

TSENGULUSO YA NDEME YA U THUSWA HA N'WANA NGA NDILA YA

TSHIVENDA

Nga

MAHWASANE MUTSHINYANI MERCY

MUSHUMO WO NETSHEDZWA SA TSHIPIḌA TSHA U SWIKELA ṬHODḌEA DZA

DIGIRII YA MASITASI

YUNIVESITHI YA LIMPOPO

MUDZUDZANYI; PROF R.N MAḌADZHE

2012

MUANO

Nḡe, MAHWASANE MUTHINYANI MERCY, ndi ana uri hoyu mushumo ndi wanga na uri a u athu u vhuya wa ḡetshedzwa hu tshi itelwa u waniwa digirii kha yunivesithi ifhio na ifhio.

Tsaino.....

Duvha.....

VHUDIKUMEDZI

Mushumo uyu ndi u kumedza kha vhothe vho ntikedzaho musi ndi tshi khou guda, na vhothe vhe vha nthusa nga mihumbulo yo fhambanaho. Ndi ri Mudzimu kha vha shudufhadze, nga u ntikedza u vuledza ndila iyi, arali vhe si vhone zwo vha zwi tshi do konḁa vhukuma. Ndi livhuwa thikhedzo yavho.

NDIVHUWO

Ndi swikisa ndivhuwo dzanga kha Ene Musikazwothe we a n̄ea n̄divho, vhuṭali na ṭhalukanyo khathihi na maan̄a u swika mushumo uyu u tshi khunyelela.

Ndi tshi livhuwa mudzudzanyi wa mushumo uyu, Phrofesa R.N Maḡadzhe, vhe vha ṭola na u lulamisa mushumo u swika mafheloni. Mudzimu kha vha shudufhadze kha mushumo une vha khou ita. Ndi vha tamela mashudu mavhuya kha vhutshilo havho. Mudzimu a vha londote.

Ndi dovha nda isa ndivhuwo dzanga kha Mphephu Gilbert we ra farisana n̄ila ri tshi ya u guda Yuniversithi ya Limpopo. Ndi tama u dovha nda livhuwa Tshishonge Daniel 'Maronza' na Maphangwa Mphumudzeni vhe vha ḡidina nga u vhalulula khathihi na u dzudzanya mushumo wothe. Ndi sa hangwi u livhuwa Vho Maṭodzi Rebecca Raphalalani vhe vha nthusa zwiḡulu musi ndi tshi kundelwa nga zwi shumiswa zwa u n̄wala tsenguluso iyi.

A thi hangwi u livhuwa vhomaine, vhakegulu na vhafumakadzi vhothe vhe ndi tshi vha vhudzisa vha si konḡe u mmbudza zwine vha ḡivha malugana na zwe nda vha vhudzisa.

Kha vhathu vhothe vhe nda vha bula afho n̄ṭha, ndi ri a vha ntshileli. Mudzimu a vhe navho. Ndi a livhuwa

MANWELEDZO

Ngudo ino yo sengulusa ndeme ya u thusa n'wana ho sedzwa ndila ya Tshivenḡa, sa izwi maitete aya a tshi khou ngalangala musalauno. Ngudo iyi yo sumbedza uri u thusiwa hu kha ḡi vha hone naho mathusele a hone o fhambana, sa izwi zwi tshi bva kha thendelano ya muḡa. Ho wanala uri kha muthuso hu shumiswa vhatu vhofhambanaho u fana na vhomaine, vhakegulu, vhafunzi kana ha tou rengwa mishonga ine ya shumiswa kha u thusa n'wana. Ngudo yo dovha ya sumbedza mvelelo mmbi dza u sa thusa n'wana na mvelelo mbuya dza u thusa n'wana.

ZWI RE NGOMU

Zwitenwa

Siatari

NDIMA YA U THOMA		
1.1	Marangaphanda	1
1.2	Thaidzo dzi kwamaho tsenguluso	1-2
1.3	Ndivho na Zwipikwa	3
1.3.1	Ndivho	3
1.3.2	Zwipikwa	3
1.4	Ngona	3
1.5	Kukuvhanganyele kwa mafhungo	4
1.5.1	Ngona ya phuraimari	4
1.5.2	Ngona ya sekondari	4
1.6	Ndeme ya tsenguluso	5
NDIMA YA VHUVHILI		
Tsenguluso ya manwalwa		
2.1	Marangaphanda	6-8
2.2	Thaluso ya thusa	8
2.3	Zwiila	9-14
	Zwiilaila zwine mufumakadzi o dihwalaho a tea u tevhedza	
2.4	Zwine mudzadze a tea u vha	14-19
2.5	Mathusele a nwana	20-32
2.6	U irwa dzina nwana	32-34
2.7	U tanganywa ha nwana na lifhasi	35-36
2.8	U tanganywa ha mme na khotsi	37-40
NDIMA YA VHURARU		

U thusa n̄wana na malwadze	
3.1 Marangaphanda	41
3.2 Muthu ane a tea u thusa n̄wana	41-42
3.3 N̄wana u thuswa lungana?	43-44
3.4 Hu shumiswa mini kha u thusa n̄wana	45-46
3.5 Musalauno hu itwa mini kha u thusa n̄wana	47
3.6 Tshakha dza malwadze ane a thivhelwa musi n̄wana a tshi thusiwa	47
3.6.1 Tshifumbu	48-50
3.6.2 Goni kana Gokhonya	51-52
3.6.3 Ngoma	52-53
3.6.3.1 U zwimba ha ngoma	54
3.6.3.2 U mbwandamela ha ngoma	54-56
3.6.4 U shela	57-58
3.6.5 Tshitanzo	58-59
3.6.6 Miso	59-61
3.6.7 Mvalatswinga	62
NDIMA YA VHUNA	
Mbambedzo ya musalauno na musalauḽa	
4.1 Marangaphanda	63
4.2 Zwine zwa vhoneḽa kha n̄wana o thusiwaho na a songo thusiwaho wa musalauno na musalauḽa	63
4.2.1 U vha na nungo na u sa vha na nungo	63-64
4.2.2 U vha na luvalo na u sa vha na luvalo	64-66
4.2.3 U revha na u sa revha	66-68
4.2.4 U vha na mashudu na u sa vha na mashudu	68-70
4.2.5 U sa vha na mikhwa na u vha na mikhwa	70
4.2.6 U lambiwa na u sa lambiwa	71
4.3 Hu bvelela mini arali n̄wana a songo thusiwa?	71-72
4.4 Mvalatswinga	72
NDIMA YA VHUḽANU	

Mvalatswinga	
5.1 Marangaphanda	73
5.2 Manweledzo	73-74
5.3 Mawanwa	74-76
5.4 Themendelo	76-77
ZWIKO ZWO TOLWAHO	78-81

NDIMA YA U THOMA

1.1 Marangaphanda

Heino thodisiso, yo ḍisendeka kha u sengulusa ndeme ya u thuswa ha n̄wana musi ho sedzwa nḍila ya Tshirema. Heino th̄od̄isiso i d̄o sedzesa uri ndi zwifhio zwine zwa dzhielwa n̄tha musi n̄wana a tshi thusiwa. Hu vha hu tshi khou thusiwa n̄wana uri hu itee mini?. Musi ri tshi amba nga ha u thuswa ha n̄wana ndi musi n̄wana o fhedza vhege dzo vhalaho o bebiwa ha itwa vhuṭambo. Hu nga vha ho tou ṭod̄iwa muthu muhulwane ane a d̄ivha nga ha n̄wana muṭuku kana arali henefho muḍini vha tshi d̄ivha nga ha n̄wana, vha a ita vhuṭambo ha u thusa n̄wana kana ha ṭod̄iwa maine wa u thusa vhana, a vha ene a thusaho n̄wana.

1.2 Thaidzo dzi kwamaho tsenguluso

Afha ndi hune ra wana hu na thaidzo dzi kwamaho u thuswa ha n̄wana kha Tshivenda. Kha Tshivenda ri wana uri n̄wana u a lwala arali a sa thusiwa. Muṅwali Stayt (1968:89) ene u amba u ri, "It is believed that this ceremony prevents illness, and it is repeated at every new moon until the child has cut its teeth." Muhumbulo wa muṅwali Stayt (1968) u khou tikedza uri arali n̄wana a sa thusiwa u a lwala na uri u thusiwa ha n̄wana zwi vha zwi tshi khou thusa kha uri a medze maṅo hu si na thaidzo.

Inwe thaidzo ndi ya musu muṭa kana muthu a sa pfesesi kha uri ṅwana u tea u thusiwa nga ṅdila ya Tshirema na uri musu ṅwana a tshi thusiwa hu a ṭhavhiwa tshifuwo hu u itela uri vhatu vho ḍaho u thusa ṅwana vha ḷe ṅama, khathihi na u rerelela zwidzimu. Muhumbulo uyu muṅwali Hunter (1979:155) u ṅea tsumbo nga ha muṭa wa ha Msingali musu a tshi ri “Msingali’s family never killed for their children, when his second daughter fell ill as a baby, the diviner diagnosed that she was ‘sick for an ‘*imbeleko*’ (to carry a child on the back)”. Muṭa uyu ndi musu u songo thusa ṅwana, vha dovha vha si ṭhavhe mbudzi u itela ‘*imbeleko*’ u ya nga lushaka lwonolo. Hunter (1979) u isa phanḍa a tshi khwaṭhisedza uri musu mbudzi yo no ṭhavhiwa u ita “*imbeleko*” vhulwadze ha ṅwana ho mbo ḍi fhufha. U zwi vhea nga ṅdila hei, “Msingali killed and the child recovered. He has killed for every child since, and they have been healthy.” Muṅwali Hunter (1979) u khou tou bvisela khagala uri ṅwana a sa thusiwa u a lwala lune ha nga kunda na dzilafho, dzilafho ḷa hone hu u thusiwa fhedzi.

Mafhungo aya a re afho ṅṭha a sumbedza uri hu na ṭhoḍea khulwane ya u sengulusa u tea kana u sa tea ha u thuswa ha vhana nga ṅdila ya Tshivenḍa musalauno.

1.3 Ndivho na Zwipikwa

1.3.1 Ndivho

Ndivho ya tsenguluso ino ndi u ṭoḍisisa nga ha muthuso wa ṅwana musi ro sedzesa kha

Tshivenda. U swikela ndivho iyi, hu ḍo vhudziswa mbudziso dzi tevhelaho:

- Ndi ngani ṅwana a tshi thusiwa?
- ṅwana a songo thusiwaho na o thusiwaho vho fhambana nga mini?
- Naa u thusa ṅwana zwi kha ḍi vha zwo tea musalauno?

1.3.2 Zwipikwa

Zwipikwa zwa ṭhoḍisiso iyi ndi zwi tevhelaho:

- U ṭoḍa u ḍivha uri ndi ngani ṅwana a tshi thusiwa.
- U topola phambano vhukati ha ṅwana o thusiwaho na a songo thusiwaho.
- U wanulusa u tea ha u thusa vhana musalauno.

1.4 Ngona

Ngudo ino i ḍo shumisa ngona ya khwalithethivi. Ngona iyi yo tea ngauri i thusa muṭoḍisisi uri a wane uri ndi ngani zwithu zwi tshi khou itea nga ṅdila yeneyo.

1.5 Kuvhanganyele kwa mafhungo

Kuvhanganyele kwa mafhungo a tsenguluso ino kwo shumisa ngona ya phuraimari na ya sekondari.

1.5.1 Ngona ya phuraimari

Nyambedzano dzi do vha hone na vhathu vha tevhelaho:

- Vhakegulu vhaṭanu vha divhaho nga ha u muthuso wa n'wana.
- Vhomaine vhaṅa vha sialala vhane vha vha vha tshifumakadzini.
- Vhomaine vhaṅa vha sialala vhane vha vha vha tshinnani.
- Vhafunzi vhaṅa vha vhanna.
- Vhafumakadzi vhaṅa vhane vha vha na ndivho nga ha u thuswa ha n'wana.

Vhathu vho bulwaho afho nṭha vho tea kha tsenguluso ino vhunga vha tshi shela mulenzhe nga hunzhi kha mafhungo a kwamaho mutakalo na vhutshilo ha vhana.

1.5.2 Ngona ya sekondari

Tsenguluso iyi ido shumisa ngona ya sekondari vhunga i tshi do shumisa maṅwalwa a bvaho kha dzibugu dza laiburari, dzidesithesheni, dzidzhenala na kha inthanethe.

1.6 Ndeme ya tsenguluso

Musi vhutshilo vhu tshi khou shanduka vhu tshi ɔi ya na vhuleme ha zwithu zwa mvelele zwi khou ngwaluwa zwi tshi ɔi ya. Arali ha sa itwa tshithu, murafho une wa khou tevhela a u nga ɔivhi uri muthuso wa Tshivenda wo vha wo ima nga ndilade. Zwenezwo, tsenguluso iyi i ɔo thusa uri vhathu vha wane mafhungo nga ha u tea kana u sa tea ha u thuswa ha vhana musalauno.

NDIMA YA VHUVHILI

Tsenguluso ya mañwalwa

2.1 Marangaphanḁa

Kha ndima iyi ndi hune musengulusi a ḁo amba nga ha vhañwe vhañwali uri vha ri mini nga ha u thuswa ha ñwana nga nḁila ya Tshivendḁa. Musengulusi u ḁo vha o sedzesa kha mañwalwa a dzibugu, dziñwe tsenguluso dzo no fhelaho na zwiñwe zwiko zwo vhwahwa ḁaiburari.

U ya nga ha mvelele ya Tshivendḁa u beba ndi zwithu zwa vhuḁhogwa. Kha Vhavendḁa vha ita na u amba uri “matakadza mbiluni ndi ñwana”, vha dovha vha amba uri “muḁana wa makhulu u kwetwa nga ñwana”.

U ya nga ha Tshivendḁa u vha na ñwana muḁini zwi alusa munna na mufumakadzi khathihi na mme a mufumakadzi na wa khotsi sa izwi avho vhatu vha tshi ḁo vhidzwa nga dzina ḁa tshibegwa.

Uyu muhumbulo u tikedzwa nga siaḁari ḁa inthanethe http://myfundi.co.za/e/Initiation_cycles_of_traditional_South_African_cultures ḁa amba u ri:

.....birth is a very important event, initiating her into a higher status within the community. This is especially true if it is a woman's first child. She will receive a special name, usually meaning a mother of.

Zwine zwa vha zwi khou tou amba uri kha mvelele ya Afrika Tshipembe kha mufumakadzi mbebo ndi zwithu zwine zwa dzhielwa n̄tha vhukuma, zwi mu swikisa kana u mu dzhenisa kha vhuimo ha n̄tha kha tshitshavha. Izwo zwi vha zwa vhukuma kha mufumakadzi ane a khou vha na n̄wana lwa u tou thoma.

Muhumbulo wa kha inthanethe wa dovha hafhu wa tikedzwa nga Kwame Gyekye (1996:83) musi a tshi amba uri u beba vhana zwi vhuṭhogwa kha vhutshilo ha mvelele, zwi sumbedza khuliso. U zwi vhea nga n̄dila i tevhelaho:

Children are so important that in traditional life the inability to bear children is considered a very great calamity.

Kha mvelele ya Afrika Tshipembe mufumakadzi uyo u n̄ewa dzina l̄iswa a vhidzwa u pfi mme a mukene. Nga in̄we n̄dila, mme uyo u vhidzwa nga dzina l̄a n̄wana, tsumbo u vhidzwa u pfi mme a Mashudu. Hu na kubegwa muḍini zwi alusavho na mukegulu sa izwi na ene a tshi ḍo vhidzwa nga u pfi makhulu wa mukene.

Muhumbulo u dovha wa tikedzwa nga vha mvelele ya IsiXhosa na vhone vha a takalela tshibegwa.

Khavho zwa u mbebo ndi zwithu zwine zwa dzhielwa n̄tha, zwa t̄honifhiwa, zwa hudziwa, zwa dovha hafhu zwa itelwa na vhuṭambo. Mariane (2011) u zwi vhea nga n̄dila i tevhelaho:

Birth in the Xhosa culture, is an important rite of passage and is therefore treated with due respect, honour and celebration.

Zwine zwa vha uri sa mvelele ya Tshirema vha a takalela u vha na muthu muswa muḍini sa izwi hu na u tenda uri u vha na muthu muswa ndi u alusa lushaka.

2.2 T̄haluso ya u thusa

U thusa ndi musi hu na tshibegwa muḍini, tshi tshi khou t̄havhuliwa uri tshi kone u tshila kha l̄ifhasi l̄a vhathu vhoṭhe. Musi n̄wana uyu a sa athu u vhonwa nga lushaka kana a sa athu u bvela n̄ḍa muṭani u tea u thoma u thusiwa. N̄wana u thusiwa nga thuso ya vhahulwane muṭani onoyo khathihi na maine kana zwa dovha zwa bva kha lushaka lwonolwo uri vha tenda kha zwifhio. Musi n̄wana a tshi khou thusiwa hu vha hu tshi thivhelwa n̄wana uyo kha zwidwadedwadze zwine a ḍo t̄angana nazwo kha vhutshilo hawe, ha dovha ha thivhelwa uri vhavhi vha songo dzhena nga khae.

U thusa n̄wana zwi dovha zwa vha zwa ndeme musi o no vha muthu muhulwane a tshi ya u dzhena zwikolo kule kana a tshi ya u shumela kule, hune a khou ya u t̄angana na tshakha dziṅwe u a kona u tshila a si na thaidzo sa izwi o thuswa.

2.3 Zwiila

Zwiilaila zwine mufumakadzi o d̥ihwalaho a tea u tevhedza

Musi mufumakadzi o d̥ihwalaho nga Tshivenḁa hu na zwine a ila. Tshivenḁa tshi iledza mufumakadzi o d̥ihwalaho uri ha tei uḁa zwijiwa zwi fhisaho. Vha shavha uri zwijiwa zwi fhisaho zwi nga swika hune zwa fhisā ṅwana wa wana ṅwana o bebwa a na mavhala matswu. Tshivenḁa tshi dovha tsha iledza mufumakadzi o d̥ihwalaho uri ha tei u ḁa movha, vha tshi shavha uri ṅwana u ḁo ḁa shangoni muvhili wawe wo ṅwayiwa.

Tshivenḁa tshi dovha tsha iledza muimana uri a songo tshimbila nyendo ndapfu e eṭhe hu u shavha uri a nga kundelwa a tshi swika vhukati a ḁo kunda muthusi. Muimana ha fhelekedzi mueni a huma ṅḁilani vha shavha uri a tshi ya u vhoḁholowa u ḁo huma ṅḁila, arali zwa itea a huma ṅḁilani a tshi fhelekedza mueni u tea u pfela mare fhasi a huma na musi o ya muḁini ha onesi u sokou takuwa a ḁuwa.

Tshifhinga tsha musi maḁuvha awe a tshi vha tsini muimana u vha a tshi khou nwiswa miuluso ine ya ḁo mu thusa musi wa u vhoḁholowa khathihi na uri tshibegwa tshi vhe na mutakalo – (Hammond-Tooke: 1974).

U khwaṭhisa izwi siaṭari ḷa inthanethe
http://myfundi.co.za/e/Initiation_cycles_of_traditional_South_African_cultures ḷi amba

nga hei ṅdila:

Every precaution is taken to ensure the health of both the newborn infant and the mother, before and after birth. Rituals play an important part in maintaining this prosperity.

Zwi tshi tou amba uri zwithu zwoṭhe zwine vha vha vha tshi khou itela mme na ṅwana zwi a vha engedzela mutakalo kha vhutshilo havho. Vha isa phanḍa vha amba uri musi hu tshi bvelela nga vhunzhi zwiilaila na milayo zwine mufumakadzi a tea u zwi tevhela, ndi zwine zwa livhiswa kha maitele a u sumbedzwa kha lushaka.

Muhumbulo uyo u tikedzwa nga Hammond-Tooke (1974:213) a tshi ri:

Many taboos and avoidances must be observed by pregnant women, usually to protect the child.

Zwine zwa tou amba uri mufumakadzi o ḡihwalaho hu na zwiila zwine a tea u tevhedza hu u tsireledza ṅwana. Muhumbulo wa Hammond-Tooke (1974) u tikedzwa nga Mbiti (1969:111) musi a tshi ri:

In many African societies the pregnant woman must observe certain taboos and regulations, partly because pregnancy in effect makes her ritually 'impure' and in chiefly in order to protect her and the child.

Muhumbulo wa Mbiti (1969) u khou tou tikedza uri muimana u a iledzwa zwezwo o ḍihwala hu uitela mutakalo kha ene mme na n̄wana o mu hwalaho.

Hammond-Tooke (1974:213) ene u zwi vhea nga n̄dila i tevhelaho:

Venda woman must avoid hot food, lest it scald the growing child, and abstain from sweet foods and vegetables, beer is not restricted until the last few months, when the woman is supposed to eat very little and drink only water, lest the baby grow too big and cause difficulties in delivery.

Zwine zwa tou amba uri muimana nga Tshivenda ha tei u ɭa tshinwe na tshinwe. Muñwali Hammond-Tooke (1974) u amba uri ha tei u ɭa zwiɭiwa zwa u fhisana zwa swigiri na mitshelo. Zwe muñwali a amba uri muimana ha ngo dzivhiselwa zwone, u ya nga ha muñwali, ndi u shumisa halwa. Afha zwine zwa vha hone ndi musi ho sedzwa halwa nga tshifhinga tsha kale ngauri halwa ho vha hu sa shelwi zwine zwa khou vhaisa vhatu ano maɖuvha. Halwa vhu na masiandoitwa a si avhuɖi kha mutakalo wa muthu.

Muñwali uyu u amba uri muimana o tendelwa u ɭa zwiɭiwa zwiɭutuku fhedzi, maɖi u a nwa a songo tou kalelwa. Musi Vhavana vha tshi dzivhisa uri muimana ha tei u ɭa zwiɭiwa nga maanda vha vha vha tshi shavha uri n̄wana u ɖo hulesa u fhira mpimo, mme a kundelwa u mu beba nga n̄dila yo teaho sa izwi nga Tshivenda zwa muaro a zwi ɭanganedziwi na hone hu nga vhadzimu a vho ngo mu ɭanganedza.

U ya nga ha Goldschmidt (1976:245) u ri mufumakadzi o dihwalaho u iledzwa u ja nama ya phukha yo tou faho nga yothe. U isa phanda a amba uri muimana musi a kha minwedzi ya sumbe u ya kha malo u a iledzwa u dzhena nduni tshihulwane, sa izwi vhunna vhu tshi tshinyadza nwana. Muhumbulo wa Goldschmidt (1979) u tikedzwa nga wa Mbiti (1969:111) ane a amba uri muimana u iledzwa u ja nawa, mapfura na nama ya phukha hu tshi shavhiswa uri phukha iyo i nga vha yo vhulawa nga musevhe une wa vha na vhuṭungu, vhune ha liwa nga muimana u a vha a tshi khou lwadza nwana kana mufumakadzi a nga huma ndila. Mbiti u dovha a amba uri vhudzekani na hone hu a iledzwa sa izwi nwana a tshi bebiwa a so ngo naka. Muṅwali Mbiti (1969) u amba uri zwo tendelwaho u liwa nga muimana ndi madzhulu nga uri a vha a na mutakalo nahone a kona u ledisa ndila ya nwana.

Muṅwali Krige (1974) ene u amba uri muimana u iledzwa u ja mapfura a zwipuka sa izwi a tshi do ja na mapfura a zwipuka zwine vhaloi vha do kona u dzhena ngazwo. Mapfura ayo a ita uri ngoma ya nwana i mbombomele. Krige (1974:63) u zwi vhea nga ndila i tevhelaho:

...resemble is that against eating the fat of a certain kind of antelope, which is used by wizards to cause sinking of the fontanelle in children.

Zwine zwa tou amba uri muimana a nga da a ja mapfura a phukha ine vhaloi vha shumisa musi vha tshi lowa na uri mapfura a hone a nga lwadza ngoma ya nwana.

Inthanethe http://myfundi.co.za/e/Initiation_cycles_of_traditional_South_African_cultures
i amba u ri:

The exits a myriad of taboos and rules that woman has to follow, and each of these could be likened to a phase in the process of initiation.

Zwine zwa amba uri mufumakadzi hu na zwiilaila zwinzhi na milayo zwine a tea u tevhedza. Zwiila zwi thusa mufumakadzi na n'wana kha u tinya malwadze na uri n'wana a lalame.

Kha http://myfundi.co.za/e/Initiation_cycles_of_traditional_South_African_cultures hu pfi dziñwe tshaka mufumakadzi u a vhofohololiwa kha mishumo yo fhambanaho henefho muṭani musu maḍuvha a tsini. Nga tshenetsho tshifhinga u tea u vha a tshi khou ṭhogomelwa nga mme awe na vhañwe vhafumakadzi vhahulwane henefho muṭani, vhane a vha tsha ya maḍuvhani.

Mufumakadzi nga itsho tshifhinga u tea u vha o valelwa nduni yawe ya thungo na dziñwe, u tea u ṭamba nga mindaandaane, ine ya ḍo vha i tshi khou mu thusa kha uri a tshi vhofoholowa a vhofoholowe a si na thaidzo na u ṭa zwiḷiwa zwo mu teaho.

Among certain tribes a woman will be relieved from her duties at a certain stage of pregnancy and cared for by her mother and other older women who are past menopause. She will be secluded in her hut, washing herself with special herbal infusions and eating only certain foods.

Izwi zwi tshi amba uri musi mufumakadzi a muimana hu na zwidayodayo zwine a tea u zwi tevhela na u litsha u ja zwiliwa zwi sa fhi maanda tshifhinga tsha u vhotholowa.

Vha isa phanda vha amba uri musi mufumakadzi a tshi ya u vhotholowa u ambadziwa mulinga na u shumiselwa mindaandaane ine ya mu tsireledza na uri vhadzimu vha si sinyuwe, vha ite uri a vhotholowe nga ndila yo teaho.

Kha http://myfundi.co.za/e/Initiation_cycles_of_traditional_South_African_cultures vha zwi vhea nga ndila i tevhelaho:

When a woman goes into labour, charms and magic spells are usually applied for protection and offerings made to the ancestors to appease them, should they be angry for any reason and want to jeopardize the birth.

Nga inwe ndila mishonga i vha i tshi khou tsireledza mufumakadzi uri a vhotholowe zwavhudi na u vhudza vhadzimu kana u ita shothodzo kha vhadzimu uri vha si sinyuwe musi vha tshi vhudziwa nga ha nwana muswa. Zwi ita shothodzo kha vhadzimu uri vha tsireledze mufumakadzi ane a khou vhotholowa, hu u itela uri vhadzimu vha si tshinyadze nwana a tshi khou bebiwa.

2.4 Zwine mudzadze a tea u vha

Musi mudzadze a tshi tou dzadzefhala u vha o fhatelwa ku du kwawe kune a do dzula na muthusi wa nwana wawe ane a do mu thusa u alafha thumbu uri i vhuielele ngonani. Ano maduvha mudzadze u dzula kha ndu nthihi na vhanwe vhothe vha mutani, fhedzi u vha a kha lufhera lwawe.

Musi mudzadze a nduni u vha o vhofha thumbu yawe nga luzwa lwo khwaṭhaho u itela uri i vhuelele ngonani i sa dzule yo kukumuwa u nga ndi muimana. U ya nga ha Goldschmidt (1976:246) ene u zwi vhea nga ndila i tevhelaho:

The mother wears a tight thong or cloth around her abdomen until the infant is old enough to sit up, taking it off only when she eats.

Zwine zwa tou amba uri mudzadze u tea u vhofha thumbu yawe, fhedzi musu a tshi ḽa u a vhofholola. Muṅwali u amba uri u vhofha thumbu u swikela ṅwana a tshi swika kha tshifhinga tsha u dzula.

Zwine mudzadze a vha a tshi khou ita nduni ndi u hamulela mikando ṅwana kha zwiendanungo nga ndila ine a khou laedzwa nga makhulu wa ṅwana. Makhulu wa ṅwana vha vha vha tshi khou alafha mudzadze ṅowa ya tshikangala na u ita uri thumbu ya mme i vhuelele khathihi na mukombo wa ṅwana. ṅowa ya tshikangala ndi vhulwadze vhune ha lwaliwa nga mufumakadzi musu a tshi bva u vhofholowa. Zwi tshi itiswa ngauri dangani ḽawe hu vha hu sa athu u dzudzanyea sa izwi ho ḽowela u vha na tshithu nga ngomu.

ṅowa tshikangala i luma hafhu musu mufumakadzi a tshi khou mamisa ṅwana, fhedzi arali nṅdu ya vhuya ya kunguluwa vhulwadze ha hone vhu a fhela nga zwiṭuku nga zwiṭuku. Vhakegulu vha Vhavenda vha ilafha ṅowa ya tshikangala nga u bikela mudzadze mukusule wa muṅawa a ḽa na vhuswa kana a tou nwa muthotho wa hone. (Mahwasane 2006:24)

U ya nga ha Tshivenḁa, mudzadze ha ḁiiteli zwiliwa. Tshivenḁa tsha dovha hafhu tsha sa tende uri mudzadze a bevele nḁa a vhoniwe nga vhathu hu sa athu u kunguluwa nḁu. Mukegulu ane a mu londota u tea u mu bikela zwiliwa zwo teaho. Mudzadze nga Tshivenḁa ha li zwiliwa zwa u rothola.

Mukegulu uyo u tea u mu londota u swika ḁwana hu tshi pfi u khou thusiwa lwa u bvela nḁa ha mukoto. Ano maḁuvha mudzadze u ḁi dzula kha nḁu nthihi fhedzi u vha e kha lufhera lwawe na makhulu wa ḁwana arali hu na makhulu. Arali ha vha uri a hu na muthu muhulwane nga Tshivenḁa u a dzadzefhala hayani ha mme awe uri a kone u wana mulondoti.

Nga Tshivenḁa mudzadze u tea u dzula nḁuni yawe ine a hu dzheni muthu muḁwe na muḁwe. A zwi wanali kha Vhavenḁa fhedzi na dziḁwe tshaka vha a zwi tevhela. Hu na vhaḁwali vho fhambanaho vhane vha amba nga ha dziḁwe tshaka sa - Mariane (2011) u ri:

Traditionally, the birthing mother is attended to by 'grandmothers' in her 'rondavel' who have experience in birthing babies. The rondavel is made with mud or a cob-like mixture, and the roof is usually thatched, so the room is dark and circular.

Zwine zwa tou amba uri, mufumakadzi musi a tshi vho ya u vhofoholowa u vhidzelwa mukegulu ane a vha na tshenzhemo na nḁivho dza u bebisa vhana. Nga IsiXhosa mufumakadzi u vha o vhewa nḁuni yawe e eḁhe a tshi tou vha na mubebisi wawe fhedzi. Nḁu i tea u vha yo fhaḁwa nga mavu nahone yo fulelwa nga hatsi. Lufhera ulwo lu tea u vha swiswi nga ngomu.

Nga murahu ha musu mufumakadzi o no tsa mirini u dzudzwa nduni na nwana ye a thuselwa hone. Hune a vha o dzula hone ha tei u vhoniwa nga vhatu u swikela ndu i tshi kunguluwa (u wa mukombo). Mme a nwana ha tendelwi u bvela nda nahone he a dzula hone a hu dzhenwi nga muthu. Ane a tea u dzhena ndi mukegulu we a mu bebisa. U dovha a vha ene ane a mu alafhela nwana mukombo wawe.

Musi vha tshi alafha mukombo wa nwana vha tanganyisa swigiri, miora na muri wa mulimo une wa pfi "umtuma" nga IsiXhosa. Ndi une vha u dōdza kha mukombo wa nwana u swikela u tshi kunguluwa. Mariane (2011) u zwi vhea nga ndila i tevhelaho:

After the birth the mother and new baby are secluded until the cord falls off and the grandmother aids this process by mixing ash, sugar and a poisonous plant called 'umtuma' together and rubbing the paste onto the newly severed cord.

Zwine zwa amba uri mudzadze u valelwa nduni u swikela ndu i tshi kunguluwa, a konaha u bvela nda hune vhatu vha muvhona.

U ya nga ha lushaka lwa Basotho, mme na nwana vha vhewa nduni lwa minwedzi mivhili kana miraru, u vhewa nduni na mme awe hune a sa dō vhoniwa nga vhatu. Ndu ya hone i vha yo fhatelwa mudzadze uri a songo vhoniwa nga vhatu.

Siatari la inthanethe www.everyculture.com/wc/Japan-to-Mali/Sotho.html zwi vhea nga ndila hei:

For two to three months after secluded with the mother in a specially marked hut.

Ndi zwine muthu muhulwane henefho muḡini a vha a tshi khou alafha ṛwana uri nḡu i kunguluwe, sa izwi arali ṛwana a alafhiwa muthu muḡwe na muḡwe a tshi sokou dzhena ha fholi u ṭavhanya.

U ya nga Tshivenḡa, mudzadze u dzula nḡuni a sa bveli nḡa u swikela nḡu i tshi kunguluwa. Ramabulana (1997:180) musi a tshi amba nga ha maḡuvha u ri:

“VhaVenda people could last three to four days before falling off.”

Nga Tshivenḡa mudzadze u dzula nḡuni a sa bveli nḡa lwa maḡuvha mararu u ya kha maḡa nḡu i sa athu u kunguluwa. Ndi tshone tshifhinga tshine mme a bvela nḡa hune ha vha na vhathu vha kona u vhoniwa. Lushaka lwa henefho muḡini vha a konaha u mu vhona sa izwi o no vha muthu, fhedzi nga ndaela ya mukegulu ane a khou londota mudzadze.

Ramabulana (1997:18) u i sa phanḡa a tshi amba u ri:

The falling of umbilical cord marked the end of the period of speculation and it also symbolized that the child had divested of the last vestige of its pre-personal appearance.

Zwine zwa amba uri nga murahu ha musu nndu yo kunguluwa, zwi vha zwi tshi khou amba uri u dzula nduni ha mme na nwana vha sa vhoniwi nga vhathu zwo fhela. Ndi tshifhinga tshine nwana a tea u bvela nnda uri a vhoniwe nga vhathu.

Muhumbulo wa Mbiti (1969:113) u tikedza wa Ramabulana (1997) musu a tshi amba uri nga murahu ha musu nndu yo kunguluwa na musu nndu yo no vhulungwa ndi hone nwana a tshi do sumbedzwa lushaka na lwa mu tlanganedza.

U ya nga ha mvelele ya Basotho, na vhone vha dzudza mudzadze kha nndu yawe musu o lindela uri nwana a thusiwe.

www.everyculture.com/wc/Japan-to-Mali/Sotho.htm vhone vha amba u ri:

The seclusion could be temporarily broken when the baby was brought outside to be introduced to the first rain.

Zwine zwa amba uri musu nndu yo no kunguluwa, nwana u a bviselwa nnda uri vhathu vha mu vhone khathihi na u nelwa nga mvula ya u thoma. Nndu ye ya vha i tshi dzula mudzadze i a pwashiwa sa izwi yo fhatywa lwa tshifhinganyana.

2.5 Mathusele a n̄wana

Nga Tshivenḁa hu na mathusele zwi tshi bva uri ane a khou thusa n̄wana u tenda kha zwifhio zwine a vhona uri zwi a ita uri n̄wana a aluwe e muthu a sedzeaho vhukati ha vhathu. Tshivenḁa tshi na mathusele o fhambanaho sa u tshewa ha n̄wana kha zwiendanungo. Mushumo uyo u nga itwa nga maine kana nga mukegulu ane a vha na tshenzhemo ya u thusa n̄wana. Arali ha vha uri henefho muḁini a hu na muthu ane a nga thusa n̄wana, vha ḁoḁa maine kana mukegulu uri a ḁe a londole n̄wana khathihi na mme.

Ramabulana (1997:18), u zwi vhea nga nḁila i tevhelaho:

In Vhavenḁa culture a witch-doctor is summoned to prepare the child (u thusa n̄wana) (literally to help the child).

U ya nga ha mvelele ya Vhavenḁa, maine u a vhudzwa uri a lugisele u thusa n̄wana. Zwine zwa amba uri musi n̄wana a tshi tou vha hone shangoni, maine u a vhudzwa nga hae uri a ḁe a mu thuse.

Musi maine ono vha hone, n̄wana o swika tshifhinga tsha uri a thusiwe, maine ndi hune a ḁo lugisa mindaandaane yawe ya u thusa n̄wana. Maine hu na zwine a shumisa kha u thusa n̄wana. Ramabulana (1997:18) u amba u ri:

He (witch-doctor) would mix a powdery medicine made from burnt ashes of zwipande and shashadanga.

Izwi zwi ri swikisa kha uri musi maine a tshi thusa n'wana u a lugisela mindaandane ya u thusa n'wana. Vhañwe vha vhomaine u ya nga ha Ramabulana (1997) vha fhisa zwipande na shashadanga u swika zwi tshi tou vha milora.

Musi maine o no tšanganyisa mindaandaane yawe ine ya vha zwipande na shashadanga. U dzhia lufhanga a tšavhela n'wana kha zwiendanungo a tshi sikišedza mishonga henefho he vha tšavhela hone. Zwiendanungo sa kha tshilidzavhakalaha, kha maganu, kha zwirumbi, kha mukulo, kha khundu, kha mahaxa, kha lukušavhavha khathihi na kha zwaxa. Ramabulana (1997:18) u zwi vhea nga hei nšila:

The witch doctor then would make small incisions on all the major joints of the child, for example, the ankles, the knees, the hips, the neck, the shoulders, the elbows and the wrists as well as the temple.

Zwine zwa amba uri n'wana u tšavhelwa zwiendanungo zwine zwa mu thusa uri a kone u tshimbila nga ene muñe a kone u šitika. Musi n'wana a tshi thoma u khwašhisa mutsinga hu u šilugisela uri a kone u dzula, hune a vha a tshi khou shumisa khundu uri a šitike na musi a tshi kokovha u shumisa magona, lune arali magona awe a songo khwašha kana a tshi tetemela n'wana u a kondelwa u kokovha. Ndi zwithihi na musi n'wana a tshi thoma u tshimbila u tea u vha a tshi khou shumisa milenzhe yawe, u thoma kha zwiendanungo zwa tshilidzavhakalaha.

Nga inwe ndila nwana u tea u vha o lugiselwa kha uri zwiendanungo zwi khwathe nahone zwi itelwa uri a sa fhirelwe kha u dzula na u tshimbila.

Musi maine a tshi thavhela nwana kha zwiendanungo, vha vha vha tshi tsireledza nwana uri a songo kandedzwa nga vhanwe vhana. Vhomaine vha dovha hafhu vha mu tsireledza kha vhaloi sa izwi muthu muñwe na muñwe a tshi tendelwa u mu vhona. Musi nwana a tshi tsireledzwa e hayani kana nduni, hu vha hu tshi khou itelwa musi vhathu vha tshi da u mu vhona vha shumisa thamu ya muvhale. Thamu ya muvhale i vha i tshi tsireledza nduni ya nwana - (Ramabulana: 1997).

Munwali Hammond-Tooke (1974:214) ene u zwi vhea nga ndila i tevhelaho musi a tshi amba nga ha u thusa nwana.

Venda, Pedi and Zulu for insurance, make numerous cuts on different parts of the child's body and medicine is rubbed into the incisions.

Muhumbulo wa Hammond-Tooke (1974) u khou tikedza muhumbulo wa Ramabulana (1997) wa uri musi nwana a tshi thusiwa u thavhelwa muvhilini wawe, hune ha vha hu tshi khou shumiswa na mushonga u sikitdzwa he ha thavhelwa.

Munwali Krige (1974:66) ene u zwi vhea nga ndila i tevhelaho:

On the day of the birth the doctor or the old woman makes incisions on different parts of the child's body and in these powdered medicine is put. This medicine is kept in a special horn taken from an ox both in the kraal.

Muhumbulo wa muñwali Krige (1974) u tikedza muhumbulo wo ambiwaho nga Ramabulana (1997) na Hammond-Tooke (1974) une wa khou tou amba uri musii ñwana o bebiwa maine kana mukegulu ane a khou thusa ñwana u tea u lugisela mishonga ya u thavhela ñwana kha miraḡo yo fhambanaho khathihi na zwiendanungo.

Musi ñwana o no bvela nḡa ha luhura, ndi musii a tshi vho bviwa nae kana a tshi vho tendelwa u ya huñwe na huñwe hune muthu a nga tshimbila nae. Afha ndi hune maine a mu thavhela nga 'lutende', lutende ndi tshikuma tsha thoho. Lutende lu thavhelwa kha mpanda wa ñwana. Izwi zwi vha zwi tshi khou itelwa uri a sa nzwere a vhe muthu o khwaḡhaho. Musii ñwana a tshi tou fhedza u thuswa, u dzhiwa nga vhananyana vha ya nae tsimuni u mu limela kudimanyana vha gobela mavhele na u tavha nkhwe. Hezwi zwi sumbedza uri ñwana a nga vha musidzana kana mutukana a tshi hula a kone u dilimela zwiliwa kana a si fe nga ḡala kha vhutshilo hawe - (Ramabulana: 1997).

Mariane (2011) u amba nga ha lushaka lwa Mathoza nga ha u thusa ñwana nga hei ḡdila:

The ritual of "sifudu" is then performed. Pungent leaves of the "sifudu" tree are burnt in a fire, around which the women gather, to produce a very pungent smoke.

Musi n̄wana o no bviselwa n̄nda hu itwa vhuṭambo ha mvelele vhune ha pfi “sifudu”, lune ha dzhiiwa maṭari a muri wa “sifudu” a fhiswa muliloni. Musi maṭari a tshi khou fhiswa, a bvisa vhutsi vhudenyā nga itsho tshifhinga vhafumakadzi vho dzula u mona na mulilo.

Musi vhutsi vhu tshi khou duba, n̄wana u vha a tshi khou pfukiswa vhukati haho, u pfukiswa lwa u swika luraru. Vhutsi vhune n̄wana a khou hambela vhu a mu hoṭodza nga maanda kana a ita na u tzhema. U bva afho n̄wana u ṅekedzwa mme awe, mme a n̄wana vha pfukisa n̄wana nga fhasi ha maganu kha mulenzhe wa monde na kha mulenzhe wa u ḷa. Mariane (2011) u vhea muhumbulo u re afho n̄tha nga n̄dila i tevhelaho:

The baby is then floated over the smoke (upside-down) three times, which causes a severe reaction of coughing and sometimes screaming. Then the baby is given to the mother who passes the baby under her left knee then her right knee. This ceremony is believed to make the baby stronger in spirit and protect her from future evil.

Izwi zwi amba uri musī n̄wana a tshi pfukisiwa vhukati ha vhutsi na musī a tshi seriswa nga fhasi ha maganu, zwi vha zwi tshi khou vhumba n̄wana uri a vhe o khwaṭhaho muyani wawe na u tsireledzwa kha vhavhi vhutshiloni hawe hoṭhe.

Muhumbulo wa Marriane (2011) u tikedzwa nga Hammond-Tooke (1974:214) ane a u vhea nga ndila i tevhelaho:

.... while Xhosa, Bomvana, Bhaca, Mpondo, Pedi and South Sotho hold the baby in the smoke of a fire containing burning medicines or charms.

Nga murahu ha vhuṭambo ha u tsireledza ṅwana, ṅwana u dzhiwa a ṭanzwiwa a ḍodziwa tshoko tshena ine ya vhidzwa upfi 'ingceke' nga TshiXhosa ya ṭanganyiswa na 'mtomboti', ndi zwine ṅwana a ḍodziwa zwa fhedza vhege dzo vhalaho zwi sa phumuwi.

Mariane (2011) u ri:

The baby is then washed and smeared with white chalk called 'ingceke' mixed with ground 'mtomboti' wood, a sweet smelling substance that lasts for many weeks.

Mariane (2011) a tshi isa phanda a tshi amba nga ha u thuswa ṅwana u ri:

The ritual of 'imbeleko' is the ceremony welcoming the child into the greater community, when a goat is slaughtered and the clan is invited to attend the feast.

Nga murahu ha musu ho no itwa vhuṭambo ha u ḍodziwa tshoko tshena, hu itwa vhuṭambo ha u ṭanganedzwa kha lushaka lwoṭhe zwine zwa vhidzwa u pfi 'imbeleko', henefho hu a ṭhavhiwa mbudzi, ha rambiwa lushaka lwoṭhe nga vhuphara u dzhenela vhuṭambo ha vhadzimu vhune ha khou fariwa nga lushaka.

Musi mbudzi yo no vhulawa, mukumba wa hone u vha wa u rerela zwidzimu na kha mirado miswa ya lushaka lwoṭhe.

Ñwana u tea u eḡela khawo musu vhuṭshilo vhu tshi khou ya phanḡa nga zwifhinga zwi konḡaho, hu tsumbo ya vhuṭshaka vhuḡati ha ñwana muswa na lushaka luswa na zwidzimu - Mariane (2011:03) u ri:

The skin of the goat then becomes a sacred item for the new clan member, the baby, who will sleep on it in the future in times of trouble, signifying a desire for connection with the ancestors.

Zwine zwa amba uri mbudzi yo viwaho ndi mbudzi ya zwidzimu zwine zwa khou rerelelwa u ṭanganedza ñwana muswa khathihi na lushaka luswa lu bvaho ha mme a ñwana sa izwi hu vhone vhane vha vha vhaswa kha lushaka lwa ha khotsi.

Musi vhuṭambo ha u ṭanganedza ñwana nga lushaka vhu vhuḡati, hu vha hu tshi khou itwa ho paṭekanyiwa na u ira ñwana dzina. Ñwana u irwa dzina hu tshi tevhedzwa uri musu wa u bebiwa hawe ho vha hu tshi khou bvelela mini kha lushaka lwa hawe (Mariane, 2011).

Muhumbulo wa Mariane (2011) u tikedzwa nga Mbiti (1969:114) musu a tshi amba uri,

When a child has been born, the parents slaughter a goat or bull on the third day. Many people come to rejoice with the family concerned.....

Mbiti (1969) ene u khou tou amba uri ñwana o bebiwa musu a tshi thusiwa hu a ṭhavhiwa mbudzi kana kholomo u itela uri vhatu vha ḡe vha ḡe ṅama vha tshi khou takalela tshibegwa. Musu vhatu vho takala nga Tshivendḡa na vhadzimu vha vha vho takalavho.

Musi Thobejane (2010) a tshi amba nga ha tsenguluso yo itwaho nga Msibi na Vilakazi (2000) vha amba uri Maswati vha na zwithu zwa vhuṭhogwa zwa mvelele zwine vha zwi itela ṅwana na mme zwine zwa vha zwi tshi khou itwa nga vhathu vhahulwane.

Musi mme na ṅwana vha tshi khou itelwa zwa mvelele, khotsi a ṅwana u tea u vha e siho hune ha khou itwaho zwa vhuṭambo ha mvelele.

Thobejane (2010:87) musii a tshi amba nga ha lushaka lwa VhaSwati u zwi vhea nga ṅdila i tevhelaho:

Research done by Msibi and Vilakazi (2000), it has been noted that Swati families have special rituals that are performed by the elders on the mother and child.

Zwine zwa tou amba uri Maswati vha ita vhuṭambo ha mvelele vha tshi itela ṅwana na mme awe hu si na khotsi a ṅwana tsini. Muhumbulo wa Thobejane (2010) u tikedza muhumbulo wa Mbiti (1969).

Musi ṅwana a sa athu u bviselwa ṅṅa a tshi bva e ṅduni, u tea u thoma u ṅewa mindaandaane yo fhambanaho ya vhuṭhogwa ine khayoy ho ṭanganyiswa mukumba wa phukha. Thobejane (2010:87) ene u ri:

Before the baby is taken outside of the hut, it is given different special medicines, and a mixture of animal skins treated with medicines.

Zwi tshi tou amba uri nga Isiswati ñwana musi a sa athu u vhonwa nga vhathu u tea u thoma a moñwa nga mindaandaane ine ya ðo vha i tshi khou mu tsireledza kha mimuya ya vhathu vho fhambanaho. U itela uri na vhane vha ðo mu fara hu sa vhe na zwine zwa itea khae.

Musi vha tshi isa phanḁa vha amba u ri:

It is also believed the ritual known as “tingamatane”, where the medical animal skins are burnt, helps to strengthen and protect the baby from being affected by other babies who might have worn stronger medicated “bands” around their waists and hands to protect them from evil spirits.

Zwine zwa amba uri Maswati vha tenda kha uri vhurereli ha mvelele vhu vhidzwa u pfi “tingamatane”, ndi hune mindaandaane ya mukumba wa phukha ya fhiswa, hu u thusa u fha maanḁa na u tsireledza ñwana kha vhañwe vhana arali vha na zwidwadzedzwadze kana kha mimuya mivhi. Vhana vha a tsireledzwa nga u ambara ludede khunduni lwo fhonḁiwa kana vha vha vho ambara kha tshanḁa hu u tsireledza ñwana kha mimuya mivhi ine vha ðo tangana nayo. Ndi zwine Maswati vha fhisa mukumba wa phukha kha u itela u tsireledza vhana vhavho.

Nga Tshiswati musi ñwana a tshi handululwa u a dzhiiwa a iswa kha muri wo rwiwaho nga nḁadzi kha miñwaha miraru na u fhira yo fhiraho. Thobejane (2010:87) musi o bvisa muhumbulo kha Msibi na Vilakazi (2006) vha ri:

The baby is taken to a tree that was struck by lightning some years back (approximately 3 years) for what is referred to as cleansing.

Musi Thobejane (2010:87) a tshi isa phanḁa nga ha vhuṭambo ha u handululwa u ri:

The ceremony is done in the morning when the sky is clear.

Zwi amba uri vhuṭambo ha u handulula ṁwana zwiitwa nga matsheloni nahone hu si na makole.

Mazwale wa tshifumakadzini vha vha vhone vhane vha lugisela mindaandane ine ya ḁo shumiswa musu vhuṭambo vhu tshi itwa. Musu vho swika murini wo rwiwaho nga ṁdadzi ndi hune mazwale vha bwa dindi tsindenḁi ḁa onoyo muri. Thobejane (2010:87) u zwi vhea nga ṁḁila i tevhelaho:

The ceremony is done in the morning when the sky is clear. The mother in law prepares a traditional medicine that is specifically meant for the ceremony. When they reach the tree the mother in law digs a hole next to the tree's stem.

Zwine zwa tou amba uri vho mazwale ndi vhane vha lugisela mishonga ya Tshirema ine ya tea u shumiswa musu vhe kha vhuṭambo uvho. Musu vho no fhedza u bwa dindi, vhasedzela mulilo kha dindi ḁe ḁa bwiwa heneḁhaḁa kha tsinde. Muri une wa khou fhisiwa u tea u swa lore. Hune ha khou itwa uyo mushumo khotsi a ṁwana a vha ṭḁḁei u vha vhe hone. Thobejane (2010:87) u zwi vhea nga ṁḁila i tevhelaho:

She kindles fire with the tree that was struck by lightning and let it burn to ashes. In all these ritualistic procedures, you will note that the father of the child does not feature anywhere.

Hu na vhuñwe vhuṭambo ha vhurereli ha mvelele vhune ha pfi ndi ha ñwedzini. Vhuṭambo uvhu vhu itwa musi ñwedzi wo fhela. Vhananyana vha vhasidzana na vha vhatukana vha ḡo dzhia ñwana kha mme awe vho laedzwa nga vhahulwane vha mu isa dangani ḡa kholomo.

Musi vhe dangani ḡa kholomo vha a mu sumbedza ñwedzi u penyaho. Vha tea u dzudza ñwana fhasi vha mu tika uri a si we, o no dzula vha mu shavha a sala e eṭhe dangani ḡa kholomo.

Vhananyana vha ḡo dovha vha vhuelela khae nga murahu ha kufhinga u mu kwengweledza, vha mu imbela zwidade zwa u kwengweledza ñwana. Vha mu humisela kha mme awe (Thobejane: 2010).

Hammond-Tooke (1974:215) u amba nga ha muthuso une wa dovhololiwa tshifhinga tshoṭhe. Vhuṭambo uvhu ndi ha u sumbedzwa ñwedzi zwine zwa itelwa ñwana o zwi livhisa kha lushaka lwa Vhavenḡa, Basotho, Bapedi na Maswati. Muhumbulo wa Hammond-Tooke (1974) u tikedzana na muhumbulo wa Thobejane (2010) ane a amba nga ha lushaka lwa Maswati. Hammond-Tooke (1974) musi o bvisa muhumbulo kha Kuper (1939) u amba uri ndi tsumbo ya u sumbedza kana u swikisa ñwana kha mupo walifhasi. Muhumbulo wa Junod (1934) ene u ṭalutshedza uri ndi ṅdila ine Vhatsonga vha tenda kha uri u sumbedza ñwana ñwedzi zwi ita uri ṭhalukanyo yawe i aluwe.

Vha tenda kha uri arali n̄wana a songo thanya ndi uri ha ngo sumbedzwa n̄wedzi musi a tshe muṭuku (Hammond-Tooke 1974).

Thobejane (2010:87) u amba uri nga murahu ha vhuṭambo ha n̄wedzi u ri:

Two white beads will be wrapped on the baby's wrists and neck.

Zwine zwa vha uri musi n̄wana o no sumbedzwa n̄wedzi u penyaho, u ambadzwa malungu mavhili, vhuṅwe u vhu ambadzwa tshandani vhuṅwe mukuloni.

Mme musi a tshi beba n̄wana wawe u shumisa mukumba wa mbudzi. Ndi musi mukumba wa hone wo no sukiwa wa vha musekene wa kona u ita ngozwi. Mukumba wa mbudzi wo itwaho ngozwi ya u beba n̄wana, ndi mbudzi ye ya viwa musi mme a tshi vhofholowa. Thobejane u ri:

The baby will then be carried on the back of the mother with a goat skin that was slaughtered for the mother after birth.

Zwi tshi tou amba uri mukumba wa mbudzi ndi wone wo teaho u shumiswa sa ngozwi ya n̄wana. Zwi vha zwi tshi itelwa uri sa izwi mbudzi yo viwa ho thoma ha rerelelwa midzimu, midzimu i ḁo vha i tshi khou mu linda na musi o tou shumiselwa nga u vhongolwa ngayo.

Krige (1974:66) ene a tshi amba nga ha muthuso wa n̄wana u ri:

To make quite sure that the strengthening medicine will be effective, some is given to the child to drink with its food while ashes of the burnt animal charms may be put a medicine in a necklace for the child.

Muhumbulo wa Krige (1974) u tou amba uri muuluso une wa vha wo itelwa n̄wana ndi wa u n̄ea n̄wana uri a nwe khathihi a tshi ǀa zwǀiwa, a dovha a amba uri mishonga ye ya fhisiwa ye ya ǀanganyisiwa na zwipiǀa zwa zwipuka i ambadziwa n̄wana kha mukulo.

2.6 U irwa ha dzina n̄wana

Musi n̄wana a tshi thusiwa u ya nga ha Tshivendǀa, u rinwa dzina nga makhadzi. Naho muñwe na muñwe a tshi nga n̄ea kana u ira dzina n̄wana, fhedzi muthu o themendelwaho ndi makhadzi ane a vha muhulwane kha khotsi a n̄wana. Hu vha makhadzi sa izwi a tshi vha ene ane a phasela kana ane a amba na zwidzimu zwa lwonolwo lushaka. Musi makhadzi a tshi khou ira n̄wana dzina u vha a tshi khou ambelela zwine zwa vha u rerelela kha zwidzimu hu u suma n̄wana kha honoho vhurereleli.

U ya nga ha Tshivendǀa, u ira dzina n̄wana a zwi itelwi vhuǀambo, fhedzi muthu ane a ira n̄wana dzina u mu n̄ea tshiñwe tshithu hu u sikela dzina, tsumbo a nga n̄ea n̄wana tshelede yo imaho nga u ri hu u khwaǀhisedzela uri ǀi pfumbe. Mbiti (1969:114) ene u amba u ri:

.....women get together to give a name to the child. This is known as 'the name of ngima', the 'ngima' being the main dish prepared for the occasion.

Muñwali Mbiti (1969) u khou tou amba uri ñwana u a irwa dzina musi vhafumakadzi na vhaqegulu vho kuvhangana nga tshavho. Mbiti ene u tenda kha uri dzina ǀa ñwana ǀi irwa vhathu vha vhanna vha siho tsini fhedzi kha u ǀa zwiǀiwa na vhone vha vha vhone. Ndi zwine na nga Tshivenḁa ñwana kanzhi u irwa nga vhathu vha tshifumakadzini fhedzi, khotsi a nga rina, hu tou vha uri ha nga ḁi vhukati ha vhafumakadzi.

U ḁo tou laedzela makhulu a ñwana kana makhadzi wa ñwana kana muñwe na muñwe ane a vha muḁani ane a ḁo dzhenela vhuḁambo u ho. Muhumbulo wa Mbiti (1969) u tikedzwa nga Francis F. Berdan (2005:90) a tshi amba u ri vhuḁambo ha u ira ñwana dzina hu vha uri muḁa wo takala hu tshi khou ǀiwa na u ñwiwa khathihi na u tshina mitshino ya sialala.

U ira ñwana dzina Hunter (1979:255) u zwi vhea nga ḁila hei:

The name given usually relates to some characteristics of the baby, or to some event which happened at the time of its birth.

Zwine zwa amba uri u ya nga ha Tshivenḁa, ñwana u a irwa dzina hu tshi edzwa zwe zwa bvelela musi a tshi bebwa. Vhavenḁa vha vha vha tshi zwitela uri zwe zwa bvelela vha si zwi hangwe uri zwo bvelela lini, sa tsumbo arali ha bvelela lufu ñwana a mbo ḁi ḁa shangoni, ñwana uyo u irwa u pfi Musiiwa kana ambo irwa ǀa onoyo mufu.

Muhumbulo wa Hunter (1979) u tikedzwa nga Mbiti (1969:114) une wa amba uri n̄wana u a rinwa dzina hu t̄odou elelwa vhathu vho no lovhaho kale kana a rinwa dzina hu uri hu d̄o vha ene a itaho mishumo ye ya vha i tshi itwa nga mufu.

Muhumbulo wa Hunter (1979) u tikedzwa nga Mbiti (1969: 118) musi a tshi amba uri u ira dzina n̄wana ndi zwithu zwa vhuṭhogwa nahone zwi tea u itelwa vhuṭambo.

A dovha a tikedza muhumbulo wa uri dzina ḷa n̄wana ḷi irwa hu tshi tevhedzwa uri ho bvelela mini kha lushaka lwonolwo kana dzina ḷa n̄wana ḷi irwa hu vha hu tshi khou elelwa zwo bvelelaho kana dzina ḷawe hu tshihumbudzo kana dzina ḷo rinwa hu u itela uri vha kale vha d̄o vuwa nga khae n̄wana. Muhumbulo u re afho n̄tha Mbiti (1969:118) u tikedza nga nd̄ila i tevhelaho:

.....come from the living dead who might be taught to have been partially reincarnated in the child, especially if the family observes certain traits in common between the child and a particular living-dead.

Muhumbulo uyo u khou tou tikedza zwine muṭa wa vha zwone musi u tshi ira n̄wana dzina.

2.7 U țanganywa ha ńwana na lĩfhasi

Ramabulana (1997) u amba nga ha u thuswa ńwana musi a tshi țanganywa na vhutshilo vhuswa shangoni, o sedza lushaka lwa Vhavenda. Musi ńwana a tshi tou ɗa shangoni u mbo ɗi nwiswa luɗi lune lwa itwa nga “khwara” (khwara ndi dzina ɗa luɗi ulwo zwi khou itelwa u thivhela u tshuwa ha ńwana musi mvula i tshi na. Ramabulana (1997:18) u zwi vhea nga ndila i tevhelaho:

Immediately after birth, he/she was given a certain liquid made from “khwara” (a type of bird) to drink. This was done to prevent him/her from becoming frightened (tshuwa) when it rains (musi mvula i tshi na).

Zwine zwa amba uri, ńwana uri a sa tshuwe hu tshi vha na mvula u nwiswa maɗi a khwara.

Mvula i nga na na mibvumo ya u thathaba kana ya na lwa u ita phosho, ńwana a nga si tshuwe. Vhavenda vha vha vha tshi khou țanganya ńwana na shango ɗine a khou ya u tshila e khalo. Afha ndi musi Vhavenda vha tshi khou itela ńwana uri musi wa mvula ya mibvumo mihulu a songo vha na nyofho na musi a nga pfa mithathabo ya tshinwe na tshinwe hafhano shangoni zwi songo mu dina.

Vha http://myfundi.co.za/e/Initiation_cycles_of_traditional_South_African_cultures vha isa phanda vha tshi ri:

As soon as the baby is born, it is taken away from the mother by an older woman and given a watery porridge to eat-its first taste of earthly food.

This is done to strengthen the newborn child, as well as to bind him to his new existence.

Nwana a tshi tou ḁa shangoni u mbo ḁi dzhiwa kha mme awe nga vhafumakadzi vhahulwane. Musi vho dzhiia vha mu ḁisa mukapu wo itaho maḁi. Hezwi zwi vha zwi tshi khou itelwa u khwaḁhisa tshibebwa na u mu ḁanganya na vhutshilo vhuswa kha shango ḁe a swika khaḁo.

Nga murahu ha musi ḁwana o no ḁiswa mukapu wa luḁi hu u mu ḁanganya na vhutshilo vhuswa, na musi ḁwana o no iswa kha mme awe, mme na ḁwana vha ḁamba nga mindaandane u sumbedza u dzhena kha lushaka luswa kana hu tsumbo ya u ḁanganedzwa kha lushaka lwonolwo.

Zwine zwa amba uri musi ḁwana o no ḁanganedzwa nga vha lushaka lwa ha khotsi, vha a ḁamba nga mishonga uri vhadzimu vha ha khotsi vha vha ḁivhevho.

Muhumbulo wa inthanethe u tikedzwa nga Hammond-Tooke (1974:214) musi a tshi ri:

The infant is washed and often given a little soft porridge, gruel or medicinal infusion soon after being born.

Zwine muḁwali Hammond-Tooke a khou tikedza ndi musi ḁwana a tshi ḁanganywa na vhutshilo vhuswa u tea u liswa tshiunza tsha ludi vhukuma. Tshiunza tshi tea u vha tsho ḁanganyiswa na mindaandane.

2.8 U tšanganywa ha mme na khotsi

Musi n̄wana a tshi khou thusiwa hu tea u swika tshipiḁa tsha u tšanganywa mme na khotsi, hu tshi itelwa uri musu vha tshi vhuyelela n̄duni lwa tshihulwane n̄wana a si nzwere kana a lwala lune zwa dzhia na vhutshilo hawe.

U ya nga Tshivenda mme na khotsi vha nga tšanganywa nga maitete o fhambanaho. Hu na maitete a u tšamba marumbi. Ndi musu munna na mufumakadzi vha n̄duni lwa tshihulwane, wa munna a bvisela vhumna kha zwirumbi zwa mufumakadzi a kona u ḁodza n̄wana muvhili woṱhe hu u elula n̄wana. Hezwi zwi itiswa hu ḁuvha ḁa u thoma, arali vha fhidza u zwi ita nga ḁuvha ḁa u thoma vha vha vho khakhela n̄wana lune u ḁo nzwere kana a lwala.

U ya nga ha siaṱari ḁa inthanethe www.everyculture.com/wc/Japan-to-Mali/Sotho.htm vha amba zwiṱuku nga ha mvelele ya Tshisotho nga ha u tšanganya n̄wana na khotsi. Nga mvelele ya Tshisotho, mashaka na dzikhonani khathihi na khotsi vha vha vho dzula n̄ḁa vho lindela u pfa uri ndi kuni. Arali n̄wana a vha wa musidzana, mashaka na dzikhonani vha dzhenisa zwanda zwa khotsi maḁini, arali a wa mutukana mashaka na dzikhonani vha rwa khotsi nga tšamu hezwo zwoṱhe zwi itiswa kha n̄wana wa u thoma hu u tšanganya khotsi na ḁifhasi ḁa vho khotsi. Siaṱari ḁa inthanethe ḁi zwi vhea nga n̄ḁila i tevhelaho:

Traditionally, relatives and friends soaked the father with water when his firstborn child was a girl. If the firstborn was a boy, the father was beaten with a stick.

Zwa u dzhenisa zwanda mađini na u rwa nga tħamu, u ya nga mvelele ya Sesotho zwi vha zwi na mualedza kha nřwana a tshi hula. Hezwi zwi vha zwi tshi khou edza vhutshilo ha nřwana wa musidzana uri, musi a tshi vha muhulwane u tea u shuma mishumo ya hayani, tsumbo sa u ka mađi, u bika na zwiñwevho zwine zwa tea u shumiwa nga musidzana. Ngeno kha mutukana hu edzwa uri u tea u kona u lwa, a nga lwa a tshi khou shumisa zwihali kana maanda, mafhungo ndi uri a kone u dñlwela kana u dñsireledza. Ndi zwine kha lushaka lwa Basotho vha tshi ita vhuřambo uvhu vha vha vha tshi tenda khazwo.

Musi Thobejane (2010:87) a tshi amba nga ha u řanganywa ha khotsi musi o zwi livhisa kha lushaka lwa Maswati u ri:

The father only enters the scene during the “jumping” ritual. He will be instructed to jump over the baby and to hold the hair on the fontanel and to stretch.

Zwine zwa amba uri khotsi musi a tshi dzhenela vhuřambo ha u thusa nřwana, ene u dzhenela nga tshifhinga tsha u thamuwa. Khotsi u vhudzwa uri a thamuwe a tshi pfuka nga nřha ha řhoho ya nřwana a tshi fara na u tatamudza mavhudzi ane a vha kha ngoma ya nřwana.

Vhuřambo vhune ha itelwa khotsi uri a kone u dzhena nđuni lwa tshihulwane, zwine zwa đo sia nřwana a sa lwali. Thobejane (2010:87) u zwi vhea nga nđila i tevhelaho:

This will then allow the couple to have sexual intercourse.

Hezwi zwa u dzhenela vhuṭambo ha u thamuwa ha khotsi a ṅwana, zwi vha zwi tshi khou itelwa uri vha kone u vhuelela ṅuni lwa tshihulwane.

Nga murahu ha u thamuwa ha khotsi, mme na ene hu na zwine a zwi ita sa u ṭamba zwanda nga mindaandane, Thobejane (2010:87) u zwi vhea nga ṅdila hei:

The mother will allow washing her hands in water mixed with this grass that is said to cast away bad omen.

Zwine zwa vha uri mme u tea u ṭamba zwanda maḍini o ṭanganyiswaho na mahatsi ane a pfi “sicunga”. Mme na khotsi zwanda zwavho zwi a fhuluṭedzwa nga u vho hatsi.

Zwi vha zwi tshi khou itelwa uri vha pandele mimuya mivhi hoṭhehoṭhe hune vha ḍo vha vha tshi khou tshila hone.

Zwine zwa amba uri nga Tshiswati musi ho no itwa vhuṭambo ha vhurereli ha mvelele, munna na mufumakadzi vha a dovha vha ṭanganyiswa. Zwi tshi itelwa uri musi vha tshi ya ṅuni khulwane zwi tshimbile sa mathomoni hu sa athu vha na ṅwana.

U ya nga ha Hammond-Tooke (1974) u amba uri musi mufumakadzi a sa athu u ṭangana na lushaka u tea u pfukisa vhuṅwe vhuṭambo uri a kone u vhuelela kha lushaka. Hammond-Tooke (1974:214) u amba nga ha mufumakadzi wa Muvenda musi a tshi ṭanganedza munna wawe uri a dzhene ṅuni ya mudzadze u zwi vhea nga ṅdila i tevhelaho:

The Venda mother is formally visited in the hut by her husband and must present him with a bracelet before he can accept food or sit down. If this is not done he will develop a fatal shivering disease.

Hammond-Tooke (1974) u khou amba nga ha mufumakadzi wa Muvenda ane a tevhedza milayo. Musi munna wawe a tshi dzhena nduni ye a dzula khayo na nwana u itela uri nwana a si lwale, mme u tea u nea khotsi bengele kana lukunda kana lusomi a ambara tshandani a kona u tangedzwa nga u dzula fhasi. Musi mme o ambadza munna wawe lukunda ndi hone u tangedzwa ha khotsi a nwana nduni ya nwana na u la zwiliwa zwa mufumakadzi wawe u a la a hu tshee na tshiila na nduni ya mudzadze u a dzhena.

NDIMA YA VHURARU

U thusa n̄wana na malwadze

3.1 Marangaphanda

Ndima iyi i do sengulusa vhushaka vhune ha vha hone kha u thusa n̄wana na malwadze. Hu do senguluswa vhushaka u vhu ho sedzwa malwadze a tevhelaho: tshifumbu, goni kana gokhonya, ngoma, u shela, tshiṭanzo na misho. Hu dovha ha dzhielwa nzhele vhatu vho fanelaho u thusa n̄wana na zwishumiswa zwa hone.

3.2 Muthu ane a tea u thusa n̄wana

U ya nga ha Tshivenda n̄wana u thusiwa nga makhulu wawe arali a tshi divha nga ha muthuso wa n̄wana kana henefho mudini vha vha vha na maine wa mutani ane a kona u thusa vhana. Maine wa hone u tea u vha mukegulu nga uri ano maduvha vhatu vha murahu ha tshelede. Honeha, na maine wa mukalaha kana munna na maine wa mubvana u a thusa n̄wana. Vhavenda vha tenda kha uri mukegulu ndi ane a thusa sa izwi a sa tsha ya nduni lwa tshihulwane na uri ha tsha ya maduvhani sa izwi Vhavenda vha tshi tenda kha la uri muthu ane a vha kha izwo ha fari lushie. Ano maduvha nga uri vhatu vha murahu ha masheleni muthu muṛwe na muṛwe u a thusa n̄wana mafhungo ndi uri a vha a tshi divha nga ha muthuso wa n̄wana.

U ya nga ha vhakegulu vhararu vha Muledane, n'wana na mme khathihi na makhulu vha isa n'wana ha maine nga matambandou kana lufhimavhaeni uri a thusiwe. Vha amba uri n'wana u thusiwa nga matambandou kana lufhimavhaeni ngauri n'wana u thusiwa musi mme na n'wana khathihi na maine vha sa athu u tamba. Nga inwe ndila n'wana u thusiwa vhatu vha songo tamba.

U ya nga ha vhafumakadzi vha Muledane vhone vha amba uri n'wana u thusiwa nga matsheloni kana nga tshitheu, hu u itela u thivhela vhulwadze ha misho sa izwi maine a tshi aravhedza tsemo nga matsheloni kana nga tshitheu.

Vhafumakadzi vha vharabeli khathihi na vhanna vha vharabeli vhone vha amba uri n'wana u thusiwa nga vhafunzi khathihi na vhomme vha kereke kana vhakegulu vha henefho tshivhidzoni. Musi vha tshi da hayani vha tea u wana hu na muthu muhulwane wa henefho mudini ane a do kona u vha takulela n'wana musi a tshi khou rabelelwa kana u vhewa zwanda.

3.3 Nwana u thuswa lungana?

Nwana nga Tshivenda u thusiwa luthihi. U thusiwa musi a tshi bva nduni o tou tetshelwa maḍuvha, huṅwe zwi bva kha uri nḍu ya ṅwana yo ṭavhanya u kunguluwa naa?. Na uri ṅwana u a fusha maṭo a vhathu naa khathihi na dangani ḵawe uri ho dzudzanyea naa. Musi hu kha ḍi vha ngomu nduni hu sedzwa uri mme thumbu yawe yo vhuelela ngonani naa, lune mme na ṅwana vhoṭhe vha tea u bvela nḍa vho fhola tshoṭhe, sa izwi mme a tshi ḍo vha a tshi khou vhuelela u shuma mishumo ya muṭani. Afha kha muthuso wa u thoma ndi hune ṅwana a irwa dzina.

U ya nga ha mufumakadzi wa u thoma wa Tshiavha u ri ṅwana u thusiwa luvhili. Nwana u thusiwa a tshi bva nduni, lwa vhuvhili u thusiwa a tshi bvela nḍa ha mukoto, lune hafho u ya a pfuka magondo mahulwane na maṭuku. Hafha a tshi thusiwa hu khou itelwa uri musi a tshi pfuka magondo u tea u vha o tsireledzea kha malwadze o fhambanaho. Nga u angaredza mithuso yoṭhe ine avha mufumakadzi vha tenda khayoy vha ri i tsireledza ṅwana kha malwadze o fhambanaho na mimuya ya vhavhi naho huṅwe vha tshi tou dzivhela uri musi a tshi mu fara a si ḍe nga vuhali.

Mufumakadzi avha vha amba u ri muthuso wa u thoma ṅwana u vha a tshi khou thusiwa uri o swika kha ḵifhasi ḵa vha tshilaho nahone u khou ḍa u ṭangana na malwadze o fhambanaho.

Ndi ngazwo a tshi vha a tshi khou nwiswa mindaandane hu u alafha na u tsireledza malwadze, na uri a tshi mu ḍela a songo vha na maanda. Nahone u vha a tshi khou ilafhiwa ngoma na misho sa izwi aya malwadze a one a dzi ndelaho lushie.

Mufumakadzi wa u thoma na wa vhuṅa vha Muleḍane vha ri ṅwana vha ḍivha a tshi thusiwa luthihi.

Vha ri u thusiwa hafhaḷa hune a ḍo tshewa kha zwiendanungo uri zwi khwaṭhe a si tetemele musi a tshi swenda u swika a tshi tshimbila. Vha amba uri u thusiwa ndi hune ha bvelela ṅuni ya mudzadze hune ha vha hu tshi khou alafhiwa mme khathihi na ṅwana. Musi ṅwana a tshi khou ṭhavhelwa ṅola u vha a tshi khou dzheniswa mushonga muvhilini wawe.

Vharabeli vha amba uri ṅwana u thusiwa luthihi zwezwo musi a tshi bvela ṅḍa ha ṅḍu he a vha o dzula hone na mme awe. Hune ha vha ho ḍa vhafunzi na vho mme vha kerekeni khathihi na vhakegulu. Ndi hune arali muḍini wa hone hu na masheleni vha a renga zwiliwa ha ḷiwa ho takalelwa muthuso wa ṅwana sa izwi hu hone hu tshi thoma u ḍivhiwa dzina ḷa ṅwana.

3.4 Hu shumiswa mini kha u thusa n'wana

U ya nga ha maine wa Muledane vha ri musi n'wana a tshi thusiwa hu shumiswa muswadzo wa u tanzwa n'wana uri a vhonele a na tshikalo tshi fushaho maṭo. Vha amba uri muthuselwa wa n'wana u tea u vha a na lufhanga lwa u thavhela n'wana. Vha amba uri n'wana u thavhelwa he ha guma mavhudzi kha thoho hu u itela uri a songo remiwa nga thoho, a dovha a thavhelwa fhasi ha maṭo kha marama uri a songo lwala maṭo. Vha amba uri ndi ngazwo hu tshi pfi n'wana u a thusiwa. N'wana u thavhelwa kha zwiendanungo u itela uri musi a tshi kokovha na u tshimbila a si lemewe kana a si kundelwe.

Vha amba uri u a thavhelwa kha khundu, vha ri hu u itela uri a songo lwala khundu o no vha muthu muhulwane. Musi vha tshi khou ita wonoyu mushumo wa u thavhela vha vha vha tshi khou sikiṭedza mushonga kha dzintho dzine vha khou tshea.

Mufumakadzi wa Tshavha kha u thusa n'wana vha ri hu shumiswa luare lwa u mu tonda luare (zwi amba uri u vheula mavhudzi a n'wana a u thoma) uri a bve luhanda luswa. Lwonolwo luare musi vha tshi khou mu tonda, vha mbo ḡi thavhela kha ngoma uri i vhuyelane vhukati. Luare lu dovha lwa shuma u thavhela n'wana kha zwiendanungo.

Maine wa Muledane vha ri hu shumiswa mudzi wa mukolokoṭe, makwati a muvhuyu na makwati a mugwiti.

Zwothe hezwo zwa vhofohiwa zwa ita nanda, zwa lovhelwa maḁini. Eneo maḁi ndi ane a rinda tshiunza tsha nwana. Vha ri zwi itelwa u thivhela tshilala (tshiungulela).

U ya nga ha vhakegulu vha Muledane vha ri hu shumiswa zwitanda zwa mugwiti, mutswiriri na muembe. Zwa vhofohekanywa zwa lovhewa maḁini khathihi na seḁo. Maḁi a hone ndi ane a rinda khongoḁoli (mukapu musekene wo itaho maḁi). Vha amba uri huḁwe hu a lovhewa zwitanda na mugayo ha itwa mutuku u no ḁiwa nga vhatu vhahulwane. Seḁo ḁi vha ḁi tshi thusa uri nwana a si vhe na thaidzo kha u mela maḁo.

Maine wa Tshivha vha amba uri muthusi wa nwana u tea u vha a na mindaandane yothe ine a tea u i shumisa musi nwana a tshi thusiwa. Mme a nwana u ḁa na lufhanga lwawe lwa u randa nwana.

Mufumakadzi wa murabeli wa Muledane vha amba uri musi nwana a tshi thusiwa hu shumiswa maḁi fhedzi ane a ḁa na vhafunzi kana arali vha songo ḁa nao, vhafunzi vha tea u ka a bommbini kana arali hu na tshisima vha ka one. Zwine zwa vha hone ndi uri maḁi a hone a kiwa nga vhafunzi kana vhakegulu vhane vha tshimbila na vhafunzi musi vha tshi thusa nwana. Musi vho no mu fhatutshedza vha kona u laela uri u tea u shumisa hani maḁi ayo. Kha eneo maḁi hu na a u ḁanzwa nwana, maḁwe ndi ane a shelwa kha tshiunza.

3.5 Musalauno hu itwa mini kha u thusa n'wana

Musalauno muthu ene mune u tou ketha sa izwi vhana vha tshi ri u bebiwa zwibadela vha thoma u dzivhelwa malwadze ane a vha khombo kha vhutshilo havho. Musalauno vhabebi vha vhana vha nga kha dxi ya mavhengeleni vha renga mishonga ya u thusa vhana. Musalauno vhabebi kana muṭa wonoyo une wa vha na lushie vha tou ketha uri vha shumisa mini sa izwi vhanwe vha tshi tenda kha Tshirudi, vhanwe vha tshi tenda kha Tshithu. Tshirudi ndi hune ha thuswa n'wana nga u shumisa dzithabelo.

Tshithu hu shumiswa midzi ine wa nga i wana ha maine kana kha makhulu wa n'wana. Vhafumakadzi vha vharabeli vha amba uri u shumisa Tshirudi u nga tou renga mishonga kana wa shumisa maḡi wo laelwa nga vhafunzi.

3.6 Tshakha dza malwadze ane a thivhelwa musi n'wana a tshi thusiwa

Ndeme khulwane ine Vhavenda vha tshi thusa n'wana vha itela yone ndi u thivhela malwadze uri a aluwe e n'wana o dziaho a si vongori.

Malwadze a hone ndi a tevhelaho:

3.6.1 Tshifumbu

Tshifumbu ndi vhulwadze vhune ha vha ha phirela u ya nga Tshivenda. Tshifumbu ndi vhulwadze vhune arali n'wana a vha a tshi khou thusiwa a tsireledzwa hone na musu vhu tshi da khae vhu vha vhu si na vuhali, sa izwi vhu vhulwadze vhune ha vhulaha. Tshifumbu ndi vhulwadze vhune ha vhone nga zwipundu zwisekene zwi bvaho muvhili wothe fhedzi nga duvha la u thoma zwi vha zwi siho kha muvhili wothe.

Tshifumbu ndi vhulwadze vhune ha vhone nga zwipundu zwisekene khofheni, zwipundu zwa hone zwi vha zwo tswukuluwa. N'wana afha u do dovha a vhone nga u philipitwa khathihi na u shanavhida a si na mutakalo (Stern 1994).

U ya nga Tshivenda uvhu vhulwadze ndi vhune vhu fara n'wana ane a kha gi vha mutuku fhedzi zwi a bvelela ha mu fara o no vha muthu muhulwane sa izwi ano maduvha zwithu zwi tshi khou shanduka. Zwa amba uri u thuswa hune ha itwa hu vha hu u thivhela uri vhu tshi da vhu songo da ha dzhia vhutshilo ha n'wana. Muhumbulo u re afho ntha u tikedzwa nga Shoko (2007:03) musu a tshi ri:

It is necessary that the child suffer from the disease whilst in the early stages of growth since an attack later on is lethal.

U ya nga ha Tshivenda musu n'wana a tshi ilafhiwa u fanela u vhiliselwa mushakaladza uri tshifumbu tshi songo hulela.

Tshifumbu tsho bva, n'wana u tanzwiwa nga mufumbu (mufumbu ndi onoyu une wa bikiwa wa liwa) wo tou lovheiwa maḡini, a tanzwiwa nga maḡi e a lovheya khawo, zwine zwa vhidzwa u pfi mungu (mungu ndi lupuse lune lwa wanala musi mavhele a tshi khou fhefheriwa musi a sa athu u toholwa) (Mulovhedzi: 2006).

Musi n'wana a na tshifumbu nga Tshivenda u dzula nduni a sa bveli nḡa u swikela tshi tshi fhufhurea. Vhavenda vho vha vha tshi shavha uri u ḡo shata vhaḡwe vhana nahone u ḡo dovha a hwala maḡwe malwadze lune a ḡo lwala malwadze manzhi sa izwi maswole a muvhili wawe a kha di lwa na tshifumbu. Nahone hune ha vha na n'wana ane a lwala tshifumbu Vhavenda a vha tendi n'wana muḡuku a tshi dzhena vha tshi ḡi shavha uri u ḡo kumba i tsho tshifumbu. Arali henefho muḡani hu na n'wana a sa athu u lwala tshifumbu o vha a tshi mbo ḡi itelwa ngoma madzula wo vhambwa uri tshi tshi ḡa tshi vhe tsho fhela vhuhali.

Tshifumbu ndi vhulwadze ha vhana na kaleni, nahone ndi vhulwadze ha mupo vhune u bva kaleni na u swika zwino vhu kha ḡi lwaliwa. Hu tou ri ano maḡuvha vhu khou langiwa nga madokotela a tshikhuwa. Ndi vhulwadze vhune n'wana u a kona u shata muḡwe ngae arali a sa athu u vhu lwala. Muhumbulo uyo u tikedzwa nga vhaḡwali vho fhambanaho sa Lebesse (2002:15) ane a zwi vhea nga nḡila i tevhelaho:

Measles is an acute, infectious disease characterized by a rash, red eyes, cough and high temperature. It is regarded as a natural diseases from which child suffer.

Izwi zwi tshi tou amba uri tshifumbu ndi vhulwadze vhune ha fhirela, hune ra wana n'wana o bva zwipundu, maḡo awe o tswuka, u a hoḡola na muvhili u a fhisa. Vhulwadze uvhu vhu dzhiwa vhu ha mupo ngauri dziḡanga nnzhi a vha ḡivhi uri vhu vhangwa nga mini. Lebesse o shumisa muhumbulo wa Ljssel Meiden (1983) na Vlok (1991) vha tshi n'ea tshalutshedzo ya tshifumbu vha ri:

Measles is a God-Given and natural and essential for normal development.

Avha vhañwali vha khou tou khwaṭhisedza uri tshifumbu ndi vhulwadze ha mupo.

Kriel na Hartman (1991) vhonevho vho topoliwa nga Lebesse (2002) musi vha tshi amba nga ha mvelele ya Xitsonga vha amba u ri:

In the Vatsonga culture there are diseases that simply appear and they heal on their own. This understanding of measles could have serious implications for children. Measles is a natural disease.

Zwi tshi tou amba uri kha mvelele ya Xitsonga hu na malwadze ane vha tou alafha vhone vhane sa izwi a malwadze a mupo lune dzilafho ḽi tea u vha ḽa mvelele. Vha dovha hafhu vha khwaṭhisedza uri tshifumbu ndi vhulwadze ha mupo.

U ya nga ha mufumakadzi wa Shayandima wa u thoma wa murabeli vha amba uri ñwana musi e na tshifumbu u tea u dzula ṅuni u swikela tshifumbu tshi tshi fhufhurea. Ndi hone hu tshi khou alaxwa tshifumbu. Vha isa phanḽa vha amba uri ñwana a na tshifumbu u vhonala nga u bva zwipundu zwisekene khofheni, honeha nga matsheloni u a vuwa o zwimba maṭo na tshifhaṭuwo tshi tshi sumbedza u zwimba. Muhumbulo wa mufumakadzi wa Shayandima u tikedzana na muhumbulo wa mufumakadzi wa Ṭhohoyanḽou wa murabeli a tshi ḽadzisa nga u amba uri musi ñwana o ralo e na tshifumbu ha tei u dzhenelwa nga vhañwe vhana ṅuni ye a dzula khayou hu u shavha uri u ḽo shata vhañwe, honeha ñwana muñwe na muñwe kha tshiṭarata tshenetsho u tea u lwala tshifumbu sa izwi tshi tshi kwama vhañwe nga muya.

3.6.2 Goni kana Gokhonya

Uvhu ndi vhulwadze vhune ha vhonala kha n'wana musu a tshi tou bva u bebwa. Vhulwadze uvhu n'wana u vha o vhu wana kha mme awe zwezwo a tshi tou bebiwa. Kha n'wana vhu vhonala nga dondo jitswuku kha tshitiko lo tou shula. Vhulwadze uvhu vhu khombo vhukuma nga uri mme u a bebela fhasi arali a sa vhu thanyela. N'wana afha u vha a sa tendi u mama naho a tou kombetshedzwa hani - (Mulovhedzi, 2006).

U ya nga ha maine wa Tshiavha vha ri gokhonya li ilaxwa nga kha mme nga u tshewa la fhiswiwa, u bva afho la kuyiwa la dodziwa kha n'wana henefha la hune ha khou vhonala dondo jitswuku. Kanzhisa kha n'wana hu vha ho tswuka kha tshitiko. Ndi hune ha dodziwa u swikela hu sa tsha vhonala u tswuka. Muhumbulo uyo u tikedzwa nga maine wa u thoma wa Muledane vhane vha ri gokhonya li vhonala musu n'wana o no bebiwa, nge a vha na dondo jitswuku kha tshitiko. Musu zwo ralo vhakegulu henefho hayani vha a tola mme kana vha mu isa ha maine a tola, nga murahu a konaha u tshewa la dovha la alafha n'wana. Mufumakadzi wa Shayandima vha amba uri musu mufumakadzi a muimana u kona u pfa uri u na gokhonya nga u pfa u thothoniwa nga fhasi lwo kalulaho. Musu zwo ralo vha amba uri u a tola a tshewa la vhewa u swikela n'wana a tshi vha hone shangoni a kona ha u dodziwa.

U ya nga ha maine wa Tshiavha, vhafumakadzi vha Muledane, khathihi na mufumakadzi wa Shayandima, gokhonya kana goni li khokhonya n'wana zwezwo a tshi tou bebiwa. Ndi ngazwo tshitiko tshi tshi vha tsho tswuka. Vha amba uri arali ha shaya muthu muhulwane ane a do sedza n'wana u a sia vhathu o takala a songo lwala. Vha amba uri gokhonya arali la nga lelwa n'wana a vha muhulwane u vhonala na kha mafo kana nga u kotamisa tshifhatuwo fhasi. Vha amba uri u alafha gokhonya ndi zwezwi zwa u alafha nga lone gokhonya le la bvisiwa kha mme awe.

U ya nga ha mufumakadzi wa vhuraru wa Muledane vha amba uri u alafha gokhonya hu ilafhiwa nga murahu ha musu ho tshewa mme ja fhiswa nga murahu ja kuyiwa.

Mufumakadzi wa Muledane wa murabeli ene u amba uri gokhonya ji alafhelwa nga ngomu, nga u hwaiwa nga vhakegulu nga kofi na swigiri u swikela ji tshi fhelela. Musi zwo ralo kofi yo salaho mme u a aravhela nga fhasi u tou tumbela u swikela ho bvaho gokhonya hu tshi fhola.

3.6.3 Ngoma

U ya nga Tshivenda zwi a bvelela nwana a vha na ngoma tharu. Ngoma ya nwana i wanala kha tshikuma tshawe, inwe i wanala kha tshitiko ha vha na ine muñwe na muñwe a divha yone ine ya wanala vhukati ha thoho.

Ngoma ya vhukati ha thoho ndi ine ya vhone nga u fula ntha na fhasi. Ndi hune ha vhone hu si na shambo, shambo ja kha thoho ji vha ji songo hu vala, ha dovha ha vhone nga u mbombomelanyana.

Kibel na vhanwe (1991:60) vha tshi nea thaluso ya ngoma vha ri: "Fontanel is a space between the bones of the skull in a small infant."

Zwi tshi tou amba uri ngoma ndi tshikhala tshine tsha wanala kha shambo ja dethele ja lutshetshe.

Vhavana hu na zwine vha vhone ngazwo uri nwana u khou lwala ngoma. Musi nwana a tshi mama a humisa mikando lwo vhalaho khamusi lwa u fhedza maduvha o vhalaho. Nahone u humisa mikando zwa vha zwi tshi mu tswela mutakalo. Zwezwo zwi mbo di ita uri Vhavana vha divhe uri nwana u khou dodelwa nga ngoma.

U ya nga ha maine wa Tshiavha u mba uri n̄wana musi a tshi lwala ngoma u vhoneala nga u fhambuwa mafhambuwa madala ane a vha mahirihiri.

Kha l̄inwe sia ri wana mufumakadzi wa murabeli wa T̄hohoyandou a tshi ri musi n̄wana a tshi fhambuwa mafhambuwa a mahirihiri u kelwa maḍi a tshisimani nga khavho ane a vha na dali, muthu a swika hayani wa a vhlisa wa fhedza nga u a miḅa, wa kona u nwiswa n̄wana musi o no fhola. Vha ri ndi hone u tshi khou alafha ngoma ya n̄wana.

U ya nga ha mufumakadzi wa Muleḍane wa murabeli, kha ngoma ya n̄wana hu ḍodziwa mapfura a 'Vaseline' uri i si omelwe. U amba uri, arali ngoma ya n̄wana ya omelwa ndi hune ya ḍa ya bva makwati kana ha thathaba lune zwa swikisa n̄wana kha u lwala zwine zwa vhoneala kha u fhambuwa mafhambuwa a si avhuḍi a no nga o t̄anganana na dali. Ndi hune n̄wana a alafhiwa nga maḍi a tshisimani a kiwa o t̄angana na dali nahone a a vhlisiwa a nwiswa n̄wana u swika zwi tshi fhela.

U ya nga ha mufumakadzi wa Maḅiini, u thivhela uri n̄wana a songo lwala ngoma u tea u shumiselwa mushonga une wa pfi 'Muti We Nyoni'. Mushonga uyu u thusa kha uri ngoma i si lwale nahone i tambe zwavhuḍi. Vha amba uri ndi mushonga une wa thusa ngoma ya n̄wana i si vhe na thaidzo. Muhumbulo wa uyo mufumakadzi u tikedzwa nga mufumakadzi wa Muleḍane musi a tshi amba uri ngoma ya n̄wana i thivhelwa uri i si lwale nga mushonga une wa tou rengwa une wa pfi 'Muti We Nyoni'.

Malwadze ane a wanala kha ngoma

3.6.3.1 U zwimba ha ngoma

Afha ndi musiki ngoma ya n'wana yo kukumuwa lune ha vhonele ho khuduluwa vhukati ha thoho. Musiki ngoma ya n'wana yo zwimba, n'wana u pfala nga u lila a sa fhumuli o tanda na tsinga kha tshikuma, u ita na u hojola na mafambuwa awe a vha a si avhugi.

Professional Guide To Signs and Symptoms (1993:325) i zwi tikedza nga ndila i tevhelaho:

A bulging fontanel widened, tense and with marked pulsations. Since prolonged coughing, crying or lying down can cause transient physiologic, the infant's head should be observed and palpated.....

Zwi tshi tou amba uri musiki ngoma ya n'wana yo zwimba i vha yo phadalala kana yo ya matungo. Musiki n'wana a tshi tou thoma u lila na u hojola zwi mu sia a tshi edela nga u pfa u vhavha.

U ya nga vho maine vha Muledane vha ri, arali n'wana a lwala ngoma zwi sumba uri muvhilini kana dangani jawe a ho ngo dzudzanyea, zwezwo a tshi khou thusiwa kana maine o mu thusaho ha koni u alafhela ngoma ya n'wana. Vha dovha hafhu vha tenda kha uri hu nga vha uri n'wana o dzhenelwa nga muthu a songo teaho u dzhena nduni ya mudzadze.

3.6.3.2. U mbwandamela ha ngoma

U ya nga ha Tshivenda ngoma ya n'wana ya mbwandamela nga ngomu, n'wana uyo o shaedzwa kha muthuso.

Nwana u tea u livhiswa kha muñwe maine ane a nga alafha ngoma i sa athu mu hoṭefhadza. Vhaventḁa vha tenda kha uri ngoma ya n̄wana ya mbwandamela i vha i tshi khou sumbedza uri n̄wana uyo ha na maḁi muvhilini wawe. Musi zwo ralo u zwi sumbedza nga u neta, miraḁo yawe i a lembuwa na maḁo awe a a fovhela u sumbedza uri maḁi a hu na muvhilini. Vhahulwane henefho muṭani vha a thusa nga u mu n̄ea miuluso ine ya engedza maḁi muvhilini.

U ya nga ha *Professional Guide To Signs and Symptoms* (1993:326) ri wana hu tshi pfi:

Depression of the anterior fontanelle below the surrounding bony ridges of the skull is a sign of dehydration.

Muhumbulo uyo u khou tou tikedza maambwa afho n̄ṭha. Uri musu ngoma yo mbombomela n̄wana u vha a tshi khou shaya maḁi muvhilini. U mbombomela ha ngoma ya n̄wana ndi musu ngoma i tshi ḁisumbedza uri i khou ya u wela thumbuni. U bva henefho arali n̄wana a lengelelwa u ilafhiwa hu ḁo swika hune ya dzhia vhutshilo hawe.

Gelfand na vhañwe (1985), muhumbulo wavho ndi u tikedza zwe *Professional Guide To Signs and Symptoms* (1993) ya amba, zwa uri u mbombomela ha ngoma ndi u fhela ha maḁi muvhilini wa n̄wana. Zwine zwa vha zwi tshi itiswa nga u vha isala ha n̄wana thumbuni lune wa wana n̄wana a tshi shela lwo kalulaho khathihi na u ṭanza.

U ya nga Tshiventḁa musu ngoma yo wela thumbuni kana u mbombomela i a eluliwa. U eluliwa ndi u thivhela uri n̄wana a si wane mañwe malwadze ane a bva n̄ḁa. Musu ngoma yo wela thumbuni n̄wana u fhambuwa mafhambuwa madala ane a vhone a na dzinzi. Izwi zwi itiswa nga uri mukombo wa n̄wana u vha u songo fhola nga ngomu.

Maine uvha o kundelwa u alafha kana n̄wana a nga vha o dzhenelwa nga mubvana a songo teaho u dzhena nduni ya mudzadze (Mulovhedzi: 2006).

Gelfand na vhañwe (1985:35) musu vha tshi amba nga ha u alafha u mbombomela ha ngoma, vha ri hu dzhiiwa mishonga yo t̄anganyiswaho ine ya d̄odziwa kha ngoma ya n̄wana.

Musi hu tshi khou d̄odzwa mishonga u mbombomela hu mbo d̄i fhela nga zwiṭuku nga zwiṭuku ha sumbedza u khwaṭha. Nga inwe ndila ndi musu hu si tsha vhonala u mbombomela kha t̄hoho ya n̄wana, mutakalo wa n̄wana u a vhuyelela ngonani.

Gelfand na vhañwe (1985:35) vha zwi vhea nga ndila i tevhelaho:

Therefore the treatment of chipande usually entails the application of a tarry, thick mixture which is applied over the fontalle.

Muhumbulo wa vhañwali avha vha khou tou d̄adzisa uri ngoma ya n̄wana i alafhiwa nga u d̄odziwa mushonga khayoy.

U ya nga ha maine wa Muledane u alafha ngoma ya n̄wana yo welaho kana yo mbombomelaho vhatu vha tea u shumisa shashadanga vha ḷi fhisa musu ḷo no swa vha ḷi kuya u swikela ḷi tshi ita lupuse. U bva afha vha fanela u t̄anganyisa na mapfura, a nga vha mapfura a nguluvhe kana a kholomo zwi tshi bva uri ulwo lushaka lu ila mini. Musu vho ita nga u ralo vha d̄odza kha ngoma zwine vha zwi vhidza uri ndi u hwesa ngoma. Izwi zwi itwa nga matsheloni mañwe na mañwe.

Nwana musi o lwala ngoma tharu

U ya nga ha mufumakadzi wa vhuraru wa Muledane u amba uri arali nwana a vha na ngoma tharu, hune ra wana hu tshi wanala ngoma kha tshitiko, kha phanda na ine ya divhea ine ya vha vhukati ha thoho, maine u a mu elula nga u thavhela henefho kha thoho, a tshi fhedza a dzhia munwe wawe wa vhukati musi o nanga kha muhwedzo (mushonga wo no dodziwa kha ngoma) we wa itwa nga shashadanga wa tanganyiswa na minwe mindaandane khathihi na mapfura uri u kone u nambatela kha thoho. Musi a tshi mu elula u vha a tshi khou zwi ita thungo dzotho (u bva kha ndevhe ya tsha monde a swika e ri gu nga ngoma ya vhukati ha thoho, a dovha a thoma kha tshitiko a da a guma nga kha ngoma ya vhukati, a da kha tsha u la, a fhedzisela nga u bva kha tshikuma a guma nga ngoma ya vhukati ha thoho). Zwine zwa vhidzwa u pfi u rarela zwi amba uri ndi u vhuisa ngoma ya nwana vhukati ha thoho.

3.6.4 U shela

Zwinwe zwine maine a tshi thusa nwana a itela zwone u vha a tshi khou thivhela uri a songo shela, sa izwi u shela zwi tshi fhedza maqi muvhilini wa nwana, zwa dovha hafhu zwa mu vhidzela manwe malwadze ane a do fhedza o mu hotefhadza.

Nwana a nga shela zwo bva kha mme na khotsi vho tangana tshihulwane vha sa athu u tanganywa nga maine. A dovha hafhu a shela nga murahu ha musi o takulwa nga khotsi vho tangana tshihulwane nnda na vhafarekano.

Nwana u a shela nga murahu ha musu mme o mu mamisa o pfuka magondo, sa izwi nga Tshivenḡa mme arali a pfuka magondo ha tei u mamisa n̄wana mikando ya u thoma u tea u thoma a hamulela fhasi uri mikando yo vhilaho i bve sa izwi hu yone ine ya shelisa n̄wana.

U ya nga mukegulu wa u thoma ane a dzula Muleḡane vha amba uri musu n̄wana a tshi diniwa nga u shela vha vholomisa maḡari a mugwiti, u fhedza vha mu nwisu maḡi a hone musu o no fhola u swikela a tshi ima u tshuluwa.

Vha amba uri maḡi a hone a tea u tuivhidziwa uri n̄wana a si a nwe a tshi tou vha matswu matswu. Vha amba uri muthu muhulwane u tea u thetshela maḡi uri n̄wana a si nwisuwe a tshi kalakata. Vha ri musu a tshi khou nwisu maḡi u tea u vha a tshi khou kombetshedzwa u ḡa mukapu uri a si tshuluwe maḡi fhedzi.

Mufumakadzi wa Muleḡane u amba uri musu n̄wana a tshi khou shela u tea u vhiliselwa maḡi ane u tshi kala a ita ḡithara nthihi, wa shela lebula ḡhukhu ya swigiri dza malo wa dovha wa shela lebula ḡhukhu nthihi na hafu ya muḡo kha eneo maḡi o vhilaho, wa litsha a fhola. Musu n̄wana a tshi tou shela, wa dzhia maḡi wa mu nwisu u swikela u shela hu tshi ima. Vha amba uri hu vha hu u shavha uri musu a tshi khou shela nga u ralo maḡi muvhilini a vha a tshi khou fhela.

3.6.5 Tshiḡanzo

Musu n̄wana a tshi vha na tshiḡanzo zwi itiswa nga uri dangani ḡawe a ho ngo dzudzanyea, nahone zwi amba uri maine o mu thusaho o kundelwa u alafha. Henefha ri wana uri musu a tshi ḡa zwilwiwa u a humisa kana a tshi mama a humisa. Zwino kha hezwi Vhavendḡa vha zwi vhona nga u kovhela ha maḡo na musu o ḡanza luthihi fhedzi.

Tshiṭanzo tshi dovha tsha vha hone arali ṅwana a songo alafhiwa lutswina. Lune musi a tshi ḵa zwiḵiwa lu a rahela ṅṅha a humisa zwiḵiwa zwine a khou ḵa. Tshiṭanzo tshi a bvelela na musi ṅwana a tshi khou mama arali lutswina lwa rahela ṅṅha u mbo ḵi ṭanza na zwenezwo. Tshiṭanzo uya nga ha Tshivenda tshi a alafhiwa - Mulovhedzi (2006:37) uri,

Tshiṭanzo tshi alafhiwa nga muri wo no pfi phila. Ndi hune ha vhliswa phila ya suriswa muṅwe na muṅwe ane a vha wa muṭani.

Izwi zwi vha zwi tshi itelwa uri arali muṅwe muthu wa muḵini heneffho ḵimuya ḵo dzhena ngae ḵi bve, sa izwi hu nga si vhe na ane a ḵivha uri ndi nnyi ane a dzhena na ḵimuya ḵivhi.

U ya nga ha murabeli wa Muledane u amba uri tshiṭanzo tshi vhangwiwa nga u sa dzudzanyea dangani ḵa ṅwana. Zwenezwo u itela uri ṅwana a si ṭangane na mafhungo a u ṭanza u tea u mu shumisela 'Grape Water' zwezwo a tshi tou bva u bebiwa.

Mufumakadzi wa Muḵedane wa u thoma u amba uri musi ṅwana a songo dzudzanyea dangani u a ṭanza. Musi u tshi tou zwi vhona uri u khou ṭanza u fanela u muṅea 'Grape Water' nga murahu ha awara inwe na inwe luno swika luraru, ha itiwa izwi tshiṭanzo tshi a ima. Arali tshi sa ima ndi hune wa muisa kha dokotela ḵa vhana.

3.6.6 Misho

Misho ndi vhulwadze vhune vhu a ḵela ṅwana muṭani vha songo zwi lavhelela kana u zwi hambula. Misho i ḵela ṅwana hu nga matsheloni kana mathabama.

Nwana uri u na misho u vhonala nga u shanda maṭo a tshi nga u a fa ngeno a sa fi. U shanda maṭo a tshi khou tzhema na miraḡo yawe i tshi oma. Musi u tshi mu fara u sa koni uri u nga mu farisa hani ngauri u vha a tshi khou shanaviḡa, o oma na miraḡo o ruḡa maṭo.

U ya nga ha maine wa Tshivha vha ri u fhelisa misho, nwana u tea u fhisedzelwa tshikumba tsha ḡa thavha na matoko a hone.

Vha ri u tea u fhisedzelwa u swikela a tshi dzivhuluwa, u fhisedzelwa nga matsheloni na nga madekwana sa izwi hu zwone zwifhinga zwa u ḡa ha misho.

U ya nga ha mufumakadzi wa u thoma ane a dzula Muleḡane ene u ri musi nwana a na misho u tea u vhumbuludziwa ḡaledaleni a songo ambadziwa. Musi zwo ralo ha dzhiwa khali yo no bikaho ya tibwa nga fhasi ha fhaliwa midziru a tshi ḡodziwa muvhili woṭhe na khofheni. Hezwo zwi itwa musi a tshi tou vhonala uri misho i khou mu ḡela. Vha amba uri misho i ḡa nga matshelonitsheloni kana nga madekwana. Zwino u mbo ḡi vhumbuludziwa henefho miorani a ṭambisiwa nga tsha matshelo arali o vhumbuludziwa nga madekwana. Arali o vhumbuludziwa nga matsheloni, nga madekwana u tea u ṭamba. Arali zwa bvelela a si vhe khwiṅe u a dovhiwa u vhumbuludziwa u swikela a tshi dzivhuluwa. U dzivhuluwa vha amba musi nwana a sa tsha ita zwa ḡa thavha kana a tshi vhonala kha tshifhaṭuwo uri ndi muthu.

Musi vha tshi isa phanḁa vha amba uri misho i alafhiwa nga u posa ṅwana ṅṅha ha ṅhanga ya mahatsi a tshi kunguluwa a ḁa a gavhiwa u swikela a tshi dzivhuluwa.

Vha dovha vha mba uri misho i a alaxwa nga tshiluvhelo tsha mme awe nga u tou phumula ṅwana tshifhaṅuwo musi tshi songo kuvhiwa, u tea u mu phumula u swikela a tshi tou dzivhuluwa.

U ya nga ha mufumakadzi wa murabeli wa vhuvhili wa Ṽhohoyandou na mufumakadzi wa Muledane vha amba uri musi ṅwana a sa athu u bvela nṅa lwa u thusiwa u vha a tshi khou aravhedziwa 'dupa' hu u shavha uri u ḁo vha na misho sa izwi misho i tshi ḁela lushie. Vha amba uri misho i khombo sa izwi arali ya mu ḁela mme a lila ṅwana u mbo ḁi dzula o ita zwe mme a tshi bvisa mitodzi a vha e zwone. Nga inwe ṅḁila misho i khombo sa izwi arali mme a lila ṅwana u mbo ḁi vha mu holefhali zwine a zwi alafhiwi. Ndi ngazwo a tshi aravehḁziwa 'dupa'.

Mufumakadzi wa Muledane u ḁadzisa nga u amba uri musi ṅwana a tshi tou fhedza u aravhedziwa dupa, u tea u fhedza wa mu ḁodza 'haarlemensis' musi o no ṅambisiwa. 'Haarlemensis' ndi mushonga une wa tea u ḁodziwa ṅwana u itela uri musi vhathu vha tshi ḁo mu takula a si hwale zwigwasha. A dovha a nanzwiswa 'haarlemensis' nga munwe wa vhukati.

3.7 Mvalatswinga

U thusa n'wana ndi zwa ndeme kha vhutshilo ha n'wana khathihi na lushaka. N'wana u a tsireledzwa kha malwadze na kha limuya livhi line li nga tshikafhadza vhutshilo ha n'wana, sa izwi vhathu vhanzhi vha tshi tenda kha uri muthuso hu na zwine wa ita kha vhutshilo ha n'wana ha duvha na duvha.

NDIMA YA VHUNĀ

Mbambedzo ya musalauno na musalauĵa

4.1 Marangaphanġa

Kha ndima iyi ya mbambedzo ndi hune ha ɔ senguluswa uri űwana wa musalauĵa na wa musalauno we a thusiwa na we a si thusiwe vho fhambana hani kha matshilo avho a ɔvha ĵinwe na ĵinwe, u bva musi e muġuku u swika a muthu muhulwane. Uri hu wanale mafhungo aya, musengulusi u ɔ wana vhaɔivhi na vha re na tshenzhemo nga matshilele a űwana o thusiwaho na a songo thusiwaho kha musalauno na musalauĵa.

4.2 Zwine zwa vhoneka kha űwana o thusiwaho na o songo thusiwaho wa musalauno na musalauĵa

4.2.1 U vha na nungo na u sa vha na nungo

Vhafumakadzi na vhomaine vha Muleɔane vha amba uri musi hu tshi thusiwa űwana hu vha hu tshi khwaġhiswa miraɔo. Musi hu tshi khwaġhiswa miraɔo hu vha hu u itela musi o no vha muthu muhulwane u a kona u konɔelela u shuma mishumo i no lemela. Musi hu tshi ɔadzisa na vhaɔegulu vha Muleɔane vha amba uri űwana a tshi thusiwa u a ġhavhelwa kha zwiendanungo uri zwi si ġvanye u kundelwa u tshimbila. Hu nga vha lwendo lulapfu kana musi o no aluwa a si kundelwe u tshimbila. Vhana vha musalauno vha a kundelwa u tshimbila lwendo naho lu songo lapfa u ya thambo, sa izwi vha songo thusiwa. Vhafumakadzi avha na vhomaine vha amba uri u kundelwa havho ndi u shaeya muthuso wo teaho.

U ya nga ha mufumakadzi wa u thoma wa Muledane, wa Shayandima khathihi na wa Thohoyandou vha amba uri vhana ano maduvha a vha tsha thusiwa, a hu tsha tevhedzwa zwe Vhavenda vha vha vha tshi ita zwone kale. Vha amba uri u do wana nwana o bebiwa namusi a tshi mbo di bva na mme awe a ya henefho hune a khou tea u ya hone wa wana na mme a tshi kundelwa u tshimbila zwavhudi.

Tshifhinganani tsha musalauja vhana vho vha vha tshi thusiwa nga maine kana nga muthu ane a divha mishonga ya u alafha kana ya u dzivhela malwadze a vhana. Vha amba uri u tea u thavhelwa kha zwiendanungo, ndi ngazwo vhathu vhalala vho khwaṭha mirado nahone vha a kona u hwala zwithu zwi lemelaṭho thohoni. Nwana wa ano maduvha a nga si hwale tshithu thohoni u do pfa a tshi ri mitsinga yawe i khou pipea.

U ya nga ha mukalaha na mukegulu vha Muledane, ano maduvha vhana vha vho nga vhakalaha ngauri u do wana vho no fara na mugo, vha tshi tou sumbedza uri a vha koni u tshimbila milenzhe yo neta. Izwi hu pfi zwi vhangwa nga u shumisa mishonga ya tshikhuwa nga ndila i songo teaho. Vha amba uri ye vha vha vha tshi i shumisa yo vha i sa engedzwi maanda, nahone ho vha hu si na muḏi u si na maine. Vha isa phanda uri zwa zwino muṅwe na muṅwe u na dokotela jawe. Arali u si na dokotela, u do ya kiliniki kana sibatela wa wana nelete ine ya dovha ya fhungudza maduvha a vhutshilo hau.

4.2.2 U vha na luvalo na u sa vha na luvalo

Vhomaine vha Muledane vha amba uri musalauja nwana o vha a tshi thusiwa uri musi a tshi aluwa a vhe na luvalo. Nwana wa musalauja u a divhudzisa musi a sa athu u dzhia tsheo, nga inwe ndila u thetshesela mbilu yawe uri i mu vhudza mini a tevhedza zwezwo.

Arali luvalo lu tshi amba uri hai, u a litsha hu u shavha u do tangana na zwi dinaho. Vhomaine vha nea tsumbo ya musu n'wana wa musidzanyana a tshi sema vhakegulu lwa u thoma. U a kona u vhudza makhadzi kana a vhudza mme awe, uri ene u khou vhona mini. Ano maduvha n'wana ha na luvalo uri u khou vhona mini u mbo di vhudza khonani dzawe nthani ha u vhudza vhabebi vhawe. Lune u a kona u vhudza khonani yawe uri ene u khou vhona mini, zwa ita uri a dzumbetshedze hayani vha si vhone na tshithu na tshithi. Vhomaine vha isa phanda vha amba uri vhana vha zwino a vha na luvalo. Ndi ngazwo vha tshi ita mishumo ya vathu vhahulwane, ho dala matula manzhi nga uri vhana vha songo thusiwaho a vha na luvalo. Zwa ri sumbedza uri n'wana ane a shaeya muthuso u a bvula vhuvha hawe a sa zwi pfi, hu uri o thusiwaho a nga si di bvule vhuvha hawe, sa izwi a tshi divha uri muthu u a dithonifha.

Mufumakadzi wa Muledane u amba uri vhana vha musalauno a vha na luvalo u do wana a tshi khou andana na munna muhuluhulu, ane a fhira khotsi awe. Fhedzi arali n'wana uyu o thusiwa, ndi hune wa vhona luvalo lu tshi shuma kha zwine a khou zwi ita. Vha isa phanda vha ri u do wana zwi taratani hu si hone tshivhili tshivhili phanda ha vhahulwane, hu na luvalo, zwine zwa khou itwa zwo khakhea. Musi zwi tshi dadzisiwa nga vhafumakadzi vha Shayandima na Thohoyandou, vha amba uri musu zwo ralo n'wana o thusiwaho u do zwi ita, fhedzi uri vathu vhahulwane kha muvhundu wonoyo vha zwi divhe zwi a konda. Ndi uri mubebi u do zwi pfa zwo no dzhia minwaha yo vhalaho. Vha nea tsumbo ya musu vhone vha kha di aluwa uri vhomme avho vho vhuya vha tou vha vhudzisa uri, "naa inwi ni seisana na nnyi?", vha amba uri na musu zwo ralo u nga si kone u amba nga uri vha nga di vha vha tshi khou tou u linga uri iwe u a ita zwithu izwo naa.

Vhomaine na vhakegulu vha Muleḡane vha amba u ri, ṅwana a si na luvalo u tea u aravhedziwa tsemo dzine dza ḡo mu vhuisa muhumbulo uri zwine a khou ita zwone wo khakhea na uri a ṭavhanye a thetshelese luvalo lu tshi mu kaidza. Vha isa phanḡa vha ri a si uri muthu u vha a si na luvalo, ndi uri luvalo lu tshi mu kaidza u a nyadza a ḡiita makhonya.

Vhafumakadzi vha vharabeli vhone vha amba uri, musi ṅwana a si na luvalo vha amba uri u tea u wana vhafunzi vha mu rabelela vha tshi vhudza Mudzimu uri kha vhe na luvalo. Vha amba uri ṅḡila ine vhone vha tenda khayoy, arali ṅwana a si na luvalo ndi uri o dzhenelwa nga madimoni, sa izwi vha tshi tenda uri ṅwana u bebiwa e na luvalo. Zwino arali a vha a tshi khou ita zwo bvaho phanḡa ha vhahulwane na u pfa a sa pfi u vha o dzhenwa nga ḡidimoni. Zwino vha tenda kha uri arali ḡa rabelelwa ḡi a bva a sala a na muya mukhethwa une wa ḡo mu tshidza a tshila a si na ḡidimoni.

4.2.3 U revha na u sa revha

Ano maḡuvha vhana vha a lialia maḡo, musi a tshi sedza maḡo a hone a vha a songo revha. Arali wa vhudzisa uri no vhona mini, a hu na tshe a vhona nga uri u sokou sedza a si na ṭhalukanyo na tshine a khou lavhelesa khae a tshiho. ṅwana wa hone u ri u sedza wa pfa na iwe musedziwa u tshi shona, ṅṭhani ha uri musedzi a shone. U vha a sa shoni ngauri u vha a tshi khou sedza hu na zwine a khou ṭoḡa kha muthu onoyo. ṅwana wa musalauḡa maḡo awe a a revha musi a tshi lavhelesa. Zwine zwa vha zwi tshi khou sumbedza uri muthuso wawe wo mu fara uri maḡo awe a revhe, musi zwo ralo zwi ita uri ṭhalukanyo yawe i kuvhangane.

Vhomaine vha Muledane vha amba uri, n'wana wa ano maḍuvha mathanyele awe ha ḍadzi mudzio. Musi vha tshi tou mu sedza nga maḍo vha ḍo tou zwi vhona uri haya a si mathanyele a re na ḥhalukanyo.

Ngauri zwi mu sia a tshi nga u khou penga nga u ita zwiitwana zwi sa ḍadzi mudzio, huḥwe wa mu vhudzisa ha ḍivhi uri u khou ita mini. Nḥhani ha uri a fhindule zwine wa khou mu vhudzisa u ḍo vha fhindula zwi si zwone. U tshi zwi vhona u nga ri u ita khole fhedzi wa vhudzisesa u ḍo tou zwi pfa nga phindulo dza hone. N'wana a songo thusiwaho musu a tshi amba u sokou phamuwa a sa thomi u kala maipfi awe, uri u khou amba na nnyi nahone wa thangana yawe naa. Musi a tshi vhona muthu muḥwe na muḥwe u sokou vhona uri ndi thangana yawe nahone ene u tea u sokou fhindula zwine a funa. N'wana a songo thusiwaho ha teledzi u dzhenelela vhahulwane musu vha tshi khou amba, naho a sa ḍivhi uri vha khou amba zwi tshi ela ngafhi.

N'wana a songo thusiwaho u a kundelwa u thetshesela muthu muhulwane kana u thetshesela musu a tshi tsivhudziwa kana u kaidziwa. U vhona ene muḥwe a tshi ita zwithu zwi songo khakheyaho. Musu u tshi sedza n'wana o thusiwaho u a kona u amba na muthu muhulwane. Nga iḥwe nḍila u a thoma a dzeula maipfi awe a sa athu u fhindula kana u amba a dovha hafhu a vha a sa dzheneleli kha mafhungo a sa mu kwami kana arali vhahulwane vha tshi khou amba. Vhomaine na vhakegulu vha amba uri, musalauḷa n'wana arali a vha a sa revhi, ho vha hu tshi lindelwa zwezwo a tshi vha khomba uri a ye a laiwe arali e wa musidzana. Arali e wa mutukana u ḍo iswa malisoni hune a ḍo ḥhangana na vhaḥhannga vhahulwane vhane vha ḍo mu gudisa uri muthu u tea u tshila hani, u bva afho u ḍo vha a tshi khou swika tshifhinga tsha u ya ḍakani. Hafho ndi hune a ḍo kona u ḍivha milayo lune a zwi bveleli uri u ḍo dovha mathanyele awe e a vha a tshi khou a ita.

Vha isa phanḁa vha amba uri, nga murahu ha musi vha tshi vhuya vha ḁo kona u ṭhonifha vhahulwane na vhaṭuku khavho nga u ḁivha uri ndi vhathu vhane a tea u tshila navho. U a ṭhonifha muthu muhulwane sa mubebi wawe na zwine a kaidzwa u a thetshesesa, a edzisa u litsha nga nungo dzawe dzoṭhe u tevhedza zwe a kaidziwa.

4.2.4 U vha na mashudu na u sa vha na mashudu

Vhomaine, vhafumakadzi khathihi na vhakegulu vha Muledane vha amba uri, ṅwana o thusiwaho musi a kha vhutshilo have u a vha na mashudu mavhuya, hoṭhe hune a khou tshimbila hone. ṅwana o thusiwaho u a ṭanganedzwa nga vhunzhi ha vhathu. Vhathu musi vha tshi mu lavhelesa u a vha takadza kana vha vhona tshifhaṭuwo tshawe tshi tshi ṅwethuwa, zwa sia vhathu vha tshi vhona vhuthu fhedzi khae. Zwezwo e muthu muhulwane a tshi vho shuma u a funiwa nga vhahulwane henefho mushumoni, hezwo zwi nga bvelela musi a tshi tou bva u dzhena lune vhathu vhanzhi vha nga mangala uri hu khou bvelela mini. U a dovha a aluswa mushumoni hu si na thaidzo e a ṭangana nayo kana u thoma a itisiwa dzindingo, hu tshi khou tou shuma muthuso we wa itwa zwezwo e muṭuku.

Vha isa phanḁa vha amba uri, u ḁo pfa vhaṅwe vha tshi amba uri phamba ine a khou i shumisa ndi khulwane hu si na na phamba, hu tshi tou vha uri muthuso wawe wo mu anḁa na hone o mu thusaho ha ngo shaedza. Musi ri tshi sedza ṅwana wa musalauno ane ha thusiwi u a wana zwi tshi mu tshimbilela hu si kale wa pfa u pfi o bva ha tsha shuma hukene u shuma hu kene. Arali wa nga zwi sala murahu u ḁo wana uri o bva nga zwithu zwiṭukuṭuku, khamusi zwa uri o kundelwa nga u aluswa mushumoni. Avha vhathu vha isa phanḁa vha amba uri, kha riṅe vhathu vha ṅama ri vhona o litsha mushumo nga zwenezwo fhedzi, arali ra sedza murahu ri ḁo wana uri ha ngo thusiwa. Ha vha uri ndi zwone zwine zwa khou mu ita uri a songo aluswa mushumoni wawe.

Musi avha vhathu vha tshi isa phanḁa vha amba uri, ano maḁuvha sa izwi vhomaine vho no zwi vhona uri vhana vha zwino a vha thusiwi, zwo ralo vha ita uri muthu u a ḁa a tshi ḁoḁa uri a vhe na mashudu mavhuya. Hune a vha a tshi khou ya hone, vha kona u mu ḁea phamba ine ya ḁo mu linda na u ita uri a vhe na mashudu mavhuya. Vhomaine vha Muleḁane vha amba uri vha mu aravhedza tsemo dzine a ḁo aravhela hu u bvisa murunzi une wa khou mu tsira uri a si vhone a vhe na mashudu mavhi vhukati ha vhaḁwe.

Vha i sa phanḁa uri vha tea u mu ḁea mushonga wa u ḁola musi a tshi ya vhukati ha vhaḁwe. Mukegulu wa u thoma wa Muleḁane vhone vha amba uri arali muthu a si na mashudu u ḁewa mushonga uri a shenge musi e vhukati ha vhaḁwe, fhedzi u vha o tetshelwa uri u tea u u shumisa maḁuvha mangana.

Mufumakadzi wa Shayandima na wa Muleḁane khathihi na vhakegulu vha amba uri, arali muthu a songo thusiwa sa zwine zwa khou wanala zwino, onoyo muthu u a kona u ya ha maine vha mu ḁea zwezwo zwine vha mu ḁea, huḁwe u a ḁewa mulinga a ambara tshanḁani. Mulinga uyo ndi une a ḁo u shumisa u swikela, fhedzi u ḁo ita a tshi ya u u vusuludza uri u vhe na maanḁa.

Ḃwana o thusiwaho u vha na tsira musi e phanḁa ha vhathu. U a vha na tsira na kha zwithu zwo bvelelaho, u a kona u bva naho o ita vhutshinyi. We a si thusiwe naho a songo tshinya u a pfi o tshinya lune tshiḁwe tshifhinga u a valelwa dzhele a songo tshinya. U ya nga ha maine wa vhuraru u amba u ri, ḁwana ane a vha na tsira u vha o thusiwa lwa u fariwa zwezwo a tshi khou thusiwa. Ndi uri maine wa afho muḁini u vha o fara ḁwana khathihi na vhathu na muḁi, fhedzi o zwi ita a tshi khou thusa ḁwana. Vha isa phanḁa vha amba uri maine uyo u vha o ḁewa nga vhadzimu uri a ite nga u ralo.

Vha amba uri musi maine a tshi thusa n̄wana u vha a tshi khou mu thusela uri musi a tshi khou aluwa a vhe o tsireledzwa kha malwadze na u hwala zwigwasha na mimuya mivhi ine ya khou fhefheḁa shangoni.

Vha amba uri musi n̄wana o no vha muthu muhulwane u tea u farwa uri a vhe na tsira, a vhe na mashudu mavhuya, a vhe na luvalo na zwoḁhe zwine muthu o dziaho a tea u vha zwone.

Vhakegulu vha amba uri muthu a vhe na mashudu u tea u tou farwa, fhedzi hu vha hu tshi khou iswa phanḁa u bva kha muthuso wa musi e lutshetshe, u swika a tshi vha muthu muhulwane lune ha swika hune na ene a vha mubebi.

Mufumakadzi wa Muleḁane o amba uri n̄wana a songo thusiwaho ha na mvelaphanḁa kha zwine a fara. A nga ri u a ḁoḁa u ita tshithu hu si kale a dovha a shandukisa muhumbulo u bva afho ha tsha ḁo dovha a amba nga hazwo. N̄wana a songo thusiwaho a nga shuma a tshi hola masheleni manzhi fhedzi a hu na tshine a nga vhanḁa. N̄wana a songo thusiwaho musi a zwikoloni u a vha na vengo kha vhaḁwe matshudeni kana na vhagudisi.

4.2.5 U sa vha na mikhwa na u vha na mikhwa

N̄wana ane a vha na mikhwa Vhavenda vha ri ndi n̄wana o dzivhelwaho u bva vhuḁukuni hawe. U dzivhelwa vha tshi amba uri o thusiwa. Vhakegulu na vhafumakadzi vha Muleḁane khathihi na vhafumakadzi vha Shayandima vha amba uri mikhwa, n̄wana u tou mamela kana zwi bva ngozwini naho wa thusa u ḁo ḁi vha ḁabaḁaba. Vhafumakadzi vha vha rabeli vha amba uri n̄wana u a ḁi vha ḁabaḁaba, fhedzi a wana dzithabelo zwi a fhela, a ḁivha ḁabaḁaba ḁine la vha na ḁhalukanyo na mikhwa.

4.2.6 U lambiwa na u sa lambiwa

Vhakegulu vha amba uri heḽi ndi ḽone samba ḽihulwane musi zwi tshi livhiswa kha u lambiwa. Na kaleni wo vha u tshi ri u ya u ambisela muḽhannga ha vhomukene wa pfa a tshi khou lambiwa naho a sa ḽivhiwi. Nahone u ḽo tou vhona vhathu vha henefho muḽini vha sa u ḽhogomeli. U nga ya ḽuvha ḽa u thoma vha u humisa vha amba uri a hu na muthu muhulwane. Ndi uri vha nga u tshinisa ruvhuruvhu nga ḽwambo wa ḽwana ane a vha na tshilambisa. A nga vha ḽwana wa muḽhannga kana wa musidzana zwi a fana a vha na tshilambisa, u nga si ḽe lu ḽifhaho. Vhomaine vha amba uri musidzana kana mutukana arali a tshi lambiwa u tea u ya ha vhomaine vha mu itele mindaandane ya u funiwa, hune miḽwe ya hone ndi ya u ḽola na u ḽamba. Na musi o no vha na munna kana mufumakadzi u tea u ḽanganyisiwa nae uri a songo pfa a tshi vha na vhumvumvu musi e nae. Izwi zwi itiswa nga uri a nga mu ḽala nga u pfa vhumvumvu e nae.

4.3 Hu bvelela mini arali ḽwana a songo thusiwa?

U ya nga ha mufumakadzi wa u thoma wa Muleḽane vha amba uri, arali ḽwana a songo thusiwa u vhonala nga u sa romba kana a vhonala nga u sa vha na tshirunzi na ḽhalukanyo yawe a i ḽadzi mudzio. Kudwadze kuḽwe na kuḽwe ku a mu dalela, u a vhanḽa ḽala musi o dzula. Vha isa phanḽa vha amba uri arali a songo thusiwa u a vha ḽunguḽungu kana u a leluwa naho ḽwana wa hone o khwaḽha u tshi mu takula u ḽo pfa a tshi nga bammbiri.

Musi vha tshi isa phanḽa mufumakadzi wa u thoma wa Muleḽane vha amba uri musi ḽwana a songo thusiwa u a dzhielwa tombo ḽa ngweḽi ḽa vhewa kha maḽi ane a ḽo shumiswa musi a tshi rindelwa mukapu wawe hu ḽo swika hune ḽwana a vha na tshileme.

U ya nga ha mukegulu wa vhuraru wa Muledane, vha tikedzana na mufumakadzi wa Muledane fhedzi vhone vha amba uri musi nwana a songo thusiwa u vha a sa penyi lukanda. Lukanda lwawe lu a hwahwamala lwa nga lwa muthu muhulwane. Vha amba uri naho u tshi mu lavhelesa u vha a si na lukuna.

Vhafumakadzi vha vharabeli vha amba uri a hu na zwine vha vhona arali nwana a songo thusiwa. Ndi musi vha tshi amba izwo vha tshi nea tsumbo nga vhana vhe vha beba; wa vhuvhili vhanwe vha tshi amba nga vhana, wa vhuva uri ha ngo thusiwa. Nahone a hu na mufunzi o daho u rabelela nwana. Vhone vha vhona a tshi khou tshila u nga sa vhanwe. Mufumakadzi wa Shayandima vho di amba na nwana wavho ane u khou shuma fhedzi ho ngo thusiwa, u khou di tshila unga vhanwe vhana vhe vha rabelelwa nga vhafunzi.

U ya nga ha vhakegulu vha Muledane vha amba uri nwana a songo thusiwaho u a tsikiwa nga nwana o thusiwaho zwa ita uri a vhe na tshineto. Nwana a songo thusiwaho ha na tshileme u nga bambiri, a tshi tamba na vhanwe hu a swika hune a fhumula e duu! Nga murahu a tou karukaru. Musi hu tshi dadzisa vhafumakadzi vha Muledane vha ri u a dalelwa nga malwadze, honeha malwadze a phirela a vha nae u swikela. Vha tshi dovha vha amba uri musi a tshi rumiwa u thoma a fhumula u nga ha ngo pfa tshithu. Musi u tshi dovha u amba nae, a sumbedza u nga o vha o edela. Nga inwe ndila mihumbulo yawe i a xelanyana ya dovha ya vhuya.

4.4 Mvalatswinga

U thusa nwana zwo tea, u itela uri nwana musi a tshi vha muthu muhulwane a vhe na vhutshilo havhudi a si nge o bebelwa ndilani kana zwa nga ha na lushaka lwa hawe. U thusa zwi ita uri murafho une wa tevhela u vhe wo dziaho une wa divha zwine wa ita.

NDIMA YA VHUTANU

Mvalatswinga

5.1 Marangaphanda

Ndima iyi ndi phendelo ya zwe zwa waniwa nga mutodisisi u bva kha ndima ya u thoma u swika kha ya u fhedza. Nga inwe ndila zwi amba uri ndi hune ra wana manweledzo, mawanwa na themendelo ya ngudo.

5.2 Manweledzo

Ngudo iyi i sedzulusa ndeme ya u thusa nwana nga ndila ya Tshivenda. Ngudo iyi yo vhekanywa nga ndila i tevhelaho:

Ndima ya u thoma

Ndi mutheo wo disendekaho kha thaidzo dzi kwamaho tsenguluso, ndivho na zwipikwa, ngudo ya ngona, zwi angaredzwaho nga ngudo na ngona dzo shumiswaho kha u vhekanya mafhungo a thodisiso iyi, na ndeme ya tsenguluso.

Ndima ya vhuvhili

Ndi hune ha senguluswa mbonalo ya vhañwali kana vheriaḍivha vho fhambanaho. Hune muḽoḽisisi a tou ya kha zwiko zwo fhambanaho he ha ñwalwa nga ha u thusa ñwana.

Ndima ya vhuraru

Ndima iyi i sengulusa malwadze ane musi hu tshi thusiwa ñwana a vha a tshi dzivhelwa one. Afha ndi hune ha vha na u ḽoḽisisa kana u vhudzisa kha vhaḽivhi vha muthuso.

Ndima ya vhuḽa

Ndima iyi yo rera nga ha vhutshilo ha ñwana ho sedzwa o thusiwaho na a songo thuswaho uri vha tshilisa hani.

Ndima ya vhuḽanu

Ndi mvalatswinga vhunga henefha ho ḽewa manweledzo a mushumo woḽhe, mawanwa na themendelo.

5.3 Mawanwa

Zwo wanala uri u thusa ñwana ndi zwa ndeme, sa izwi hu tshi thusiwa ñwana muñwe na muñwe, a nga thuswa nga u rabelelwa kana a thusiwa nga tshithu. Arali a sa itwa izwo, hu tou rengwa mishonga ine ya thusa ñwana kha mutakalo wawe.

Zwa dovha zwa wanala uri u thusa zwi a fhambana nga u bva uri muthu u ðivha miuluso ifhio ine ya dzivhela vhulwadze vhufhio vhune ha vha khombo kha ñwana.

Hu si izwo fhedzi, hu dovha ha wanala uri muthu muñwe na muñwe a nga vha wa vhurereli vhufhio u a thusa ñwana. Hu nga fhamabana mathusele sa izwi zwine vhatu vha tenda khazwo zwo fhambana. U thusa hothe hune ha itwa hu vha hu u dzivhela malwadze o fhambanaho ane a nga dzhia vhutshilo ha ñwana.

Musi muðodisisi o sedza zwo wanalaho kha u thusa ñwana nga ndila ya Tshivenda, zwi khou ngalangala zwi tshi ya. Murafho une wa khou tevhela u ðo vha u sa tsha ðivha uri u thusa ñwana ndi mini? Nahone ñwana u thusiwa hani? Zwine zwa amba uri murafho une wa khou ðou ða vha ðo vha na zwiitwana zwi sa ðadzi mudzio, hu ðo vha ho ðala maṭula.

Zwino thodisiso iyi ido thusa uri murafho une wa khou tevhela u ðo ðivha uri u thusa ñwana ndi mini nahone hu shumiswa mini kha u thusa ñwana. Nahone ñwana a songo thusiwaho matshilele awe ndi afhio; o thuswaho u tshilisa hani? Murafho u ðo ðivha uri musi vhafunzi vha tshi rabelela lushie, hu vha hu u thusa ñwana. Zwine zwa vha zwi tshi khou thivhela madimoni ane a nga dzhenela ñwana.

Zwiñwe hafhu zwo wanala uri u thusa ñwana zwi na masiandoitwa avhuḍi. Muḥoḍisisi o ḍo wanulula uri ñwana ane a shaya muthuso ndi ane zwiitwana zwawe a zwi ḍadzi midzio. Ndi heneḥa hune ha wanala uri muthu wa hone u shaya tshirunzi musi e vhukati ha vhañwe. Ngudo yo dovha ya wanulusa uri ñwana a songo thuswaho kudwadze kuñwe na kuñwe ku pfuka khae nahone ñwana wa hone ha vhi na mutakalo wavhuḍi na mbonalo yawe a i fushi.

Nga murahu ha u itwa ḥoḍisiso iyi, zwo wanala uri u thusa ñwana nga ḥḍila ya Tshivendḍa ndi zwa ndeme sa izwi zwi tshi tsireledza kha malwadze, na musi o no vha muthu muhulwane zwi a shela mulenzhe sa izwi arali a songo thuswa mashudu mavhi a vha khae.

5.4 Themendelo

U thusa ñwana nga ḥḍila ya Tshivendḍa ndi huthihi hune ha vha hu na muhumbulo wa u tsireledza mimuya mivhi kha vhana khathihi na malwadze a phirela na ane a si vhe a phirela. Naho vhabebi vha nga tou renga mishonga kana vha isa ñwana kha vharabeli, mutheo ndi wa u tsireledza ñwana kha mimuya i si yavhuḍi.

Kha ḥoḍisiso iyi zwo wanala uri u thusa ñwana zwi na zwivhuya zwavhuḍi musi ri tshi sedza mutakalo wa ñwana, sa izwi zwi tshi ita uri ñwana a a luwe o dzia a si na malwadze. Nahone u a kona u tshila tshifhinga tshilapfu a sa farwi nga malwadze.

Themendelo ndi ya uri ngudo ya u thusa n̄wana nga n̄dila ya Tshivenda kha i bvele phanda, ndi hone Vhavenda vha tshi do vha vha tshi khou kuvhanganya na u vhulunga sialala ja Tshivenda. Nga inwe n̄dila i bvele phanda uri muthuso wa Tshivenda u si ngalengale.

ZWIKO ZWO TOLWAHO

Birth the door to life

http://myfundi.co.za/e/Initiation_cycles_of_traditional_South_African_cultures.

Accessed on 16 March 2012

Chavunduka, G.L. 1978. *Interaction of Folk and Scientific Belief in Shona Medical Practices*. Mambo Press: Zimbabwe.

Francis, F.B. 2005. *The Aztecs of Central Mexico: An Imperial Society*. Thomson Wadsworth: Mexico, Canada.

Gelfand, M., Mavis, S., Drummond, R.B and Ndemera (1985). *The Traditional Medical Practitioner in Zimbabwe*. Mambo Press: Zimbabwe.

Goldschmidt, W. 1976. *Culture and Behavior of the Sebei*. University of California Press: Los Angeles.

Hammond-Tooke, W.D, 1974. *The Bantu-Speaking Peoples of Southern Africa*. Routledge and Kegan Paul: London.

Hunter, M. 1979. *Reaction to Conquest: Effects of Contact with Europeans on the Pondo of South Africa*. David Philip: Cape Town.

Llewellyn, J. 1986. *Children's In Warm Climates 'A guide for Teachers, Parents, and Health Workers*. MacMillan: London.

Kibel, M.A. and Wagstaff, L.A. 1991. *Child Health For All*. Oxford University Press: Delhi Bombay.

Krige, E. J. 1974. *The Social System of the Zulu's*. Shuter and Shooter: Pietermaritzburg.

Kwame, Gyekye. 1996. *African Cultural Values*. Sankofa Publishing Company: Philadelphia.

Lebese, R.T. 2002. *Cultural Health Practice of South Vatsonga People on The HomeCare of Children with Measles*. Unpublished Master's Dissertation: University of Venda.

Mariane, Littlejohn, (March 8th 2011), *Sacred Xhosa Birth Rituals*: South Africa <http://www.ezakwantu.com/gallery/Birth.htm>. Accessed on 8 March 2011.

Mahwasane, M.M. 2006. *Tsenguluso ya Malwadze a Vhafumakadzi a no kona u ilaxwanga nanga dza Tshirema*. Unpublished Honours Dissertation: University of Venda.

Mbiti, J. S. 1969. *African Religions and Philosophy*. Heinemann: London.

Mouton, J. and Earl, B. 1998. *The Practice of Social Research*. Oxford University: Southern Africa Cape Town.

Mulovhedzi, N.P. 2006. *Tsenguluso ya Malwadze a Vhana ane a ilafhiwa nga Ndila ya Tshirema*. Unpublished Honours Dissertation: University of Venda.

Pretorius, E., De Klerk, G.W. and Van Rensburg, H.C.J. 1991. *The Traditional Healer In South Africa Healthcare*. HSRC: Pretoria.

Professional Guide to Signs and Symptoms (1993). Library of Congress: Pennsylvania.

Ramabulana, R.S. 1997. *A Preliminary Survey of the Existence and Effects of the Modification of the Venda Culture A Semantic Inquiry*. Unpublished Master's Dissertation: Department of African Languages, UNIVEN.

Sotho-Introduction, Location, Language, Folklore, Religion, Major Holidays, Rites of Passage, Relationships, Living Conditions. <http://www.everyculture.com/wc/Japan-to-Mali/Sotho.htm>. Accessed on 27 April 2012.

Thobejane, T. 2010. *Southern African Journal for Folklore Studies*. Role of Indigenous Knowledge Systems in South Africa: A Focus on the Life Stages of the Swazi Girl and Boy Child from Birth to Puberty. Volume 20 no.2.

Schapera, I. 1966. *Bantu-Speaking Tribes of South Africa*. Maskew Miller Limited: Cape Town.

Stayt, H.A. 1968. *The Bavenda*. Oxford University Press: International African Institute.

Welman Chris, Kruger Fanie, Mitchel Bruce. 2005. *Research Methodology*. Oxford University: Southern Africa Cape Town.