvelele na u fhirisela mvelele ya matshilisano kha vhathu vhaṭuku. A tshi isa phanda u buletshedza uri u fhiriselwa ha mvelele hu dzhiwa sa tshiṅwe tsha zwivhumbeo zwa ndeme zwine zwa fhambanya luambo lwa vhathu na vhudavidzani ha zwipuka (Lynch, 2022). Mohamed (2017) u amba uri luambo na mvelele zwo ṭumana nga ṅḍila i sa fhandekani. Nga maṅwe maipfi, luambo lu kwama na u vhumba mvelele na mvelele i vhumba na u kwama luambo.

Onovughe (2014) u vhilaedziswa nga vhunzhi ha vhabebi vha sa ṭuṭuwedzi vhana vhavho u amba luambo lwavho lwa ḍamuni. Nga mulandu wa zwenezwo, milayo na mvelele zwi sala zwi sa tsha vhulungea zwa sia mirafho i ḍaho i sa ḍo ḍivha nga hazwo. Zwiṅwe hafhu, Awal (2024) u sumbedza uri murafho wa kale u nga sumbedza vhukoni na u vha na ṅdivho yo fhelelaho nga ha vhufa ho serekanaho na luambo,

ngeno murafho muswa u tshi nga sumbedza fhedzi u pfesesa ha n̄tha ho vhumbiwaho nga maanda nga t̄huthuwedzo dza mvelele ya lifhasi na maitele a tshitshavha ane a khou bvelela.

U ngalangala ha ndivho ya mvelele ndi mafhungo a vhilaedzisaho vhukuma. Kale ho vha hu na ndila n̄nzhi dza u fhirisela ndivho ya mvelele u fana na nga kha u anetshela ngano. Musalauno vhaaluwa a vha na tshifhinga tsha u gudisa vhaswa mvelele. U fhiriswa ha luambo u bva kha murafho mulala u ya kha muswa zwi shuma vhukuma musi vhana vha tshi t̄angana na luambo lwavho lwa vho makhulukuku u bva vha tshee vhaṭuku nga ngomu ha miṭa yavho na zwitshavhani zwavho.

- U maandaafhadzwa ha Tshivenda kha u shumiswa kha masia oṭhe a vhutshilo T̄hoḍisiso iyi yo bvukulula uri Tshivenda ndi luṅwe lwa nyambo dzine dza ambiwa nga vhatu vhaṭuku nga tshivhalo fhanu Afrika Tshipembe. Ndi ngazwo zwi zwa ndeme uri luambo ulwu lu shumiswe kha masia manzhi. Mawanwa a t̄hoḍisiso iyi a sumbedzisa uri Tshivenda ndi dziṅwe dza nyambo dzo siiwaho n̄nda kha nyambo dza Afrika Tshipembe sa luambo lwa tshiofisi. Mawanwa aya a tikedzwa nga t̄hoḍisiso ya Murwamphidi (2008) we a themendela u shumiswa ha Tshivenda kha nyimele dza matshiliso, pfunzo na ikonomi saizwi vhukuma izwi zwi tshi ḍo vha vhuṭanzi ha uri vhatu vhane vha amba Tshivenda na vhone vha khou ḍiphina nga mitshelo ya tshifhinga tshiswa tsha dimokirasi Afrika Tshipembe. Ngwenya na Tshuma (2025) vha tendelana na muhumbulo wa Murwamphidi (2008) wa uri luambo lwa Tshivenda lu nga vhulungea nga u shumiswa kha masia oṭhe sa kha vhudavhidzani, pfunzo na maṅwe masia a muvhuso a tshiofisi saizwi lu kha khombo ya u sudzuluwa. U ya nga Sikhweni (2016) na Tshivhi (2017), luambo lwa Tshivenda lu khou ngalangala nga zwiṭuku nga zwiṭuku. U isa phanda nga u t̄andavhudza uri arali luambo ulu lu sa t̄hogomelwa kana u takulwa zwi nga vha na masindoitwa i.

T̄hoḍisiso yo n̄walwaho nga Ngulube (2012) i ombedzela ndeme ya u t̄utuwedza na u vusuludza nyambo dza mvelele dzine dza vha khomboni ya u ngalangala kana u fa. Ngulube (2012) u buletshedza uri nyambo idzi a dzi sokou vha ndila ya vhudavhidzani fhedzi, dzi dovha dza hwala vhufa na mvelele, na vhuḍitalusi ha vhaambi vhadzo. Kanzhi luambo lune lu sa shumiseswe kha masia a pfunzo, makwevho, ikonomi, zwa polotiki na zwiṅwevho lu a ngalangala. Iyi nyimele ndi ine ya khou itea kha luambo lwa Tshivenda. Musi a tshi t̄andavhudza nga ha maga ane a nga dzhiiwa u khwinisa

vhuimo ha nyambo dza Afrika Tshipembe, Steiner (1992) u bula uri nyambo dza tshiofisi dzi tea u fhiwa vhuimo vhu linganaho kha masia a pfunzo, vhubindudzi, thekhinołodzhi, matshiliso, khatulo, u sikwa ha milayo, ekizekethivi na themamveledziso ya zwa polotiki.

uambo lwa Tshivenda lu nga thivheliwa kha u ngalangala kana u fa nga u maandafhadziwa kha masia othe a vhutshilo. Izwi zwi nga swikelelwa nga u lu shumisa kha masia othe zwine zwa nga ita uri vhaambi vha luambo ulwu vha ambe luambo lwo kunaho. Ndi ngazwo zwi zwa ndeme uri luambo lwa Tshivenda lu maandafhadziwe uri lu swikelele u shumiswa kha masia a fanaho na vhubindudzi, thekhinołodzhi, ekonomi, pfunzo, na mañwe.

- U shumiswa ha luambo lwo kunaho khashoni

Mawanwa a thodisiso iyi a bvukulula uri kushumisele kwa luambo radioni dza lushaka ku na thuthuwedzo kha kuambe kwao. Thodisiso iyi yo dovha ya wanulusa uri khasho i na mushumo wa u vhulunga luambo lwa Tshivenda nga u pfumbudza vhaambi nga ha luambo lwo kunaho. Nangambi (2012:2) u amba uri “*Vhaswa ano maduvha vha khou aluwa vha sa divhi u shumisa maipfi a luambo lwa Tshivenda nga ndila yo kunaho*”. Muhumbulo u tou sumbedzisa uri khasho a i sumbedzi i tshi khou pfumbudza vhaswa kha u amba luambo lwo kunaho. Thodisiso iyi i khwaṭhisedzwa nga Ngwenya na Tshuma (2025) vhane vha bula uri khasho ndi inwe ya nyandadzo ya mafhungo ine ya nga thivhela u ngalangala kana u fa ha luambo lwa Tshivenda. Vha tshi isa phanda, Ngwenya na Tshuma (2025) vha amba uri u shumiswa ha khasho sa tshiko tsha ndivho ya luambo lwo kunaho zwi nga thivhela u sudzuluwa ha luambo sa musi thanga ya murole nga maanda ya vhupo ha doroboni i tshi do vhona ndeme ya luambo lwavho.

Khasho dzi fanaho na Phalaphala FM, Vhembe FM, Univen FM na dzñwe dzi nga shumiswa sa tshiko tsha ndivho ya luambo lwa Tshivenda lwa tshilinganyo tsha nthā nahone tsha luambo lwo kunaho. Izwi zwi khwaṭhisedza uri khasho ndi ya vhuṭhogwa vhukuma ngauri vhahashi ndi vhaambi vha Luvenda nahone vha shumisa luambo lwa vhuimo ha nthā. Kha shango la Afrika Tshipembe, radio i netshedza pulatifomo ya ndeme ya u tangedza zwigwada zwo fhambanaho zwa nyambo na u konisa vhaambi uri vha kone u ditahisa nga nyambo dzavho dzapo.

- U shumiswa ha thekinołodzhi

Vhahudziswa vho sumbedzisa uri vhunzhi ha vhathu nga maanda vhaswa vha shumisa thekinołodzhi duvha na duvha. Nga zwenezwo, thekinołodzhi i a shela mulenzhe kha u vhulunga luambo. Mlambo na Matfunjwa (2024) vha amba uri nyambo dza Vharema vha Afrika Tshipembe dzi tea u vhulungwa hu u itela uri dzi sa xelevhudzali na u fhela. Muhumbulo uyu u sumbedzisa uri thekinołodzhi i na maanda mahulu a u shandukisa nyimele ya nyambo dza Afrika Tshipembe hu u itela u dzi khwinisa. Pajo (2025) u tendelana na muhumbulo wa Mlambo na Matfunjwa (2024) wa uri thekinołodzhi ndi tshishumiswa tsha maanda kha u vhulunga luambo nga maanda kha nyambo dzine dza vha kha khombo ya u ngalangala kana u fa. Awal (2024) o wana uri u dzhenelela ha tshitshavha, mvelaphanda ya thekinołodzhi, na mbekanyamaitele dza muvhuso ndi zwa ndeme kha u vhona uri nyambo dzi re khomboni dzi a vhulungwa na u vusuludzwa u itela mirafho i daho.

Vhudavhidzani ha thekinołodzhi vhu khou shela mulenzhe kha u ngalangala ha luambo. Izwi zwi sia musalauno thekinołodzhi yo dzhia vhuimo ha maitete a kale a u vhalela vha na zwitori na dzingano zwine zwo vha zwo pfuma luambo lwa Vharema. Madzuloni a uri vhana vha vhe vha khou vhalelwa dzingano musi hu tshi khou dzedziwa, musalauno vha vha vha khou vhona thelevishini kana vha kha dzi thingothendeleki dzavho.

- Mushumo wa vhaaluwa na vhavhusi vha sialala kha u vhulunga luambo

Mawanwa a thodisiso iyi o bvukulula uri vhaaluwa na vhavhusi vha sialala vha na mushumo muhulu kha u vhulunga luambo. Hafhu, thodisiso iyi yo wanulusa uri vhavhusi vha sialala vha na mushumo vha na vhudifhinduleli ha u tsireledza na u vhulunga nyambo nga maanda dzine dza vha khomboni ya u ngalangala. Muhumbulo uyu u tikedzwa nga Pajo (2025) ane a amba uri vhaaluwa ndi vhone vhathu vhane vha vha na ndivho na tshenzhemo ya ndivho ya mvelele, vhufa na maitete a lushaka lwonolwo. Ndi ngazwo vha vhone vho teaho u dzhia vhudifhinduleli ha u tsireledza na u vhulunga luambo lwa Tshivenda nga maanda ho sedzwa maipfi ane a talusa nyaluwo ya nwana u bva vhutukuni u swika vhukeguluni kana vhu kalahani.

6.5 THEMENDELO YA MAWANWA (STUDY RECOMMENDATIONS)

Themendelo dza ino thodisiso ndi dzi tevhelaho:

- Luambo lwa Tshivenda lu khou tuluwa nga zwiṭuku nga zwiṭuku. Vhaswa kha vha gudiswe luambo lwa Tshivenda u bva vhuṭukuni uri vha kone u wana nḡivho ya luambo kwao zwo katela maipfi a buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha ṅwana wa mutukana kana musidzana u bva vhuṭukuni u swika vhukalahani na vhukeguluni. Izwi zwi nga konadzea nge vhatu vha Vhavenda vha hanedzana na u miliwa ha luambo na mvelele yavho nga dziṅwe nyambo sa Luisimane.
- Luambo lwa Luisimane lu bvelela sa luambo lwa lifhasi loṭhe, hune lwa vha na mushumo wa ndeme kha vhudavhidzani ha dzitshaka kha masia a zwa vhubindudzi, saintsi, na mvelele na zwiṅwe. U lwa na u miliwa ha luambo lwa Tshivenda, vhaambi vha luambo ulwu vha tea u shumisa ulwu luambo lwa ḡamuni. Izwi zwi ḡo ita uri luambo lwavho lu bvelele lu si kwanyeledzee. Vhavhusi na vhone vha tea u ṅekedza Tshivenda na dziṅwe nyambo vhuimo vhune ha fana na ha Lusimane.
- U malelana na tshaka dziṅwe zwi sia hu na u tuluwa ha luambo lwa Tshivenda. U tandulula izwi, zwiṭirathedzhi zwo fhambanaho zwa u fhelisa u tuluwa ha luambo kha vhushaka ha mvelele nnzhi zwi katela u guda nyambo dza muṅwe na muṅwe, u shumisa zwishumiswa zwa ṭhalutshedzelo na dzi-app, u ḡḡowedza u thetshesela nga vhuronwane, u sa fhela mbilu na u pfesesa, na u ṭḡḡa thikhedzo ya luambo lwa phurofeshinala arali zwi tshi ṭḡḡea. Nṭhani ha u dzhia u fhambana ha nyambo na mvelele sa zwithithisi, vhafarisi na vhana vha mvelele dzo fhambanaho vha tea u pembelela mavhonele o khetheaho, mvelele, na ṭhalutshedzo dzine luambo luṅwe na luṅwe lwa dzi ḡisa kha vhushaka.
- Nyandadzmaafhungo ya tshitshavha i nga shuma sa tshiṭuṭuwedzi tsha vhubvedzi ha luambo. I nga shuma u phadladza luambo lwa Tshivenda uri vhatu vha lu gude. Izwi zwi sumbedza uri nyandadzamafhungo ya tshitshavha ndi tshishumiswa tsha ndeme kha u vusuludza luambo.
- U itela u lwa na u shumiswa ha mapfimapambwa, maipfi a luambo lwa Tshivenda o kunaho a tea u nwalwa fhasi uri vhaambi vha Tshivenda vha kone u a shumisa kha vhudavhidzani. Vhaambi vha Tshivenda vha tea u shumisa na u dzhiela nzhele maipfi a Tshivenda kwao ane a shumiswa kha vhudavhidzani

ha ḍuvha na ḍuvha fhethu ho fhambanaho. Hezwi zwi shela mulenzhe kha u aluwa ha luambo lwa Tshivenḁa. Mapfimapambwa a nga shumiswa arali hu si na ipfi lo teaho la luambo lwa Tshivenḁa.

- Vhathu vha fanela u thogomela musi zwi tshi ḁa kha u shumisa muvango sa nḍila ya vhudavhidzani ngauri zwi nga ita uri vha si kone u amba zwavhuḁi luambo lwa Tshivenḁa. Vhaambi vha Tshivenḁa vha tea fhungudza u shumiswa ha muvango nga nḁa ha musi nyambedzano yo no swika hune vhudavhidzani ha vha na khaedu khulwane. Nḁila iyi i tuḁuwedza u pfesesa ho dzikaho na vhukoni ha luambo lune lwa khou gudiwa ngeno hu tshi fhungudzwa u ḁitika nga luambo lwawe lwa ḁamuni musi hu tshi khou haseledzwa. Nga u vhetshela thungo muvango kha zwifhinga zwenezwo zwi konḍaho nga maanḁa, vhatu vha nga khwinisa vhukoni havho ha luambo na u tuḁuwedza vhushaka ha vhukuma na vhaambi vha luambo lwonolwo.
- Vhaambi vha Tshivenḁa vhane vha pfulutshela dziḁoroboni vha tea u vhulunga luambo lwa vho na mvelele. Naho vhathu vho pfulutshela dziḁoroboni, a vha tei u laḁa maitele na luambo lwavho.
- Tsudzuluwo ya luambo lwa Tshivenḁa ndi maitele ane a khou itea. Vhavanḁa vha tea u ima lurandala vha lwezana na u sudzuluwa ha luambo lwavho lwa ḁamuni. Hafhu, Vhavanḁa vha tea u amba Tshivenḁa tsho kunaho vha tuḁshela u shumisa maipfi a dziḁwe nyambo.
- Maitele a mikhwa na mvelele zwa Vharema nga maanḁa Vha Afrika zwi khou ngalangala. Maipfi a buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha ḁwana wa mutukana kana musidzana u bva vhuḁukuni u swika vhukalahani na vhukeguluni a khou tuḁuwa nga nḍila i shushaho. Maipfi aya a nga vusuludzwa nga u vhuyedzedza maitele a mikhwa na mvelele kwao. Ndi mushumo wa vhabebi na zwiimiswa zwoḁhe u alusa vhana nga ha kutshilele kwao.

- Luambo lwa Tshivenda lu wela kha nyambo dzine dza vha khomboni ya u tuluwa. Vhana vhatuku vha funzwe ndeme ya u amba nga luambo lwavho lwa damuni na masiandoitwa a u fa ha luambo lwa damuni. A hu vhuemelwe tshikale hune ha ambiwa luambo lwo kunaho midini, zwikoloni na kha zwiimiswa zwothe zwa matshilisano.
- Zwiweidzhi kha mirole ya vhuimo ha nyaluwo ya vhana vha tshinnani kha zwi funziwe nga vhuronwane zwikoloni. Muhasho wa Pfunzo kha u gudise vhana nga ha maipfi a mirole ya nyaluwo ya nwana nga luambo lwa hayani. Nga inwe ndila, kharikhulamu ya tshikolo i tea u katele maipfi a mirole ya nyaluwo uri vhana vha aluwe vha tshi divha Tshivenda tsho kunaho. Vhana vha tea u tutuwedzwa uri vha ite ndowendowe ya luambo kana maipfi a buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha nwana wa mutukana kana wa musidzana u bva vhutukuni u swika vhukalahani na vhukeguluni.
- Zwithu zwa siala zwi fanaho na mutshino, mitambo na zwikolo zwi tutuwedza vhana u divha luambo lwo kunaho nga maanda maipfi a buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha nwana wa musidzana u bva vhutukuni u swika vhukeguluni.
- Maitele a kale a tea u vusuludzwa sa vhunga a tshi thusa kha u talusa zwiweidzhi zwa mirole ya nyaluwo. Zwikolo na mitambo zwa sialala zwi tea u vusuludzwa sa vhunga zwi tshi gudisa vhana nga ha zwiweidzhi u bva vhutukuni u swika vuhulwaneni.
- Lushaka lwa Vhavenda lu tea u dzhiela luambo lwalwo ntha nahone lwa lu dzhia sa luambo lwa maimo a ntha u fana na dziwe nyambo Afrika Tshipembe. Vhana musi vha tshi aluwa vha tea u gudiswa nga ha Maipfi a buletshedzaho u swikiwa na u pfukwa ha mirole ya nyaluwo kha nwana wa mutukana kana musidzana u bva vhutukuni u swika vhukalahani na vhukeguluni. Maipfi o kunaho a luambo lwa gireidi ya ntha a tea u shumiswa uri vhana vha aluwe vha tshi divha luambo lwa Tshivenda lwo kunaho.
- Vharema kha vha vusuludze zwikolo zwavho zwa sialala. Zwikolo zwa sialala na mvelele kha zwi vusuludze. Ndi vhudifhinduleli hashu sa vathu vha Afrika u hana u takula sialala na mvelele dza dziwe tshaka ra dzhiela ntha dzashu. Zwikolo zwa sialala zwi tea u vusuludzwa hu u itela uri thangana ya murele i

kone u guda luambo lwo kunaho lwa Tshivenda. Zwikolo zwa sialala ndi zwiko zwa ndivho ya mvelele, vhufa na luambo kwao. Nga kha zwikolo izwi, vhana vha nga guda nga ha divhazwakale, mvelele na vhufa ha lushaka lwa Vhavenda.

- Lushaka lwa Vhavenda lu tea u dzhie ntha luambo nga maipfi ane a buletshedza u swikiwa na u pfukwa ha mirole ya nyaluwo kha nwana wa mutukana kanamusidzana u bva vhutukuni u swika vhukalahani na vhukeguluni. Midni ya Vhavenda kha hu ambiwe luambo lwa damuni lwa Tshivenda kwao.
- Maitele a kale a lushaka lwa Vhavenda a khou ngalangala. Ndi ngazwo zwi zwa ndeme uri lushaka lwa Vhavenda lu vhulunge maitele a kale ane o vha a tshi vhulunga luambo nga u a funza zwikoloni u bva kha mirole ya fhisisa u swika kha ya nthesa. Lushaka lwa Vhavenda lu tea u humela kha zwa sialala na mvelele zwa kale zwine zwa ita uri hu ambiwe luambo lwo kunaho. Muñwe na muñwe u na vhudifhinduleli ha u vhulunga maitele a kale a Tshivenda. Hafhu, vhabebi na vhaaluwa vha tea uri vhone vhañe vha tutuwedze kutshilele kwa maitele a kale a Vhavenda. Ndivho ya maitele a kale i tea u tou ñwaliwa fhasi dzibuguni.
- Muvhuso kha u shele mulenzhe kha u maandafhadzwa luambo lwa Tshivenda kha u shumiswa kha masia othe a vhutshilo. Luambo lwa Tshivenda a lu linganiswe na dziñwe nyambo dza Afrika Tshipembe kha ndila ya kushumisele. Fhethu hu fananho ha zwikoloni, mitanganoni ya shango, khoroni, dzikerekeni na kha dzulo ja buthano hu fanela u ambiwa luambo lwa Tshivenda vhatu vha dibvisa kha u shumisa Luisimane. Hu nga tou namba ha vha na muthu wa u dologela maambiwa a tshi bva kha Tshivenda a tshi ya kha Luisimane.
- Luambo lune lwa shumiswa khashoni sa kha Phalaphala a lwo ngo kuna. Zwititshi zwa radio zwi tea u vusuludza nyambo dza mvelele kha tshaka dza Afrika. Vhahashi vha khasho vha tea u shumisa maipfi o dzikaho zwine zwa do tandavhudza lekisikhoni ya luambo. Vhahashi vha luambo lwa Tshivenda kha vha ambe luambo lu sa soliseiho nahone lwo kunaho lwa dovha lwa vha lwa gireidi ya ntha. U shumisa luambo lwa Tshivenda lwa u thoma nga tshifhinga tsha khasho zwi fhungudza u tuluwa ha luambo. Thodisiso yo themendela uri

nyandadzamafungo ya khasho i tea u sedzulusa mbekanyamaitele yayo u vhona uri luambo lwa Tshivenda lwo kunaho lu a shumiswa.

- Thekinolodzhi kha i shumiswe u takusela luambo lwa Tshivenda ntha. Nga inwe ndila, thekinolodzhi i nga tamba mushumo wa ndeme kha mveledziso ya luambo lwa Tshivenda nga u khwinisa ndila dza u guda, u bveledza tshumiso ya luambo, na u netshedza zwishumiswa zwi swa zwa vhudavhidzani na pfunzo. Kha hu shumiswe zwishumiswa zwi fanaho na dzi-app, khoso dza inthanethe, na pulatifomo dzo fhambanaho dza u guda luambo lwa Tshivenda. Zwishumiswa zwi ngaho *Google Translate* a zwi bveledziswe uri vhathu vha wane tshikhala tsha u guda luambo. Vhagudisi vha nga isa thekinolodzhi ntswa kha ndila dzavho dza u funza.
- Vhaaluwa sa zwiko zwa ndivho ya luambo na mvelele kha vha nekedzwe vhudifhinduleli ha u gudisa vhana vhatuku luambo lwo kunaho. Maitete a kale a fanaho na dzingano kha a vusuludzwe uri vhana vha guda luambo. Vhaaluwa na vharangaphanda vha lushaka lwa Vhavenda vha tea u thusa kha u vhuwedzedza mvelele na luambo kwao. Maipfi ane a buletshedza nyaluwo ya nwana u bva vhutukuni u swika vhuhulwaneni a tea u shumiswa kha luambo lwa divha na divha u itela u vhulunga luambo.
- Vhaambi vha luambo lwa Tshivenda a vha ditongise nga luambo lwavho. Vhavhusi kha vha fhe luambo lwa Tshivenda vhuimo vhu linganaho na dziinwe nyambo dza Afrika Tshipembe. Zwi songo fhelela kha ndayotewa fhedzi, a zwi vhe zwithu zwine zwa vhonala zwi khou itiwa. Vharema vha Afrika Tshipembe vha tea u zwi divha uri a hu na tsho khakheaho u vha murema ane a tevhedza mvelele yawe. Vhaambi vha Tshivenda a vha tevhedze maitete a mvelele ya havho. Hezwi zwi do thusa u vhulunga na u tsireledza zwithu zwa ndeme zwo faredzwaho kha mvelele ya Vhavenda.

6.6 THEMENDELO YA ṬHOḐISISO I ḐAHO RECOMMENDATIONS FOR FUTURE STUDY

Kha ino ṭhoḐisiso, muḐoḐisisi o kundelwa u katela dziḥwe ṭhoḐisiso. Nga zwenezwo, muḐoḐisisi u themendela ṭhoḐisiso dzi tevhelaho:

ṬhoḐisiso yo fhelelaho i nga ṭola na u ṭuluwa ha maipfi a mirole ya nyaluwo kha muthu zwo livhanywa na tshaka dzoṭhe dza Vharema Afrika Tshipembe. Inwe ṭhoḐisiso i nga vhambedza zwiṭeidzhi zwa nyaluwo ya mirole wa muthu u bva vhuṭukuni u swika vhuhulwaneni kha Ḑa Afrika na zwine zwa vha kha shango Ḑa Vhukovhela. Nga u sengulusa ndeme ya maipfi a buletshedzaho nyaluwo kha Vharema vha Afrika na Vhatshena, ṭhoḐisiso i nga ḥetshedza ḥivho ya ndeme nga ha khaedu na zwikhala zwo sedzanaho na tshaka dza Afrika u fhambana na vhahura vhadzo vha Vhukovhela. Muḥwali o kundelwa u katela ṭhuṭhuwedzo ya globalaizesheni na ṭsedzuluso ya u vhulungwa ha luambo lwa Tshivenḑa ho sedzwa kha u ṭuluwa ha maipfi a mirole ya nyaluwo ya muthu. Nyaluwo ya ḥwana i katela mutevhe wa tshanduko dza muvhilini, dza ṭhalukanyo, na dza maḑipfele dzine muthu nga eṭhe a ṭangana nadzo vhuṭshiloni hawe hoṭhe. ṬhoḐisiso i nga senguluswa u itela u p̣fesesa zwiṭeidzhi izwi, khathihi na mvelelo dzazwo dza muhumbulo. Hezwi zwi ḑo ḥea ḥivho ya ndeme nga na ḥila ine vhathu vha aluwa ngayo, u guda, na u vhumba vhushaka.

ṬhoḐisiso dzo themendelwaho dzi na mushumo wa u vhulunga mvelele, vhufa na ḑivhazwakale ya lushaka lwa Vhavenḑa.

6.7 MVALATSWINGA

Heyi ndi ndima ya vhurathi ine ya vha ya u fhedzisela kha ṭhoḐisiso iyi. Ndimi iyi i pendela ṭhoḐisiso yoṭhe, hune ḥivho na mawanwa a bvaho kha ṭhoḐisiso a ṭalutshedzwa. Ndimi iyi a i sokou vha ṭhalutshedzo pfufhi, i ṭolisisa mvelelo dzo wanalaho kha ṭhoḐisiso yoṭhe. Kha ndima iyi ya u pendela, muḥwali u sumbedza ḥila ine mawanwa a shela ngayo mulenzhe kha tshigwada tshi re hone tsha maḥwalwa nga ha fhungo ḥi. Ndi zwa ndeme u sumbedzisa vhukwamani ha mawanwa a ṭhoḐisiso iyi na zwe vhaḥwe vhanwali na Vhaḥwali vha bvukulula zwone. Ndimi iyi yo ṭalutshedza mawanwa a ṭhoḐisiso nga u angaredza, themendelo ya mawanwa, themendelo ya ṭhoḐisiso dzi ḑaho na mvalatswinga. Ndimi iyi ndi ya ndeme n vhukuma ngauri i ṭanganya na u sedzulusa zwipiḑa zwoṭhe zwa ṭhoḐisiso. Ino ndima i kona u fha tshifanyiso tsho fhelelaho tsha ṭhoḐisiso.

BUGUTSHUMISWA

- Abdulhani, C.A.B & Abdullahi, M.A. 2021. The Meaning and Scope of Pragmatics. *International Journal of Research and Innovation in Social Science*, V (V):102-105.
- Adler, E. & Clark, R. 2008. *How It's Done: An Introduction to Social Research*. Mason: Cengage Learning.
- Adler, E., & Clark, R. 2008. *How It's Done: An Introduction to Social Research*. Mason: Cengage Learning.
- Ali, S. 2011. Critical Language Awareness in Pedagogic Context. *English Language Teaching*, 4 (4): 27-35.
- Ali, S. 2011. Critical Language Awareness in Pedagogic Context. *English Language Teaching*, 4 (4); 27-35
- Ameka, K.F. 2006. When I Die, Don't Cry': The Ethnopragmatics of "Gratitude" in West African Languages. In *Ethnopragmatics: Understanding Discourse in Cultural Context*, ed. By Cliff Goddard, 231–266. Berlin: Mouton De Gruyter. [10.1515/9783110911114.231https://doi.org/10.1515/9783110911114.231](https://doi.org/10.1515/9783110911114.231) (Accessed 13 February 2022).
- Arcandi, J. na Grin, F. 2013. *Language in economic development: Is English special and is linguistic fragmentation bad?* [file:///C:/Users/27720/Downloads/Language in economic development Is English specia.pdf](file:///C:/Users/27720/Downloads/Language%20in%20economic%20development%20Is%20English%20special.pdf) [Accessed 21 November 2021].
- Asante, M, K. 1987. *The Afrocentric Idea*. Philadelphia: Temple University Press.
- Bloor, M. na Bloor, T. 2007. *The Practice of Critical Discourse Analysis: An Introduction*. London: Hodder Arnold.
- Asante, M, K. 1987. *The Afrocentric Idea*. Philadelphia: Temple University Press.
- Asante, M, K. 1999. *The Painful Demise of Eurocentrism*. Trenton, N.J.: Africa World Press, Inc.
- Asante, M.K. 1991. The Afrocentric idea in education. *Journal of Negro Education*, 60:170-179.
- Asante, M.K. 2003. *Afrocentricity: The theory of social change (revised and expanded)*. Chicago Illinois:African American Images.
- Babbie, E. 2007. *The practice of social research*, 11th ed. Belmont: Thomson Wadsworth.
- Babbie, E. 2007. *The practice of social research*, 11th ed. Belmont: Thomson Wadsworth.

- Babbie, E. 2008. *The basics of social research*. United States of America: Thomson Higher Education.
- Babbie, E. and Mouton, J. 1998. *The Practice of Social Research*. Oxford University Press: Southern Africa.
- Babbie, E. and Mouton, J. 1998. *The Practice of Social Research*. Cape Town: Oxford University Press.
- Babbie, F. and Mouton, J. 1998. *The Practice of Social Research*. Cape Town: Oxford University Press.
- Bashir, M, Afzal, M. T. na Azeem, M. 2008. Reliability and Validity of Qualitative and Operational Research Paradigm. *Pakistan Journal of Statistics and Operation Research*, IV (1):35-45.
- Beukes, J.D. 2015. Language shift within two generations: Afrikaans mother tongue
- Blacking, J. 1962. Musical expeditions of the Venda. *African Music*, 3 (1): 54-78.
- Blacking, J. 1971. Deep and Surface Structures in Venda Music. *Yearbook of the Bolderston*, A. 2008. Writing an Effective Literature Review. *Journal of Medical Imaging and Radiation Sciences*, 39:86-92.
- Braun, V. and Clarke, V. 2012. Thematic analysis. *Qualitative Research in Psychology*, 3:77–101.
- building research methods in operations management. *Journal of Operations Management*, 16:361–385.
- Cantoni, ed., *Stabilizing Indigenous Languages*, 186ñ98. Flagstaff, Ariz.: Northern Arizona University.
- Carbaugh, D. 2007. Cultural Discourse Analysis: Communication Practices and Intercultural Encounters. *Journal of Intercultural Communication Research*, 36(3):167-182.
- Carbaugh, D. 2007. *Ethnography of Communication*. Available at:https://www.researchgate.net/publication/33675167_Ethnography_of_Communication/link/5a425f93aca272d29458f4a7/download (Retrieved 20 August 2020).
- Casteel, A. na Bridier, N. 2021. Describing Populations and Samples in Doctoral Student Research. *International Journal of Doctoral Studies*, 16:339-362.
- Chawane, M. 2016. *The development of Afrocentricity: A historical survey*. DOI:<http://dx.doi.org/10.17159/2223-0386/2016/n16a5>
- Clark, R. na Ivanic, R., 1997. *The politics of writing*. London: Routledge.

- Clyne, M. 1994. *Intercultural Communication at Work*. Cambridge: Cambridge University Press.
- Clyne, M. 1994. *Intercultural Communication at Work*. Cambridge: Cambridge University Press.
- Collins, J. W. and O'Brien, N. P. 2003. *The greenwood dictionary of education*. Westport, Connecticut. London: Greenwood Press.
- Crawford, J. 1996. *Stabilizing Indigenous Languages: Seven Hypotheses on Language Loss Causes and Cures*.
- Crawford, J. 1996. *Stabilizing Indigenous Languages: Seven Hypotheses on Language Loss Causes and Cures*. This paper is adapted from a speech given on May 4, 1995, at the second Symposium on Stabilizing Indigenous Languages held at Northern Arizona University.
- Creswell, J. 2015. *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research*. New York: Pearson.
- Creswell, J. W. and Plano-Clark, V. L. 2007. *Designing and conducting mixed methods research*. Thousand Oaks, Calif: SAGE Publications.
- Crystal, D. 1992. *An encyclopedic dictionary of language and languages*. Cambridge, MA: Blackwell.
- Daswa, S. M. 1939. *Zwine musidzana wa Venda a funzwa*. https://repository.up.ac.za/bitstream/handle/2263/82533/dzivhani_22_zwine_musidzana_funzwa_transcript_ven.pdf?sequence=2.
- Daswa, T, J. 2018. *Rethinking the role of mahundwane as an educational game for Vhavenda speaking youth*. Unpublished MA dissertation. University of Venda.
- Davhula, .M. J. 2015. *Malombo musical arts in Vhavenda indigenous healing practices*. Unpublished Doctoral thesis. Pretoria: University of Pretoria.
- De Vos, A., Strydom, H., Fouche, C. and Delport, C. 2011. *Research at Grass Roots: For Social Sciences and Human Services Professions*. Van Schaik Publishers, Pretoria.
- Deborah, S. Deborah, J & Heidi, CH. Blackwell Publisher: New York
- Duranti, A. 2011. *Ethnopragmatics and Beyond: Intentionality and Agency Across Languages and Cultures*". *Hybrids, Differences, Visions. On the Study of Culture*, ed. by C. Baraldi, A. Borsari & A. Carli. Colorado: The Davies Group.

- Ehineni, T. 2019. The ethnopragmatics of Yoruba personal names: Language in the context of culture. *Studies in African Languages and Cultures*, 53:69-90. DOI: <https://doi.org/10.32690/SALC53.4>.
- Emberly, A. na Davhula, L.A. 2016. My music, my voice: Musicality, culture and childhood in Vhavenda communities. https://repository.up.ac.za/bitstream/handle/2263/56626/Emberly_My_2016.pdf?sequence=1
- Etikan, I; Musa, S, A. & Alkassim, R, S. 2016. Comparison of Convenience Sampling and Purposive Sampling. *American Journal of Theoretical and Applied Statistics*, 5 (1), 2016, 1-4.
- Fairclough N. 1992. *Critical Language Awareness*. London:Longman.
- Fairclough, N (ed). 1992. *Critical Language Awareness*. Longman: London.
- Fairclough, N. 1995. *Critical discourse analysis, the critical study of language*. London & New York: Longman.
- Fairclough, N. 1999. Global Capitalism and Critical Awareness of Language. *Language awareness*, 8 (2).
- Fairclough, N. 2014. *Critical language awareness*. London: Routledge, Taylor & Francis Group.
- Farais, M. 2004. Critical language awareness in foreign language learning. *Literatura Lingüística*, 16:211-222.
- Fauzan, U, Samarinda, S. na Samarinda, J. A. H. 2014. A CDA of the ideology of indonesian TVONE news report. *Jurnal Ilmiah Bahasa dan Sastra*, 1 (2):211-229.
- Fishman, J. A. 1997. Maintaining languages. What works and what doesn't. In: Gina Goddard, C, and Ye, Z. 2015. *Ethnopragmatics*. In the Routledge Handbook of
- Goddard, C. 2004. The ethnopragmatics and semantics of "active" metaphors. *Journal of pragmatics*, 36 (7):1-26.
- Goddard, C. 2006. *Ethno-pragmatics: a new paradigm*. Brisbane: Griffith University
- Goddard, C. na Wierzbicka, A. 2004. Cultural Scripts: What are they and what are they good for? *Intercultural Pragmatics* 1–2: 153–166.
- Goddard, Cliff. 2006. *Ethnopragmatics: A New Paradigm*. In *Ethnopragmatics: Understanding Discourse in Cultural Context*, ed. by Cliff, Goddard, 1–30. Berlin: Mouton De Gruyter.

- Goodard, C. 2002. Directive speech acts in Malay (Bahasa Melayu): an ethnopragmatic perspective. *Cahiers de praxématique*, 38: 113-143.
- Grant, C. and Osanloo, A. 2014. Understanding, selecting, and integrating a theoretical framework in dissertation research: creating the blueprint for your “house”. *Administrative issues journal: connecting education, practice, and research*, 4 (2):12-26.
- Gundumogula, M. na Gundumogula, M. 2020. Importance of Focus Groups in Qualitative Research. *International Journal of Humanities and Social Science*, (11):299-302.
- Hart, C. 1998. *Doing a literature review: Releasing the social science research imagination*. London, UK: Sage Publications.
- Hassen, R. 2015. Discourse as Medium of Knowledge: Transmission of Knowledge by Transmission of Discourse People Live. *Journal of Education and Practice*, 6 (31): 119-128.
- Hockett, C F. 1967. *A Course in Modern Linguistic*. New York: USA.
- Hoffmann, M. 2009. *Endangered Languages, Linguistics, and Culture: Researching and Reviving the Unami Language of the Lenape*. Unpublished MA dissertation. Bryn Mawr College.
- Hofstee, E. 2006. *Extract from Constructing a Good Dissertation: a Practical Guide to Finishing a Master’s, MBA or PhD on Schedule*.
https://www.ru.ac.za/media/rhodesuniversity/content/dsae/documents/articles/Silva_article.pdf [Accessed 30 October 2021].
- International Folk Music Council*, 3, 91-108.
- Interviews with Shin Nisei university students in Hawaii*. *Linguistics and Education*, 9(4), 369-408.
- Ives, M. 2018. Key concepts: pragmatics. Available at:
https://www.xjtlu.edu.cn/assets/files/publications/etic/issue-10/10_5_Ives_2018.pdf (Accessed 13 Luhuli 2022).
- Jenny, C. Amy, K. 2001. *Child Discourse in the handbook of Discourse Anlysis* by Johnstone, B. 2000. *Qualitative Methods in Sociolinguistics*. Oxford: Oxford University Press.
- Khokhlova, I. 2015. Lingua Franca English of South Africa. *Procedia - Social and Behavioral Sciences*, 214:983 – 991.

- Khokholkova, N. 2016. *Afrocentricity: The Evolution of the theory in the Context of American History*. *Social Evolution & History*, 15 (1), 111–125.
- Khokholkova, N. 2016. *Afrocentricity: The Evolution of the theory in the Context of American History*. *Social Evolution & History*, 15 (1), 111–125
- Kiger, M. E. na Varpio, L. 2020. Thematic analysis of qualitative data: AMEE Guide No. 131. *Med Teach*, 42(8):846-854.
- Kitchel, T na Ball, A.L. 2014. Quantitative Theoretical and Conceptual Framework Use in Agricultural Education Research. *Journal of Agricultural Education*, 55(1):186-199.
- Kivunja, C. 2018. Distinguishing between Theory, Theoretical Framework, and Conceptual Framework: A Systematic Review of Lessons from the Field. *International Journal of Higher Education*, 7 (6):44-53.
- Klopper, H. 2008. The qualitative research proposal. *Curationis*, 31 (4):62-72.
- Kondo, K. 1998. *Social-psychological factors affecting language maintenance*: Krauss, Michael. 1992. *The world's languages in crisis*. *Language* 68. 4-10.
- Kumar, R. 2011. *Research methodology: a step-by-step guide for beginners*, 3rd edition. SAGE publications: London.
- Ladzani, K.Y. 2014. Moral regeneration in the lives of vhavenda youth through indigenous knowledge systems: applied ethnography of communication-based approaches with special reference to Tshivenda. Unpublished doctoral thesis. Pretoria: University of South Africa.
- Language and Culture, ed. by Sharifian, Farzad, 66–83. London: Routledge.
- Leedy, P. D. 1997. *Practical research: Planning and design* (6th Edition). New Jersey: Prentice-Hall.
- Leedy, P. D. and Ormrod, J. E. 2015. *Practical research: Planning and design*, 11th ed. Boston, MA: Pearson.
- Lumadi, T, E. 1998. *Sociocultural factors in the family that are significant for the development of giftedness in Vhavenda children*. Unpublished MA dissertation. University of South Africa: Pretoria.
- Luvhengo, N. 2012. *Linguistic Minorities in the South African multilingual Context: The case of Tshivenda*. Rhodes University: Rhodes.
- Mabogo, D. N. E. 1990. The ethnobotany of the vha Venda. Masters thesis. University of Pretoria: Pretoria.
- Madiba, M.R. 1994. *A linguistic survey of adoptives in Venda*. Unpublished masters thesis. Pretoria: University of South Africa.

- Madiba, M.R. 2000. *Strategies in the modernisation of Venda*. Unpublished doctoral thesis. Pretoria: University of South Africa.
- Madima, M, C. 1996. *Development and evaluation of a programme for the prevention of teenage pregnancy in rural Venda*. Unpublished masters thesis.
- Mafela, M, J. 2012. *Intercultural Communication and Personal Relationships: A Study in the Translation of Tshivenda a Kinship*. Intercultural Communication Studies XXI: 1.
- Mafela, M, J. 2016. *Problems of Dialect Non-Inclusion in Tshivenda Bilingual Dictionary Entries*. University of South Africa: Pretoria.
- Mafela, M.J. 2009. Borrowing and Dictionary Compilation: The Case of the Indigenous South African Languages. *Lexikos*, 20:691-699.
- Mahlangu, K.S. 2016. Language contact and linguistic change: The case of Afrikaans and English influence on isiNdebele. https://repository.up.ac.za/bitstream/handle/2263/61181/Mahlangu_Language_2016.pdf?sequence=1&isAllowed=y.
- Mahwasane, M, M. 2020. *Language flux: the decline in the use of taboos regarding pregnancy and birth among Vhenda from a critical language awareness perspective*. Unpublished doctoral thesis. University of South Africa: Pretoria.
- Makhavhu, M, T. 2006. *Relational nouns in Tshivenda*. Unpublished Masters thesis. University of Stellenbosch: Stellenbosch.
- Malisha, L 2005. *An analysis of the impact of traditional initiation schools on adolescents sexual and reproductive health: a case study of rural Thulamela municipality*. Unpublished MA dissertation. University of KwaZulu-Natal.
- Maluleke, M.J. 2019. Using code-switching as an empowerment strategy in teaching mathematics to learners with limited proficiency in English in South African schools. *South African Journal of Education*, 39 (3): 1-9.
- Maree, K. (Ed). 2016. *First Steps in Research* (2nd Ed). Braamfontein: Van Schaik Publishers.
- Marshall, C. na Rossman, G. 1995. *Designing Qualitative Research*. Sage Publications: Thousand Oaks.
- Martin, P. and Mbambo, B. 2011. *An exploratory study on the interplay between African customary law and practices and children's protection rights in South Africa*. A study commissioned by Save the Children Sweden Southern Africa Regional Office.

- Mashianoke, T, S. 2013. *Tshianzwane music: the relationship between physical structure and abstractions in cultural progress and change*. Unpublished MA dissertation. University of South Africa: Pretoria.
- Mataga, F. 2017. *Zwivhangisi na masiandoitwa a muvango kha luambo lwa Tshivenda goroboni ya Beitbridge*. Unpublished masters thesis. Thohoyandou: University of Venda.
- Matshidze, P, E. 2013. *Role of makhadzi in traditional leadership among the Venda*. Unpublished MA dissertation. University of Zululand: Kwazulu Natal.
- Mazama, A. 2003. *The Afrocentric Paradigm*. Trenton, New Jersey: Africa World Press, Inc.
- Mberia, K. 2014. Death and Survival of African Languages in The 21st. *International Journal of Linguistics and Communication*, 2 (3): 127-144.
- McCarty, T, L, Romero-Little, M, E. and Warhol, L. 2009. *Indigenous Youth and Language Revitalization*.
- McNeill, F.G. An Ethnographic Analysis of HIV/AIDS in the Venda Region of South Africa: Politics, Peer Education and Music. Published doctoral thesis. United States: ProQuest LLC.
- Mertler, C. A. and Charles, C. M. 2010. *Introduction to Educational Research*. Canada: Pearson Education.
- Mgbeadichie, C, F. 2015. *The Critical Concept of Afrocentrism in Nigerian Literature*. PhD Thesis. University of Exeter. Available at: <https://ore.exeter.ac.uk/repository/bitstream/handle/10871/21088/MgbeadichieC.pdf;sequence=1> (Retrieved on the 13 June 2019).
- Milubi, N, A. 1996. *Ngoma ya vhatei: gireidi 10-12*. Polokwane: Nam publishers.
- Mkwinda-Nyasulu, B. 2014. Role of language in socio – economic development: the semiotics are right. *Journal of humanaties (Zomba)*, 23:213-230.
- Mokgokong, P.C.M. 1975. Context as determinant of meaning in Northern Sotho. Unpublished doctoral thesis. Pretoria: University of South Africa.
- Moyo, T. 2002. Mother Tongues Versus an Ex-colonial Language as Media of Instruction and the Promotion of Multilingualism: The South African Experience. In *South African Journal of African Languages*, 8 (1): 47-51.
- Mucherah, & Mbogori, T. 2019. Examining Child Development from an African Cultural Context. *Global Journal of Transformative Education*, 1 (1):11-17.

- Mugovhani, N, G. 2009. Mbilamutondo music and instruments in Venda culture. *SAJAH*, 24 (3), 45–54.
- Mugovhani, N, G. and Tshishonge, T. 2012. Shifting identities in south africanindigenous cultural practices: a case study of Tshikona and Tshigombela of Vhavenda communities in Limpopo. *Journal of sociology*, 21: 1-14.
- Mulaudzi, F, M, Chinouya, M, and Ngunyulu, R, N. 2015. *Perceptions of the Vhavenda Regarding the Significance of IKS Rituals and Customs in Women's Health: "The Other Side of The Coin"*. *J SocSci*, 44(1): 21-27.
- Mulaudzi, P, A. 2001. The Domba variety: a language of initiation for adulthood. *South African Journal of African Languages*, 21:1,9-15.
- Mulaudzi, P, A. Un. *The domba Language Variety as a Vehicle of Indigenous Knowledge Systems*. University of South Africa: Pretoria.
- Murovhi, A, Matshidze, P, Netshandama, V. na Klu, E. 2018. Traditional Child Rearing Practices in Vhavenda Families South Africa. *Journal of gender, information and development in Africa*, 7 (1), 21-37.
- Murwamphida, S, C. 2008. *Effects of language policy in South Africa with special reference to Tshivenda: Exploring the interface between policy and practice*. Unpublished doctoral thesis. University of Limpopo: Polokwane.
- Musehane, N. M. 2012. Relevance and Analysis of the Terminologies as specialized registers at Tshivenda male initiation schools in South Africa. *Journal of Research in Education and Society*, 3 (3), 75-85.
- Naidu, M and Muchono, W. 2019. Male Perceptions Toward the Cultural Practice of ChinamwaliKhomba Among the Mahenye. *The Oriental Anthropologist* 19(1) 25–40.
- Nangambi, N, N. 2012. *Tsenguluso ya ndeme ya nyaluwo ya luambo lwa Tshivenda yo ŋuŋuwedzwaho nga mupindulelo wa maipfi*. Unpublished masters thesis. University of Limpopo: Polokwane.
- Ndlovu-Gatsheni, S. J. 2012. Coloniality of Power in Development Studies and the Impact of Global Imperial Designs. Inaugural lecture delivered at UNISA: AMRI.
- Neuman, W.L. 2000. *Social research methods qualitative and quantitative approaches*. 4th Edition. Allyn & Bacon: Needham Heights.
- Ngcobo, M. 2013. Loan words classification in isiZulu: The need for a sociolinguistic approach, *Language Matters: Studies in the Languages of Africa*, 44 (1):21-38. DOI: 10.1080/10228195.2012.706317.

Nnebue, C. C. 2010. Informed Consent in Research. *Afrimedical journal*, 1 (1):1-10.

Rubin, A. and Babbie, E. 2005. *Research methods for social work*, 5th ed. Australia: Thompson Brooks/Cole.

Nordquist, R. 2019. *Language and gender studies*. Available at: <https://www.thoughtco.com/language-and-gender-studies-1691095> (Accessed 16 June 2019).

Nsamenang, A. B. 2006. Human ontogenesis: An indigenous African view on development and intelligence. *International journal of psychology*, 2006, 41 (4): 293–297.

Nunan, D. 1992. *Research Methods in language Learning*. Cambridge University Press.

Onovughe, O. G. 2014. Governance and Language Loss among Youths in Nigeria. *IOSR Journal of Humanities and Social Science (IOSR-JHSS)* 19 (5), 42-49.

Ostman and J. Verschueren (eds.), *Discursive Pragmatics*. Amsterdam: John Benjamins. pp. 50- 7.

Oyebade, B. 1990. African Studies and the Afrocentric Paradigm: A Critique. *Journal of Black Studies* 21 (2).

Patel, M. and Patel, N. 2019. Exploring Research Methodology: Review Article. *International Journal of Research & Review*, 6 (3), 48-55.

Pellerin, M. 2012. Benefits of Afrocentricity in Exploring Social Phenomena: Understanding Afrocentricity as a Social Science Methodology. *The Journal of Pan African Studies*, 5 (4).

Policy. *The Journal of Sociology & Social Welfare*: 24 (2), Article 3.

Polito, R. 2011. *Language and power in Blogging: A Critical Discourse Analysis*. International conference on humanities, society and culture. IACSIT press: Singapore.

Polito, R. 2011. *Language and power in Blogging: A Critical Discourse Analysis*. International conference on humanities, society and culture. IACSIT press: Singapore.

Posel, D. and Zeller, J. 2019. *Language use and language shift in post-apartheid South Africa*. Available from file:///C:/Users/27720/Downloads/Chapter14_PoselZeller_uncorrectedproofs.pdf [Accessed 30 October 2021].

- Racoma, B. 2014. *How Language Affects Gender Roles in Society*. Available at: <https://www.daytranslations.com/blog/language-affects-gender-roles-society/> (Retrieved 30 October 2020).
- Ramaite-Mafadza, P. E. A. 2015. *Indigenous protest lyrics in women's musical Performances: Vhavenda women in Vhembe: a case of Vhavenda women in the Vhembe District, Limpopo Province*. Unpublished doctoral thesis. University of Venda: Thohoyandou.
- Ramavhunga, N. E. 2019. Reflections on practices of *u laya n'wana*: towards Afro-sensitized approach. Unpublished doctoral thesis. Thohoyandou: University of Venda.
- Ramphabana, L.B. 2019. Influence of socio-cultural practices amongst the Venda speaking people towards the disclosure of child sexual abuse. Unpublished masters thesis. University of Limpopo: Petersburg.
- Rananga, R, E. 2009. *Mushumo wa vhalala kha mvelele ya Tshivenda zwo livhanywa na Theminolodzhi ya vhushaka ha malofha*. University of Limpopo: Petersburg.
- Raphalalani, M.B. 2015. *U bvulwa maanda ha vhuimo ha vuhosi na nzulele ya musanda: tsenguluso yo livhanaho na vuhosi ha Vhavenda ho shumiswa thyiori ya "ethnopragmatics"*. Unpublished doctoral thesis. Pretoria: University of South Africa.
- Raphalalani, T.D. na Musehane, N.M. 2013. Arranged marriage practices of the Vhavenda community of the Vhembe district, Limpopo province, South Africa. *Journal of Language and Culture*, 4 (2):18-22.
- Romaine, S. 2002. The Impact of Language Policy on Endangered Languages. *International journal on multicultural societies*, 4 (2):1-28.
- Romaine, S. 2018. Language endangerment and language death: the future of language diversity. In Fill, A.F. & Penz, A. (Eds.), *The Routledge handbook of ecolinguists*. New York: Routledge.
- Rubin, A. & Babbie, E. 2005. *Research methods for social work, 5th ed*. Australia: Thompson Brooks/Cole.
- Safran, W. 2004. Introduction: the political aspects of language. *Nationalism and ethnic politics*, 10:1-14.
- Sampling and Purposive Sampling. *American Journal of Theoretical and Applied Statistics*, 5 (1), 2016, 1-4.
- Samsanovich, A. 2021. *Theory and diversity: a descriptive study of Erikson's psychosocial development stages*. Published Masters thesis. California State University: California.

- Sandra, J, and S.1999.*Communicative Language Teaching: Linguistic theory and Classroom Practice*.Oxford: Oxford University Press.
- Saville-Troike, M.1989. *The Ethnography of Communication – an introduction*. Oxford: Basil Blackwell.
- Schiele, J, H. 1997. An Afrocentric Perspective on Social Welfare Philosophy and
- Schwartz, S. J., Donnellan, M. B., Ravert, R. D., Luyckx, K., & Zamboanga, B. L. 2012. *Identity development, personality, and well-being in adolescence and emerging adulthood: Theory, research, and recent advances*. In I. B. Weiner & others (Eds.), *Handbook of Psychology*, (2nd ed., Vol. 7). New York: Wiley.
- Segal, R, D. 1996. *The early adult life structure of urban black men*. Doctoral thesis. University of South Africa: Pretoria.
- Sengani, T. M. 2013. Controversies around the so-called alliterative concord in African languages: A Critical Language Awareness on communicative competence with specific reference to Tshivenda. *South African Journal of African Languages*, 33:2, 189-201, DOI:10.1080/02572117.2013.871461.
- Sengani, T.M. 2008. *Strategic Discourse in Names - A Critical Discourse Analytical – Interpretation with Special reference to Tshivenda Naming*. Unpublished PhD Thesis. Polokwane: University of Limpopo.
- Seti, V, Bornman, W. na Alvarez-Mosquera, P. Opinions on Indigenous Languages as Languages of Learning and Teaching in Africa: Non-English-Speaking Unisa-Students. *The international journal of communication and linguistic studies*, 14 (1):17-32.
- Shahmirzadi, N. 2018. Discourse, Ideology and Power: From Archeology towards Genealogy. *Literacy Information and Computer Education Journal*, 9 (4):3071-3077.
- Siddiqui, A. 2018. The principle features of English Pragmatics in applied linguistics. *Advances in Language and Literary Studies*, 9(2):77-80.
- Sikhweni, N, M. 2016. *Language, identity and preservation: the case of africanlanguages with the special reference to Tshivenda*. Unpublished masters thesis.South African Concise Oxford Dictionary. 2002. Cape Town: Oxford University Press Southern Africa (Pty) Ltd.
- Silva, P. 1997. *South African English: Oppressor or Liberator?* The Major Varieties of English, Papers from MAVEN 97, Vaxjo, 20–22 November 1997. Available from
- Stayt, H.A., 1931. *The Bavenda*. London UK: Frank Cass/Oxford University Press.

- Steiner, G. 1992. *After Babel: Aspects of Language and Translation*. Oxford University Press: New York.
- Stenbacka, C. 2001. Qualitative research requires quality concepts of its own. *Management Decision*, 39(7): 551-555.
- Stewart, J; Harte, V. na Sambrook, S. 2010. What is theory? *Journal of European Industrial Training*, 35 (3), 221-229.
- Swanson, R. A. 2013. *Theory building in applied disciplines*. San Francisco, CA: Berrett-Koehler.
- Tamunobelega, I. 2017. Pragmatics in the classroom. *International Journal of English Language Teaching*, 5 (6):11-17.
- Terre Blanche, M. S., & Durrheim, K. (Eds.). 2004. *Research in practice: Applied methods for the social sciences*. Cape Town: University of Cape Town Press.
- Tidwell, W, J. 2015. *Stigmas Associated with Black American Incarceration Through an Afrocentric Lens*. PhD Thesis. Walden University.
- Tshivhi, L. 2017. *Tsedzuluwo ya luambo lwa Tshivenda kha tshifiriki tsha Beitbridge kha Ja Zimbabwe*. Unpublished masters thesis. University of Venda: Thohoyandou.
- Turner, D.D. 2002. An oral history: Molefi Kete Asante. *Journal of Black Studies*, 32(6), 711-734.
- Van den Berg, J. 2018. *Intergenerational knowledge transfer in the Vhavendacomunities in South Africa*. Unpublished masters thesis. University of Amsterdam: Amsterdam.
- Van Dijk, T.A. 2000. *Ideology and discourse: A multidisciplinary introduction*. Available from <http://www.discourses.org/UnpublishedArticles/Ideology%20and%20discourse.pdf> (Accessed 14 February 2022).
- Van Warmelo, N.J. (ed), 1932. *Contribution towards Venda History, Religion and tribal ritual*. Pretoria, South Africa: Government Printers.
- Van Warmelo, N.J. 1989. *Venda Dictionary*. Pretoria: J.L. Van Schaik Limited.
- Van Wyk, M, M. 2014. Conceptualizing Afrocentric-Indigenous Pedagogy for an Inclusive Classroom Environment. *Mediterranean Journal of Social Sciences MCSER Publishing, Rome-Italy*, 5 (4).
- Varpio, L., Paradis, E., Uijtdehaage, S., na Young, M. 2019. The distinctions between theory, theoretical framework, and conceptual framework. *Academic medicine: journal of the Association of American Medical Colleges*, 1-21.

- Vo, T.L.H. 2016. *The Ethnopragmatics of Vietnamese: An Investigation into the Cultural Logic of Interactions Focussing on the Speech Act Complex of Disagreement*. Unpublished Doctoral thesis. Queensland: Griffith University.
- Wacker, J.G. 1998. A definition of theory: research guidelines for different theory-
Walden University Scholar Works. Available from <https://scholarworks.waldenu.edu/cgi/viewcontent.cgi?article=2576&context=dissertations> (Retrieved on the 15th June 2019).
- Walker, C, D. B., & Burbanks, S. 2010. *Afrocentricity Published in the Encyclopedia of Identity*. Sage Publications.
- Webster, J. and Watson, R. T. 2002. Analyzing the past to prepare for the future: Writing a literature review. *MIS Quarterly*, 26(2), 13-23.
- Welman, J, C; Kruger, F. and Mitchel, B. 2005. *Research methodology*, third edition. Oxford University Press: New York.
- Welman, J, C; Kruger, F. and Mitchel, B. 2005. *Research methodology*, third edition. Oxford University Press: New York.
- Wierzbicka, A. 2003. *Cross-Cultural Pragmatics: The Semantics of Human Interaction*, 2nd ed. Berlin: Mouton de Gruyter.
- Wodak, R. 2011. *Critical Linguistics and Discourse Analysis*. In: J. Zienkowski, J. O. Woodpress.com. 2019. *Mubikwanaive*. Available at: <https://mubikwanaive.wordpress.com/about-2/> (Accessed 20 May 2021).
- Woodpress.com. 2019. *Mubikwanaive*. Available at: <https://mubikwanaive.wordpress.com/about-2/> (Accessed 20 June 2019).
- Zainal, Z na Rahmati, N.H. 2020. OCIAL Media and its influence on vocabulary and language learning: a case study. *European journal of education studies*, 7 (11):1-19.

MUTEVHE WA DZIAPHENDISI

APHENDISI 1: RESEARCHER ACKNOWLEDGEMENT

Research title:

Tsenguluso ya u ʒuluwa ha maipfi a mirele ane a ʒalutshedza vhuimo ha nyaluwo kha Tshivenda

(A critical investigation of language flux with reference to age-terms to express stages of development in Tshivenda)

Researcher:

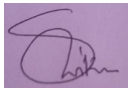
Shonisani ʒikhanya

Hereby, I ... **Shonisani ʒikhanya**, ID number 7701110995087 in my personal capacity as a researcher, acknowledge that I am aware of and familiar with the stipulations and contents of the

- Unisa Research Policy
- Unisa Ethics Policy
- Unisa IP Policy

and that I shall conform to and abide by these policy requirements

Signature:



Date: 20 April 2023

APHENDISI 2: CONSENT TO PARTICIPATE IN THE STUDY

Consent form

Research title:

Tsenguluso ya u t̄uluwa ha maipfi a mirole ane a t̄alutshedza vhuimo ha nyaluwo kha Tshivend̄a

(A critical investigation of language flux with reference to age-terms to express stages of development in Tshivend̄a)

Researcher:

Shonisani L̄ikhanya

I, _____ (participant name), confirm that the person asking my consent to take part in this research has told me about the nature, procedure, potential benefits and anticipated inconvenience of participation.

I have read (or had explained to me) and understood the study as explained in the information sheet.

I have had sufficient opportunity to ask questions and am prepared to participate in the study.

I understand that my participation is voluntary and that I am free to withdraw at any time without penalty (if applicable).

I am aware that the findings of this study will be processed into a research report, journal publications and/or conference proceedings, but that my participation will be kept confidential unless otherwise specified.

I agree to the recording of the face-to-face and group interviews and questionnaires.

I have received a signed copy of the informed consent agreement.

Participant Name & Surname..... (please print)

Participant Signature.....Date.....

Researcher's Name & Surname...Mrs Shonisani Likhanya

Researcher's signature .....Date.....

APHENDISI 3: ETHICAL CLEARANCE CERTIFICATE



COLLEGE OF HUMAN SCIENCES RESEARCH ETHICS REVIEW COMMITTEE

28 June 2024

Dear Mrs Shonisani Likhanya

Decision:
Ethics Approval from 28 June 2024
to 27 June 2025

NHREC Registration # :
Rec-240816-052
CREC Reference # :
67132979_CREC_CHS_2024

Researcher(s): Name: Mrs. S. Likhanya
Contact details: 67132979@mylife.unisa.ac.za
Supervisor(s): Name: Prof. T. M. Sengani
Contact details: sanganitom@gmail.com
Co-Supervisor(s): Name: Dr M. L. Mudau
Contact details: mudauml@unisa.ac.za

Title: Tsenguluso ya u ŭluwa ha maipfi a mirele ane a ŭlutshedza vhuimo ha nyaluwo kha Tshivenda

Degree Purpose: PhD

Thank you for the application for research ethics clearance by the Unisa College of Human Science Ethics Committee. Ethics approval is granted for one year.

The *low-risk application* was reviewed by the College of Human Sciences Research Ethics Committee in compliance with the Unisa Policy on Research Ethics and the Standard Operating Procedure on Research Ethics Risk Assessment.

The proposed research may now commence with the provisions that:

1. The researcher(s) will ensure that the research project adheres to the values and principles expressed in the UNISA Policy on Research Ethics.
2. Any adverse circumstance arising in the undertaking of the research project that is relevant to the ethicality of the study should be communicated in writing to the College Ethics Review Committee.
3. The researcher(s) will conduct the study according to the methods and procedures set out in the approved application.
4. Any changes that can affect the study-related risks for the research participants, particularly in terms of assurances made with regards to the protection of participants' privacy and the



University of South Africa
Pretter Street, MacKareus Ridge, City of Tshwane
PO Box 392 UNISA 0003 South Africa
Telephone: +27 12 429 3111 Facsimile: +27 12 429 4150
www.unisa.ac.za

confidentiality of the data, should be reported to the Committee in writing, accompanied by a progress report.

5. The researcher will ensure that the research project adheres to any applicable national legislation, professional codes of conduct, institutional guidelines and scientific standards relevant to the specific field of study. Adherence to the following South African legislation is important, if applicable: Protection of Personal Information Act, no 4 of 2013; Children's act no 38 of 2005 and the National Health Act, no 61 of 2003.
6. Only de-identified research data may be used for secondary research purposes in future on condition that the research objectives are similar to those of the original research. Secondary use of identifiable human research data require additional ethics clearance.
7. No fieldwork activities may continue after the expiry date (27 June 2025). Submission of a completed research ethics progress report will constitute an application for renewal of Ethics Research Committee approval.

Note:

The reference number 67132979_CREC_CHS_2024 should be clearly indicated on all forms of communication with the intended research participants, as well as with the Committee.

Yours sincerely,

Signature: 

Prof. KB Khan
CHS Research Ethics Committee Chairperson
Email: khankb@unisa.ac.za
Tel: (012) 429 8210



Signature: PP

Prof ZZ Nkosi
Executive Dean: CHS
E-mail: nkosizz@unisa.ac.za
Tel: 012 429 6758



University of South Africa
Pretorius Street, Muckleneuk Ridge, City of Tshwane
012 429 3111 Fax: 012 429 4150
Telephone: +27 12 429 3111 Facsimile: +27 12 429 4150
www.unisa.ac.za

APHENDISI 4: DATA COLLECTION TOOL(S) (INTERVIEW GUIDE)

ṬHOHO YA ṬHODISISO:

TSENGULUSO YA U ṬULUWA HA MAIPFI A MIROLE ANE A ṬALUTSHEDZA VHUIMO HA NYALUWO KHA TSHIVENḌA

TITLE OF THE STUDY:

A CRITICAL INVESTIGATION OF LANGUAGE FLUX WITH REFERENCE TO AGE-TERMS TO EXPRESS STAGES OF DEVELOPMENT IN TSHIVENḌA)

Hello, my name is Mrs Shonisani Likhanya, and I am from the University of South Africa's Department of African Languages. I am a researcher for the current study, under the guidance of Prof. TM Sengani and Dr. MM Mudau. You have been selected as one of the participants in this study. We kindly ask you to complete the questionnaire provided below. Your participation is voluntary, and you may withdraw at any time if you choose to. All data collected will be used solely for academic purposes. This questionnaire comprises of two sets of questions where the first section is about multiple choice questions while the second one is about open ended questions. Thank you for your participation.

Aa, dzina ḷanga ndi pfi Shonisani Likhanya u bva kha Yunivesithi ya devhula Tshipembe kha muhasho wa nyambo dza devhula. Ndi nne muṭodisisi wa ṭhodisiso ino fhasi ha Mugudisi Vho-Profesa TM. Sengani na muthusa mugidisi Vho-Dokotela MM Mudau. Vho topolwa sa muḥwe wa vhavhudziswa kha ṭhodisiso ino. Nga zwezwo, vha humbelwa u ḍadza khweshenee iyi ire afho fhasi. Vha dzhieze nzhele uri u shela mulenzhe havho a hu kombetshedzwi nahone vha nga litsha tshifhinga tshiḥwe na tshiḥwe tshine arali vha vhona zwo tea. Mafhungo ane a ḍo kuvhanganywa kha ṭhodisiso iyi a ḍo shumiswa kha zwa tshikolo fhedzi.. Khweshenee iyi ina zwipiḍa zwivhili. Tshipiḍa tsha u thoma ndi tsha mbudziso pfufhi dzine vha humbelwa u tou ḥanga phindulo yone ngeno tsha vhuvhili tshi tshi ṭoda ṭhaluso. Ndia livhuwa u shela mulenzhe havho

Place/fhethu: Misanda _____

Date/datumu: _____

SECTION A: DEMOGRAPHICS/Tshipiḍa tsha A: Zwidodombedzwa

You are humbly requested to answer the following closed questions by making a cross (X) on the appropriate spaces:

Nga u ditukufhadza vha khou humbelwa u fhindula mbudziso dzi tevhelaho nga u ñwala khuroso (X) kha phindulo yone.

1. Race/murafho

Race	X cross
Black	
White	
Coloured	
Indian	

2. Gender/mbeu

Gender/Mbeu	X cross
Female/tshisadzi	
Male/tshinna	

3. Age/miñwaha

Age range/vha na miñwaha mingana	X cross
18-30	
30-40	
40-50	
50-60	
60+	

4. Education/ Pfunzo

Educational level/murole wa pfunzo	X cross
No matric	

Matric	
Diploma	
Degree	
Honours	
Masters	
PhD	

Section B: Open ended questions

1. How many stages of child development are there in Vhavenda society? Please name them.

.....

2. What is the term that best describes the first stage of a child's development right after birth?

.....

3. At this stage of development, what are the social expectations and responsibilities for children? What is the age of the human in this stage of development?

.....

4. What are the specific developmental challenges that children typically encounter at this particular stage of their growth and maturation?

.....

5. What are the criteria used to give a distinct name to a child who has progressed to the next stage?

.....

6. What is the second stage of a child called?

.....

.....
7. At this stage of development, what are the social expectations and responsibilities for children? What is the age of the human in this stage of development?
.....
.....

8. What are the specific developmental challenges that children typically encounter at this particular stage of their growth and maturation?
.....
.....

9. What is the third stage of development?
.....
.....

10. At this stage of development, what are the social expectations and responsibilities for children? What is the age of the human in this stage of development?
.....
.....

11. What are the specific developmental challenges that children typically encounter at this particular stage of their growth and maturation?
.....
.....

12. What is the fourth stage of a child?
.....
.....

13. At this stage of development, what are the social expectations and responsibilities for children? What is the age of the human in this stage of development?
.....
.....

14. What are the specific developmental challenges that children typically encounter at this particular stage of their growth and maturation?
.....
.....

.....
.....
15. What is the fifth stage of a child?
.....
.....

16. At this stage of development, what are the social expectations and responsibilities for children? What is the age of the human in this stage of development?
.....
.....

17. What are the specific developmental challenges that children typically encounter at this particular stage of their growth and maturation?
.....
.....

18. Please explain the causes of language flux with reference to age-terms to express stages of development in Tshivenda?
.....
.....

19. What measures can be taken to prevent language flux with reference to age-terms to express stages of development in Tshivenda?
.....
.....

20. What are the consequences of the language flux with reference to age-terms to express stages of development in Tshivenda?
.....
.....

APHENDISI 5: CONFIRMATION OF EDITING



Mrs Ratshisevhe NC

0726914152

PO box 439
Thohoyandou
0950

01 September 2025

The matter referred: Confirmation letter editing _ Student: ***Shonisani Likhanya***

This letter confirms that I, Ratshisevhe NC, Tshivenda Language expert, have completed the following tasks regarding her PhD thesis entitled ***TSENGULUSO YA U ṬULUWA HA MAIPFI A MIROLE ANE A ṬALUTSHEDZA VHUIMO HA NYALUWO KHA TSHIVENDA***

- Language editing,
- Formatting,

I hope you will find everything entirely to your satisfaction. Kindest Regards

Ratshisevhe NC

Ratshisevhe