

THODISISO YA VHUTENDATENDA KHA NOWA NA
VHURERELI KHA TSHIVENDA.

NGA

TSHIFHUMULO NELSON PHOLI

Mushumo uyu u khou nekedzwa u itela u fusha thodea dza digirii ya

MASTER OF ARTS

Kha

MUHASHO WA NYAMBO DZA AFRIKA

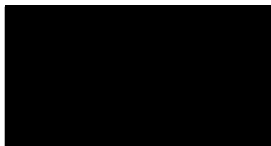

Kha

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PHO



MUANO

Nne Tshifhumulo Nelson Pholi ndi khou ana uri mushumo uyu wa thodiso iyi wo nekedzwa nga nne u itela u fusha thodea ya digirii ya masitasi kha Yunivesithi ya Limpopo. Mushumo uyu ndi u sa athu nekedzwa kha inwe yunivesithi, izwi zwi mbo buletshedza uri ndi wanga a si wa muñwe.



PHOLI T.N.

10.09.2012

DATUMU

NDIVHUWO

Mushumo uno wo vha u tshi do vha lungano arali vhatu vha tevhelaho vha songo tou fa u fara tshinebi vha ralo u tshaela uri sa mbongola ndi sa femeleke nda gwadama, sa vhulimbo vha dzulela u nkumulula uri ndi sa nyethe. Khavho ndi ri, "Bebwani ni vhe vhanzhi uri na matshelo hu thuswe vha si na mbalo. Nala dza vhatu."

Mugudisi wanga we a vha o no shanduka mubebi wa malofha, Vhophurofesa Milubi Ntshavheni Alfred, vhe vha nkonisa nga thikhedzo na thuthuwedzo lu si na musu vha tshi simesa la uri ndi do kona.

Mme a vhananga Dovhani we tshinwe tshifhinga o vha a tshi ita na u ntsinyutshela uri thi khou dinea tshifhinga tsha u ita mushumo uno a sa lweli uri na ene kha ndi mu fhe tshifhinga tsha u vha nae, khae ndi ri tsho salaho zwino tshifhinga ndi tshawe, ndo livhuwa.

Vhananga, Muneiwa, Vuledzani, Wanga na Shothodzo na mme anga Vho-Kutama, thuthuwedzo ndo dzi vhona, zwe nda tama ndi u sa neta hanu, na zwino mushumo wanga we nda vha ndo neiwa ndo u vuledza, kha hu vhe na shothodzo kha rothe.

Vharathu na dzi khaladzi, Thivhilaeli, Ndanduleni, Takalani na Livhuwani, ndi ri ndo takalela u sa vhilaela hanu kha u ntika nga mihumbulo uri ndi swike hune nda bvelela kha houno mushumo.

Mushumisani Khakhu Johannes, we tshifhinga tshothe o vha a tshi difha tshifhinga tsha u vhalulula mushumo wanga, ndi khou mu bvulela muñadzi.

Ndi nga pfa ndo dikhakhela arali nda nga kundelwa u livhuwa Vho-Mudau Mbulaheni Lawrence vhe ndo vha ndi sa fhedzi tshifhinga lutingo lu songo wa lwa u vhudzisa uri ndo no guma ngafhi kha uno mushumo.

Vhophurofesa Maḡadzhe N .R. ndi vhina ngavho nge tshifhinga tshothe ndi tshi vha
ṭoda vha vha vha u wanala, ndi tshi ṭoda u nyetha vha nkokodza. Kanzhi vho vha vha
tshi sokou ri, “ Zwi si dine, vha do zwi kona.” Tshifhatuwo tshanga tsho tsha nga u vha
hone havho.

Ndaa!

SUMMARY

There is a strong bond between creeping animals and religious beliefs of many Africans including Vhavenda in particular. Specifically snake features in religious concept more importantly than other animals. In this study, focus will be on snake and religious beliefs.

Chapter one puts forth the background of the problem, aim and methods to be used through out. **Chapter two** of this research is about religious beliefs associated with snake. In this chapter different snakes, their task and their impact on human being were dealt with. **Chapter three** has to do with traditional healing associating with snakes. In this chapter it was clearly indicated how traditional healers use snakes to perform their duties. **Chapter four** shows the negative usage of snakes by human being and this is followed by **chapter five** which differ but inseparable from chapter four in that it deals with snakes and magic or miracles. Each chapter is concluded with a brief summary that serve as finding(s).

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NDIMA YA U RANGA.

1. MVULATSWINGA

1.1 MARANGAPHANḐA NA SIANGANE YA UNO MUSHUMO.

Ndivho ya uno mushumo ndi ya u sedzulusa vhutendatenda kha ḡowa na vhurereli ha riḡe Vhavenda. Hu ḡo ḡi vha na u sedza uri dziḡwe nyambo dza vharema vha Afurika Tshimbembe na vha re kha vhuḡwe vhupo ha dzhango ḡa Afurika vha dzhia hani ḡowa. U ya nga vhurereli na mvelele dza vhunzhi ha vhadzulapo vha dzhango ḡa Afurika hu tshi katelwa na Vhavenda, zwikokovhi zwi na vhuḡumani vuhulu na zwa vhurereli. ḡowa sa tshiḡwe tsha zwikokovhi, i dzhiwa sa Mudzimu, ane a tshila u ya ho ya (immortal). Mbiti(1969:51) ene u zwi vhea nga hei ḡdila,

Creeping animals feature in religious concepts more than do other wild animals. The snake is thought by some people, like Vugusu and Sidamo, to be immortal.

ḡowa dzi dzhiwa sa midzimu(vhaḡhasi) ngauralo arali dza sokou tshenuwa dzo bvelela mahayani dzi tondwa nga zwijiwa na zwinwiwa vhunga hu na lutendo lwa uri ndi u dalelwa nga vha ḡhasi(vhadzimu).

Mbiti(1969:51) u khwaṭhisa hezwi nga heyi ndila:

Others have sacred snakes, especially python, which may not be killed by people. A considerable number of societies associate snakes with living-dead or other human spirits, such snakes are given food and drinks when they visit people's homes.

Nowa hu na hune ya dzhiiwa sa muambeli, nendila, mukwamanyisi wa muthu na Mudzimu.Mbiti(1969:70) u zwi vhea nga u tou rali:

The Sidamo regard the hyaena and the serpents to be intermediaries between God and their chief ritual experts, the Turu consider the python to be in intermediary position between God and the the departed, and the Igbira believe that animals' spirits, together with human spirits, act as intermediaries between God and people.

U bva na kale u swika zwino, n̄owa yo d̄i vha tshira tshine a hu na ane a t̄oda u i vhona a i litsha nga nnda ha u i vhulaha. Tshi kanukisaho ndi u vhona yeneyo n̄owa i tshi swika hune huñwe ya dzhiiwa sa ya ndeme na nga vhenevho vhatu vhane vha i vhona a vha i nveli maḍi. Kha vhunzhi ha mvelele na vhurereli ha Vhadzulapo vha Afurika u bva tsha kale, n̄owa yo dzhiiwa sa tshithu tsha vhuṭhogwa.

Clarke(2006:2) u ri, " It is likely that not only Shamanism was widely practiced across Africa from the earliest time of formalized religion, but also the cult of the serpent."

Hezwi zwi sumba uri n̄owa u ya nga vhurereli na mvelele zwa vhunzhi ha vhadzulapo vha Afurika i dzhiiwa i ya ndeme. A tshi isa phanḍa Clarke(2006) u ri, "Among the Souh-Eastern Bantu, the python spirit symbolize the coolness thought essential to cosmic equilibrium, and ceremonies are perfomed in his honour."

Naho n̄owa i tshi vhengwa nga vhunzhi ha vhatu, ndi tshifhinga tsha uri vhatu vha tea u vhona uri nṭhani ha u i vhona vha vhona tshivhulahi kana u i kwamanya na vhuloi, vha fanela u shandukisa ku humbulele, vha i vhone sa tshipuka tshine tsha vha tsha vhuṭhogwa. Vhuloi vhu na zwine ha amba, vhapomoki vha na zwine vha pomokela zwone vhahumbulelwa.

kha ri do pfa zwine vhuṅwe ha vhurereḷi ha Afurika ha amba zwone nga ha vhuloi. Vhuloi na madambi zwa Afurika tshinwe tshifhinga zwi nga kona u khethethekanywa ho sedzwa ndivho yazwo.

Clarke(2006:7) u zwi vhea nga hei ndila,

African witchcraft and sorcery are sometimes mutually distinguished on the basis of intention. Among the Azande there exist the belief that witches inherit a substance called mangu, which can be activated by hatred to exert a menacing, mystical influence over society. Witchcraft is thus a hereditary psycho-physical power.

Hezwi zwi amba uri vhuloi na madambi a si zwithihi, zwi tou vha na vhushaka. Hafho hune ṅowa ya dzhena hone a si kha vhuloi ndi kha madambi zwi tshi ya nga ndivho ine mudi wazwo(mudziamadambi) a tama. Madambi one ndi zwithu-de?

Clarke(2006:8) ene u ri,

The sorcerer, on the other hand, consciously uses the techniques of magic ngwa, with which he activates harmful medicine and substances of a mystical kind and direct them against a particular victim.

Hafha ndi hone hune ra pfa hu tshi ambwa nga ha nowa dzi shandukaho vhatu, dzi shandukaho dza vha vhanna dza dzhenela vhasadzi dzinduni, dzi shandukaho vhatu dza ilafha vhatu, dzinwe ndi dzine ha pfala uri dzi tanza tshedelede nnzhi dzi tshi itela onoyo ane a vha na vhukoni ha dambi lene lo. Izwi zwothe vhunga zwi tshi tshimbilelana na vhuloi ngeno a tshi tou vha madambi, zwi tsira ndeme ya nowa vhatuni, ha vho begwa vengo line u li thutha zwi toda nungo nnzhi na luvhonela luhulu.

1.2 NDIVHO YA NGUDO

Ndivho ya uno mushumo ndi ya u ita tzedzuluso nga ha vhutendatenda kha nowa sa tshipuka(tshikokovhi) tsha tsiko kha vhurereli na mvelele ya Vhavenda. Hu do itwa tzedzuluso kha nowa dza madambi na uri ndivho yazwo hone ndi ya mini.

Ndi do linga u fhindula mbudziso dzi fanaho na hedzi:

1. Vhutendatenda kha nowa kha vhurereli na mvelele ya Vhavenda ndi vhufhio?
2. Nowa idzi dzi shandukaho-vhathu nga nyito ndi dza mini, nahone dzo da hani?
3. Madambi na vhuloi naho zwi tshi elana zwi a fana naa?
4. Ndeme ya nowa kha luambo i vhone ngafhi?

1.3 ZWIVHUYA ZWA INO NGUDO.

Mirafho i daho arali ha sa tou vha na u finya dza khwaṭha, vha do isa phanda na u vhona nowa sa tshivhulai tshi si na thuso. Vhathu vha re hone zwino na vha tsha di daho, vha do guda uri nowa i na zwine ya nga thusa vhathu ngazwo hu sa sedzwi uri ndi ya dambi kana a si ya dambi, yone nga yone ine ndi ya ndeme ngauri khayori wana madzilafho o yaho nga u fhambana zwi tshi ya nga uri muthu o tangana na thupho-de. Nowa i na vhumani na lutendo lwashu rine sa

Vhavanḁa na vhunzhi ha vhadzulapo vha Afurika. Ndi zwine ngazwo

Clarke(2006:2) a ri:

It is likely that not only Shamanism was widely practiced across Africa from the earliest times of formalized religion, but also the cult of the serpent. Among the Southeastern Bantu, the python spirit symbolizes the coolness thought essential to cosmic equilibrium, and ceremonies are performed in his honour.

1.4 NDI ZWIFHIO ZWINE ZWA ṬOḁA U SWIKELELWA KHA INO NGUDO?

U ita tsedzuluso nga ha vhutendatenda kha ṅowa kha vhurereli na mvelele ya Vhavanḁa. Hu ḁo ḁi vha na u kwama zwine vhaṅwe Ma-Afurika vha vhonisa zwone ṅowa.

1.5 NDEME YA INO NGUDO.

Zwinzhi zwe zwa vha zwi sa divhiwi nga vhane vha khou tshila zwino na vha sa athu bebwa nga zwi kwamaho vhutendatenda kha nowa zwi do kuvhanganywa zwa vha tshiko tsha u vha tshidza namani na kha ndivho. Izwi zwi do ita uri vha thomphe nowa, vengo vhukati ha vhathu na nowa li fhungudzee, hu di tou sala zwenezwi zwauri yone i a luma muthu a fa fhedzi a zwi anzeli u itea sa zwine mabu kana phame zwa ita naho zwone ri sa zwi ofhi vhunga zwi sa isi lufuni.

1.6 NGONA DZA THODISISO.

Ngona ya khwalithetivi i do shumiswa kha uno mushumo wa thodisiso. Ngona iyi yo tea thodisiso iyi vhunga i tshi kwama zwa matshilele ho sedzwa zwine vhathu vha talukanyisa zwone vhutshilo na u vhu pfesesa u ya nga tshenzhemo dza vhenevho vhathu kha vhupo vhune vha vha khaho. Phindulo dzine dza do vha dzi tshi khou newa nga vhathu vhane vha do vha vha tshi khou vhudziswa dzi do nwalwa fhasi dza vha dzone mbilu ya uno mushumo.

Babbie(2005:335-336) ene u ḡadzisa nga hezwi malugana na ngona ya khwalithetivi,

Qualitative interviewing is an interaction between the interviewer and the respondent in which the interviewer has the general plan of inquiring including the topic covered, but a set of questions that must be asked with particular words in a particular order.

Hu ḡo vha na vhathu vhane vha ḡo vhudziswa mbudziso dzo tou dzudzanywaho hu na ndivho ya u swikela ndivho ya uno mushumo naho kuvhudzisele ku tshi nga fhambana, muhumbulo muhulwane(thero) u ḡo vha muthihi.

Strauss(1970:17) ene a tshi talutshedza ngona ya khwalithetivi u ri,

By the term qualitative research we mean any kind of research that produces findings not arrived at by means of statistical procedure or other means of quantification. It can refer to research about person`s lives, stories, behavior, but also about the organizational functioning, social movement, or interactional relationship.

Vhunga uno mushumo wo disendeka kha u vha na mawanwa mafhedzoni, ngona iyi sa zwe Vho-Strauss vha bulisa zwone, ndo vhona i vhurukhu na na bannda kha uno mushumo.

1.7 NDI VHAFHIO VHANE VHA ƆO KWAMIWA KHA INO

THODISISO?

Nanga dza tshirema dzi wanalaho kha vhupo ha tshiriki tsha Vhembe, vhuilafuri, kha mivhundu i tevhelaho vha Ɔo kwamiwa : Dolidoli, Hatshivhula, Gombani, Ndouvhadza(Khomela). Tshinwe tshigwada tsha vhathu vhane vha Ɔo kwamiwa ndi tsha vhaaluwa vhane vha vha na ndivho kha ino thodisiso vha Ɔo kwamiwa-vho. Arali zwa wanala uri hu na vhaswa-tshihulwane(vhavhera na vhabvana) vhane na vhone vha vha na ndivho na lutamo zwa zwinwe nga ha ino thodisiso, na vhone a vha nga siiwi nnda.

Nanga hu Ɔo kwamiwa nna u bva kha mivhundu yo bulwaho afho nthu ngeno vhaaluwa hu tshi Ɔo kwamiwa vhaṅa-vhaṅa kha mivhundu miṅa yo bulwaho afho nthu. Arali ha wanala uri hu tshe na thodea ya u engedza vhanwe ndivho i ya uri hu swikelwe ndivho ya thodisiso, tshivhalo tsha vhane vha Ɔo kwamiwa tshi Ɔo engedzwa.

1.8 NDILA YA MANANGULUDZELE (SAMPULU)

Sampulu ndi inwe ya thodea ine ya do shumiswa kha uno mushumo sa ndila ya u kuvhanganya mafhungo. Nga lutamo vhathu vhothe vho vha vho fanela u kwamiwa fhedzi zwo raloho zwi nga si konadzee. Zwi konadzeaho ndi u nanga vha si gathi vha da vha amba vho imelela vhanzhi.

Kha ri pfe uri vhañwe vhadivhi vha ri mini nga ha sampulu: Bless na Higson(2000:83) vha ri,

Sampling theory is the scientific foundation of this every day practice. It is a technical accounting device to rationalize the collection of information, to choose in appropriate way the restricted set of objects persons, events and so forth from which the actual information will be drawn.

Sampulu zwi vhonele i ya ndeme na kha iyi thodisiso vhunga zwi nga si konadzee uri hu vhudziswe vhathu vhothe nga tshifhinga tshithihi.

A hu tou vha na mulayo wo vhewaho une wa tou amba uri tshikolokolo u tea u tevhelwa uri hu wanale tshivhalo tsho teaho tsha sampulu, naho sampulu ya 10% u ya kha 20% ya vhathu vha vhupo ha henefho i tshi anzela u shumiswa sa zwine Tuckman(1979:205) a zwi talutshedzisa zwone musi a tshi ri, " There are no specific rules on how to obtain an adequate sample, although a sample of 10% to 20% of the population often used."

Vhathu vhane vha do nangwa (Dzinanga na vhaaluwa) vha do nangwa ho sedzwa ndivho ya muṅanguludzo(purposeful sampling).

Hone " purposeful sampling ndi mini? Bless(200:92) u talutshedza, "purposeful sampling " kana "Judgement sampling" nga heyi ndila,

This sampling method is based on the judgement of the researcher regarding the characteristics of a representative sample. A sample is chosen on the basis of what the researcher consider to be typical units. The strategy is to select units that are judged to be the most common in the population under investigation.

Hezwi zwi amba uri a hu nga sokou nangwa mualuwa kana rianga fhedzi, hu do sedzwa uri mafhungo ane a do a nekedza a do vha a fareaho na u vha a tendwaho naa nga vhunzhi kana vhothe vhadzulapo vha tsini na vha re kule? Hezwi zwi amba uri a hu nga sokou u kumbelwa u itela u dadza mafhungo a si na vhuṭanzi. Ndi ngazwo "purposeful sampling" yo tea kha ino ṭhodisiso.

De Vos(1998:198) ene u ri,

In purposeful sampling, the people/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 judgement is entirely based on a researcher, in that a sample is composed of elements that contain the most characteristics representative or typical attributes of population.

Izwi zwi mbo amba uri a hu nga sokou nangwa muthu nge a vha nanga kana mualuwa, dzangalelo la onoyo munangiwa lo vhonwaho nga mutodisisi li do vha lone la ndeme hu tshi da kha fhungo la munanguludzo. Nanga na vhaaluwa vho dala kha tshitiriki tsha Vhembe fhedzi a vha nga nangwi vhothe.

1.9 KU KUVHANGANYELWE KWA MAFHUNGO.

Afha u vhudzisa kana dzimbudziso dzi do vha dzone dzine dza dza do shumiswa kha u kuvhanganya mafhungo. Dzibugu na dzinthanethe sa zwiko zwa sekondari zwi do shumiswa-vho.

Dziñwe dza mbudziso kana kuvhudzisele zwi nga vha nga heyi ndila

- Nowa ndi nga mini i tshi dzhiiwa sa tshira?
- Nga nnda ha uri i a ofhisa, hu na hune ya ri thusa riñe Vhavenda?
- Ndi dzifhio nowa dzine dza ofheswa nahone ndi nga mini zwo tou ralo?
- Nowa dzine dza vha dza ndeme ndi dzifhio nahone ndeme ya hone ndi ifhio?

- Ndi ngafhi hune Vhavenda vha shumisa nowa kha madambi nahone vha vha vha tshi khou zwi itela mini?
- Kha luambo, hu na he nowa ya shumiswa, ndi nga mini zwo tou ralo? (He ya shumiswa lwavhudi(hudzwa) na he i si shumiswe zwavhudi) Na zwiwe.

1.10 TSENGULUSO YA MAWANWA

Afha ndi hune u talutshedza ha do vha thikho ya tsenguluso ya mawanwa vhunga ngona ya ino thodisiso i ya khwalithethivi.

1.11 TSENGULUSO YA MANWALWA.

Hafha kha tsenguluso ya manwalwa, u talutshedzwa hu do shumiswa zwi tshi khou itwa ngauri ngona ya uno mushumo ndi ya khwalithethivi(Qualitative)

Kha mvelele dzo yaho nga u fhambana, nowa i vhonwa kana u dzhiwa nga ndila dzo fhambanaho. Hu na hune ya vhonwa sa Mudzimu ane a tea u gwadamelwa. Hu swika na hune ha tewa na tshifhinga tshine ngatsho vhathu vha pembela hu ndila ya u i hulisa. Izwi zwi wanala kha vhuwe ha vhupo ha dzhango lashu la Afrika.

Clarke (2006:2) ene u zwi vhea nga heyi ndila, " Among the South-Eastern Bantu, the python spirit symbolizes the coolness thought essential to cosmic equilibrium, and ceremonies are performed in his honour."

Izwi zwi ri sumbedza uri tharu kha thendo na vhurereli ha vhanwe vha MaAfurika i na tshifanyiso tshavhudi, tshi sumbaho u luga lune ya tou tewa na nga u tou loshwa kana hone u rabelwa u itela u i hulisa na i thompha.

Hu na hune nowa ya dzhiwa sa mutsireledzi kana mulindi. A ri pfe uri Clarke (2006:3) u ri mini nga ili likumedzwa, " Among the Luba of the Democratic Republic of Congo and Zulus of South Africa, python is associated with terrestrial water."

Iyi ndi tsumbo ya uri nowa hune ya vha hone i vha i na mushumo wayo u ya nga vhurereli ha TshiAfurika. Zwisimani na milongani ya maḍi i dzhiwa sa mulindi waho vhunga hu na lutendo lwa u ri ya vhone a i vhulahwi vhunga ya nga vhulahwa maḍi a tshi nga xa.

Hu na hune nowa ya vhone sa yo shelaho mulenzhe zwi hulu kha tsiko ya shango kana sa yone yo thusedzaho musi zwithu zwi tshi sikiwa. Kha ri pfe uri Mutwa(2003:155) u ri mini,

In Nigeria, in many of the countries of western Africa, in Mozambique, Namibia and Natal, there is a story of a great serpent that brought the Earth Mother to this world, and how that snake was shooting rainbows out of its body. In Western Africa they say that the Goddess travelled through the world in the mouth of the great rainbow serpent, creating mountains and valleys and starts.

Nowa i dzhiwa sa yone yo funzaho muthu mafhungo a lufuno (U ita zwa vhudzekani) Hezwi zwi lwa na vhurerele ha Judeo-Christian vhune ha vhona nowa sa tshira. Tsumbo, vhurerele uvhu vhu vhona nowa sa tshiga tsho imelaho tshivhi, tshifheji, mulutanyi o fhambanyisaho vhatu na Mudzimu wa makoleni.

Mutwa(2003:155) ene u ri, " The Vendas of the Northern Transvaal say that it was this python who first taught men and women how to make love."

Nowa i vhone wa sa tshiko tsha phatshutshedzo. Arali u ita zwa vhudzekani zwi tshi dzhiwa sa phatshutshedzo nga vhone zhi ha vhurereli ha Afurika, izwo nowa yone nge ya vha yone yo funzaho muthu mafhungo a zwa lufuno, kha MaAfurika i tou vha tshiga tsha phatshutshedzo.

Mutwa u khwatshisedza hezwi nga u rali,

You see, sir, it is very different from the book of Genesis, in Judeo-Christian culture, where the serpent is the principle of evil (I think they do not like sex very much either,sir, if you will pardon my saying so). But in African mythology, making love is one of the greatest of blessings, and so we say that the serpent is the source of of blessing, not of evil.

N̄owa i v̄honwa sa mulauli, muḁivhi-makone. I v̄honwa sa muḁivhi a ḁivhaho uri hu khou bvelela mini v̄hutshiloni na uri ngoho yone ndi ifhio sa zwine Mutwa(2003:1550) a zwi v̄honisa zwone musi a tshi ri, “ He is called “Nyoka” “ the Instructor”, and so the serpent is identified as an “expert”, the one who knows what is going on, what the truth is.”

N̄owa i v̄honwa sa kana u dzhiiwa sa tsumbo ya phat̄hutshedzo dzo khetheaho. Ngei Australia, (naho hu si Afurika, madzhango aya mavhili ḁivhazwakale i laedza uri o v̄ha e dzhango ḁithihi) n̄anga dza tshithu hu pfi dzi enda nga n̄owa (dzo n̄amela n̄owa) kana dza gonya nga kha musengavhadzimu wa n̄owa musi dzi tshi livha ḁadulu. Ngauralo, n̄owa i v̄honwa sa tshithu tsha vhulenda, tsho lugaho nahone tshi re na thuso (kind, helpful, and generous)

Mutwa (2003:155) ene a tshi khwaṭhisa zwezwi ene u ri,

Likewise i know that for the Australian
Aborigines, there is a great rainbow serpent
who is often shown encircling the Earth or
bringing the people special blessing, and I know
also that their sangomas who are called “clever
men”, ride on the back of this serpent, or climb
up on rainbow serpent to enter the heavens or
the upper realm. So in legends of the Australian
too serpent is a very benevolent creature, and
not at all to be equated with anything evil.

Kha Vhavenda ṅowa ndi tshiga tsha khuliso tsho teaho nga u ṅewa khuliso na
ṭhompfo zwo fhelelaho. Izwi ri zwi vhona musu hu tshi itwa dzithevhula zwifhoni.
Zwifho zwinzhi zwa Vhavenda u pfa hu tshi ambeswa uri hu wanala maṅowa
ane ndi one vhonezwifho, ho ngo tewa nga u vhulawa, tshao ndi u ṅewa
ṭhompfo na u rendwa. Vhavenda vha vhona ṅowa sa mutsireledzi, mulindi,
mulaṭisamaṭobvu na vha sa tevhedzi milayo.

Phophi(1987) ene u ri,

Tshitaka itshi ndi tshifho na vhutungulelo ha vha
ha Nevhutanda..... Tshitaka itshi ndi tsho
iliswaho vhathu u dzhenah. A tshi dzhenaho tshawe
ndi u tangana na mavhonela ane a sa do a
buledza vhanzhi Wa vhusindevhe a
hwalahwaleaho u yo toda basha, mbalelo, kana
khuni, zwo mu tulela ngauri dzanda lene lo le a
hwala, ndi le la fhedza nga u shanduka manowa e
a mu kata muvhili wothe u swika zwo sunwa kha
vhanzhi vha tshifho vhe vha zwi ilula nga u
semelela vha tshi phasa.

lyi ndi tsumbo ya uri nowa kha Vhavenda vha vhona i tshi vha thusa nge vha kona u ita dambi ngayo hu u thivhela vhufobvu na vha si na ndevhe, vha sa ili tshithu. A nyadzaho maitete e Vhavenda vha amba nga ha zwifho zwavho, u bvelelwa nga zwi sa takadzi. Kha zwifho zwinzhi nowa i di vha yone i bvaho phanda nahone kanzhi i a luvhiwa.

Phophi(1987:22) ene u zwi vhea nga u rali,

Tshitungulelwa tsho vha li nowa li hulu le vhavhoni vha ri ndi litswu-litswu, le la fhedza la vha na thoho i na mavhudzi na ndevvu dzi no nga dza muthu. O li vhonaho, phadza yazwo zwo vha o fhedza a si lalame lungana.

1.12 MAGUMO

Tsenguluso heino, i bvisela khagala uri nowa sa zwiñwe zwipuka kana zwivhumbwa ndi ya ndeme vhutshiloni ha vhathu, ri tea u i tangedza, ri i tsireledze nga u i dzudza fhethu hune ya sa do vha khombo kha rine. Fhethu afho hu tea u vha hu swikeleaho uri musi i tshi todea i wanale i kone u thusa he zwa tea hu si na zwa vhuloi nga vhukati. Namusi ri tshi toda u vhona dziñwe dza nowa ri vho tou badela (Zoo) nge ra shaya ndivho ya u vhulunga zwashu.

Madambi ane nowa ya kwamanywa nao, a si yone i a itaho, ndi muthu, ngauralo swina lihulu kha hu vhe muthu hu songo vha nowa, kha hu vhone phoswo muthu nge a vha ene mutindinganyi wa madambi. Arali nga ngoho nowa yo vha i mmbi lwa tshothe ro vha ri sa do vha na fhethu hune ha tou divhelwa uri ndi ha vhufuwanowa(snake parks).

NDIMA YA 2

2. vhurereli vhune ha dzhenisa dzi[^]nowa.

2.1 N[^]owa dza vhadzimu.

Vhavenda vha tenda kha uri n[^]owa dzo ya nga u fhambana. Phambano yeneyi i katela mbonalo ya n[^]owa, u ofhisa na u sa ofhisa ho sedzwa vhu[^]tungu vhune n[^]owa ya vha naho, zwine zwa amba musi yo vhonala. U yanga vhurereli ha Vhavenda, n[^]owa dza vhadzimu dzo ya nga fhambana na mishumo yadzo yo fhambanaho. Afha fhasi hu tevhela mi[^]nwe ya mishumo yeneyo.

2.1.1 N[^]owa dzi no linda zwisima(zwiko zwa ma[^]di).

N[^]owa dza vhadzimu dzi lindaho zwiko zwa ma[^]di dzi anzela u vha na milomo mitswuku, a dzo ngo lapfesa kana u pfufhifhalesa. U ya nga muvhudziswa 1, wa Khomela Phembani, wa minwaha ya 70(2011) ene o zwi vhea nga heyi nd[^]ila,

N[^]owa dza vhadzimu dzi wanalaho kanzhi zwisimani na mativhani mahulu na kha maisha, dzi anzela u vhonala nga milomo yadzo mitswuku. Ri tshi ya kha vhulapfu hadzo ri wana uri a dzo ngo tou lapfa nga ma[^]nda fhedzi tshinwe tshifhinga u a wana dzi[^]nwe dza hone dzo lapfa fhedzi lu songo kalulaho. N[^]owa dzenedzi dzi pfi vhomamulambo. A dzi khombo kha vhatu na luthihi.

Vhavenda vha tenda kha uri arali vhathu vha tshi shumisa madi ane a bva zwisimani zwine ha vha na nowa dza lushaka ulu, zwi nga sa dzilafho li disaho vhudziki vhukati havho. Izwi muvhudziswa 1 u zwi tikedza nga ndila heyi,

Nowa idzi a dzi vhalelwi kha dzi re dza khombo kha vhathu. Hune dza anzela u wanala hone ndi zwisimani zwi xi. Afho ndi hune vhathu vha ka madi dzi tshi divha hone henefho madini kana ntha ha miri i re henefho zwisimani dzi sa vhuye dza linga u dina vhathu kana hone u sinyuwa. Vhavenda vha tenda kha uri arali vha tshi nwa madi a tshisima tshine ha vha na Mamulambo(nowa ya vhadzimu) vha wana shothodzo vhunga hu tshi fhulufhelwa uri vha khou nwa madi a vhadzimu.

Nowa dza ulu lushaka vhunga dzi tshi dzhiwa uri a dzi khombo nahone ndi dzi vhonefho sa vhalindi vha zwisima, dza vhonefho a dzi vhulawi. Muvhudziswa 1 u zwi vhea nga heyi ndila,

Tshinwe hafhu vhathu vhothe vha tea u zwi divha uri arali nowa iyi ya vhonefho tshisimani, i litshwa ya fhira vhathu vha kona u sala vha tshi ka madi. Arali vhathu vha i vhonefho, vha lingedza u i lwisa kana hone u i vhulaha, izwi zwi amba u vhulaha tshisima tshenetsho. Nga inwe ndila tshisima tshenetsho tshi do mbo di xa, vhathu vha tambula madi. Uri tshisima tshenetsho tshi vhuise madi, zwi toda madzolokwe ane a do vhumbedzela iyo nowa nga inwe. Maitele enea a divhiwa nga dzone nanga, muthu phepho a nga si zwi kone.

Hezwi zwi amba uri nowa dza lushaka ulu Vhavenda vha tenda kha uri ndi vharunwa vha vhadzimu vho daho u linda zwiko zwa madi zwi re hone shangoni.

2.1.2 Nowa dzine dza vha vhadinda.

U ya nga Lutendo lwa Vhavenda, hu na nowa dzine mushumo wadzo ndi wa u pfukisela milaedza kha vhatu u bva vhadzimuni. Nowa dzenedzo dzi wanala mahayani a vhatu. U ya nga muvhudziswa wa 3, wa Dolidoli, wa mirwaha ya 65(2011) ene u zwi talutshedza nga ndila heyi,

Huna nowa dzine dza vha na mavhala-mavhala muvhili wothe, mivhala yeneyo yo ya nga u fhambana huwe u wana hu mivhala mitswu na mitshena yo vangwaho nga mitseta, huwe i vha i ya tada yo vangwaho nga mitswu na mitshena. Nowa idzi kanzhi dzi wanala ngurani dza midi. Nowa idzi a dzi tei u vhulawa na luthihi naho dzo vhone ngomu nduni. Tshadzo ndi u litshwa dza di tutshela vhunga hu na lutendo lwa uri ndi dzone dzi shumaho u vha vhone ndila vhukati ha vhatu na vhadzimu.

Nowa dzenedzi dzi vha dzo farela vhatu milaedza naho dzi nga si tou bula nga yadzo milomo. U vhone hadzo dzi mbo ita uri vhatu vha vhe na zwine vha humbula, dzi nga sa vhaeletshedzi.

Muvhudziswa 3 u sumbedza milaedza ya hone nga heyi ndila,

U vhonala hadzo dzi amba zwinzhi kha vhathu. Kanzhi mulaedza wa hone u divhonadza nga murahu ho no fhela tshifhinga. U vhonala ha idzo nowa zwi nga amba u dalelwa nga vhadzimu vha na zwine vha khou kaidza khazwo. Izwi zwi mbo humbudza vhathu uri kha vha ite maitete a u amba na vhafhasi. Izwi zwi itwa nga u tou phasa, mahalwa a ingwa, ha totwa na mafola, ha pembelwa nga vha lushaka lwonolwo hu ndila ya u rerela uri hu songo vha na phanzi dzi welaho vhathu vhenevho.

Muvhudziswa wa 4, wa Gombani, wa miŋwaha ya 77 (2011) ene o zwi talusa nga heyi ndila,

U vhonala ha nowa dzi shumaho sa vhoŋendila mudini zwi nga amba lufu lwa tshivutshela. Arali hu na a re thovhoni dzi fhisaho, zwi nga amba uri vhadzimu vha khou mu toda. Nowa idzi dzi nga sa vhadinda vho daho u dzhia muthu uri a ye vhadzimuni. Muthu a tshi lovha ha tsha vha washu, o no vha wa vhadzimu (munnavavhane kana musadziwavhane)

Hezwi zwi amba uri u vhone ha nowa dza lushaka holu zwi amba u dalelwa nga vhadzimu hu na ndivho ya u kaidza, u tsivhudza, u humbudza kana hone u dzhia a khou vha salaho uri a ye hune vhadzimu vha do dzula nae.

2.1.3 Nowa dza mitoroni.

Vhavenda vha tenda kha uri arali muthu a lora nowa, muloro uyo hu na zwine wa amba zwone. U ya nga muvhudziswa 5, wa Gombani kusini ku welaho kha la Fefe ngeno kwone kana masakha na la Khomela, wa minwaha ya 91(2011) ene o zwi vhea nga hei ndila,

Arali muthu a lora nowa o lala hu na zwine muloro wonoyo wa amba zwone. Izwi zwi nga bva kha uri o lora nowa iyo i tshi khou ita zwifhio nahone ngafhi. Hu na lutendo lwa uri arali wa lora nowa i madini matsumatswu i tshi khou tala ngomu hao, i sa sumbi u lwa na iwe, zwi mbo sumba uri wo dalelwa nga vhadzimu na mulaedza we ya sia u tea u phethwa lwa tshihadu. Arali hu si na mulaedza hu tea u kwamiwa vhomaine vha phetha. Vhadzimu vha nga dalela dzianga u vha sumbedza madzilafho, u vha kaidza na u vha khwathisa kha vhone havho. Fhedzi arali wa lora nowa yo da kha iwe, i tshi sumbedza u lwa na iwe, izwi zwi mbo sumba uri wo vha wo dalelwa nga vha vhusiku(vhaloi). Arali wa lwa na yo wa i kunda (vhulaha) afho hu vha na lutendo lwa uri wo kunda vavhi fhedzi arali ya balela zwi amba uri na vhaloi vho kona u lowa.

Muvhudziswa 6, wa Ndouvhada, wa miŋwahaya 60 (2011) ene u ri,

U vhona nowa miloroni ndi zwithu zwi takadzaho kana u tshuwisa. Ndi zwi takadzaho ngauri i amba uri zwe wa humbela vhadzimu vho u tendela kana vho zwi pfa. Zwi nga amba uri u do kana mavhele, thakha i do anda kana a hu nga vhi na mabiso a dinaho mutani wau. Kha liŋwe sia zwi amba uri arali wo lora nowa i tshi khou lwa na iwe, iwe a u nga vhi na lukuna. Uri zwi u nakele u tea u ima-ima hu ndila ya u dipfumedzanya na vhafhasi.

U ya nga izwo zwi re afho ntha, nowa miloroni u ya nga lutendo lwa Vhavenda, zwi na thalutshedzo nnzhi. Zwi nga vha mashudu mavhuya kana mavhi zwo bva kha uri nowa yeneyo yo lorwa i kha maitele-de. Ya vha i tshi khou ita khakhathi ndi tsumbo ya uri wo dalelwa nga vhaloi kana a u ngafhi na lukuna mutani wau ngauralo a u nga vhi na shothodzo arali wa sa tou vusa thoho. Arali ya vha i si ho kha nndwa, izwo zwau zwothe zwi do u nakela, tshau ndi u ita maitele a u livhuwa vhafhasi.

2.2 Nowa dzi andisaho thakha na u rombisa (bvudisa) vhuvha ha thakha.

Hu na nowa dzine dza vha khombo arali dzo levhelwa fhedzi arali dza sa levhelwa a hu na dinani. Nowa dzenedzo dzo luga fhedzi dzi na vhutungu vhu sa tunungudzi. Nowa i ngaho vuluvulu i na mushumo lutendoni lwa Vhavenda.

U ya nga muvhudziswa 10, wa Khomela Hatshivhula, wa minwaha ya 57 (2011) ene u ri,

Vuluvulu naho li sa levhi, li khombo nga maanda. Lone li ro hana u shelwa mavu(u levhelwa). Lutendo lwa Vhavenda lu tenda uri arali vuluvulu la nga vhulawa la bwelwa vhukati ha danga la zwifuwo(kholomo, mbudzi, nngu, n.z) hu vha na u anda hazwo. Nga inwe ndila zwifuwo zwenezwo zwi do dzwala nga maanda. Tshinwe ndi tsha uri zwifuwo zwezwo a zwi nga sokou dzulela u xela kana u lwa. Arali zwifuwo zwenezwo zwa dovha zwa nwiswa madi o shunwaho u bva detheleni la pfene la fhedza la hakedzwa kha thanda ya dangani, afho mufuwi u do vhona nyaluwo kha thakha yawe.

Hezwi zwi amba uri vuluvulu u ya nga lutendo lune Vhavenda vha vha nalwo kha lushaka ulu lwa nowa, ndi lwa uri vuluvulu li andisa thakha la dovha la sima mulalo na u sa phandalala ha zwifuwo.

2.3 Magumo

Kha vhurereli ha Vhavenda nowa ndi ya ndeme ngauri hu na lutendo (fhulufhelo) lwa uri i shuma sa mulindi wa zwiko, sa mudinda, mupfumedzanyi, muluvhisi, nendila vhukati ha vhathu na vhadzimu. I dovha ya andisa thakha na u bvudisa zwifuwo zwa Vhavenda.

NDIMA 3

3. Vhurereli na vhuṅanga kha tshumiso ya nowa.

Iṅwe ya ndivho khulwane ya ino thodisiso ndi ya u ita thodisiso nga ha tshumiso ya nowa kha vhutshilo ha duvha na duvha zwi kwamaho vurereli ha Vhavenda na u vha hone ha nowa.

3.1.1 U vhea midi.

U vhea midi ndi maitete ane Vhavenda vha tenda khao u bva na kale. Ndivho khulwane afha ndi u thivhela vhavhi(vhaloi) uri vha si kone u dzhena vha lowa vhadzuli vha midi yeneyo. Uyu ndi mushumo une wa itwa ṛwaha muṅwe na muṅwe nga maanda musu tshilimo tshi sa athu thoma. U ya nga nanga A, ya Gombani, ya miṅwaha ya 73 (2011) yone i zwi vhea nga heyi ndila,

Mudi wa sa vheiwa u nga sa mahundwane murathu. Naho arali wa vheiwa nga mafundane na heneṅho hu vha u tamba muravharavha. Musi mvula dzi tsini na u na, hu hone vhathu vha tshi humbula u bva vha ya masimuni u rema maakhatho, itsho ndi tshifhinga tsha u fara midi uri i vhe na tshirunzi na u thivhela dzindadzi.

Musi mudi u tshi vheiwa hu shuma mishonga ine ya divhiwa nga vhomaine. Kha mishonga yeneyo nowa hu na hune ya vha na mushumo wa u ita miṅwe ya mishonga yeneyo.

• Nanga B yone yo zwi vhea nga u tou rali,

U vhea muḁi a si u tha ndode, ndi mushumo wa ndeme. Hu nga shumiswa ndila dzo fhambanaho na phamba dzo fhambanaho u ita hoyu mushumo. Arali ha dzhiiwa thoho ya dyambila ya fhiswa, ya kuiwa ya tanganywa na nzunzu ya muḁulu na dziḁwe phamba, afho ni vha no kona kha u tika muḁi fhedzi ni thanyeḁe zwigomamutanda zwi shumelaho thumbu.

• Tharu na henefha ho dovha ha sumbedzwa vhuhulu hayo musi nanga B i tshi ri,

Mapfura a tharu a thivhela ndadzi mudini arali o shumiswa zwavhuḁi lwa vhudele, a tea u vanganywa na nzunzu dzone-dzone na phamba dzi tutshelanaho na u vhea midzi. Naho ha tou ḁa mulilo mungafhani wa vhavhi, u nga si dzhene kana u fara nḁu ya muḁi wo farwaho nga maitete enea. Vhuhulu hu nga tou wa mithenga ya yone ndadzi. Afha hu shuma marambo, zwimbi na mapfura a tharu. Hu kuiwa marambo a tharu a tanganywa na zwimbi na mapfura ayo na dziḁwe phamba, ha kona-ha u vhewa muḁi hu na u dzimela mulilo nga vhukati.

3.1.2 U hangwisa kana u vhofha.

Hu na lutendo kha Vhavenda lwa uri arali muthu kana tshifuwo hu na fhethu hune a hu funesa kana tsha hu funesa fhedzi hu khombo khae kana khatsho, hu na maitele ane a itwa hu ndingedzo dza u mu hangwisa kana u tshi hangwisa. Nanga C, ya Khomela Hatshivhula, ya minwaha ya 69(2011) yone i ri,

Nowa dzi na mushumo muhulu kha nanga dza Vhavenda na kha dziwe tshaka dza vharema. Arali dzo vha dzi si ho zwinzhi zwo vha zwi tshi do konda. Arali muthu o renga tshifuwo kana arali a tshi toda uri muthu a hangwe zwiwe(hune a hu funesa/ tshine a tshi funesa) zwine zwi khombo kha vhutshilo hawe, u a itelwa phamba uri a hu hangwe nga u tou mu vhofha. Afha hu shumiswa mapfura a tharu, midzi ya muime na ya muvhofhe(mukhalu) na dziwe phamba. A vhuya a nwiswa u mbo di hangwa zwothe, ngeno tshifuwo arali tsha vhuya tsha shunwa nga iyi phamba tshi nga si tsha do dovha tsha humela hune tsha bva hone.

3.1.3 Tshioro.

Vhuna kha Vhavenda na dziwe tshaka vhu tou dzhiwa sa mushumo une wa disa vhuswa hayani. Uri vhatu vha u ilafhiwa na u laulwa, hu na maitele ane nanga dza tea u a ita uri vhatu vha takalele u da khadzo. Na henefha nowa i divha na mushumo.

Nanga C i tshi zwi tandavhudza yo tou rali,

Mapfura a tharu ndi tshioro tshihulu kha rine dzianga, ri a dzhia ra a tanganyisa na midanndane yashu, ra a fhisa ri tshi dubisa vhutsi ha hone u mona na muḏi wothe. Ri zwi ita ri tshi fhulufhela uri vhathu vha do da nga vhunzhi, nangoho vha do da naho hu muthu we nda tou amba uri ndi ita tshioro a zwi divha, arali tshumelo ya vha yavhudi , a nga si dzule u da , u do di da. Mapfura a tharu ndi “ Hoza-hoza” murathu.

Tshihoro ndi mushonga wa u kunga vhathu uri vha de vha wane tshumelo fhethu nga vhunzhi.

3.1.4 Masutu.

Arali muthu a diwana e mulanduni une na ene a zwi vhona uri o khakha, a nga si bve khawo, nga maitele na lutendo lwa Vhavenda, a hu todiwi ramilayo, hu na maitele ane a itwa uri onoyo muthu a diwane o bva mulanduni wonoyo. Kha maitele enea tshumiso ya nowa nga dziangai hone.

Nanga A yone yo zwi talutshedza nga u tou rali,

Arali ni tshi toda u diwana ni tshi khou pembela kha mulandu ufhio na ufhio naho u une wa ofhisa, a hu na mushonga u fhiraho mapfura a tharu kana one mare ayo kha u fhonda muthu musi a tshi khou ya u senga mulandu wonoyo. Arali a ya ha maine a mu fara zwavhudi, na u hula ha mulandu, u do bva a tshi pembela nga khaladzi. Masutu a nga itwa na musi muthu o wana tharu yo mila tshithu, a i rwa ya vhuya ya tanza tshe ya mila, a dzhia a tshi via, a la nama ya tshetsho tshipuka yo tangana na nzunzu ya muvhofhe, uyo u dzula o bva mulanduni arali zwo tindinganya nga madzolokwe.

3.1.5 U ilafha vhana.

Vhana ndi vhathu vhane vha dzulela u lwala nga maanda musi vha tshe vhatuku. Nanga dza Vhavenda hu na hune dza shumisa nowa u ilafha mañwe a malwadze a vhana. U ya nga nanga D, mukegulu a no bva kha la Ndouvhada, vha minwaha ya 70(2011) vhone vha zwi vhea nga heyi ndila,

Mapfura a tharu ndi one-one kha u ilafha ndevhe dza vhana arali dzo valea dzi si tsha pfa na luthihi. Na musi nwana a tshi sokou karukana o edela, a vhuya a fhiwa one o tanganyiswa na miñwe mishonga, u karukana honoho hu mbo di khauwa. Mapfura haya iwe nwana ha na zwiutuku, a dovha a thivhela mishisho kha avho vhana vhane vha lala vha tshi shisha.

3.1.6 U thivhela u sa nyadzana.

Mudini arali vhatu vha tshi dzula vhe kha dzinndwa, vhatu vha tshi dzula vhe kha dzipfiriri, hu sa tandwi li no fukwa, hu na maitete ane nanga dza a shumisa u thivhela dzedzo khakhathi. Kha maitete eneo, nowa i ngomu. Nanga A maitete eneo yo a vhea nga heino ndila,

Mapfura a vuluvulu ri a nea vhanna vhane midi yavho a yo ngo fhatwa nga munna na musadzi, yo fhatwa nga munna na vhasadzi, sa rine dziṅanga na mahosi. Mapfura aya arali a shumiswa zwavhudi, luambo lu mbo di tumuwa. Zwi dovha zwa ita uri vhafumakadzi vhenevha vha ri pfe na u ri thonifha. Mapfura enea a nga di tou dolwa muvhilini kana khofheni.

3.1.7 U nea tshirunzi.

Kanzhi nduni dzine nanga dza ilafhela hone, hu vha hu na zwithu zwine vha vhea zwi buletshedzaho uri a si nduni ya vhulalo ndi ya u ilafhela. Afho hu wanala ho nembeledzwa mikumba ya zwipuka zwo fhambanaho, na ya nowa i a wanala.

Nanga C yone i zwi vhea nga u tou rali,

Kha dziñanga mukumba wa tharu ndi muñwe wa minzhi ine ya wanala nduni dzine ra lafhela ngomu. Afha hu katelwa mikumba ya nngwe, phunguwe, ndau, n.z. Wa tharu u vha u tshi khou itelwa uri hu vhe na tshirunzi vhunga nowa i tshi nga murunwa wa vhadzimu kha rine Vhavenda. Hezwi zwi itelwa uri ndu iyo i thonifhiwe i vhe na tshirunzi na u hudza vhuñanga na vhamatongoni vhunga vha vhone vhañe vha vhuñanga.

3.1.7 Mabannda a u lwa, u suka mbeu, u fhonda mapfumo.

Nanga dzi tenda kha uri nowa i a thusa kha u engedza maanda musu muthu a tshi lwa, u suka mbeu musu hu sa athu gobelwa na u fhonda mapfumo a u zwima. Nanga A i zwi vhea nga heyi ndila,

Kale ho vha hu na musangwe une vhatthanna vha pfana maanda. Zwino hafha ho vha hu tshi shuma mabannda ane vhatu vha a vhofha kha zwishasha. Mabannda eneo o vha a tshi vha o fhondwa nga mapfura a tshisele na a tharu. Muthu wa hone tshawe ndi u rwa a tshi wisa, duvha line zwisele zwa tangana vhatu vha tou dzhena vha vha lamula hu si na a no tenda u bva. Tshiñwe ndi vhutungu ha dyambila, hone vhu shuma u fhonda mapfumo a u zwima. Izwi zwi itelwa uri arali pfumo lenelo la pfula phukha i fhelelwe nga nungo i we vha kone u i via.

3.2 Magumo.

Vhurereli na vhuṅanga na tshumiso ya nowa zwo angalala vhukuma. Zwi na thuso ya matshilisano, u konanya vhathu, u tika muthu na midi, u zwima, u ilafha, n.z zwi sumbaho uri nowa kha dziṅanga ndi ya ndeme kha u ita mishumo yadzo ya duvha na duvha.

NDIMA YA 4

4. Vhurereleli na tshumiso ya nowa nga ndila mmbi

Naho nowa hu na hunzhi hune ya vha na vhuḍi kha matshilo a vhatu, hu divha na hune ya vha na vuvhi. Izwi zwi ita uri vhatu vha i ofhe na u i vhenga lune zwa ita uri vha i vhona vha delwe nga muhumbulo wa u i vhulaha. Vhatu vhambilu mmbi vha shandula nowa dza mupo dza vho vha zwira zwi sa sendelwi. Nanga A yo zwi talusa nga u rali,

Mafhungo haya a a konḁa vhunga vha no a divha vha sa tendi u bvela dzwaini ngauri vha a zwi divha uri a si zwavhuḍi nahone zwi tshinya vhuḅanga hashu. Zwinzhi ri ḁi tou dzumbululelwa nga vhone vhamatongoni musi zwo no vha kha mulwadze. Manzhi afha ndi ane ra ḁi tou a pfa. Fhedzi zwine ra divha ndi zwauri hu na vhatu vha re na vhuḅanga huvhi ho ḁalaho muya wa vhuloi vhane vha shumisa nowa dza mupo nga u thusa vhaloi u kona u swikelela ndivho dzavho dza vhutshivha, vivho na vhumbulu.

Afha ri pfa uri nanga dzi shandula nowa dza mupo dza vha vhadinda vha u ya u tshinyadza vhatu. Nanga dzenedzi mmbi dzi vh dzone miratho ya u pfukisela kana u nea vhavhi mishonga ine ngayo vha shandukisa nowa dzine dza ralo u hamboka vhatu ndaka dzavho.

U ya nga nanga D, yo ri I tshi zwi amba ya ri,

Vhadzia u toda lupfumo nga ndila i si yavhudi, vha ya kha nanga mmbi dzi no fana navho dza vha thusa nga u vha fha nowa dzine ngadzo vha kona u ya vha dzhia ndaka dza vhathu. Ndaka dzenedzo dzi nga katela tshelede, zwilinwa, zwifuwo n.z. Huñwe dzi shumiswa u disa malwadze vhathuni ho katelwa nahone u vhulaha vhathu. Afha nowa i vha yo no shanduka muloi. Lupfumo lu si lwavhudi lu vhoneala musu muthu a tshi vho skou bvelela, a vha na ndaka nnzhi-nnzhi ngeno a sa shumi zwi no tou pfi khezwo na malamba a hone hu vhuhasahasa fhedzi wa wana ndaka ine a vha nayo i sa eleni na zwine a wana.

Nowa dzine dza shandulwa mahomboki hu pfala uri maitete a hone o ya nga u fhambana na mishumo ya hone yo ya nga u fhambana. Nanga D yo dadzisa nga u tou rali,

Hu na nanga mmbi dzine dza fhonda mutate kana lwatsi lwa shanduka nowa ine ya pfi i dzula yo vho fhiwa khunduni. Idzo nowa ndi dzine muthu onoyo a dzi shumisa u ya kha vhathu dza ita ndaela ye a dzi laedza yone.

4.1 Ndaela dzine nowa dza newa.

- a. Hu na nowa dzine ha pfala uri vhatu vha vha nadzo dzine mushumo wadzo ndi wa u ya dzi tshi dzhia tshelede kha vhatu dza vhuya dza fha mune wadzo.
Nanga D yone i ri,

Hu na vhatu vhane vha vha na nowa midini yavho. Nowa dzedzo dzi pfala dzi tshi tanza masheleni a si na vhukono. Masheleni eneo ndi one a pfumisaho mune wayo nowa hu uri na u shuma ha shumi. U do sokou mangala nga magoloi a u dura, madu mahuluhulu. Zwi no mangadza ndi zwauri tshelede ya hone a si ya bindu. Kaleni vhaŋwe vho vha tshi pfala uri vha shumisa nowa dzenedzo u ya u kana mavhele a vhaŋwe. U do tou mangala vho dadza zwitatari na madulu ngeno vha songo lima.

- b. Vhadzia tsindi na dzone tseramisiamele nga vhuŋanga huvhi vha shumisa nowa dzavho u dzhenela vhatu dzinduni dzavho vha ita navho zwa vhudzekani. Nanga D yo li vhea nga u tou rali,

Naho u nga si kone u sumba uri vhomugede na vhomukene, fhedzi hu pfala uri hu na vhatu vhane vha rumela nowa dzine vho dzi fuwela u dzhenela vhatu dzinduni dzavho vhusiku u ita navho zwavhudzekani.

- c. Hu pfala uri hu na nowa dzine mushumo wadzo ndi u vhanga khombo vhathuni, u disa malwadze vhathuni muhumbulo muhulwane hu u pfisa vhutungu maswina a onoyo wa mbilu mmbi. Khombo dzi nga vha nga ndila nnzhi nahone dzo fhambanaho dzi no vhavha vhukuma. Nanga D yo ri,

Hu na nowa dzine vhadzia mbilu mmbi vha dzi shumisa u disa matungu kha vhathu. Matungu a nga vha nga ndila dzo fhambanaho. Muthu a nga sokou thulwa nga modoro a lovha. Hezwi a zwi ambi uri vhathu vhothe vho thulwaho nga mimodoro vha lovha vho lovhiswa nga maitete haya. Dziwe ndi dzine dza disa malwadze vhathuni. Malwadze eneo a a vha tambudza zwa kona u takadza o disaho thupho ilo khavho. Vhunzhi ha avho vha lwalaho vha fhedza vho ri sia arali vha songo tou wana madzembeleketete a no kona u lapula.

4.2 Masiandaitwa a u shumisa nowa huvhi.

Hu pfala uri vhane vha shumisa nowa u ita vhuvhi hothe na dzone dzi a vha tambudza nga u toda malamba ane o ya nga u fhambana. Dziwe dzi pfala dzi tshi toda malofha a vhathu vha tsini (mashaka) a mune wa yeneyo nowa, dziwe dzi toda nama na malofha a vhathu khathihi, dziwe dzi toda mikando ya vhathu.

Nanga D yone yo zwi amba nga heyi ndila,

Vhadziavhutshivha vhenevha, nowa dzavho dzi a vha tambudza lune zwa sala zwi tshi vhone. Tshelede ine ya wanala nga ndila ya nowa a si ya u bindula, ndi ngazwo vhathu vha hone vha tshi vhone nga u sokou hasekanya masheleni nga ndila i sa pfeseseiho. Zwi vhavhaho ndi uri nowa dzenedzo a dzi sokou ita mishumo yadzo dzi sa tode mbadelo (malamba). Mañwe a malamba ane dza toda one ndi malofha a vhathu na nama dza vhathu. Huñwe dzi toda mikando ya muthu. Hezwi zwi amba uri muthu onoyo kha ñwaha kha ñwaha u tea u vhulaha muthu wa shaka la tsini nae. Shaka lenelo li nga vha ñwana wa hone kana mufarisi, fhedzi u tea u vha e wa tsini nahone e mufuñwaini nga iñwe ndila u tea u vha a tshi funiwa nga mune wa nowa. A nga vha mubebi kana makhulu.

4.3 Magumo.

Zwothe hezwi zwa tshumiso ya nowa nga ndila heyi zwo disendeka kha zwa vhuloi, na vhaiti vhazwo a vha bveli khagala, a hu na na muthihi o no todou badekanywa nazwo. Hezwi zwi sumba uri tshumiso yo raliho ya nowa a si yavhudi nahone a i tutuwedzwi muthu uri a vhuye a didzhenise khayi kana u hambula nga hayo. Ndila heyi ndi yone i tsiraho vhudi vhune nowa ya vha naho kha vhutshilo ha vhatu.

NDIMA YA 5

5. Nowa na madambi.

Nowa i a swika hune ya shumiselwa madambini ane muthu zwawe a nga akhamala adzhenwa nga nowagudu. Nanga A yo ri,

Nzunzu dza mikonde a si dzone dzine muthu phepho a nga sokou dzi wana a ri ndo fa nga u wana. Arali a i wana u tea u vhidza maine ane a do kona u tuwa nae uri a kone u rola iyo nzunzu. I tshi dzhiwa a i sokou dzhiwa hu songo thoma ha handulula nahone kanzhi u vha u fhedzi. Ane a i wana a i wela ntha a nga mangala o no fara linowa lihulu vhukuma line a sa thanya li nga fhedza nga u mu tuwisa. Izwi zwi itwa ngauri nzunzu dza mikonde a dzo ngo dala ngeno dzi dzone mushonga muhulu kha u ilafha malwadze a no ofhisa. Nzunzu dzenedzi ndi dzone dzi ilafhaho zwipfula, madambi na zwipengo kana malwadze a mihumbulo. Izwi zwi ita uri madzolokwe a dzule o dzi vhaledza nga u fhonda mabopha ane a vha vhalindi vha dzenedzo nzunzu. A sendelaho tsini na nzunzu dzenedzo u mangala nga u vhona buka lo vhamba ndila(linowa).

U ya nga muvhudziswa 5 ene u khwathisa a dambi la nowa nga u tou rali,

Hu na nowa ye ya siiwa mashubini a ha Nema[^]dimahulu henengei
Ma[^]dimahulu tsini na bulasi ya mutshena ane u divhiwa nga la
Magovha. Afho ndi he mukalaha , ene mutangi-wa-kugara(muthu
wa u thoma u dzula), ene Nema[^]dimahulu nga dzawe, ene khotsi ha
mukalaha wanga, a dzumba hone tshelede. Vho[^]the vhana na
vha[^]duhulu vho lingedza u ya u idzhia, fhedzi zwo di sea zwi tshi
tanama. Tshifhinga tsho[^]the vha tshi ya u toda hune ya vha hone
vha di[^]mangala vho no tangwa nga li[^]nowa li[^]hulu. Vho[^]the vho yaho a
hu na na muthihi a no tama u humela. Tshelede na zwino ndi tshi
khou amba i tshe ngeo. O tou amba Nema[^]dimahulu nga dzawe a ri
ni do la kholomo fhedzi, tshelede yanga ni do pfa nga munukho.
Afha dambi la nowa litshe lo ima na namusi, o no ya kha a ye
zwawe. Mu[^]nwe mutshangana a no pfi Dzhangadzhangana, wa
n[^]anga, we a vha a tshi di[^]hwa sa dzolokwe, o huma a tshi
fhufhurisa ndevhe, yo bala tshelede. Ene o kona u dzumbulula ya
ha Ma[^]enzhe ye ya vha yo dzumbiwa henengei dzithavhani dza ha
Ma[^]enzhe.

Nanga A yone I khwathisa dambi la nowa nga heyi ndila,

Hu na nanga dzine dza ilafha nga manowa mahulu. Izwi zwi tshi itea, mulwadze u dzheniswa nduni ya u ilafhelwa, a laiwa uri a songo vhuya a vhea mukosi musu makhulu(nowa) vha tshi da khae. Nowa yeneyo ndi ine ya do da khae. Nowa yeneyo ndi ine ya do da ya mu kata u bva thohoni u swika milenzheni, maine ene a tshi khou ambelela. U fhedza i do katuluwa ya thoma u mu nanzwa muvhili wothe. U fhedza afho makhulu ya kona u nenga. Mulwadze afhiwa ndaela, a bvisa tshidzimu(mbadelo) a kona u humanya o laiwa uri a songo fanywa a sedza murahu.

5.2 Magumo

Madambi ane nowa ya shuma sa mulindi, a lindaho ndaka dza vhathu na hune ya vha i tshi shuma u ilafha malwadze a vhathu o fhambanaho zwi vhone na u pfala zwi tshi tangedzea, fhedzi madambi ane nowa ya ita ane a fhedza o vhaisa vhathu a si ane a tangedzea. Nowa i na vhudi na vhuvhi hayo vhathuni. Hune ya vha hone mmbi kanzhi hu vha ho dzhenelela na muthu nga vhukati. Kha ri vhe na vhusedzi ri litshe u sokou tomela khopha mupo hu uri vhatshinyi ndi rine vhane.

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