

ṲHODṲISISO YA VHUNGOHO NGA HA ZWINE HA PFI ZWIAMBARO ZWA  
VHAFUMAKADZI ZWA SIALALA ZWI NA MULAEDZA UNE ZWA U PFUKISELA  
VHATHUNI MUSI VHO ZWI AMBARA : HU TSHI ḐO LAVHELESWA KHA TSHIṲIRIKI  
TSHA VHEMBE VUNDUNI ḐA ḐIMPOPO.

NGA

MUSHAISANO AZWINDINI WINNIE



YO ṲETSHEDZWA HU U ṲODṲOU SWIKELELA ṲHODṲEA DZA DIGIRI YA MASTERS

KHA NYAMBO DZA VHAREMA

(MAAFLG)

UNIVERSITY YA ḐIMPOPO

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## SIATARI LA THOHO

Thodiso ya vhungoho nga ha zwine ha pfi zwiambaro zwa vhafumakadzi zwa sialala zwi na mulaedza une zwa u pfukisela vhathuni musi vho zwi ambara : Hu tshi do lavheleswa kha Tshiriki tsha Vhembe Vunduni la Limpopo.

Nga

**AZWINDINI WINNIE MUSHAISANO**

Yo nekedzwa hu u todou swikelela thodea ya

Digiri ya

Masters in African Languages.

(MAALG)

Kha

School of Languages and Communication

Studies.

University of Limpopo

Mutoli : Dr OR Chauke

2009

## MUANO

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Ndi khou ana uri mushumo uyu wa "Thodiso ya vhungoho nga ha zwine ha pfi zwiambaro zwa vhafumakadzi zwa sialala zwi na mulaedza une zwa u pfukisela vhathuni musi vho zwi ambara" ndi wo shumiwaho nga nne nahone a u athu vha wa shumiswa na nga muwe mutshudeni na kha dziwe dziyunivesithi.

.....  
Initials & Surname (Title)

.....



## MUANO

Nḡe Azwindini Winnie Mushaisano ndi tama u ana uri mushumo uyu wa Ṱhoḡisiso ya nga ha zwine ha pfi zwiambaro zwa sialala zwi na mulaedza une zwa u pfukisela vhathuni musi vho zwi ambara “ndi wo shumiwaho nga nḡe nahone a u athu vha wa shumiswa nga muḡwe mutshudeni na kha dziḡwe dziyunivesithi”.

.....  
A.W. MUSHAISANO

.....  
DATUMU

YO LIVHISWA

Mushumo uyu ndi khou kumedzela kha muṭa wanga woṭhe na mashaka.

## DZINDIVHUWO

Ndi tama u livhuwa nga mbilu yanga yothe vhathu vhe vha dzhenelela uri ndi kone u thaphudza hoyu mushumo.

Zwihuluhulu ndi tshi livhuwa mutoli wa mushumo wanga Vho Dokotela O.R. Chauke vha Yunivesithi ya Limpopo kha thuso ye vha i ita, mihumbulo ye vha i nekedza, thuthuwedzo na vhuimisihe vha sumbedza kha mushumo wavho.

Ndi tama hafhu u livhuwa vhathu avha vha tevhelaho kha mafulufulu e vha a sumbedzisa hu u itela u nthusana u ntuwedza:

Vho-Mmbara Joyce, Vho-Mushoma Naledzani Irene, Vho-Mushoma Mutshekwa, ndi ri ndi a livhuwa Mudzimu a vha shudufhadze.

Ndi fhedzisela nga vhananga Thama, Pfano, Thendo na Phodzo vhe vha nea thikhedzo vha tshi nthusana nga mishumo ya hayani uri ndi kone u khunyeledza mushumo uyu. Ndi ri vhananga a ni ntshileli.

Ntha ha zwothe ndi livhuwa Ramaandaothe.

## ZWITENWA ZWA NDEME

Ngudo iyi i khou amba nga tzedzuluso nga ha kuambarele kwa zwiambaro zwa sialala zwa vhafumakadzi vha Vhavenda arali hu na zwine kwa amba zwone.

Ndima ya u thoma i khou amba nga ha marangaphanda na siangane ya mushumo, ndivho ya ngudo, vhuḍi ha ngudo, zwine ngudo iyi ya lila u zwi swikelela, ndeme ya ngudo, ngona dza ṭhoḍisiso, tshigwada tsha vhathu vhane vha ḍo kwamiwa kha ṭhoḍisiso, na ṅdila ine ya ḍo tevhelwa kha u ṅanguludza sempuḷu iyo, ṅdila ine mafhungo a ḍo kuvhanganywa ngayo.

**Ndima ya vhuvhili** ndi ine khayo ha khou wanala ṭhoḍisiso ya zwiambaro zwa sialala zwa tshisadzini zwa Vhavenda nga vhuḍalo. Hune ha khou sumbedzwa zwifhinga zwine zwiambaro izwo zwa ambarwa ngazwo, nahone nga vhafhio na mishumo yazwo.

**Ndima ya vhuraru** i khou amba nga ha zwiila. Hu khou sumbedzwa uri ndi zwifhio zwiambaro zwine zwa si tendelwe u ambarwa nga murahu ha musu hu na zwikene zwo bvelelaho.

**Ndima ya vhuḅa** i khou amba nga ha kuambarele kwa zwiambaro zwa sialala musalauno uri vha khou ambara vha tshi tevhela maitela a kale naa kana vha vho sokou ḍiambarela vha tshi itela fesheni.

**Ndima ya vhuṭanu** i khou sumbedza phendelo ya mushumo wa ṭhoḍisiso yoṭhe.

## **ABSTRACT**

The study evaluates the communicative aspects of the Vhavenḡa female traditional attire in the Vhembe region, Limpopo Province.

**Chapter one** carries an introduction and background to the study, aim of the study, rationale and objectives of the study, significance of the study, literature related to the study and data analysis thereof.

**Chapter two** carries the detailed investigation of the Vhavenḡa Traditional attire as well as the relevant times to wear that attire, where and their uses.

**Chapter three** carries the Vhavenḡa Traditional attires that are not allowed to be worn in some occasions.

**Chapter four** carries the findings and the recommendations of the study.

**Chapter five** is the summary of the study.



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## NDIMA YA U THOMA

### 1 MVULATSWINGA

#### 1.1 MARANGAPHANDA NA SIANGANE YA MUSHUMO

Ndivho ya mushumo uyu ndi u sedzulusa zwine zwiambaro zwa vhafumakadzi vha Vhavenda zwa amba tshirikini tsha Vhembe kha Vundu la Limpopo.

U bva kale vhatu vho di vha vha u thivhedza mivhili yavho zwi tshi itiswa nga zwithu zwinzhi zwo fhambanaho. Tshinwe na tshinwe tshine muthu a ambara tsho vha tshi tshi vha na ndivho naho izwi zwi tshi vha zwi tshi khou fhungudzea.

Kale kale vhatu vho vha vha tshi ambara mikumba ye ya vha i tshi sokou tou ambarwa uri i thivhe mivhili yavho fhedzi. Vhanwe vho vha tshi tou fuka sa nguvho i si na zwanda ho tou phulwa buli la u dzhenisa thoho fhedzi ha vho fhiwa khundu nga nnzwa. Hezwi ndi zwine Phophi (2004:17) a tshi zwi amba a ri, "Traditional attire was made of skin of both domestic and wild animals".

U suka mikumba wo vha u tshi vha mushumo wa vhanna vhe vha vha tshi tea u sukela muta wothe. Kha tshifhinga tsha minwaha ya dana yo fhelaho kholomo dzo vha dzi tshi ita uri vhatu vha wane zwiliwa, mafhi na zwiambaro. Musi

tshipuka tsho no viiwa mukumba wo vha u tshi sukiwa u swika u tshi leḡa wa oma wa bviswa vhukuse uri u shumisee kha u fuka sa tshiambaro na nguvho.

For garments and blankets, skins were first pegged out and cleaned with a razor on the inside. It was then removed and was shaved off and the skin was then rubbed between hands to soften it. (Phophi, 2004:17).

U ya nga Bryant (1967:78) Vharema, hu sa athu swika Vhatshena vho vha vhe na ḡdila dzavho dza u ḡinakisa uri vha vhe na mbonalo dzavhuḡi vha tshi shumisa mahatsi na mikumba. Nga murahu hu tshi vho tevhelwa zwa mihumbulo ya zwa vhukovhela, mikumba yo vho shumiswa u sumba vhubvo ha muthu tshitshavhani. Vhutsila ha Vharema ha u shuma nga mikumba ho ḡo fhungudzea musi vha tshi vho ḡanganelana na vhatshena. Ri tshi redza zwe Bryant (1967:78) hu pfi,

Before the arrival of whites in South Africa, the South African blacks had their own mode of clothing as ways of decorating their bodies to improve their appearances, for example, by using grasses and skins. Later, as they adopted Western fabrics, attire came to symbolize a person's place in the tribe. African Black's craft of skin working declined when they made contact with Whites.

Ngeno Phophi (2004:18) a tshi zwi amba a ri,

Fabrics were however introduced to blacks through trading. The Arabs and the Portuguese exchange clothes, beads, brass and copper rings and iron hoes for ivory, copper, gold, horns and skins. Trade was finally taken over by the stores that were soon established all over the country where business was conducted. This brought changes in the material culture of the black person of South Africa, partly by their own influence upon it and partly by the influence of other people.

Zwiñwe zwe zwa tūtuwedza uri Vharema vha tūtshale zwa u ambara mikumba ndi nge ha vho wanala malabi na malungu zwe zwa vha zwi tshi kunga nga mivhala yazwo. Malabi one o vha ane a ambarea a tshi vhambedzwa na mikumba fhedzi musi vhathu vha tshi khou ḡi anda vha tshi ya, mikumba yo vho ḡo thoma u konḡa u wanala nga vhezhi. Vhurumiwa ho ḡaho na zwa vhurereli ha Tshikhiresite (Christian Missionaries) vho vha na tūthuwedzo khulwane kha kuambarele, kufhatele na kha vhutsila ha Tshirema. U bva afho ho mbo thoma u vha na zwigwada zwivhili zwe zwa vho fhambana na nga kuambarele nahone muvhuso we wa vha hone wa vho phasisa milayo i langaho zwifuwo na zwipuka.

Phophi (2004: 19) a tshi amba u ri,

Christian Missionary influence on attire and dwellings and the teaching of new craft and skills has brought about many changes and as an offshoot there has come into being a great number of separatist sects, each with its own special dress and paraphernalia. Overall, there has been the new government, with laws against fighting, mining, and hunting of what was left of the game. With control of the agricultural land, reduction in numbers of cattle to save the land, and lately, resettlement and rehabilitation schemes which made fundamental changes and the pattern of living.

Phophi (2004:19) u ima kha la uri u wanalea ha zwibveledzwa zwa vhukovhela zwo tshuwa kuambarele kwa Vharema. Dziroboni ho vho thoma u bveledzwa zwiambaro madzuloni a mikumba. Tshaka dzo fhambanaho dza zwiambaro zwo do bveledziswa nga maanda fhethu he ha vha hu na zwickolo na mazhendedzi a zwa vhurereli. Phophi (2004:19) a tshi zwi amba uri tshigwada tshihulwane tshi tshuwa tshituku kha kuambarele, ngeno tshituku tshi tshi tevhela maitete a tshihulwane arali tshi tshi toda u tshila natsho. Vha tea u amba luambo lwavho na u tshila nga ndila i tshiganedzeaho nga tshigwada tshihulwane. Zwiambaro zwi a amba hune muthu a bva hone na ndavhuko yawe. A tshi isa phanda Phophi (2004:19) u ri,



Each culture has its defining garments. The Scots have their *kilts*, the Indians their *punjabi*, the Moroccans their *fez*. In South Africa, however, we have many glorious cultures, each with its own expressive fashion, accessories and look, from the bright colours of the Ndebele to the Spartan dress of the Xhosa, from Zulu impis to Venda blankets.

Hu anzelwa u ambwa uri vhathu vha zwine vha vha zwone nga zwine vha ambara.

Phophi (2004:20) u tendelana na muhumbulo uyo nge ene a ri,

Ndi zwiambaro zwa vhathu zwine zwa vha fha mbonalo yavhuḏi na u sumba uri muthu u khou ambarela u kunga kana u ḏitsireledza kha mutsho naa.

Tyrell (1968:56) u ri,

Attire protects people's emotional health by helping satisfy some of their needs, for example, the need to be accepted as a member of a group. People belonging to the same group dress alike. Through their choice of attire they tell members that they have their own attitudes, beliefs and ways of life. For example, with regard to male tattooing in Samoa: "Man if not tattooed would be segregated in society of

untitled men. They would not be allowed to make Kava or  
Tatoto *sacred drinks*.

Kha mvelele ya Vhaventḁa u fana na dziḁwe tshaka, zwiambaro zwavho zwo ḁi edza kuambarele kwavho kwa mikumba. Kale-kale Vhaventḁa vho vha vha tshi ambara mikumba fhedzi, wa munna a tshi ambara tsindi yo itwaho nga mukumba wa ndau, fhasi ha magona a tshi ambara makunda a u mu ḁea vhuḁifhinduleli. Vhakalaha vho vha vha tshi ambara tsindi ine ya vha na mikumba yo nembelelaho nga matungo. Mikumba yo vha i tshi wanala nga u zwima kana nga u tou renga kha vhazwimi vha madzina. Zwiambaro zwa tshisadzini zwo vha zwi zwikete kana epuroni yo itwaho nga mikumba ya mbudzi na nngu zwe vha vha vha tshi zwi ambara musi hu na mishumo yo khetheaho. Zwoḁhe hezwo zwiambaro ndi zwine Van Warmelo (1967:109) a ri vho vha vha tshi zwi ḁewa nga vhanna vhavho.

Kufukele na ndeme ya zwiambaro zwa sialala kwa vhafumakadzi a zwi tsha amba tshithu kha mvelele yavho na ḁila dza kutshilele kwavho. Schapera (1937:47) a tshi khwaḁhisedza izwo u ri,

The native source of history consists of the traditional legends that are taken and handed down from generation to generation in each tribe.

Kha zwothe hezwi zwiṭukuṭuku zwi a kona u wanala kha dzinyambo dza Europa hu si nga nyambo dza ḁamuni. Zwenezwo ha ndi zwa ndeme uri hu vhe na ngudo i no sumbedza vhuḁi ha kuambarele kwa vhafumakadzi kha Vhaventḁa nahone zwi kha maṅwalwa uri zwi sa ngalangale.

## 1.2 NDIVHO YA NGUDO

Ndivho ya uyu mushumo ndi ya u ita tzedzuluso nga ha zwine zwiambaro zwa vhafumakadzi vha Vhaventḁa zwa sialala kha tshiṭiriki tsha Vhembe Vunduni ḁa Limpopo zwa amba zwone. Izwi zwi ḁo konadzea nga u fhindula mbudziso dzi tevhelaho.

- Ndi zwifhio zwiambaro zwa sialala zwa vhafumakadzi vha Vhaventḁa?
- Mishumo na ndeme ya zwiambaro zwa sialala zwa vhafumakadzi vha Vhaventḁa ndi ifhio?
- Zwiambaro zwa Vhaventḁa zwa sialala zwi amba mini?

## 1.3 VHUḁI HA NGUDO

Zwi khagala uri zwiambaro zwi na tshipiḁa tsha ndeme kha mvelele ya vhathu. Ndi nḁila ine lushaka lwa vhone ngayo. U ngalangala ha zwine zwa fhambanya dzitshaka zwi

xedza lushaka. Ngudo ya lushaka holu ndi ya ndeme vhunga zwi tshi ɔo thusa kha u khwaṭhisedza ṭhalutshedzo ya uri Vhaventḁa ndi vhafhio.

Lushaka lu si na zwine lwa ɔivhiwa ngalwo ndi lushaka lwo xelaho. Ndi zwine Mangena a ri,

Your identity is not only a current thing. It is derived from, and depends upon the cumulative and sub-total of your cultural heritage. All the things that your ancestors have done on the cultural front, i.e., language, dances, ritual, dress and food, contribute towards your present identity.  
(Sadtu. *The Educator's Voice*, 2001:9).

#### 1.4 ZWINE NGUDO IYI YA LILA U ZWI SWIKELELA

- U sedzulusa zwiambaro zwa sialala zwa vhafumakadzi vha Vhaventḁa.
- U ita ṭhoḁuluso nga ha mishumo na ndeme ya zwiambaro zwa sialala zwa vhafumakadzi vha Vhaventḁa.
- U sedzulusa zwine zwiambaro zwa sialala zwa tshisadzini zwa amba kha vhatu.

## 1.5 NDEME YA NGUDO

Ngudo i do shumiswa zwiḥulu nga murafho uno na u daho ngauri i do thusa kha u vhulunga zwinzhi nga ha zwiambaro zwa sialala zwine zwa vha zwa Vhavenda na u tuṭuwedza uri vha londote zwiambaro zwavho zwa mvelele.

## 1.6 NGONA DZA THODISISO

Kha thodisiso ya mushumo hu do shumiswa ngona ya khwalithethivi. Cohen na Manion (1994:98) vha tshi amba nga ha ngona iyi vhone vha ri,

Qualitative research is a form of social inquiry that focuses on the way people interpret and make sense of their experiences and the world in which they live.

Ngeno Mouton (2001: 107) a tshi ri, "In qualitative research the researchers tend to keep field notes as they participate in the field work-often in natural field settings."

## 1.7 TSHIGWADA TSHA VHATHU VHANE VHA DO KWAMIWA KHA THODISISO

Tshigwada tsha vhathu vhane vha do kwamiwa tshi do vhumbwa nga vhaaluwa vha re kha vhupo ha Vhembe kha Vundu la Limpopo sa vho tewaho kha hei ngudo ya zwine zwiambaro zwa sialala ya Tshivenda zwa tshisadzini zwa amba zwone.

Hu ɔo nangwa vhafumakadzi vhaṭanu kha mivhundu miṅa ya Vhembe. Fhedziha arali ndivho ya ṭhoḏisiso ya vha i songo swikelelwa hu ɔo dovha ha engedzwa tshinwe tshivhalo u swika ndivho ya ṭhoḏisiso i tshi swikelelwa.

## 1.8 SEMPUJU NA NDILA INE YA ɔO TEVHELWA KHA U NANGULUDZA SEMPUJU IYO

Tuckman (1979: 205) a tshi amba nga “sample” u ri,

There are no specific rules on how to obtain an adequate sample, although a sample of (10%) to (20%) of the population is often used.

Nga nṭhani ha zwenezwo vhatu vhaṭanu vha tshisadzini vha ɔo nangwa hu tshi shumiswa “purposeful sampling.” De vos (1998:198) a tshi ṭalutshedza “purposeful sampling” u ri,

In purposive sampling, the people/units/elements in the sample are selected because they are regarded as having similar characteristics to the people in the designated research population, a sampling in which judgment is entirely

based on a researcher, in that a sample is composed of elements that contain the most characteristics representative or typical attributes of

the population.

Nga n̄thani ha ayo o bulwaho afho n̄tha musedzulusi a nga nanga vhaaluwa vha re na dzangalelo kha t̄hoḁisiso ya lushaka ulwu nahone a hu nga ḁo nangwa mufumakadzi muḁwe na muḁwe a re kha tshiḁiriki tsha Vhembe.

### **1.9 NDILA INE MAFHUNGO A ḁO KUVHANGANYWA NGAYO**

Kha u kuvhanganya mafhungo hu ḁo shumiswa dzimbudziso, zwiko zwa sekondari sa dzibugu na tshiko tsha inthanete. Dziḁwe dza mbudziso dzine dza ḁo vhudziswa hu katelwa dzi fanaho na hedzi:

- Ndi ngani zwiambaro zwa sialala zwi zwa ndeme?
- Ndi zwifhio zwine zwa itisa uri zwiambaro zwa sialala zwa si ambarwe?

### **1.10 TSENGULUSO YA MAWANWA**

Tsenguluso ya mawanwa i ḁo ḁisendeka nga u t̄alutshedza, vhunga ngona ya t̄hoḁisiso i tshi ḁo vha ya khaḁithethivi.

## 1.11 TSEDZULUSO YA MANWALWA

Kha mvelele nanzhi zwiambaro zwi na zwine zwa ambarelwa zwone sa u fhambanyisa mirele, zwigwada zwa vhathu, u sumba zwa mbingano. Zwiñwe zwiambaro zwi ambarelwa u sumbedza zwickolo zwo fhambanaho zwa sialala na vhurereli. Na kha Tshivenda zwiambaro zwi a ambarelwa izwo zwo bulwaho afho n̄tha.

Phophi (2004: 61) a tshi khwaṭhisa izwo zwo bulwaho afho n̄tha ene u ri,

From the beginning, clothes were introduced to emphasize the difference between sexes and age. For example, among Vhavenda, there is a stage called *phalaphathwa* or *thungamamu*, the stage when girl's breasts start to bud or develop and she is approaching puberty. She is seen wearing *shedō*, which is worn as underwear.

Hu na kuambarele kwo fhambanaho zwi tshi ya nga mitshino yo fhambanaho ya sialala. Sa tsumbo, kha isiXhosa zwiambaro zwa sialala zwi ambarwa u ya nga mbeu, mirele, ngeno zwiñwe zwi tshi ambarelwa mitshino ya sialala u ya nga u fhambana u fana na *incwala* kana *umhlanga* (reed dance).

Tshiko tsha inthanete tshi tshi khwaṭhisa muhumbulo uyo wo bulwaho afho n̄tha tshi ri, "Traditional attire in siSwati for daily use according to age groups as illustrated in is as follows:



Age: up to 3 months: Both male and female wear only

protective medicines.

Age: 3 months to 3 years: Males wear loin skin whereas females wear string of beads and skirt of grass or cloth.

Age: 8 to 17 years: Males wear loin skin and start to wear penis cap.

Age: 8 to 15 years: females wear skirt of grass or skirt and short toga of cloth, never long; bead necklaces.

Age: Unmarried adults: Males wear loin skins and cloth, bead ornaments. Females wear a dress of cloth, hair up, but in a small bun.

Age: Married adults: Males wear loin skin cloth, whereas females, particularly the newly-weds, wear a skin apron and skin skirt, apron worn under the armpits; after the birth of the first child, one raises apron over one's shoulder; hair in a bun.

Age: Grandparents: Males wear loin skin, cloths and head ring. Females wear goatskin and cloths, hair in

bun ([www.sntc.org.sz/cultural / attire.html](http://www.sntc.org.sz/cultural/attire.html)).

U shumiswa ha zwiambaro zwa sialala zwi tshi ya nga mirele zwi tikedzwa zwo ambwaho nga Phophi (2004:20) musi a tshi ri,

Clothes in most cultures are a means of differentiating sex, but in some instances, the clothes may look the same with few differences”. For example, the *batik sarong of Java*, in Indonesia, is worn by both men and woman. The decorative panel at the right called the *kapala*, runs from the waist to the hem. The way the *kapala* is worn gives the garment its masculinity or femininity. The *kapala* is worn in the front or the back of the body, depending on local custom.

Vhasadzi vha Balobedu na vha Vhatsonga vha sumba murole wavho nga kuambarele. Hezwi zwi sumbedzwa nga mivhala na kuitele kwa zwiambaro. Hu na zwiambaro zwo itelwaho minyanya na zwo itelwaho u thivha fhedzi zwipiḡa zwa muvhili. Sa tsumbo kha Lobedu na Xitsonga zwi sumbedzwa nga nḡila i tevhelaho sa zwe zwa sumbedzwa u bva kha tshiko tsha in thanete,

For the Balobedu, this traditional attire is still used even today):

- *Tuku ya hlogo*: white head wrap;
- *sankwididi*: long beaded piece with tassels worn over shoulder;
- *morina*: black skirt with multicolor trim;
- *naifa*: beaded piece with tassels worn around waist;
- *Khekhatlwa*: green/yellow/black multistrand necklace;
- *kheanelela*: flat beaded belt;
- *mpepule*: beaded board with mirrors;
- *mmapolokwane*: round beaded belt; and
- *meleta*: beaded wristband
- *ntea*: triangular beaded piece worn on behind. Even today, women of GaModjadji dress in full traditional mode for special occasions, including going to town, visiting friends, and attending weddings.

([http://tzaneen.co.za/ice/traditional attire.htm](http://tzaneen.co.za/ice/traditional%20attire.htm)).

Afha fhasi ndi zwiambaro zwa sialala zwa Vhatsonga zwine zwa tsha ǀi vha na mulaedza kha matshilo avho musi vho zwi ambara:

- *Duku ra nhloko*: head wrap, mainly use to cover the head and hairs;
- *Madindanilxipelana/ngubo*: knee-length multilayered petticoat, used during dancing, and to keep them warm during cold weathers;

- *Ntsheka*: white cloth with colourful embroidery used to wrap Ngubo or MadindaniXipelana and give nice figure;
- *Xizambani*: multicoloured beaded necklace;
- *Bombo*: decorative tattoos on face, arms and legs, to give them their unique cultural identification of the Vhatsonga; and
- *Xipachi*: small beaded bag.

([http://tzaneen.co.zallice/traditional\\_attire.htm](http://tzaneen.co.zallice/traditional_attire.htm)).

Ṭhalutshedzo dzo n̄ewaho afho n̄ṯha dzi ḁo thusa muṯoḁulusi u fhindula mbudziso dza ndivho ya ṯhoḁisiso.

Mvelele ya *Uzbekistan* kha ṯa Soviet Republic ndi in̄we ya mvelelo dzi songo shandukahō. Zwiambaro zwavho a zwo ngo shanduka u swika zwino. Vhanna na vhafumakadzi vha ambara nga n̄ḁila yo fhambanaho. Ri tshi redza zwi bvaho kha tshiko tsha in̄thanete hu pfi,

The Uzbek national clothes at the end of XX centuries remain constant up to these days. The men in that time carried direct cover shirts, bottom and top dressing gowns. The dressing gowns were very light and made from cotton wool. There were cuts on each side of dressing gown for convenience at walking. The trousers were made wide, of direct breed lent from top to bottom. Female clothes: dressing gowns, dress, *parandja*- also of wide breed. The way females dress conveys

messages to other people that they should be respected and treated with dignity as they are God's greatest gift to men.

Kha Tshiroma zwiambaro zwo vha zwi na khethululo ya zwa mbeu. Nga zwiambaro vhafumakadzi vho vha vha tshi dzhiwa vhe vha fhasi kha vhanna. Zwiambaro zwa vhanna zwo vha zwi tshi ri zwo ambarwa zwa vha fhasi ha magona ngeno zwa vhafumakadzi zwi tshi vha fhasi fhasi zwa vhuya zwa nga zwi sa kwama na nayo dzavho.

Hu dovha hafhu ha vha na zwiambaro zwa zwigwada zwa maimo a fhasi na a ntha na zwa vhupuli na zwa vhashumi zwavho. Vhanna vhothe vho vha vha tshi lavhelelwa uri vha ambare "Toga"vhathuni. Tshifhinga tshothe vhanna vha tshi tea u vha na mavhudzi mapfufhi nahone vho a vheula.

## **1.12 MAGUMO**

Zwi tshi bva kha hei tsenguluso, zwiambaro nga mvelele a zwo ngo ambarelwa u thivha muvhili fhedzi, zwo di vha zwi tshi ambarelwa u lila u vhonala kha vhane vha u vhone. Zwiambaro zwi a fhirisa mulaedza kha vhathu.

## NDIMA YA VHUVHILI

### 2 MIHUMBULO YA VHAVHUDZISWA

#### 2.1 MARANGAPHANḐA

Kha ndima iyi muhumbulo muhulwane ndi u bviselwa khagala nga ha zwiambaro zwa sialala zwa tshisadzini zwa Vhavenda uri kale zwo vha zwi na milaedza ine zwa i pfukisela vhuthuni musi zwo ambariwa u bva kha lutshetshe u swika kha mukegulu. Kha u bvisela khagala zwothe izwo ndi ḑo shumisa ngona ya khwalithethivi ri tshi shumisa zwiko zwa phuraimari hune vhathu u ya nga u fhambana ha masia avho vha ḑo vhudziswa hu u lwisa u wana vhungoho ha fhungo ili. Ndi ḑo dovha nda shumisa tshiko tsha sekondari hune bugu na dzone dza ḑo vhalwa hu u lwisa u wanulusa zwe vhaḥwe vha amba kha sia ili la zwiambaro arali zwi ngoho kuambarele kwa vhathu vha tshisadzini kwo vha ku na mulaedza khazwo.

Fhedzi ha ano maḑuvha vhathu vha vho tou ambara zwiambaro izwo lwa fesheni. A hu na mulaedza une zwa u pfukisa vhunga muḑuku na muhulwane a tshi ambara zwine a funa hu si tsha pfi izwi ndi zwa vhafhio.

Kale zwiambaro izwo zwo vha zwi tshi kona u sumbedza uri uyu o ambara izwi, ndi wa murole ufhio, ndi wa vuhosini, ndi musiwana, o malwa kana ndi musadzi

a si na munna, o lovhelwa, kana ndi zwa ngomani dzifhio, kana u ya zwimimani naa?

Mafhungo aya a khwaṭhiswavho na nga Phophi (2004:5) musi a tshi ri, “Venda female clothes are also worn for psychological and physical protection”.

A tshe ene Phophi (2004:5) u dovha a i sa phanḁa a ri,

Venda attire often is oblivious of the significances that accompany the wearing thereof, sometimes dress code goes beyond gender boundaries, anything done or applied on the body has significance.

## 2.2 THAHU



*(Musidzana o ambara thahu)*

*Lestrade (1928: XII) u ri,*

This is the dress they wear when coming out of the initiation school, and until they are married and adopt the ordinary dress of the Venda woman. The thahu, the curious peg-top at the back, made of clay and coloured with red ochre, is an essential part of this dress. The ornament seen best at the back of the middle girl's neck is a cross-section of the shell of a molluse (conus sp), said to be very ancient: nowadays porcelain imitations of it are largely worn. The white side pieces are probably home-woven. The varying ages of the girls should be noted.

Ngeno muṭalutshedzi wa miṅwaha ya vhukale ha vhukati ha 50 – 60 vha Hamashamba vha tshi ri,



Thahu yo itwa sa ngoma. Vha ri i tandedzwa nga zwi kwenga na mahatsi. Vha ri ndi ine ya vhewa kha khundu tshikondoni tsha musidzana musi a tshi bva u imbelwa. U i ambara duvha line khomba dza bva. A si ine a do dzula o i ambara. Hu tou vha na tshifhinga tshine a tetshelwa tshone. Hu nga di pfi a i ambare vhege. Fhedzi duvha line a vhuya ha mme-awe wa vhukomba ndi duvha line a tea u i bvula.

Muthige (1960:11) Vhone vha talutshedza thahu nga ngila hei,

Tshidindi tshi re nga ntha ha Thahu hu pfi ndi ngoma ya nwana. Lubombo lwaho ndi marinini a nwana. Kha mashaphu fhahe a vhoxwa hone hu pfi ndi thoho dza thunzi. Ngeno fhasi kha mashaphu a makuse a vhatei.

Mutalutshedzi B vha Sibasa vha ri thahu ndi ine ya ambarwa nga musidzana wa mukololo a tshi bva u tamba, vhunga vhakololo hu tshi pfi a vha imbelwi vha tou tamba.

Izwi zwi tikedzwa nga mutalutshedzi D vha Miluwani vha vhukale vhu re vhukati ha 53 –

55, vhane vha ri,

Thahu iyo i ambarwa nga vhakololo na hone vha i ambara na tshiluvhelo nga phanda. Mukololo uyo u vha o phulwa na tshivhundu ntha ha thoho musi a tshi vhuya vhushani u tamba.

Mutalutshedzi C vha Nzhelele vha vhukale vhu re vhukati ha 60 – 70 vha tshi ri i tou pfi *thauthahu*. Vha ri i ambarwa nga vhasidzana vha tshi bva u imbelwa, vha fhelekedzwa vho ambara yone.

### 2.3 TSHIDEKA



*(Kusidzana kwo ambara tshideka)*

Phophi (2004:82) a tshi amba nga tshideka u ri,

*Tshideka* is the basic garment for the child. It is worn at the age where the child starts to crawl. At this stage the child has not yet developed the sense of modesty. A piece of cloth is used to protect private parts, buttocks remain uncovered.

Stayt (1968:22) a tshi ṭalutshedza tshideka u ri, "Is a tiny square hanging loosely on the front part. He says that during the skin era the square was taken from sheep's stomach".

U ya nga muṭalutshedzi D vha Miluwani vha ri tshideka tsho itwa nga mukumba wa tshisindi. Ho ḡo swika he ha ḡo shandukiswa tshi sa tsha itwa nga mukumba tsha vho itwa nga labi ḡa ṅwenda, musi vhatshena vha bvaho England vho no ḡa shangoni ḡashu, vhunga kale ho vha hu tshi shumiswa mikumba.

Mushumo wa tshideka wo vha u wa u tsireledza vhudzimu ha ṅwana. Tshideka tshi tsireledza nga phanḡa fhedzi. ṅwana muṭuku u ambara tshideka u swika a tshi vha na miṅwaha miṅa.

Muṭalutshedzi C vha Nzhelele vha vhukale vhu re vhukati ha 60 – 70 vhone vha ri, "Tshideka tshi ambarwa nga ṅwana o no nakaho mulomoni. Tshi tsireledza nga phanḡa ha ṅwana uri vhudzimu hawe vhu si vhone"

Zwa muṭalutshedzi D na muṭalutshedzi C zwi khwaṭhiswa na nga muṭalutshedzi B vha ha Mmbara musanda vha vhukale 53 – 55 vhane vha ri, “Tshideka ndi tshiambaro tshi no ambarwa nga vhasidzana vhaṭuku. Tshi tsireledza nga phanda fhedzi”.

Phophi (2004:82) u ri,

The *tshideka* is held in position by means of ludede and is stitched on the ludede, which is then tied back, or on the side. According to her, two squares (*zwideka*) can be used. The one will be in front and the other at the back and both squares will be sewn to ludede, which will be tied on the side of the waist. There is nothing underneath to make it simpler for the child to urinate or defecate”.

## 2.4 SHEḐO



*Vhasidzana vho ambara mareḁo*

Van Warmelo (1989:334) ene a tshi ḁalusa shedo u ri, “*Shedo* is a narrow strip of cloth, between legs and hanging over girdle in front and behind”.

U ya nga muḁalutshedzi D vha Miluwani vha ri shedo lo itwa nga labi. Mushumo waḁo ndi u thivha vhudzimu ha ḁwana nga phanḁa fhedzi. Vha ri tshivhumbeo tsha shedo tsho ita sa “*T – Shape*”. ḁwana u ambara shedo u swika a tshi tshina domba. Musi a tshi vhuya dombani lo swa ndi hone a tshi litsha u ambara shedo vhunga a tshi vha o no nangiwa o no vha na munna ane a ḁo mu mala. U bva afho u vho ambara musisi.

Muḁalutshedzi E wa Mutale vha vhukale ha u bva kha 46 – 55 vhone vha ri shedo lo itwa nga labi la ḁwenda. Hu vha na thambo ine ya mona na khundu yo itwa na ngunumbu. Labi lia la ḁwenda la konou dzwingiwa kha thambo iyo.

Ngeno Phophi (2004:101) a tshi ri,

The child puts on the *shedō* at the age of two years, indicating that the mother is menstruating again. Whenever the people see the girl child wearing the *shedō*, they know that the mother has started to menstruate again.

Muṭalutshedzi F wa Hakutama wa vhukale ha vho 80 – 85 vha tshi ri,

Ŋwana muṭuku wa musidzana u ambara mudzwindo (*shedō*) musi o no naka mulomoni. Mudzwindo u ambariwa u bva afho u swika a tshi tshina zwickolo zwoṭhe zwa sialala. U bvula mudzwindo ḍuvha ḵine domba ḵa swa a tshi ṅekedza musisi we a rengelwa nga vha vhuhadzi have vhe vha mu nanga dombani.

Phophi (2004:156) u ri a tshi amba nga *shedō*,

This is a square fabric sewn to the broad strip (*mutshila*). The *ludede* on the waist balances this, when worn the broad square hangs on the front and the strip is tacked on the *ludede* at the back. This is worn by females from weaning stage until marriage stage.

This garment is again used at *vhusha* initiation school indicating seniority and royal status. In this case, it is no longer worn as underwear. The *shedō* is worn differently to show seniority at the *vhusha* initiation school. For *vhasidzana* (commoners) especially

at *Vhuphani* area, the tail is tucked between the buttocks to indicate the girl is still a novice (new initiate). When she reaches the final stage (*khwakhwathe*), the tail is left to flap loosely at the buttocks. For the royals (*vhakololo*) the tail of *sheḁo* is never between the buttocks. Usually, the tail of *mukololo* (royal), *sheḁo* is decorated with safety pins.

## 2.5 MUSISI



*(vhafumakadzi vho ambara musisi).*

Milubi (1996: 134) a tshi tšalutshedza musisi u ri, “Ndi tshiambaro tsha vhafumakadzi tshi no ambarwa u bva khunduni u swika fhasi.

Muṭalutshedzi B vha Sibasa vha ri,

Musisi u ambarwa nga muthu o no vhaho mufumakadzi. A u ambarwi na sheḁo u ambarwa wo tou ralo. Mufumakadzi uyo u tou dzhenisa tshiluvhelo nga ngomu uri a tshi gwadama zwirumbi zwi songo sala nṅa nahone na vhudzimu hawe vhu songo sala nṅa. Tshiambaro itsho tshi ambarwa u bva kha khundu u swika fhasi ha magona ngeno nṅa a songo ambara tshithu, maḁamu e nṅa.

Muṭalutshedzi D vha Miluwani vha ri,

Musisi u ambariwa nga muthu wa tshisadzini ane o no swikela u malwa, o no vhuyaho na dombani. Vhunga domba ḽi tshi swa vhakwasha vha ḁa na musisi uri musidzana uyu a ambare wone a si tsha ambara sheḁo. Vha ri musisi wo itwa sa tshikete tshine tsha tou pomba tsha mona na khundu. Musisi uyo u ambarwa na tshiluvhelo tshine tsha thivha nga phanḁa fhedzi uri musi vha tshi gwadama zwirumbi na vhudzimu zwi si sale nṅa.

Vhone vha ri mufumakadzi uyo o lugelaho u malwa u ambara musisi uyo na vhulungu ha mapala (*look like satellite dish*).



U ya nga muṭalutshedzi A wa Hamashamba wa vhukale ha vhukati ha 50 – 60 vhone vha ri,

Musisi na mukhasi ndi tshithu tshithihi. Vha ri mukhasi wo itwa nga labi ḽa ṅwenda. U ambarwa u bva khunduni u swika fhasi ha magona. U ambarwa na tshiluvhelo nga phanḽa u thivha nga phanḽa. Vha ri musi musidzana a tshi vthingiwa u bvulwa sheḽo nga munna wawe a mu vhudza uri u bva ṅamusi a ni tsha ambara sheḽo a thi tsha ṭoḽou ḽi vhona no ḽi ambara inwi zwino ni ambara musisi hoyu fhedzi.

Muṭalutshedzi E wa Hakutama wa vhukale ha vhukati ha 80 – 85 vha ri,

Musisi/Mukhasi u ambarwa nga mufumakadzi, a u ambarwi nga vhasidzana. Vha ri u ambarwa na tshiluvhelo ngomu u thivha nga phanḽa. Vha ri musi u tshi khou ambarwa nga muṭanuni na musiwana hu na phambano.

Muṭanuni u ambara musisi/mukhasi a si na tshithu nga ṅṅha maḽamu a ṅḽa. U vha o ambara vhulungu khathihi na makunda.

Izwi a tshi ambara hu si na tshithu nga n̄tha hu pfi u khou t̄anula. Arali a pfukwa u a fhiwa n̄wenda wa u vhea nga n̄tha.

Vha ri musisi u fukwa na nga vhasidzana musi vha tshi khou vhingisa muñwe wavho. Vha tshi bvela n̄ḡa vho no fhedza u pfunda vha bva vho ambara misisi/mikhasi. Fhedzi musi hezwi pheletshedzi dzi tshi vho humela hayani maḡuvha a u vhingisa o no fhira vha a bvula heil̄a misisi vha vhuelela kha sheḡo, ane a sala o ambara musisi ndi muñe wa vhuhadzi vhunga a nga si kone u humela kha sheḡo zwi si tsha tendelwa.

Musi mufumakadzi a tshi khou t̄amba, a maḡuvhani ndi hone hune a tendelwa u ambara sheḡo nga ngomu ha musisi/mukhasi.

Phophi (2004:198) ene a tshi amba u ri,

Mukhasi/Musisi is a rectangular piece, of salimpo fabric worn as the back apron. The rectangle is shorter than the n̄wenda. It has strips (pfuñelo) in front to be tied on. It is worn together with the *tshiluvhelo* in front that is balanced by the *pfuñelo*. The *tshiluvhelo* covers the front part. The married woman wears the *mukhasi* showing the status of being in her family. Sometimes the bride's maids wear the mukhasi during marriage ceremony. The size of the mukhasi of a woman and a girl differs. That of the married woman is longer and the *tshiluvhelo* therefore is also longer than that of the girl. The

reason is that the woman's thighs should not be exposed. The *mukhasi* for women is a casual wear. She may put on the *mukhasi* with nothing on top to cover the breasts. Girls are seen wearing the *mukhasi* only for special occasion. In some areas of Vhulafuri, candidates from *domba* wear the *mukhasi* instead of *gwana*. Thus indicating that they have completed the school. At Hamashamba when a confined women puts on *musisi* it is an indication that she is immunized while in certain areas at Hatshivhasa, if she wears *mukhasi/musisi* instead of *gwana*, it is an indication that the women has given birth to the second child etc.and not the first child. The royals usually practice this.

## 2.6 VHULUNGU HA MAPALA



Vhulungu ha mapala ndi vhune ha imela u sumbedza uri mufumakadzi u kha ɔi vha muthu muṭuku ane a kha ɔi beba (*fertile woman*). Mapala a sumbedza *luvha* vhunga zwi tshi amba uri musi ɔiluvha ɔi tshi oma hu vha na thanga nga ngomu khalo. Zwi tshi amba uri ndi ɔo ni bebela vhana. Ndi ngazwo mapala a sa ambarwi nga vhakegulu. Uvhu vhulungu a vhu ambarwi nga mufumakadzi o lovhelwaho nga munna. Izwo ndi zwo bulwaho nga muṭalutshedzi D vha ngei Miluwani.

Phophi (2004:191) ene a tshi ṭalutshedza nga vhulungu ha mapala u ri,

These are thick strands of cotton with beadwork worn round the neck and tied at. The beads with the mapala are worn by girls and young woman.

## 2.7 THUTHU



Phophi (2004:194) ene uri a tshi ʒalutshedza nga thuthu u ri,

These are copper clasps or pieces of copper twisted round a string of cotton and round ankles and wrist. The *thuthu* when worn by *vhusha* initiates in some areas, indicate seniority and royalty. The novice and instructor of the *vhasiwana* of *vhuphani* are noticed by the absence of the *thuthu* while the one competing emphasizes her buttocks with the *thuthu*. The *vhakololo* initiates, because of their status, all put on the *thuthu*.”

Muthige (1960:102) enevho u ri,

*Thuthu* are the small metal clasps (of wire) fixed on a string and worn round the neck, that designate a girl just come out of the *sungwi*. She wears them by way of ornament until the thread decays and breaks off itself. (This necklet they call her child) They say of her, she has brought back her child and

honour her with the appellation *muluvhe*. This necklet may not be touched by anyone. Should someone touch it, she weeps, saying, "She has touched my child". It is her child because she bore it on her back like a child, crosswise over her shoulders.

Van Warmelo (1989:380) ene u ri a tshi tšalutshedza nga thuthu u ri, "These are copper clasps or piece of copper twisted round a string of cotton worn ankles and wrist in olden days".

Muṭalutshedzi D wa vhukale ha vhukati ha 59 – 67 vha Miluwani vha ri, "Thuthu dzi ambarwa nga musidzana a tshi bva dombani. Mushumo wadzo hu vha hu khou tikwa sheḁo uri ḽi kone u dzula zwavhuḁi".

Vha tshi isa phanḁa vha ri mutshila wa sheḁo u ḁa nṱha ha thuthu. Hone vha ombedzela uri vhasidzanana vhane vha ambara thuthu vha vha vhe vhakololo. Nahone u dzi ambara u bva ḁuvha ḽine a vha mutei u swika a tshi vha

khwakhwathe. Izwi zwi sumbedza tshiimo tshawe sa mutei. Vha ri thuthu dzo itwa nga "*aluminium*".

Ngeno muṭalutshedzi A vha Hamashamba vha tshi ri nga ngei Hamashamba vha dzi vhidza uri ndi tshotshwane. Vha ri dzi ambariwa khunduni. Dzi ambarwa nga

vhasidzana vha tshi ya dombani. Vha dovha vha sumbedza uri thuthu dzi ambariwa khathihi na sheḁo u nakisa maraho vhunga dzi tshi ḁa nga nḁhanyana haḁo hafha khunduni.

Ngeno mukegulu vha Nzhelele vha tshi ri thuthu ndi vhukunda ha zwanḁani na milenzheni.

## 2.8 MUKHEḁHENGWA/KHEḁHENGWA



Muḁalutshedzi A vha Hamashamba vha ri kheḁhengwa i tou dzingwa sa makunda. Makunda a hone a dzingwa a ita baphathi ḁidenya vha ri i ambarwa nga vhasidzana dombani.

Ngeno muḁalutshedzi B wa vhukale ha vhukati ha 50 – 60 wa Sibasa a tshi ri,

Mukheṭhengwa u ambarwa nga vhasidzana musi vho ambara sheḁo. Mushumo wa hone ndi u nakisa musidzana o ambara sheḁo. U nga itwa nga vhulungu vhutshena vhune wa ḁo wana ho dzingwa ha ḁa ha dzhena zwavhuḁi nga hafha vhukati ha maraho, kana wa itwa nga mufunga.

Ngeno muḁalutshedzi E wa ha Kutama na ene a tshi ri mukheṭhengwa u ambariwa nga vhasidzana dombani. Vha u ambara hafha kha khundu. U ambarwa nga vhasidzana vhane vha khou fumba.

Ngeno muḁalutshedzi wa vhukale ha vhukati ha 59 – 67 vha Miluwani vha tshi ri,

Mukheṭhengwa wo itwa sa bannda. Vhulungu uho ho dzingwa ha ita bannda ḁidenya zwavhuḁi. Vha ri mushumo waḁo ndi u dzudzanya khundu dza mufumakadzi uri dzi vhonele dzo naka zwavhuḁi. U ambariwa nḁha ha musisi. Vha ri u ambariwa nga vhabvana na vhabvana tshikegulu. Mubvana tshikegulu ndi uyo ane a tendelwa u tshimbila na mukalaha a tshi ya halwani, fhedzi u vha a tshi kha ḁi ya nḁuni.

Ngeno muḁalutshedzi C wa vhukale ha vhukati ha 60 – 70 wa Nzhelele ene a tshi ri,



Mukheṭhengwa u ambarwa nga vhafumakadzi vha vhabvana. Vha ri vha u ambara nṭha ha zwirivha. Vhabvana vha khou amba vhafumakadzi vho no vhaho na vhana.

Van Warmelo (1989:217) ene a tshi ṭalutshedza nga Mukheṭhengwa u ri, “Is a girdle of about ten stands of twisted wire, with or without beadwork ornament suspended at sides, half way to knee”.

Phophi (2004:199) ene u ri:

*Mukheṭhengwa* is like the lukunda but worn round the hips. This is for young girls. This is said to be emphasizing the hips i.e. titillating. This is not for married woman and old ladies.

## 2.9 LUDEDE



*(Ludede khunduni)*

Phophi (2004:30) a tshi ʔalutshedza ludede uri, “Is a cotton girdle tied in front to support lion dress e.g. *Sheḡo* for females”.

Muʔalutshedzi F wa vhukale ha vhukati ha 50 – 60 wa Mutale u ri ludede lwo itwa nga thambo. Lu ambariwa kha khundu dza vhana. Mushumo walwo ndi u tika uri sheḡo ʔi dzule zwavhuḡi khunduni ʔi si we kana u dzwinguluwa. Ndi kha vhana vho no nakaho mulomoni.

Ngeno kha zwitshetshe ludede lu tshi vha lwo itela u fara khundu dza nʔwana. Lu vha lwo farwa farwa nga maine u itela u tsireledza nʔwana kha malwadze na vhaloi. Zwi thusa uri nʔwana a aluwe zwavhuḡi.

## 2.10 TSHIRIVHA



*(Tshirivha)*

Phophi (2004:37) a tshi talutshedza uri, “Tshirivha is a goat skin back apron of married woman and sometimes worn by girls on initiation occasions like *Vhusha*”

Stayt (1968:24) ene uri a tshi amba nga ha tshirivha a tshi ri,

Married woman is noticed by her dressing. She wears the *tshirivha* which is made from the skin of sheep or goat. The neck and part of the front legs are cut off in straight line and the skin is thoroughly softened.

The softening is done by rubbing of cow-dung and water all the surface of the skin and then well shaking and stretching it. It is stretched broad wise, being pinned down with mutuni thorn. Three little gussets are cut and sewn up on either side to help to shorten flatten the garment. The hair is left on the skin, each leg has a small strip cut down it for ornament, and

the inside of the skin, which is worn uppermost, is decorated with innumerable small shavings cut with a knife and left hanging in shreds. The ears of the goat are made up small studs and fastened at the shoulder part of the skin on decorated side, where they act as the eyes of the tshirivha. Strict attention should be paid on all details of stretching and decorating the garment or else the garment will be considered ugly.

Muṭalutshedzi G wa vhukale ha vhukati ha 70 – 72 vha Tshivhiliḡulu vha tshi ṭalutshedza nga tshirivha vha ri,

Tshirivha ndi tshifuko tshine tsha tou sukwa nga mukumba wa mbudzi. Tshi vha tshi na mutshila nga murahu. Tshi ambariwa nga vhasidzana vha tshi bva dombani, u ṭamba luvhundi. Vha tshi ambara maḡuvha mararu fhedzi, ḡuvha ḡa vhuṇa vha ṭamba luvhundi vha bvula.

Milubi (1996:133) a tshi ṭalutshedza ṭshirivha u ri, “Ndi tshiambaro tshi no ambarwa nga khomba i tshi vhuya ngomani”.

Muṭalutshedzi E wa vhukale ha vhukati ha 70 – 80 vha ha Kutama musanda vha ri,

Tshirivha ndi tshine ha dzhiiwa mukumba wa mbudzi wa sukiwa wa gwaliwa, wo dodzwa mapfura uri u suvhelele, ha itwa makolo. Tshi tshi ambarwa tshi luvhelwa nga tshiluvhelo tsha labi ḡa mudontshi nga tsini. Tshi ambarwa nga vhabvana

na vhakegulu nga nḡa ha vhananyana. Vhadzadze vhone vha tshi ambara na muvhofho. Hu na tshirivha tsha mupfundululo na tsha muṭwa natsho.

Ngeno muṭalutshedzi A wa ha Mashamba vha tshi ri, “Tshirivha tshi ambarwa nga vhakegulu fhedzi”.

Ngeno muṭalutshedzi B wa vhukale ha vhukati ha 40 – 55 vha Sibasa vha tshi ri tshirivha ndi tshiambaro tshi no ambarwa nga vhakegulu. Hu pfi vha pembela ngazwo musi vho takala.

Muṭalutshedzi F wa ngei Mutale wa vhukale ha vhukati ha 60 – 76 vha tshi ri,

Vhaṭanuni kana vhafumakadzi vha mahosi, vhakoma na magota vha ambara zwirivha u sumbedza maimo (status) avho. U ambara tshirivha u swika a tshi pfukwa. Ra vhone mufumakadzi o ambara tshirivha ri mbo ḡi zwi ṭalukanya uri o malwa musanda nahone ha athu u pfukwa.

Muṭalutshedzi H wa Lwamondo vhone vho sumbedzisa uri tshirivha ndi tshiga tshine musi mufumakadzi o tshi ambara ra kona u zwi ḡivha uri o vhfifa muvhilini lwa u thoma.

Izwi zwo khwaṭhisedzwa nga mukegulu B wa vhukale ha vhukati ha 53 -55 wa Sibasa uri mufumakadzi wa khosi musi o vhofholowa nga ṛwana wawe wa u thoma u

ambadzwa tshirivha. Musi a tshi ḡo vhoḡholowa hafhu nga ṛwana wa vhuvhili ha tsha ambara tshirivha u ambadzwa mukhasi.

Ngeno vhafumakadzi vha ngei ha Nthabalala vhoḡthe arali vha na vhana vha dzitshetshe vha tshi ambadzwa zwirivha u swika vhana vhavho vha tshi thusiwa.

Muḡalutshedzi D wa vhukale ha vhukati ha 59 – 76 vha Miluwani vhone vha ri, “Nga tshifhinga tsha vhusha tshirivha tshi sumbedza na maimo”.

Phophi (2004:172) u ri, “Tshirivha in vhusha initiation school is a symbol of inferiority for the commoners, especially in Vhuphani area”.

Muḡalutshedzi H vha Lwamondo wa vhukale ha vhukati ha 60 – 70 vha ri, “Tshirivha tshi itwa nga mukumba wa mbudzi. Tshi ḡodzwa pfure tsha konou sala tshi tshi penya na u leḡa”.

Phophi (2000:172) a tshi ḡadzisa izwi u ri,

Tshirivha is a sign of poverty. During the skin era, it was easy to identify the mukololo from musiwana as they come from domba school. Mukololo used to put on gwana (sheep skin), while the vhasiwana were noticed by wearing the tshirivha

(goat skin). Sheeps were for royals and goat associated with poverty.

## 2.11 MARARE

Marare ndi zwiambaro zwi no ambariwa hu tshi tshinwa tshigombela.

Van Warmelo (1968:100) u ri,

Marare are the strings that are twisted out of back of the mudzalatshinya tree. The girls anoint themselves and help one another to twist this bark into strands, which they then wear crosswise over the shoulders first the one is put over nicely this way, then another nicely the other way. In this also they assist one another until all are ready. Then they assemble in the khoro of the headman of their district, they kneel down and bow their heads, where upon his wife comes and shower seed over them.

Hakutama musanda vha ri marare a itwa nga malungu, a ambarwa khunduni. A ambarwa nga vhananyana vha tshi tshina tshigombela. Ngeno Hamashamba vha tshi dzhia marare sa malungu a no tou lunzhedzwa, a u tshina tshigombela. Hezwi ndi zwine na Hakutama na vhonevho vha zwi dzhiisa zwone.

Muṭalutshedzi D vha vhukale ha vhukati ha 59 – 76 vha Miluwani vhone vha ri,

Marare ndi vhulungu ha mukuloni vhu no ambarwa nga vhasidzana vha musevhethoni. U itela u fhambanyisa musidzana ane a khou tshina (muli) musevhetho na ane a khou dabela.

Muṭalutshedzi B vha vhukale ha vhukati ha 53 – 55 vha Sibasa vha tshi dzhia marare sa miḡali i no ambarwa nga vhasidzana vha musevhethoni.

## 2.12 TSHILUVHELO



*(Tshiluvhelo)*

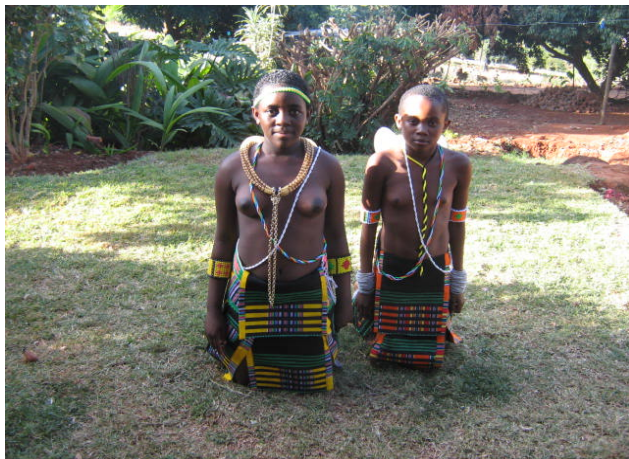
Muṭalutshedzi B wa Sibasa vhone vha ri, “Tshiluvhelo ndi tshiambaro tsha nga ngomu tshi no ambarwa nga vhafumakadzi, a tshi tei u vhonwa nḡa tshi a ṭhonifhiwa”.

Hone Nzhelele vhone vha tshi dzhia tshiluvhelo sa labi ḷo rungwaho ḷa u thivha nga phanḡa musi ho ambarwa tshirivha kana musisi. Hezwi ndi u ya nga Muṭalutshedzi C.



Phophi (2000:174) a tshi amba nga tshiluvhelo u ri, “The *tshiluvhelo* is a front apron worn together with tshirivha, *gwana*, *mukhasi*. The function of this is to cover the front part”.

### 2.13 LUṬOMOLATSIE



(Luṭomolatsie)

*(Vho ambara luṭomolatsie ṭhohoni).*

Ndi vhulungu vhu no ambarwa nṭha ha ṭhoho u mona nayo. Luṭomolatsie lu ambariwa nga vhafumakadzi vha songo maliwaho. Izwi ndi ngauri mushumo walwo ndi u sumbedza uri na nṅe mmbonenivho sa izwi ndi si na munna.

U ya nga Mutalutshedzi B vha Sibasa vha ri luṭomolatsie ndi vhulungu vhu no ambarwa nṭha ha ṭhoho u mona nayo. Vha ri lu ambareswa nga vhathu vha Nzhelele na Sinthumule vha tshi lu ambela vha ri, “Vhanna vha tshi lu vhona lwo ambarwa nga mufumakadzi tsie dzi a ṭomowa”.

Fhedzi vhone vha ri luṭomolatsie ndi tsumbo ya u sumbedza uri vhafumakadzi vhane vha lu ambara vha funesa vhanna. Nga kuambeke kuṅwe ndi “phiranawe.”

Hezwi zwi mbo vha zwo fhambanaho na zwine Nzhelele vha lu dzhiisa zwone vhunga vhone vha tshi ri luṭomolatsie lu ambariwa nga vhafumakadzi vhaswa. Vha tshi isa phanḁa vha amba uri mukegulu a lu ambara a tshi ḁo ḁinyadzisa. Izwi ndi zwo ṭandavhudzwaho nga Muṭalutshedzi C.

Ngeno Muṭalutshedzi A wa ha Mashamba vha tshi ri, “Luṭomolatsie lu ambarwa nga vhabvana hu u itela u ḁinakisa”

Phophi (2004:31) u ri, “Luṭomolatsie/Lḁidebe/Davhuli – are beats worn round the head by the young woman and girls”.

## 2.14 MUFUNGA



Muṭalutshedzi D vha Miluwani vha tshi ṭalutshedza mufunga vha ri,

Kale vhafumakadzi vho vha vha tshi ambara mufunga ṭhohoni. Ho vha hu tshi ambadzwa mufumakadzi o yaho musanda kha ndayo dzi no itelwa vhafumakadzi vhahulwane vha vhabvana. U laiwa nga zwa vhuhadzi. Mufumakadzi uyo a tshi vhuya u vha o ṅewa na dzina ḽiswa. Tsumbo dza madzina a hone ho vha hu tshi katela madzina a fanaho na Nyawasedza, Nyamasindi kana Masindi.

Vha tshi ṭalutshedza vha tshi isa phanḽa vho sumbedzisa uri mufunga uyo u vha wo itwa nga gumba ḽa mphwe '*ostrich*' kana muḽali '*cotton*' kana nga makwati a muvhuyu.

Nahone zwo vha zwi tshi itelwa u gudisa vhafumakadzi uri, munna zwi a itea a mala muṅwe mufumakadzi zwino ene u tea u tou zwi itisa hani arali zwo ralo. Hu u itela uri naho a tshi ḽo ṭangana nazwo a zwi tsha ḽo mu dina.

Ri tshi redza zwe Phophi (2004:192) a amba a tshi ṭalutshedza mufunga u ri,

These are beads of ostrich eggshells. String is usually worn round the waist. The *mufunga* in some instances is worn by royals only, usually young children, girls and chiefs wives. It is a sign of high status and wealth. When a girl from royal family is from vhusa initiation school, she is noticed by the presence of *mufunga*. A woman married to the chief, even if she is a commoner puts on the *mufunga*.

Hezwo zwo bulwaho afho n̄tha zwi fhambana na zwine Hakutama vha dzhiisa zwone mufunga vhunga vhone vha tshi dzhia mufunga u tshi ambarwa nga vhakegulu sa zwe mukegulu wa Hakutama a sumbedzisa zwone

## 2.15 TSHIALA



(*Tshiala thohoni*).

Van Warmelo (1989:39) a tshi ʔalutshedza tshiala u ri,

String of ostrich shell beads worn round the head by woman married in royal families. The tshiala may be white cotton worn round the head of those who passed through the vhuṭambo initiation.

Miluwani Hambara u ya nga muṭalutshedzi D vha ri, “Tshiala tsho itwa nga mufunga. Tshiitwa nga makumba a mphwe. Tshi ambarwa ṭhohoni. A tshi ambariwi nga mukegulu a si na vhana”.

Mukegulu vha Sibasa vha ri,

Tshiala ndi mufunga u no ambarwa ṭhohoni nga vhafumakadzi u sumbedza u ṭhonifha khosi musi vha tshi bva thondoni. Zwi vha zwi khou itelwa u gudisa vhafumakadzi u ṭhonifha.

Nzhelele, u ya nga muṭalutshedza C vha vhukale ha 50-65 tshiala tshi ambarwa nga musadzi o no vhaho na ṛwana, nahone a vhe a si na mazwale wa mukalaha. Arali u muḡi u re na mazwale vha mukegulu hu ḡo ambara vhone arali mukalaha wavho vha tshi kha ḡi tshila. Ngeno arali mazwale wa mukalaha vho no lovha hu ambara mufumakadzi wa ṛwana wavho wa muṭhannga arali o no vha na ṛwana.

Phophi (2004:200) a tshi ṭalutshedza tshiala u ri,

This is cotton thread on the head. A married woman who has attended the initiation school is noticed by wearing *tshiala*. If one's husband dies, one takes off the *vhutambo* since she has nothing to boast about.

## 2.16 MUVHOFHO

Muvhofho ndi labi la u vhofha thumbu ya mudzadze uri i vhuelele vhudzuloni. Muṭalutshedzi D vha Miluwani vha ri muvhofho u a itwa nga muembe na makwati a muvhuyu. U ambariwa nga mudzadze mushumo wawo hu u vhuedzedza thumbu ya mufumakadzi kha nzulele yayo ya musa a sa athu u vhfifa muvhilini. Nga inwe ndila muvhofho u vhuedzedza thumbu vhudzuloni hayo ha musa musadzi a sa athu u beba. Ri tshi redza Phophi (2004:197) a tshi ṭalutshedza nga muvhofho u ri,

This is a thick medicinal girdle worn after confinement. This is made of fabrics that are rolled and stitched. At the end tassels are sewn. This is a cloth for woman who has recently confined. And its purpose is to reshape the tummy of the *mudzadze*.

## 2.17 TSHITHUZA



(Musidzana o ambara tshituza khunduni)

U ya nga muanetsheli D vha Miluwani vhone vha ri,

Tshithuza ndi zwiambaro zwi no ambarwa tshigombelani.  
Fhedzi tshone tsho dzhiwa kha Vhatsonga. Tshi ambarwa  
nga dzikhomba fhedzi. Tshi ambarwa khunduni.

Phophi (2004:37) u dzhia tshithuza sa tshiambaro tsha Tshitsonga tshi sa wanali kha  
Vhavenda. U ri a tshi amba a ri, "It's a Tsonga skirt worn by girls to dance  
*Tshigombela*".

## 2.18 THUZWU



*(Vhananyana vho ambara thuzwu milenzheni).*

Muṭalutshedzi D vha Miluwani vha ri thuzwu dzo itwa nga vhana vha muthuzwu. Dzi ambarwa milenzheni hu tshi tshiniwa tshigombela. Idzi dzi nga tshele dzine vhalidzi vha ngoma zwiḽa kale vha dzi shumisa musi ngoma dzi tshi khou ralo u lidzwa.

Izwo ndi zwi ḡadzisiwaho nga Phophi (2004:200) a tshi ri,

When the *mutuzwu* fruits are dry, the seeds are taken out and are filled with little. These are worn round the calves by the *Tshigombela* dancers. As they dance they make noise just like the rattles, thus complementing the rhythm of the drum and the song.

## 2.19 TSHITENDENDE





( *Vhulungu ha tshitendende* )

Hetshi tshone tsho dzhiwa kha lushaka lwa Mandevhele vhunga kha Tshivenda kale zwo vha zwi siho. Ndi vhulungu ha mukuloni *“necklane beads”*. Vhulungu uvhu vhu ambarwa nga vhabvana, vho malwaho na vha songo malwaho.

Muanetsheli C vha Nzhelele vhone a vha dzhii tshitendende sa tsha Mandevhele, vhone vha ri tshitendende ndi vhulungu ha mukuloni vhu no ambarwa nga vhafumakadzi vhatuku. Izwi zwa mbo dudziswa nga Phophi (2004:37) a tshi ri, “Is a stiff ring of beads twisted on a core of wire, worn round the neck by young female”.

Ngei Hamashamba, u ya nga muanetsheli A, vhone vha ri tshitendende ndi vhulungu ha mukuloni vhune vhu ambarwa nga vhafumakadzi vha mirole yothe. Izwi zwi sumbedza vhudele na u difuna. Vhulungu uho ho tou rungiwa.

Izwi zwa mbo fhambana na zwine ngei Nzhelele na Miluwani kha la Hammbara vha zwi dzhiisa zwone.

## 2.20 TSHITHIVHAVIVHO



*(Tshithivhavivho khanani).*

Muanetsheli B vha Sibasa vha ri,

Tshithivhavivho ndi vhulungu vhulapfu vhu no ambarwa mukuloni. Tshipiḽa tshihulwane tsha vhulungu uho tshi dzula kha khana musu vhu tshi ambariwa. Mushumo waho ndi u thivhela vivho, vhu ambariwa nga vhafumakadzi vho no vhaho vhahulwanenyana, uri vha songo itela vivho vhafumakadzi vhane vha kha ḽi vha vhabvana sa izwo mukalaha a tshi tendelwa u ḽi dovha a vhingwa.

Muanetsheli A vha ha Mashamba vha ri,

Tshithivhavivho ndi vhulungu ho tou rungiwaho. U ya nga avho muambi vha ri tshithivhavivho tshi ambarwa nga vhabvana na vhasidzana. Ndi vhulungu vhune ha tea u vhoneka kha khana.

Ndi hezwi zwi dudzisiwaho nga Phophi (2004:37) a tshi ri, “Tshithivhavivho is a type of beads used to hang on the chest”.

Ngeno Muḽalutshedzi C vha Nzhelele vha tshi ri, “Tshithivhavivho tshi ambarwa nga vhabvana vho no vhaho vhahulwane fhedzi”.

## 2.21 TSHOTSHWANE



Van Warmelo, (1989:435) a tshi ḽalutshedza tshotswane u ri, “Is a bangle with small metal clasps or knobs on it at intervals”.

Muanetsheli D vha Miluwani vha ri, “Tshotswane ndi vhulungu ha tshandani ho itwaho nga muvhanga. Dzi dzhena vhukati na vhukunda kana nga n̄ha ha vhukunda”.

## 2.22 TSHITINGWA



*(Vhananyana vho ambara zwitingwa khunduni).*

Muanetsheli D vha Miluwani vha ri,

Tshitingwa mushumo watsho ndi u thivha nga phanda ha sheḁo ḽa musidzana arali sheḁo ḽawe ḽi ḽituku u thivha zwirumbi. Tshi ambarwa nga dzikhomba. Tshi vha nga n̄ha ha sheḁo kana tsha rungelwa ngomu.

Phophi (2004:37) u ri, “Tshitingwa is a square piece of fabric sewn to the tail of the *sheḁo* which hangs over the girdle in front”.

## 2.23 TSHIKHALAMAZUḶA

MuḶalutshedzi D vha Miluwani vha tshi Ḷalutshedza vha ri,

Musi izwi zwithu zwi tshi khou Ḷi bvelela ho Ḷo vha na fesheni ya kuambarele uku. TshikaḶamazuḶa ndi vhulungu ho rungwaho ha ita baphathi vhune ha ambarwa kha tshishasha. Tshi ambarwa nga vhabvana. TshikaḶamazuḶa tshi thusa uri muthu a vhone uri u khou khwaḶha kana u khou onda naa na u Ḷinakisa wo ambara miḶwenda.

MuḶalutshedzi B vha Sibasa vhone vha ri ndi vhulungu ha tshishashani ho no ambarwa nga vhafumakadzi vha vhuronga.

Phophi (2000:36) u ri, “Tshikhalamazula is a pink anklet worn on top of the white anklets usually by women of *Vhuronga*”.

## 2.24 LIKHAKHE



*(Vhulungu ha likhakhe mukuloni).*

Niani, u ya nga muanetsheli l, vha ri likhakhe ndi vhulungu vhu no ambarwa nga vhafumakadzi ha mutwanaho. Vhune musi vha tshi fara lwendo kana u ya u dala vha vhu bvula vha ambara ha mupfundululo. Vha tshi anetshela vha amba uri vhulungu ha hone vhu vha ho itwa nga luṭa luthihi kana nṭha mbili vhu si na pfunelo.

## 2.25 TSHIPHINISA

Mukegulu vha Vuwani vha ri ndi vhulungu vhu no ambarwa nga khomba na vhabvana.

## 2.26 TSHIKULUMUNDA



*(Vhabvana vho ambara vhulungu ha Tshikulumunda mukuloni na thohoni)*

U ya nga muanetsheli E vha Hakutama musanda vha ri tshikulumumba tshi itwa nga lurale, tshi ambariwa mukuloni nga vhatei vha tshi bva u fumba dombani vhunga vha sa tendelwi u ambara vhulungu.

## 2.27 MUNZHELENZHELE

Muṭalutshedzi I wa Nṅani vha ri, munzhelenzhele ndi vhulungu vhu no ambarwa kha ṭhoho, vhu ambariwa nga dzikhomba vha tshi bva u ṭamba mulamboni ḡuvha ḡine domba ḡa vha ḡi tshi tiba.

## 2.28 LUKUNDA

Muṭalutshedzi I vha Nṅani vha tshi ṭalutshedza lukunda vha ri,

Lukunda lu ambariwa nga khomba ine ya vho ṭoḡou vhingwa.  
Munna wawe ndi ene ane a mu ambadza u sumbedza  
vhaṅwe uri vha songo tsha mu ambisa.

Phophi (2004:30) u ri, “Lukunda is a thin bangle or ankle made of twisting wire tighthy around a core of tail hair”.

## 2.29 VHUKUNDA

U ya nga muanetsheli I vha Nṅani vha tshi amba vha ri vhukunda vhu ambariwa nga vhafumakadzi kha milenzhe musi vha tshi bva u pfunda. U pfunda hohu hu vha hu khou itwa nga vhafumakadzi vhaswa vha no khou bva u vhingwa.



Musi a tshi bvela nḡa nga murahu ha maḡuvha a si manzhi u bva o ambara makunda o ḡadza milenzhe u sumbedza uri o dzhena kha shango ḡa vhoramiḡa. Mushumo wa makunda aya vha ri mukalaha wawe u dziba milenzhe yawe kha makunda eneo musi vhe nḡuni khulwane.

### 2.30 TSHIPFUḶO



*(Mukuloni ndi vhulungu ha tshipfuḶo vhu tshi tsa).*

Phophi (2004:37) u ri,

TshipfuḶo is a necklace of two strands of beads of different colours e.g. one black and one white twisted together and with part hanging straight down in front.

Mufumakadzi wa vhukale ha 30–47 vha Mutale vhone vha tshi tšalutshedza nga ha tshipfuno vha ri ndi vhulungu vhutshena ho tou hotiwaho ha luṭa luthihi. Vhu no ambariwa nga mufumakadzi o lovhelwaho nga munna. Vhulungu ha hone vhu vha vhu si na pfunelo.

### 2.31 N̄WENDA

Muanetsheli E vha Hakutama musanda vha ri n̄wenda u na kuambarele. Arali mufumakadzi o lovhelwa u ambara n̄wenda o u shanda. Izwi u zwi ita u swika maḡuvha e a tetshelwa one a tshi fhela a kona u shandulula.

Vha tshi anetshela vha tshi ya phanda vha sumbedza uri musi mufumakadzi ri tshi wana o ambara makunda matswu milenzheni zwi vha zwi tshi khou ri vhudza uri mufumakadzi onoyo o lovhelwa nga tshifhinga tshenetsho ha ambi na muthu nga luhurani nahone ha aravhi muthu a re kule.

Vha dovha vha tšalutshedza uri musidzana wa phalaphathwa u ambara n̄wenda wa luvhemba luthihi. Musidzana wa khomba u ambara n̄wenda wa phetha mbili u fanaho na wa vhafumakadzi.

### 2.32 ZWIDULU

Izwi ndi zwo itwaho nga midali zwa nakiswa nga malungu. Zwi ambarwa ntha ha mukhasi nga vhatanuni vha musanda. Mushumo wazwo ndi u nakisa mukhasi musi wo ambarwa. A tshi tshi tshimbila u vha u tshi khou sokou thephu! thephu!

*Zwidulu.*



### 2.33 MULISA

Uyu ndi wo itwaho nga ludali lwo tou kaliwaho zwavhuḍi lwo eḍana tḥoho. Mulisa uyu a u bvuliwi muthu o ima, u thoma a dzula fhasi a losha a kona u u bvula. Zwo ralo na musi a tshi u ambara. Mulisa uyu a nga ḍi u ambara nwedzi woḥe nga murahu a kona u u bvula wa vhewa zwavhuḍi. U bva ḍuvha ḷe a nḥewa mulisa ha tsha ambara zwigina na u phulwa tshigude. Musi e na nḥwana muḥuku nḥhani ha u phulwa tshigude a nga ambara mulisa.

### **2.34 THUMULAMUDILE**

Stayt (1968:19) u ri ndi vhukunda vhune ha dzingiwa nga nendila o daho u ambisa musidzana a sia o mu nea ene a tshi humisa mafhungo a uri o tenda. U bva afho musidzana ha tsha do ambara vhukunda ha mudile u vho do ambara vhukunda vhukuma. Ndi afhoha hu tshi do bva thundu ya u mala ine ya thoma nga ya luambiso.

### **2.35 TSHIRIVHA TSHA NNGU NA MUTHENGA**

Ndi zwiambaro zwi no ambarwa duvha line domba la swa nga vhasidzana vhane vha ri vha tshi toliwa vha wanala vha songo silinga. Vhenevho vha a lidzelwa mufhululu, u bva afho vha bebiwa vha tshi iswa musanda khoroni hune vha swika vha pembela. O wanalaho o silinga onoyo vha a mu sema vha tshi mu pfela mare na maduda henefhalo he a silinga ngaho. Onoyo ha ambadzwi tshithu na u bebiwa ha bebiwi musi hu tshi iwa khoroni.

## NDIMA YA VHURARU

### 3 ZWIILA

#### 3.1 MARANGAPHANDA

Kha ndima iyi hu khou tlatshedzwa na u sumbedzwa zwiambaro zwine zwa ila u ambarwa nga murahu ha musu hu na zwo iteaho. Nga Tshivenḁa hu na zwifhinga zwine ra wana hu na zwiḁwe zwiambaro zwine ra wana zwi songo tsha tea u ambariwa nga murahu ha musu hu na zwo bvelelelaho.

#### 3.2 TSENGULUSO YA ZWIILA

Mutlatshedzi wa Lwamondo Tshifulanani vha vhukale ha miḁwaha ya 80 vha tshi tlatshedza nga zwiila vha ri, kha zwiambaro zwa sialala a hu tou vha na zwiila vhunga vhunzhi ha zwiambaro zwi tshi tenda u ambariwa nga vhatu vhoḁhe.

Vho sumbedzisa uri malungu a mapala a a ila ha ambariwi nga mufumakadzi o felwaho nga munna. Vhunga mapala i tsumbo ya mbebo uri hoyu u kha ḁi beba. Zwino a tshimbila o ambara mapala shango ḁi a mangala.

Vho dovha vha sumbedza uri tshiala na tshone tshi na tshiila. A tshi ambariwi nga mufumakadzi o lovhelwaho nga munna. Arali munna wau a lovha u a bvula

tshiala n̄tha ha t̄hoho wa vho ambara vhulungu ha n̄tha nthihi kana ha tshipfuṅo tshithihi.

Izwi zwi ḡadzisiwa nga muṭalutshedzi C vha Nzhelele vha vhukale ha 50-65 vhane vha ri mufumakadzi a re na mazwale wa mukegulu ha ambari hu ambara avho mazwale wawe vhunga vha tshe na mukalaha. Ha ambara ene o no tou vha mufumakadzi wa ṅwana mazwale vha mukalaha vha kha ḡi tshila zwi a ila.

Hu na vhulungu ha tshikandwa vhune vha ri vhu ila u ambarwa nga mufumakadzi o lovhelwaho nga munna.

## NDIMA YA VHUṄA

### 4 KUAMBARELE KWA ZWIAMBARO SIALALA ṄAMUSI

#### 4.1 MARANGAPHANḂA

Kha ndima iyi hu Ḃo sumbedziswa maambarele a zwiambaro zwa vhafumakadzi zwa sialala uri musalauno vha vho zwi ambarisa hani. Ano maḂuvha zwiambaro zwa sialala zwi vho tou ambarelwa fesheni. A hu tshe na mulaedza une wa zwi pfukisela kha vhatu musi zwo ambariwa. Hu Ḃi nga na maḂwe a malabi ane a khou shumisiwa u runga na miḂwenda ya hone ha tsha fana na aḂa a kale.

## 4.2 TSHIFANYISO 1

Arali ra nga lavheselesa tshifanyiso tshi re afho n̄tha kha vhabvana avho, vha ḁo zwi vhona uri nga ngoho zwiambaro zwa sialala a zwi tshe na mulaedza une zwa u pfukisela kha vhatu vho lavhelesaho.

Ri khou wana uri minwenda i vho ambariwa na zwienda ano maḁuvha nahone na kurungelwe kwayo ku tshi itwa nga n̄dila ine ya elana na zwienda zwa hone. Na makanyeletele a minwe minwenda ya hone u wana yo kanyelwa ya ita mipfufhi, huḁwe ya sokou fhirana nga fhasi.



Ra sedza heneho kha tshifanyiso itsho ri khou wana uri na misisi yahone i vho ambarwa na zwickipa nga n̄ha. Vhanwe ndi vhane vha ri u ambara vha engedza na nga mangilasi a maṭoni a u thivhela ḍuvha.

#### 4.3 TSHIFANYISO 2

Ra sedza labi ḷo rungaho n̄wenda uyo wo ambariwaho afho n̄ha zwi a kona u vhoneala uri nangoho fesheni yo ḍiṅea maanḍa. Malabi a miṅwenda ya kale o vha

a na madzina o fhambanaho. Tsumbo, Lambamukalaha na mañwe madzina. Na marungele a mitalo ya hone o vha a na milaedza. Ra sedza kurungelwe kwa ñwenda uyo wo ambariwaho afho nṯha zwi a kona u vhoneala nga labi ʘo shumiswaho khathihi na malabi o shumiswaho u ita mitalo ya hone uri ndi zwa tshifhinga tsha zwino ro no dzulelana na vha mañwe mashango a seli.

Vhulungu u vho ha tshikandṽwa ho ambarwaho afho mukuloni, ho ambarwa hu tshi khou tou metshisiwa na lulabi lwa tshitopana lu re afho kha ñwenda. Izwo zwa mbo ḽi tou tikedza tshoṯhe uri nangoho zwi vho tou ambariwa nga nḽila ya fesheni.

Ri kha ḽisedza kha tshifanyiso tshenetsho zwi mbo ḽi tou vhoneala vhukuma uri zwiambaro izwo a zwi tshe na mulaedza wa sialala une wa nga wa mulovha. Henefha hune makunda a milenzheni a vho ambarwa na zwienda. Ano maḽuvha ri khou ṯangana na vhakegulu vho ambara na vhulungu ha mapala zwe zwa vha zwi sa tendelwi nga Tshivenda.

#### 4.4 TSHIFANYISO 3



Tshifanyiso itsho tshi khou khwaṭhisedza uri nga ngoho zwiambaro zwa sialala a zwi tshe na mulaedza une zwa u pfukisela vhathuni, ho tou sala u ambarela yone fesheni.

Ri tshi sedza kusidzana ukwo kwo ambara gwana ye ya vha i tshi ambarwa nga mudzadze nahone yo itwa nga mukumba wa nngu. Zwino yo ambarwa nga kwana ku sa athu vhuya kwa vha khomba. Na labi lo rungaho gwana ya hone ndi malabi a ano maḁuvha. Yo dovha ya ambarwa na tshikhipha nahone na zwienda.

## **NDIMA YA VHUTANU**

### **5 MVALATSWINGA**

#### **5.1 MARANGAPHANDA**

Ndima iyi i sumbedza phendelo ya mushumo wa thodisiso yothe. Manweledzo a dzindima dza thodisiso iyi nga u angaredza, mawanwa a thodisiso na themendelo dza mawanwa.

#### **5.2 MANWELEDZO A DZINDIMA**

Ndima ya u thoma i angaredza marangaphanda, siangane ya mushumo, ndivho ya ngudo, vhuḁi ha ngudo, zwine ngudo iyi ya lila u zwi swikelela, ndeme ya ngudo, ngona dza thodisiso, tshigwada tsha vhatu vhane vha ḁo kwamiwa kha thodisiso na ḁdila ine mafhungo a ḁo kuvhanganywa ngayo.

Ndima ya vhuvhili ndi ine khayoyi ha khou wanala thodisiso ya zwiambaro zwa sialala zwa tshisadzini zwa Vhavenda nga vhuḁalo. Hune ha khou sumbedzwa zwifhinga zwine zwiambaro izwo zwa ambarwa ngazwo, nga vhafhio, ngafhi, na mishumo yazwo.

**Ndima ya vhuraru** i khou amba nga ha zwiila. Hu khou sumbedzwa uri ndi zwifhio zwiambaro zwine zwa si tendelwe u ambarwa nga murahu ha musu hu na zwikene zwo bvelelaho.

**Ndima ya vhuṅa** i khou amba nga ha kuambarele kwa zwiambaro zwa sialala zwa tshisadzini uri musalauno vha khou ambara vha tshi tevhela maitele a kale naa kana vha vho sokou ḡambarela vha tshi itela fesheni.

**Ndima ya vhuṅanu** i khou sumbedza phendelo ya mushumo wa ṭhoḡisiso yoṭhe. Hune ha ḡo sumbedziswa manweledzo a dzindima dzoṭhe dza ṭhoḡisiso nga u angaredza, mawanwa a mushumo uyu na themendelo dza hone.

### **5.3 MAWANWA**

Afha fhasi hu ḡo tevhela mawanwa u ya nga ṭhoḡisiso dze nda ita:

#### **5.3.1 Thahu**

Ndo wana uri thahu na thahuthahu ndi tshithu tshithihi zwi tou fhambana nga mashango. Vhanwe kha manwe mashango vha ri i itelwa mukololo fhedzi a tshi bva vhushani ngeno musiwana a sa ambari. Fhedziha hu na vhane vha tenda kha uri i ambarwa nga vhasidzana vhoṭhe ḡuvha ḡine vha vhuya vhushani.

### 5.3.2 Tshideka

Zwe nda zwi wana kha vhaṭalutshedzi vhoṭhe ndi zwauro tshideka tshi ambariwa nga ṛwana muṭuku a sa athu tou thanyaho nga maanda. Mushumo ndi muthihi kha vhoṭhe, ndi wa u thivha vhudzimu ha ṛwana. Uya nga u fhambana ha mashango, vhaṛwe vha ri tshi itwa nga mukumba wa tshisindi, vhaṛwe vha ri nga labi zwaḵo kana ḵa ṛwenda.

### 5.3.3 Sheḵo

Ndo wana uri sheḵo kha mashango oṭhe ḵi itwa nga labi ḵo rungelelwaho zwavhuḵi kha thambo yo monaho (ludede) na khundu. Vhaṛwe vha ḵi vhidza uri ndi “mudzwingo.” Kha mashango oṭhe ndo wana uri ḵi ambarwa nga vhasidzana vhaṭuku, vho no thanyaho, u swika kha vha dzikhomba. Ḵi bvuliwa musi a tshi vthingiwa. Kha maṛwe mashango ḵvha ḵine kusidzanyana kwa thoma u dzwingelwa sheḵo ndi tshiga tsha u sumbedza uri mme akwo vho vhuelela maḵvhani. Ḵi dovha ḵa sumbedza maimo a vhasidzana vhushani. Maitele a sheḵo ḵa mutei, khwakhwathi na mukololo ha fani.

### 5.3.4 Musisi

U ya nga mawanwa a ṭhoḵisiso yanga musisi na mukhasi ndi tshithu tshithihi. U ambariwa nga dzikhomba, vhafumakadzi na vhakegulu. Vhulapfu ha musisi vhu fhambana u ya nga mirele, wa vhasidzana ndi mupufuhi ngeno wa vhafumakadzi na

vhakegulu u mulapfu na tshiluvhelo tsha hone, sa izwo tshafu dzavho dzi sa tsha tea u  
vhonala nnda.

Musi mufumakadzi o ambara musisi madzuloni a gwana hezwi o dzedzefhala hu vha hu  
tshiga tsha u sumbedza uri u khou dzedzefhala nga nwana wa vhuvhili. Ngeno kha  
dzikhomba tshi tshiga tsha u sumbedza uri vha khou vhuya, domba lo swa. Honeha  
izwo zwothe zwi tshi dovha zwa fhambana nga fhethu.

#### 5.3.5 Thuthu

Ndi vhulungu ho lunzhedziwaho ha ita baphathi. Vhu ambariwa kha tshishasha na  
khunduni nga ntha ha shego. Kha manwe mashango thuthu vha dzi vhidza uri ndi  
tshotshwane. Dzi ambarwa dombani na musevhethoni. Dombani dzi ambarwa nga  
vhasiwana fhedzi, vhunga vhakololo vha sa ambari. Musevhethoni dzi ambarwa nga  
nyini na nyini. Mushumo wa thuthu ndi u nakisa shego na tshishasha.

#### 5.3.6 Mukhethengwa

Mukhethengwa kana Khethengwa ndi vhulungu ho tou dzingwaho sa makunda ha ita  
baphathi. Ho itwa sa bannda, vhu ambarwa kha khundu.

Mushumo waho ndi u nakisa khundu. Kheṭhengwa dzi ambarwa nga vhasidzana vhane vha khou tshina domba. Kha maṅwe mashango dzi ambarwa nga vhabvana na vhabvana-tshikegulu. Dzi ambarwa nṯha ha sheḁo u nakisa sheḁo na nṯha ha zwirivha kana nṯha ha musisi u nakisa khundu dza mufumakadzi.

#### 5.3.7 Ludede

Ludede lwo itwa nga thambo. Ndi lu ambarwaho kha khundu nahone nga vhana. Mushumo walwo ndi u tika khundu dza ṅwana na sheḁo vhunga ḽi tshi dzwingwa khalwo.

#### 5.3.8 Tshirivha

Itshi ndi tshiambaro tsho itwaho nga mukumba wa mbudzi. Tshirivha tshi ambarwa nga muṅwe na muṅwe, hu nga vha vhasidzana, vhafumakadzi na vhakegulu nga nṅḁa ha vhana. Mushumo watsho hu vha u fhambanyisa vhakololo na vhaṯanuni kha vhasiwana.

#### 5.3.9 Marare

Hu na marare a tshigombelani na marare a musevhethoni. Marare hoṯhe a ambarwa nga vhasidzana. A tshigombelani a itwa nga malungu a ambarwa khunduni. A musevhethoni o itwa nga miḁali a ambarwa mukuloni.



### 5.3.10 Tshiluvhelo

Ndi labi la u thivha vhudzimu ha mufumakadzi, li ambarwa nga phanda.

### 5.3.11 Luṭomolatsie

Lu ambariwa nga vhafumakadzi vha songo malwaho vhunga mushumo walwo muṅwe hu u kunga maṭo a vhanna uri na nṅe mmbonenivho.

### 5.3.12 Tshiala

Ndi mufunga kana muḍali mutshena u no ambarwa ṭhohoni. Tshiala tshi ambarwa nga vhafumakadzi vhe vha ya ndayoni dzine dza itelwa vhaṭanuni vhane vha kha ḍi bva u vhingwa. A tshi ambarwi nga mufumakadzi o lovhelwaho nga munna.

### 5.3.13 Tshithuza

Hetshi zwi pfala tshi songo tou vha tshiambaro tshashu riṅe sa Vhavenda, vhunga ṭhodiṣiso dzi tshi sumbedzisa uri ro zwi dzhiela kha Tshitsonga. Ndi tshiambaro tshine tsha shumiswa hu tshi tshinwa tshigombela.

#### 5.3.14 Tshitendende

Ndi vhulungu ha mukuloni vhune ha ambarwa nga vhafumakadzi vha mirole yothe. Fhedzi zwi tou fhambana nga fhethu vhunga huiwe zwo wanala uri vhakegulu a vha tewi nga u vhu ambara. Vhulungu uvhu kha Tshivenda a vhu tou vha hone nga lwa mvelo, vhu bva kha lushaka lwa Mandevhele.

#### 5.3.15 Tshithivhavivho

Ndi vhulungu vhu no ambarwa ha dzula kha khana. Ndi vhulungu ha vhabvana na vhasidzana.

#### 5.3.16 Tshotshwane

Ndo wana uri ndi bengele li no ambariwa zwanani na milenzheni.

#### 5.3.17 Tshitingwa

Ndo wana uri ndi labi li no thivha zwirumbi zwa musidzana nga phanda fhedzi. Labi ilo li da nga ntha ha shedo.

### 5.3.18 TshikhaJamazuJa

Ndi vhulungu vhudenya vhu no ambarwa kha tshishasha. Vhu ambareswa nga vhafumakadzi vha Vhuronga. Vhu vha ho itwa nga zwikhaJa madzuloni ha malungu.

### 5.3.19 Munzhelenzhele

Munzhelenzhele kana manzhelenzhele ndi vhulungu vhu no penya vhune ha rungelelwa kha khambana ya tshibobo. Muthu a tshi khou tshimbila i vha i tshi khou n̄embelela zwavhuḁi hafha kha khundu. Izwo zwi itwa nga ndele dza vhafumakadzi muhumbulo muhulwane hu u ḁinakisa. Fhedzi-ha mishumo ya vhulungu uvhu i fhambana nga fhethu vhunga ndo dovha nda wana uri vhulungu uho vhu ambariwa na ḁhohoni nga khomba dzi tshi bva u ḁamba mulamboni ḁuvha line domba Ja tiba.

### 5.3.20 Lukunda

Ndo wana uri ndi tshiga tshine tsha sumbedza phulufhedziso musu muthu o lu ambara. Lu ambarwa nga khomba yo no ambisiwaho. Kha maḁwe mashango ndo wana uri lu vhidzwa u pfi thumulamudile.

### 5.3.21 Mulisa

Zwe nda wana ndi uri huñwe u vhidzwa u pfi ndi tshiala. Vhunga zwothe zwo itwa nga muḁali nahone zwi tshi ambarwa kha t̄hoho. Na mushumo u muthihi wa u sumbedza u vha na muḁe wau ( mukalaha).

## 5.4 THEMENDELO

Nga murahu ha t̄hoḁisiso ye nda ita ndi themendela zwi tevhelaho malugana na u vhulunga kuambarele kwa sialala ro sedza vhafumakadzi vha Tshivenda:

- Misanda kha hu vhe na zwifhaḁo zwa u vhulungela zwiambaro zwa sialala vhunga zwi tshi khou ngalangala zwitshavhani.
- Fhethu ha vhufa sa Mapungubwe kha ri wane nahone hu tshi vha ho vhwavho zwiambaro zwothe zwa sialala yashu riḁe sa Vhavana.
- ḁuvha ḁa vhufa na mvelele kha a dzhielwe nḁha hu ambarwevho zwiambaro zwa sialala nahone vhathu vha ḁiḁongise ngazwo.
- Mimasipala yapo kha i tuḁuwedze mafulo a tsivhudzo nga ha kuambarele kwa sialala na mishumo yazwo.
- Vhana zwikoloni kha vha funziwevho nga ha ndeme ya kuambarele kwa sialala, zwivhuya na mishumo yazwo.

- Khasho yashu ya tshitshavha kha hu vhe na mbekanyamushumo dzine ra wana hu tshi hashiwavho nga ha kuambarele na mishumo yazwo uri vhaswa vha divhe na u takalela kuambarele kwa sialala yavho.

## 5.5 MAFHEDZO

Ndi zwa vhukuma vhafumakadzi vha Vhavenda vha na kuambarele kwavho ku vha itisaho uri vha vhonale na u vha fhambanyisa na dziwe tshaka. Nahone zwi na mushumo, a vha sokou zwi ambara, musi vho ambara zwi na mulaedza une zwa u pfukisa u ya nga u fhambana ha kuambarele kwe muambari a ambarisa zwone kha ene muambari na vha lavhelesi vha zwiambaro izwo. Fhedziha zwa zwino kuambarele kwa sialala ku khou ngalangala. Vhafumakadzi vha musalauno vha vho sokou ambara vha tshi ambarela lwa fesheni nahone vho no sokou tanganyisa maambarele ayo.

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