

TSENGULUSO YA NDEME YA NYALUWO YA LUAMBO LWA
TSHIVENḐA YO ṬUṬUWEDZWAHO NGA MUPINDULELO WA MAIPFI

NGA

ḐANGAMBI NORIA NTSHENGEDZENI

MUSHUMO UYU WO ḐETSHEDZWA HU TSHI ṬODOU FUSHWA

ṬHODEA DZA DIGIRII YA

MASIṬASI (M.A)

Fakhalithi ya Ngudo dza Vhathu

Tshikolo tsha Nyambo na Ngudo dza Vhudavhidzani

KHA

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MUANO

Nne Ntshengedzeni Noria Nangambi, ndi a fulufhedzisa uri uyu mushumo wa thodiso ya digirii ya Masitasi ya Bachelor ya Arts kha yunivesithi ya Limpopo (Turfloop campus), ndi mushumo we nda tou shuma nga nne mune. Zwiko zwothe zwo shumiswaho, zwo sumbedzwa khunyeleloni ya mushumo wothe.

.....

N.N Nangambi

.....

Datumu

VHUḐIKUMEDZELI

Mushumo hoyu u khou kumudzelwa:

Khotsi a vhana vhanga, muḥahabvu Mashudu Edward Ḑangambi,

Mme anga, mufumakadziwavhane, Nndanduleni Elsie Ḑetshivhazwaulu,

Vhana vhanga: Rendani, Takalani na Aifheli,

Vhana vha murathu wanga: Omphulusa, Maandaoḥe na Roana,

Vhoḥe vha takalelaho luambo na maitele a mvelele ya Tshivenda.

NDIVHUWO

Nne ndi tshi nanga tshoho ya mushumo uyu, ndo pfa i ine ya nga nndelutshela u n̄wala nga hayo. Honeha, ndi vhukati na u elekanya, nda wanulusa uri nga ndothe mushumo uyu ndi nga si u tutuse nga tshifhinga tsho tewaho. Vhavenda vhe a dzimana u la malombe, mukosi a a phalalana. Ndi zwe ngazwo ha takuwa muhumbulo wa u toda thusa kha vhatu vha tevhelaho:

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Ndo vha ndi tshi do hangwa, dza vhutogwa ndivhuwo dzanga dzi livha kha ene Mudzimu ane a vha Mukonazwothe. Nahone ndi ene o nkonisaho u bvedza mushumo uyu. Ndi isa ndivhuwo dzanga kha tshilidzi na vhugala hawe zwe a zwi vhulungela u swika khunyeleloni ya mushumo hoyu mungafha.

ABSTRACT

The study dealt with enrichment of Tshivenda language through adoption of words from other languages such as English, Afrikaans, Sotho, Tsonga, Zulu and many more. The study discovered that no language can remain static forever and this applies to Tshivenda as well. Every successive generation makes its own small contribution to language change and when sufficient time has elapsed the impact of these changes becomes more obvious. It however cautions that borrowing of words should not be overdone as this may lead to the disappearance of Tshivenda as we know it.

MANWELEDZO

Tshipikwa tsha ngudo iyi ho vha u sedzulusa maga ane a nga tevhedzwa ndivho hu u pfumisa na u alusa luambo lwa Tshivenda thuthuwedzo yo bva kha u tundwa ha maipfi kha dziñwe nyambo u fana na Tshiisimane, Tshivhuru, Tshisuthu, Tshizulu, Tshitsonga na dziñwe. Ho swikelelwa kha tsheo ya uri a hu na luambo lune lwa nga dzula lwo ralo, lu tea u shanduka. U fana na Tshivenda, ndi luambo lune lwa khou shanduka u ya nga nyimele ya shango. Murafho une wa khou bvelela nga tshifhinga tshenetsho, ndi wone une wa vha na khaedu ya u shuma nga maandā khathihi na u vhona uri luambo lu aluwa hani. A hu faneli u tou sendamelwa tshothe kha mupindulelo wa maipfi ngauri hezwi zwi nga hotefhadza luambo na vhaambi vhalwo.

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NDIMA YA U THOMA

1. MVULATSWINGA

1.1 MARANGAPHANDA

Luambo ndi tshishumiswa tshine ra davhidzana na u tshisa vhupfiwa ngatsho. Mvelele na vhushaka ha zwa matshiliso zwi bviselwa khagala na u fhatsha nga kha luambo. Zwi vha zwavhufisa musi ri tshi amba nga luambo lune ra pfana, ra dovha ra pfiwa-vho na nga vha dziwe nyambo. Ndi nga kha luambo hune ra fanela u konou funza-vho na vha dziwe tshaka naho hu mishumoni yo fhambanaho hune ha nga di vha hu tshi khou sikwa kana u shumiswa zwibveledzwa zwiswa zwi tshimbilelanaho na tshanduko ya shango jenedzo nga tshifhinga tshenetsho. Muvhuso wa Afrika Tshipembe wo vhuya wa dzinginyea lwe wa swikelela kha tsho ya u ri nyambo dza tshiofisi ndi fuminthihi (*Constitution, 1996*).

Ri do zwi elelwa uri musi demokirasi i sa athu tutuwa, nyambo dza nthesa ho vha hu Tshiisimane na Tshivhuru masiani a ngaho sa kha pfunzo, vhubindudzi, vhulamukanyi, dzilafho na manwe manzhi. Kha tshifhinga tshenetsho, murema o vha a si na na maanda a u bvisa vhupfiwa hawe nga luambo lwawe. Vhavenda vhone vho do ri ja da hafha ji a kovhela, ri do tou amba Tshivenda tsho tambaho. Hone-ha, zwo tou konda tshothe, ri do tshi amba tsho tanganelana na dziwe nyambo.

1.2 THAIDZO DZI KWAMAHO THODISISO

Hafha kha mushumo hoyu wa tsenguluso ya ndeme ya nyaluwo ya luambo yo tshiwedzwaho nga mupindulelo wa maipfi, hu na thaidzo dzine dza lavhelela thasululo dzo dziaho. Thaidzo dzenedzo dzi angaredza u:

ambiwa ha Tshivenda tshi songo tambaho. Tsumbo, ngauri Vhavenda a vha tsha konou shumisa u ri nga **duvha ja**....., hu pfala u pfi: **nga dzi**.....lune ndowelo yo bva kha ipfi ja Tshiisimane “date”. Ri tshi kha di vha ri henefha, hu dovha ha vha na u shumiseswa ha ipfi, **badi**, line lone ndi Tshivhuru” baie” madzuloni a lo kunaho line ja vha **nga maanda**. Huwe vha vha di tou shumisa othe khathihi wa pfa vha tshi ri : nga maanda badi. U shumiswa ha maipfi **matshiloni a vhorine** vhudzuloni ha **vhutshiloni hashu**, zwi sia luambo lu songo tamba.

Ri a dovha ra pfa hu tshi shumiswa nyeelelano ya mibvumo nga ndila i si yone musi hu tshi pfala: u khou **nngitela** tie madzuloni a u ri u khou **nnyitela** tie.

Huñwe ndi fhaļa hune vhathu vhe: ri khou **dzi** phiņa madzuloni a u ri ri khou **đi**phiņa.

Vhavenda vha pindula na maipfi a dziñwe nyambo zwi songo fanela. Tsumbo:

'ebile'	: (Sepedi)	>	Tshivenda	: ivhile
'gova'	: (Zulu)	>	Tshivenda	: gova
'ntsha'	: (Sepedi)	>	Tshivenda	: ntsha
'mufowethu'	: (Zulu)	>	Tshivenda	: mufowethu
'ku lombā'	: (Tsonga)	>	Tshivenda	: u lombā.

Kha tsumbo hedzo dze nda ñea afho ñtha tshi dinaho ndi u ri vhathu vha mbo đi tou đowela maipfi eneo, huñwe vha a shumisa vha si tsha londa vha tshi vho pfesesa u nga ndi luambo lu țanganedzeaho zwa đi pfukela kha mirafho na mirafho zwo ralo u shandea.

İñwe thaidzo ndi iļa ine ra wana vhaambi vha tshi shanda maipfi a Tshivenda.

Tsumbo: U **banda** zwanđa madzuloni a u **vhandā** zwanđa.

Wa pfa muthu a tshi ri **a hu na ri nga zwi itaho** madzuloni a u ri a **a hu na zwine ra nga ita**.

Kuambeke hokwu kwo shandeaho, ri wana ku tshi țuțuwedzwa na nga khasho yeneyi yashu ya Phalaphala FM, vhathu vha mbo đi kululu nazwo, zwa vho nga ndi kwone kuambeke ku re ngonani.

Vhaswa ano mađuvha vha khou aluwa vha sa đivhi u shumisa maipfi a luambo lwa Tshivenda nga ndila yo kunaho. Lwonolwo luambo lwo kavhiwaho, ndi lwone lune vha lu đivhesa khathihi na u pfesesa kushumisele kwalwo vhe henefho hune vha vha hone. Ri tshi thetshelesa hafhu na luambo lwa vhaaluwa, ri wana uri na vhone vha khou edza lwonolwo luambo lwa vhaswa. Zwivhangı zwa kuambeke hokwu u ya nga Chantal (2003:89), zwi angaredza zwi tevhelaho :

Domination by another culture.

Close contact between speakers of different languages.

Often a foreign word expresses an idea or a nuance better than existing words.

Often people use foreign words to show a sophistication and worldliness.

Foreign words can be a status symbol.

Musi ro  tolela hafha kha Nefefe (2008:65), ri pfa mufumakadzi Vho-Takalani vha tshi vhudzisa Tsumbedzo nga ha Ntshengedzeni uri naa o tou  dibandutshedza **kamarani** naa, a nga vha o **kwatela** zwone zwa madekwe? Vha dovha vhe **mara** ngoho u  to dou vha vhonisa mini? Maipfi hayo **kamarani**, **kwatela** na **mara**, ndi a Tshivhuru lune uri luambo lu vhe lwo  tambaho, ho vha ho fanela ho shumiswa **lufherani**, **sinyuwa** na li tanganyi **hone**. Musi ri tshe henefha kha  dirama ya Nefefe (2008:96) ri dovha ra pfa Vho-Takalani vha tshi ri vhone vha nga si fhumule  wana wavho a tshi khou **abuziwa** lwa vhudzekani vho lavhelesa. I o ipfi **abuziwa**  o pambwa madzuloni a uri hu shumiswe u **tambudzwa** kana u **tshipwa**.

Ndi zwine ngazwo ra khou ri maipfi a khou pindulwa zwi songo tea hu na uri ashu o sikwaho a hone. Hezwi zwa matshilisano na dzi nwe tshaka khathihi na u dzi dzhiela n ha, zwi na  thu huwedzo khulwane kha u sokou pamba ngeno ri na ashu. Zwi vhonala u nga holu a luambo lwa vha nwe ndi lwone lwa maimo a n ha ngeno zwi songo ralo, dzi tshi e ana.

Arali ra lavhelesa kha thebulu i re afha fhasi, ri  o zwi pfesesa uri Tshiisimane tsho ambarela li fhasi  o the lune uri hu vhe na nyaluwo ya ikonomi, tshi khou fanela u shumiswa hu si na thidza. Sa Maafrica, muvhuso wo tou ri phulela n ila, zwo ralo, ri nga si pete zwanda ra  alela nyaluwo ya dzi nwe nyambo lini.

Language	Keywords	Loanwords with English spelling	%	Trans-literations	%
English ST	443				
Afrikaans	426	10	2	17	4
Tshivenda	394	43	11	55	14
isiSwati	427	18	4	16	4
isiXhosa	580	27	5	32	6
isiZulu	619	71	11	30	5
isiNdebele	583	14	2	37	6
Xitsonga	402	37	9	56	14
Setswana	436	26	6	32	7
Sepedi	371	18	5	32	9
Sesotho	320	10	3	13	4

(De Schryver, 2002:83)

Zwi tou vha khagala afho n ha uri Tshivenda na tshone tshi bva phanda kha u shumisa maipfi o pindulelwaho a tshi bva kha Tshiisimane. Hezwi a zwi khou amba u ri ri pindula ri tshi bva kha Tshiisimane fhedzi, dzo the hedzo nyambo dzi khou  tanganelana hu nwe wa wana u sa tsha  ivha na u ri tsikoni ya  ene o ipfi ndi kha luambo lufhio.

1.3 MUHANGA WA THYIORI

Ngudo ino yo ditika nga thyiori ya mupindulelo ya Newmark (1988) ho tou topolwa tsumbo, hune a ombedzela vhudavhidzani ho sedzwa nzulele ya luambo kha vhutshilo ha vhatu. Thaidzo i tshi ri swikisa kha tsenguluso i vha yo simuwa mihumbuloni ya vhatu, hu si tshikhalani lini. Luambo lwa Tshivenḁa na lwone sa dziḁwe nyambo, lu na ḁoḁea ya u aluwa hu tshi khou shumiswa maipfimaḁundḁwa zwi tshi tshimbilelana na ḁalutshedzo dzao. U aluwa honohu hu kwama mveledziso ya tshitshavha sa kha pfunzo, mitambo, khasho, vhurereli, nzulele ya miḁani, matshilisano, u swikekela kha vhumvumvusi na huḁwe hunzhi ha u ḁala. Sa izwi luambo lu tshishumiswa tsha vhudavhidzani ha ḁuvha liḁwe na liḁwe, tzedzuluso heyi yo simuwa kha ḁuḁuwedzo ya u shumiswa ha maipfimaḁundḁwa zwine zwa sia luambo lu tshi ḁoḁomowa, lu si ngalangale.

1.4 NDIVHO YA ḁHODISISO

Ndivho ya iyi ngudo ndi u sengulusa ndeme ya nyaluwo ya luambo lwa Tshivenḁa yo ḁuḁuwedzwaho nga maipfi o tou pindulelwaho a tshi bva kha dziḁwe. U swikelela ndivho ya ngudo iyi, hu ḁo ombedzelwa mbudziso dzi tevhelaho:

- ❖ Ndeme ya nyaluwo ya luambo ndi ifhio?
- ❖ Ndi lini hune luambo lwa pamba maipfi kha luḁwe?
- ❖ Zwithithisi zwa mupindulelo wa maipfi ndi zwifhio?

1.5 ZWIPIKWA ZWA ḁHODISISO

- ❖ U sedzulusa uri ndeme ya nyaluwo ya luambo ndi ifhio.
- ❖ U dzhenela ḁoḁuluso ya u ri ndi lini hune luambo lwa ḁundḁ maipfi kha luḁwe.
- ❖ U topola zwithithisi kha u shumisa luambo lwo vangiwaho nga dziḁwe nyambo.

1.6 NDEME YA ḁHODISISO

Ngudo ino i ḁo shumiswa zwihulu nga murafho uno khathihi na u ḁaho vhunga i tshi ḁo thusedza nga maandḁa kha u sumbedza nyaluwo ya luambo lwa Tshivenḁa na u ḁuḁuwedza uri hu shumiswe lwonolwo luambo lwo ḁanganelanaho na dziḁwe nyambo. Sa izwi luambo ulwu lu tshi ḁo vha lu tshi khou tshila nga ndila iyi, maitele aya a ḁo ri swikisa kha u ri luambo lwashu lu si fe nahone lu si nyadziwe na nga vha dziḁwe nyambo.

Zwi do dovha hafhu zwa nea khwaṭhisedzo na mveledzo ya mutheo kana murango wo khwaṭhaho wa u guda dziṅwe nyambo nga u tou amba, u vhala kana u ṅwala.

1.7 NGONA DZA ṬHODISISO

Kha tsenguluso ya mushumo hoyu hu do shumiswa ngona ya khwaṭhethivi. Ngona ya khwaṭhethivi yo tea vhunga i yone ine ya thusedza muṭodisisi uri a wane zwiitisi kha uri ndi ngani nyimele i nga ṅdila yeneyo.

Musi Denzin na Lincoln (1995:2) vha tshi amba nga ha ngona iyi vhone vha ri:

Qualitative research is a multi-perspective research using different qualitative technique and data collection method to social interaction, aimed to describing, making sense of interpreting or reconstructing this interaction in terms of meaning that the participants attach to it.

Heyi ngona i do shumiswa u thusedza uri thoḍisiso iyi i vhe na vhudzivha kha u do swikelela mawanwa a hone nga ṅdila yavhuḍi nahone i fushaho. U ḍadzisa muhumbulo uyu, ri wana Hammersley (1992:45) a tshi amba nga ha ngona ya khwaṭhethivi a tshi tou ri :

Qualitative data are reliable because they document the word from the point of view of the people studied, rather than presenting it from the perspective of the research.

1.8 ṆDILA INE MAFHUNGO A DO KUVHANGANYWA NGAYO

Kukuvhanganyele kwa mafhungo a tsenguluso iyi ku do shumisa ngona ya phuraimari na ngona ya sekondari

1.8.1 Zwiko zwa phuraimari

Nyambedzano i do vha hone na vhatu vha tevhelaho:

Vhadededzi vha fumi (10) vha phuraimari vhane vha ḍivha khathihi na u funza luambo lwa Tshivenda.

Vhagudisi vha fumi (10) vhane vha funza luambo lwa Tshivenda kha sekondari.

Vhadiivhi vha luambo lwa Tshivenda vha fumi (10) vho phasaho pfunzo dza n̄tha.

Vhaswa vhaṭanu (5) vhane vha dzhena phuraimari.

Vhaswa vhaṭanu (5) vha re kha pfunzo dza sekondari

Vhaswa vhaṭanu (5) vha re kha pfunzo dza n̄tha.

Vhaaluwa vhaṭanu (5) vha sa tsha shumaho kha zwiimiswa.

Vhaaluwa vhaṭanu (5) vha songo funzeaho.

1.8.2 Zwiko zwa sekondari

Kha u swikelela zwipikwa zwa ṭhoḏisiso iyi, hu ḏo dovha hafhu ha shumiswa na zwiko zwa sekondari u kuvhanganya mafhungo a bvaho kha bugu dza laiburari, tsenguluso dza mañwe matshudeni, kha inthanethe, khasho, magazine na u vhala zwe zwa ṅwalwa kha dzigurand̄a.

Hu ḏo dzudzanywa mbudziso dzi kwamaho vhutshilo ha zwigwada zwo bulwaho afho n̄tha ha ḏuvha liñwe na liñwe nahone u ya nga miñwaha yo sianaho.

1.8.3 Mukano wa tsenguluso

Ngudo ino yo livhiswa kha tsenguluso ya nyaluwo ya luambo lwa Tshivenda yo ṭuṭuwedzwaho nga mupindulelo wa maipfi.

1.9 MVALATSWINGA

Zwi kwamaho tzedzuluso ya mañwalwa nga ha ndeme ya nyaluwo ya luambo na mupindulelo zwo bveledzwa sa muangarambo lune tsenguluso yo dziaho ndi i no ḏo tevhela. U fana na dziñwe nyambo, Tshivenda na tshone tshi na khaedu ya u aluwa vhunga shango li tshi khou bvela phand̄a li tshi ya. Tshivhangalelwa tsha tsenguluso heyi ndi u sedzulusa uri luambo ulu lu nga ṭund̄a hani maipfi, ndi lini hune mupindulelo wa vha wa ndeme nahone zwithithisi zwi nga vha zwifhio.

NDIMA YA VHUVHILI

TSENGULUSO YA MAÑWALWA

2.1 MVULATSWINGA

Vhunga mushumo uyu wo livha kha nyaluwo ya luambo nga u shumisa maipfi o tou pambiwaho, afha zwino ri do lavhelesa uri vhañwali vhanzhi vha ri mini vha tshi amba nga ha nyaluwo ya luambo na u pambiwa ha maipfi. Zwavhudivhudi ri do vha ri khou pfesesa nga ha u tundiwa ha maipfi kha dziñwe nyambo u ya nga vhañwali vho fhambanaho. Izwi ri khou zwi ambiswa ngauri vhadivhi nga ha dzinyambo lifhasini vha amba u ri tshararu tsha nyambo dza damuni dzi ambiwaho kha lifhasi ndi dzone dzine dza kha di ambiwa nga vhathu vha sa padivo tshigidi zwine zwa sia nyambo dza damuni dzi khakhathini ya u ngalangala. Vha tshi isa phanda vha amba u ri ndi nyambo dzi angaredzwaho u vha kha madana a rathi fhedzi dzine dza nga talutshedzwa sa dzo vhulungeaho.

2.2 MAIPFIMAṬUNDWA

Zwenezwi ri tshi khou di talusa nga ha u tundiwa ha maipfi ri tshi ya phanda, ri do dovha hafhu ra lavhelesa uri nga ha “borrowing”, kana “loanwords” vhañwe vhadivhi vha zwi vhea nga ndila-de. Nga ha maipfimaṭundwa, Hocket (1967:408) u ri :

A loanword is a new form of word in the borrower’s speech and again it implies that a loanword might be an instrument, idea or a commodity which is taken together with its name and made to sound like a host language’s word.

Arali ra nga dzhia tsumbo ya ipfi la Tshiisimane **rice**, ri wana uri nga Tshivenda ri ri **raisi**, zwine ri di vha ri tshi khou amba tshilliwa tshenetsho tshithihi. Zwi a konou pfesesea zwavhudi hafha uri ri khou pamba nge ra shaya. Ipfilipambwa ndi ipfi liswa line kha luambo lune la khou pambelwa khalwo, lo vha li khou thogea. Iphi lenelo li nga vha lo imela muhumbulo, tshishumiswa kana mañwe maitete a no do alusa lwonolwo lushaka.

Fromkin na Rodman (1983:292) vha tshi tšalutshedza nga ha maipfimaṭundwa vha ri:

Borrowing is the “process by which one language or dialect takes and incorporates some linguistic element from another. Most languages do not follow Polonius’ advice when it comes to words. Borrowing is an important source of language change, and loans from other languages are important source of new words. Most languages are borrowers, and the lexicon of any language can be divided into native and non-native words (often called loan words). Native word is one whose history (or etymology) can be traced back to the earliest-known stages of the language.

Ndi tshi tendelana na muhumbulo u re afho nṭha, ri wana u ri u pambiwa ha maipfi ndi tshiko tsha u alusa luambo khathihi na u sika maipfi e ra vha ri na ṭhahelero nao. Arali wa ṭhahelwa, wa navha milenzhe, tshanduko i nga si vuwe yo ḍiḍisa nga yoṭhe.

Akinlabi (1995:19) a tshi amba nga ha maipfimapambwa u zwi vhea nga nḍila heyi:

Borrowing is the process in which linguistic elements are taken over from one language to another. It is an important method of expanding the vocabulary of a developing technical standard language. In other words, it is another way of extending the vocabulary of a certain subject field. Types of borrowing are loan or foreign words and adoptives.

Hezwi ro ḍidzhenisa kha u ṭundḍa maipfi kha dziṅwe nyambo, dovha hafhu ha vha na ṭhandavhuwo siani ḷa tshivhalo tsha maipfi a re hone kha luambo lwonolwo. Nga iṅwe nḍila, na luambo lu vha lu tshi khou ṭandavhuwa zwi tshi tshimbilelana na tshanduko ya shango nga tshifhinga tshenetsho u ya na nga zwibveledzwa zwe zwa vha zwi siho. Masia manzhi a u guda ndi one ane a kwamea zwi tshi ḍa kha u alusa luambo u ya nga ṭhoḍea dza hone. Ri tshi isa phanḍa, ri wana Webb(2000:26) a tshi ri:

Loan words are words that have been borrowed as wholes and their meanings have been retained intact.

Musi maipfi a tshi ṭundḍiwa, a ṭundḍiwa o fhelela nahone zwine a amba zwone zwi songo thithisea na luthihi. Kha ri lavhelesese kha tsumbo dzi re afha fhasi:

Tshiisimane	: radio	>	Tshivendḍa	: radio.
Tshiisimane	: vat	>	Tshivendḍa	: vete.
Tshiisimane	: colgate	>	Tshivendḍa	: khoḷogeithi
Tshivhuru	: rok	>	Tshivendḍa	: rokho.

Mahlanguame (1991:25) ene a tshi ɬalusa maipfimaɬundwa u zwi vhea nga ndila heyi:

Adoptives are words which have been completely adapted to the language system of the borrowing language. This adoption considers their syntactic morphological and tonological levels.

Musi ro lavhelesa ipfi, ri fanela u konou bvedza zwine ɬa amba zwone, mibvumo yaɬo khathihi na kushumiselwe kwaɬo kha luambo. Zwo ralo, ri ɬi ɬundɬa ɬi zwine ɬa vha zwone ra konou ɬi anana na ulwo luñwe luambo. U anɬanya ha hone a si hune ha vha hu khou tou kombetshedza lini, hu vha ho bva kha ɬhahelelo ya maipfi eneo.

Hohu u pambiwa ha maipfi, hu bvelela nga mulandu wa zwiɬuɬuwedzi zwo vhalaho sa zwe Webb (2000:19) a angaredza:

- ❖ Contact between two languages
- ❖ Linguistic similarities
- ❖ Language attitudes with regard to inferiority and superiority complex.
- ❖ Cultural and technological inequality, the receiving language usually has no technical equivalents and so has no choice but to take the imported technology together with its terminology from that donating culture.

Nyambo hedzi dzo no malelana nga ndila ine zwi nga konɬa nga maanɬa u humela murahu kha maitete a kale hu sa athu u vha na mbofholowo. Na kha u tshila, ro no ɬanganelana lune zwi sia nyambo dzi tshi vha tsini na tsini dza vha dzi khou alusana. Maimo ri tshi ya kha tshikalo tsha nyambo, ri wana hu na dzine dza dzhieleswa nɬa u fhira dziñwe. Zwino vhañe vha luambo lune lwa khou dzhielwa fhasi, vha fanela u takutshedza sa Vhaventɬa vha pamba kha dziñwe nyambo uri lu dzielwevho nɬa.

Sa izwi Tshiventɬa lu luambo lune lwa dzhielwa fhasi nge vhaambi vhatsho vha vha vhaɬuku, kha ri lavhelese Franscesco sa zwe a redzwa nga Milubi (1998:2) musu a tshi amba nga lushaka luɬuku a tshi ri:

Minority is a group numerically inferior to the rest of the population of a state, in a non-dominant position whose members being nationals of the state, possess ethnic, religious or linguistic characteristics differing from those of the rest of the population and show, if only implicitly, a sense of solidarity, directed towards preserving their culture, traditions, religion and language.

Sa lushaka lwo nyadzeaho, Vhaventɬa a vho ngo tea u dzula fhasi vha peta zwandɬa, vha khou tea u lwa nga nungo dzoɬhe dzine dza nga sia luambo lwavho lu tshi

aluwa nga u tou tunda maipfi kha idzo nyambo dzi bvaho phanda kha nyaluwo. Naho lushaka lu lutuku, lu na pfanelo ya u tsireledzwa.

Nga ha u tanganelana ha dzitshaka, Makena (1985:14) u sumbedzisa hezwi:

Adoptives are mainly caused as a result of a combination of different cultures over a period of time, or the geographical proximity that a nation has such as that the Vhavenda and Tsonga have had over the years.

U tanganelana ha dzitshaka ndi hone hune kanzhi ha kombetshedza u pambiwa ha maipfi. Huwe ndi fhalo hune zwa bva kha u dzulelana vhuponi ha tsini na tsini lune tshaka dza vho shanduka mashaka ho no vha na u edziselana ha luambo khathihi na maitete. Hohu u pambelana maipfi, ho vhonala uri thuthuwedzo iwe ndi ine ya vha yo vhangwa nga tshifhinga tshilapfu tse tshaka idzi dza tshi fhedza musi dzo ralo u dzulelana sa Vhavenda na Vhatsonga. Arali ra dzhia tsumbo ya ipfi mingana, vhaswa vha Vhavenda vha khou li shumisea ngeno hu na o teaho ane a vha thama kana khonani, na zwauri lo khakhea a vha zwi pfesessi. Zwino nga mulandu wa u vhandekana, vha di pfa u nga ri ndi la Tshivenda u swikela u tshi do tou vha talutshedza uri ndi ngazwo na FM yavho i tshi vhidzwa u pfi Mungana Lonene.

Akinlabi (1995:45) u isa phanda nga maipfi o pambiwaho musi a tshi ri: "Loan word is as a word taken from another language and is used in original form".

Ndi uri ipfi li tundiwa kha luwe luambo la shumiswa li kha tshivhumbeo tshenetsho tsha tsikoni yalo. Zwi tou vha khagala hafha uri muhumbulo walo a u nga sudzuluwi. Hezwi ri tshi khou amba nga u pambiwa ha maipfi, a zwi ambi uri he ra pamba hone li fanela u dovha la humela lini, li vha lo engedza tshivhalo tsha divhaipfi kha luambo lwonolwo. U tunda hohu hu bvelela kha nyambo dzothe.

U tunda hohu ha maipfi hu a swika huwe ha ri kanganyisa ra si tsha divha uri u rangani ha u shumiswa ha ipfi lenele ndi kha luambo lufhio. Zwi sumbedza na Tshiisimane na tshone hu na huwe-vho ho vhalaho he tsha tunda maipfi kha dziwe nyambo. Hu na maipfi ane a nga "shampoo, pizza, alcohol, curry" na mawe ane ha vha na dzimbudziso u ri o thoma lini u vha kha Tshiisimane, nahone ndi ngani? Zwa sumbedza uri phindulo i nga tou livhana na mawe ngao hu si othe.

U ya nga ha tshivhalo tsho no bveledzwaho tsha madzina ane a anzela u shumiswa kha Tshiisimane ane a vha: “ people, way, water, word, man, day, part, place, things, years, number, name, home, air, line” na mañwe, hu pfesesea u ri o no shumiswa lwa miñwaha hone vhunzhi hao a tshi sumbedza u bva kha luambo lwa Tshidzheremane na kha Tshiḷatini dzone nyambo dzo bveledzwaho phanḁa ha Tshiisimane.

U bva tsha miñwaha yo fhiraho Tshiisimane tsho ḁialusa nga u ḁunda maipfi a tshi bva kha dziñwe nyambo hone dzo vha dzi si na vhushaka. Ro dzhia tsumbo: “risotto” na “pizza” a bva kha Tshiḷaliana, “vodka” kha Tshirashia, “acohol na sherbert” kha Tshiarabu. Naho Tshiisimane na tshone tshi na maipfi a zwigidi na zwigidi o tou ḁundiwaho, tsho dovha tsha vha tshone tshe nyambo dza tshirema dza ḁunḁa khatsho nga maanḁa (Correlli,1998:4).

A tshi isa phanḁa nga ha honohu u ḁundwa ha maipfi, Correlli (1998 :7) dovha hafhu a sumbedzisa nga nḁila heyi:

Borrowed words or loanwords are words taken from another language and modified according to the patterns of the receiving language.

Hu ḁi tou vha na fhaḁa na fhaḁa hune musi ipfi lo pambiwa, ḁa khwinifhadzwa u ya nga ḁhodea ya luambo ulwo lune lwa khou pambelwa khalwo. Musi ro pamba ipsi, arali mupeleḁo wa Tshivenda u tshi ri kombetshedza, ri a tevhedza milayo ya kupeleḁele zwa vho sia hu tshi vha na o swaya kha mañwe a maipfi zwo bva kha uri o pambiwa hani. Hezwi ri tshi khou khwinisa ipfi ḁe ra pamba, ri vha ri tshi khou engedza maipfi kha luambo lwashu lwa Tshivenda.

Nga ha maipfimaḁundwa, Bolton (1982:9) u ḁalutshedza nga nḁila heyi :

Loanwords are words adopted by the speakers of one language from a different language (the source language). A loanword can also be called borrowing. The abstract noun borrowing refers to the process of speakers adopting words from a source language into their native language. “Loan” and “borrowing” are of course metaphors, because there is no literal lending process. There is no transfer from one language to another, and no “returning” words to the source language. The words simply come to be used by a speech community that speaks a different language from the one these words originated in.

Hu na hune musi ro ḁunḁa maipfi ra vhoḁhea u a khuisela kha luambo lune ra khou ḁahelelwa khalwo. Ndi uri maipfi eneo ri fanela u a anḁanya a mbo ḁi vha a tshi vho wela kha tshivhalo tshashu tsha ḁivhaipfi nahone tsho no aluwa. U pamba kana u ḁunḁa

zwi nga zwi na vhushaka fhedzi vhaambi vhe a no pamba u vha na mulandu wa u tea u humisela murahu, zwino ndi ngazwo ri tshi ambesa nga ha u tunda ngauri ipfi li bviswa kha luwe luambo la da la shumiswa kha luwe. Maipfimaundwa ha sii khaedu ya u ri hu tea u lifhelwa murahu, tshao ndi u alusa luambo, na henengeo he ra tunda hone na vhone vha di vha khou tunda vha tshi ya phanda kha dziwe nyambo.

A tshi zwi amba nga iwe ndila, Steiner(1992:148) u ri:

The indigenous forms of speech, rich as they may be in expression of ideas, admitting as many shades of accuracy and delicate nuances of meaning, could not in their unaltered state, serve as an instrument of expression when it came to designating all the new content of the white man's civilization. Progressively as the Bantu came into contact with this civilization, there arose the need for new words to name the new things, a new speech habit, as it were, to meet the needs of the new environment in which they found themselves.

A si uri ri tunda maipfi nge kha ulwo luwe luambo a vha si na mushumo lini,hai, a tunda a sala a tshi khou di shumiswa o ralo nahone zwi si vhe zwi tshi amba u ri ri vha ri khou fhungudza tshivhalo tsha maipfi, ri vha ri khou alusa lwashu nga yeneyo ndila. U bvela phanda ha lushaka khathihi na tshanduko ya kutshilele zwi vha na thuthuwedzo khulu kha u tunda ha maipfi uri a konou tshimbilelana na vhupo vhune ra do vha ri khou diwana ri khaho zwi tshi katela na thodea dza hone.Ra dzhia tsumbo ya dzina muneri, ri wana uri lo tunda kha Tshivhuru 'meneer' u swikani ha Madzheremane fhano kha la Venda zwi tshi khou tshimbilelana na u diswa ha vhurereli ha Tshikhiresite.

Ri tshi khou di ya phanda henefha na u pambiwa ha maipfi, ri wana Madiba (1994:87) a tshi zwi vhea nga ndila heyi:

All languages, at some stage or another, have a need for new words and no language can claim to be completely self-sufficient; colour terms such as maroon, Tshivenḁa, meruni, and pink, in Tshivenḁa, pinki are often employed because of their specialised meaning as Venda has no terms which distinguish between different shades of , for instance, red.

Nyambo dzothe dzi na khaedu ya u tea u aluwa nga ndila ya u engedza maipfi maswa. Zwo ralo, a hu na luambo lune lwa nga ri lwone lwo lingana zwi tshi da kha tshivhalo tsha maipfi. Vhunga Vhavenḁa vha tshi ri hu bebwa tshi aluwaho, luambo lwa vhuya lwa simuwa na

vhaambi vhalwo lu sala na khaedu ya u d̥ibveledza lu tshi ya phan̄a uri lu si swike hune lwa fa ngeno vhaambi vhe hone.

Ri tshe henefha kha maipfimaṭundwa, ri wana Madiba (1994:90) a tshi zwi vhea nga maipfi haya:

Adoptives from other African languages are seldom motivated by prestige, but rather occur due to a need to express a certain shade of meaning. Furthermore, some words from these languages, although fulfilling certain functions in Venda, often rejected due to the facts that their source languages are not prestigious.

Zwenezwi Vhavan̄a vhe kha mipfuluwo yavho miṅwahani yo fhiraho, zwi tshi katela na u d̥iwana vha tshi khou dzula dziḍoroboni nga mulandu wa mishumo, ho d̥i vha na tshanduko ya vhupo he vha vha vha khou tea u d̥iwana vha tshi khou dzula hone zwe zwa sia vho no vhandalala na vharema ngavho fhedzi vhe vha nyambo dza Tshizulu, Tshisuthu na Tshitsonga.

Kha ri lavhelese tsumbo asidzi:

Nga Tshizulu vha ri **isikhathi**, nga Tshivenda ra mbo d̥i ri **tshikhathi**

Nga Tshizulu vha ri **isifebe**, nga Tshivenda ra mbo ri **tshifevhi**.

Nga Tshisuthu vha ri **lekgowa**, nga Tshivenda ra ri **likhuwa**.

Nga Tshisuthu vha ri **lesogana**, nga Tshivenda ra ri **muswuhana**.

Nga Tshitsonga vha ri **jomela**, nga Tshivenda ra ri **dzhomela**.

Nga Tshitsonga vha ri **xirimana**, nga Tshivenda vha ri **tshilibana**.

Maipfi o ṭund̥iwaho a fanela u tevhela tshivhumbeo tshonetshone tsha luambo ulwo lune ha khou ṭund̥elwa khalwo. Arali ri tshi khou ṭund̥a dzina l̄ine l̄a wela kha kilasi ya 7, zwi amba u ri na l̄eneḷo l̄i ḍo tea u dzula nga fhasi ha kilasi yeneyo nga n̄ḍa ha musi arali luambo lwashu lu sa tendelani na mulayo wonoyo.

2.3 NYALUWO YA LUAMBO

Hafha Afrika Tshipembe, nyaluwo ya nyambo dza lushaka yo ḍo vha na vhuimo ho khwaṭhaho kha u ṭuṭuwedza u amba nga nyambo dzo vanganaho. U bva tsha 1996 na u humela murahu, vhadzudzanyi vha dzinyambo, vho ḍo swikelela he vha tshenzhela uri nyaluwo ya luambo i na ndivho tharu dzine dza tea u dzhielwa n̄ṭha:

The development of a standard orthography and spelling system for a particular language; The elaboration and modernisation of the vocabulary of that language; The creation of new registers such as those used in education, legal system, journalism and report writing.
(LANGTAG Report, 1996:68)

Musi i tshi isa phanda, LANGTAG (1996:68) i sumbedzisa u ri hu na zwiñwe zwipikwa zwa ndeme kha nyaluwo ya luambo; zwone ndi zwi tevhelaho:

Elevating the status of a language so that its speakers will be willing to use it in high domain such as those identified above. In this way language development is an important step in the general upliftment of a community; the economic benefits of making science and technology more accessible; the need to reconcile science and technology and the domestic culture; the need to counteract; subordinate attitudes to cultures of technologically advanced countries which education in a non-national language might promote.

Siani ja pfunzo ndi hone nga kha tshirathisi tsha vhuñhogwa tsha u bveledzisa luambo nga ndila i fushaho. U alusa khathihi na u khwinisa luambo zwi konadzea zwavhudi nga kha pfunzo hune na vhagudi vha pfumbudzea zwo leluwa vha tshi khou bveledzwa na kha zwikili zwa ndeme.

Ndi zwone, Vhavenda vha na mushumo wa u alusa luambo lwavho lwa Tshivenda sa izwi na lwone lu tshi wela kha nyambo dza 11 dza tshiofisi fhana Afrika Tshipembe. Ndi zwine ngazwo ra wana Steiner (1992:52) a tshi ri:

Official languages will need to be given equal status in the educational, industrial, technological, economic, social, judicial, legislative, executive and political infrastructure.

Kha mbekanyamaitete(phoñisi) heyi ya dzinyambo, vhupinduleli vhu vhone hu hone muratho wa u isa kha nyambedzano dzo kunaho kha muvhuso. Zwo ralo, vhupinduleli vhu vhone vhu kha ðhoñea khulwanesa kha masia othe a vhutshilo sa izwi hu tshi ðuñuwedzwa u shumiswa ha nyambo nnzhi (multilingualism).

Nga ha mupindulelo sa ndila ya u alusa luambo, Mabila (2005:26) u ri:

In South Africa, the development of indigenous languages has taken centre stage along with the promotion of multilingualism.

Musi ndi tshi ima na muhumbulo uyo u re afho n̄tha, ndi vhona u ri Tshivenda sa luambo lwo nyadzeaho, tshi khou aluwa nga ndila ya u shumisa maipfi o pambiwaho zwi tshi tshimbilelana na nyaluwo ya shango lothe.

Alexandre(1967:103) a tshi ambavho nga ha ndeme ya nyaluwo ya luambo u ri:

Language is expression- a personal experience at the individual level, obviously, but always within the more general framework of a culture or a civilization.

Nga kuhumbulele hokwu, dzangalelelo lihulu, naho zwi tshi nga di vha na vhuleme fhaḷa na fhaḷa kha u zwi swikelela, hu do tea u livhanywa na luambo lwa duvha linwe na linwe lwa u bvisa vhuḷiwa, luambo zwawo lwa vhafumakadzi ngei mimakete, kha mishumo yavho ya mitani, kha vha vhanna mitanganoni kana lwa vhana mitamboni yavho na huḷwe na huḷwe heneḷho hune vhudavhidzani ha tea u shumesa.

Musi ri tshi dadzisa fhungo ilo, Fardon na Furniss (1994:113) vha zwi vhea nga ndila heyi:

It would be reasonable to expect that South African black society would by now be thoroughly mixed in terms of languages, given the history of South Africa and the movement of population.

Afha zwi tou vha khagala ngauri u tanganelana ha dzinyambo hedzi hu pfala dzikerekeni, mishumoni, mitanganoni na kha dziḷwe nyimele hune ha khou shumiswa luambo. Vharengisi na vhone vha fanela u konou amba nyambo dzo fhambanaho uri vha swikelele kha thodea dza dzikhasitama dzavho. Ndi heneḷha hune wa wana na vhubindudzi vhu tshi khou aluwa khathihi na ikonomi.

Vha tshi khwaḥisedza nga ha nyaluwo ya luambo ine ya dovha ya tuḷuwedza nyaluwo ya ikonomi Fardon na Furniss (1994:119) vha ri:

For South Africa to develop its economic potential to the maximum no major language can be excluded from the schools, factories, industries, judicial and legislative institutions, and other aspects of the new socio-political infrastructure.

Kha heḷi Afrika Tshipembe liswa, uri vhubvedzi haḷo siani la ikonomi vhu aluwe vhu swike maḥakheni, a hu na luambo na luthihi lune lwa vha lwa ndeme lune lwa sa do

tea u bveledzwa, lwa salela murahu. Kha zwiimiswa zwa pfunzo, mamagani, milayoni na kha vhulamukanyi ri tshi katela na mañwe masia a kwamaho zwa politiki na vhushaka kha nzulele ya tshitshavha, ho sedzwa kha mvelaphanda khathihi na u shumiswa ha zwibveledzwa zwiswa zwi tshimbilelanaho na tshifhinga tsha musalauno.

Lushaka lwa sa vha na luambo lu vha lwo ngalangala, ndi ngazwo ri tshi wana Lewes kha Fromkin (1983:3) a tshi ri:

Just as birds have wings, man has language. The wings give the bird its peculiar aptitude for aerial locomotion. Language enables man's intelligence and passions to acquire their peculiar characters of intellect and sentiment.

Ho vha hu sa do vha na u dāvhidzana nga ndila yo leluwaho arali ho vha hu si na u shumiswa ha luambo. Zwi vha zwa maimo a ntha musi ri tshi wana Maindia vha re fhanō Venda vha tshi khou lingedza u amba Tshivenda uri vhubindudzi havho vhu bvele phanda nahone vharengi vha tshi khou kungea nga vhunzhi.

Ndi uri arali ra tendela luambo lu tshi fa, zwi do amba na u ri lushaka lu khou godima, ndi zwine ngazwo ra wana mukalaha Vho-Mandela kha Mukundamago (2010:17) vha tshi ri:

Without language, one cannot talk to people and understand them; one cannot share their hopes and aspirations, grasp their history, appreciate their poetry or savour their songs.

Nga nda ha luambo, ri songo hangwa na luja lwa ngafhadzo dza muvhili, vhatu vho vha vha sa do kona u dāvhidzana nahone vha pfesesana. Ho vha hu tshi do vha na vhuleme malugana na u kovhelana mihumbulo, madzangalelo, u vhulunga divhazwakale, u takalela vhurendi khathihi na u didzhenisa kha vhuimbeleli ngauri ho vha hu tshi do vha hu si na he zwa nwalwa hone.

Nyaluwo ya luambo ndi nyimele kana tshanduko i sa thivhelei. Luambo lu aluwa na u shanduka maipfi misi duvha linwe na linwe zwi tshi vhangwa nga zwiitei na zwi bvelelaho yeneyo maduvhani eneo. Fhungo heli la nyaluwo ya luambo li dovha hafhu u tikedzwa nga Shigemoto (1996:1) musi a tshi ri :

Most contemporary linguistic commentators accept that change in language and words, like change in society, is an unavoidable process—occasionally regrettable, but more often a means of refreshing and

reinvigorating a language , providing alternatives that allow subtle differences of expression.

Musi luambo lu tshi khou aluwa na u shanduka nga u ralo mañwe maipfi a lwonolwo luambo a vha a tshi khou xela , a a ngalangala a si tsha shumiswa kha lwonolo luambo nga vhañe vha luambo zwi tshi vhangwa ngauri murafho wonoyo wo vhona maipfi eneo a sa tsha shumisea nga nṱhani ha uri hu nga vha ho no vha na mañwe a shumiseaho khwine u fhira ayo.

2.4 ṬHALUTSHEDZO YA MUPINDULELO

Nga ha mupindulelo, Newmark (1988:7) u ri :

Translation is a craft and an attempt to replace a written message or a statement from one language to another.

Luambo lu pfumba nga u tevhedzela na maitete a mvelele ya lushaka lwonolwo. Zwo ralo, ri ḡi tea u sedza uri mvelele yone ndi mini?

Newmark (1988:94) u ṭalutshedza mvelele nga ṅdila i tevhelaho :

The way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression.

Hu tou vha u ri mvelele na yone i a swika hune ya shandukisa mañwe a maitete zwi tshi khou ṭuṭuwedzwa nga tshanduko ya shango na tshifhinga tshenetsho. Ndi ngazwo ri tshi wana Bassnett na Lefevere (1990:7) vha tshi ṭalutshedza u ri:

Translations are never produced in an airlock where they, and their originals, can be checked... untainted by power, time, or even the vagaries of culture of a culture. Rather, translations are made to respond to the demands of a culture and of various groups within that culture.

Arali ra dzhia tsumbo, ano maḡuvha kha zwiimiswa zwa tshitshavha sa vhuongeloni, dzibanngani, ha masipala na huñwe, ndaela kana phirisela dzi vha dzo pindulelwa uri tshumelo i swikelele kha muñwe na muñwe wa tshitshavha tshenetsho nga ṅdila i pfeseseaho nahone ya khwine. Izwi zwi khwaṱhiswa nga Irina Garmashova (1997:57) musi a tshi ri:

There has been a massive increase in translation in fields such as administration, finance, law, health and medicine experienced by translation agencies.

Vhupinduleli ndi ha ndeme vhunga vhu tshi shuma u konanya lushaka kha zwiimo zwa n̄tha zwa muvhuso sa kha tshumelo ya muvhuso, SABC, mabindu, vhulamukanyi, dzilafho na kha tshitshavha tshoṭhe. Masia hayo o bulwaho afho n̄tha a tou kombetshedza u ṭunḡa maipfi vhunga ḡivhazwakale ya Vhavenda yo vha i sa khou a dzhielwa n̄tha u ya nga vhupo na nzulele yavho.

Robin Trew kha Botha (1991:25) ene a tshi amba u bveledza vhuthihi kha lushaka u ri :

We depend heavily on an increase in an amount of written translation and oral interpretation that takes place in South Africa. To enhance the status of language at national, regional or local level would be to establish a right to a specific level of translation or interpretation between that language and certain other languages. To give full rights to the linguistically disenfranchised would be to ensure that reliable interpretation is available at all points of contact between public and state.

Hu tou vha u ri wo sala wo no vha mushumo muhulu une vhaswa vha khou u vhanganga vhanganga vha sa zwi pfi ngauri ndi vhone vhane vha dzhiela nyambo dza hayani fhasi zwa sia zwi tshi ri bvisela khagala kha u ri muthu a sa tendi u a vha a tshi khou dibvula maitete mvelele ya hawe sa izwi luambo lu tshimbilelalana na mvelele ya lushaka lwonolwo vhagudi vha ano maduvha a vha zwi londi uri vhapinduleli na vhadologi vha matshelo ndi vhone.

Afrika Tshipembe Liswa na lone lo ḡa na tshanduko yavhuḡi kha vhapinduleli. Izwi zwi khwaṭhiswa nga Botha (1991:25) a tshi ri:

The changing political situation in South Africa has therefore sparked off a re-assessment of approaches to translation and the realization that translation does not only imply a technical expectations and cultural difference.

Vhupinduleli ndi nyito ya vhuḡologi ha ṭhalutshedzo ya maṅwalwa, na thevhekano ya mveledziso ya u lingana ha maṅwalwa hune zwa ṅea vhudavhidzani vhune ha vha na mulaedza kha luṅwe luambo. Maṅwalwa o pindulelwaho a vhidzwa u pfi tshiko/vhubvo ha maṅwalwa (source text), hone luambo lune lwa khou pindulelwa khalwo lu tshi

vhidzwa u pfi "target language". Honeha, tshibveledzwa tsha u fhedzisela tshi vhidzwa u pfi "target text."

Madiba(1998:63) a tshi amba nga ha mupindulelo u ri:

Translation may be seen as a means to safeguard language rights that are enshrined in the new Constitution. These language rights include: the right to use the language and to participate in the cultural life of one's choice (Section 30), the right to receive education in the official language of one's choice in public educational institutions where that education is reasonably practicable (Section 29), the right to be tried in a language that accused person understands or, if that is not practicable, to have the proceedings interpreted into that language (Section 35),etc.

Ndi zwone, hohu u pambiwa ha maipfi, hu dovha ha shumiswa sa nḡila ya u tsireledza pfanelo dza vhathu malugana na luambo. U ya nga ndayotewa ntswa ya shango ḡashu, pfanelo hedzi dzi katela u shumisa luambo khathihi na u ḡidzhenisa lusha kha maitete a mvelele ane muthu a nga vha o ḡinangela one kha vhutshilo hawe. Hu dovha hafhu ha katelwa na pfanelo ya muthu kha u ḡanganedza pfunzo nga kha luambo lwa tshiofisi zwi tshi tshimbilelana na u shumiswa hayo kha mvelaphanḡa ya shango khathihi na ndavhelelo dza lushaka lwonolwo. Arali pfunzo kha lushaka lwonolwo i tshi anana na pfanelo dza vhathu, dzine vha ḡitikesa ngadzo, lushaka lu a aluwa nahone lwa dovha lwa bvela phanḡa hune lu nga vhambedzwavho na dziḡwe tshaka dzine dza dzhielwa nḡha.

A tshi isa phanḡa kha wonoyu muhumbulo, Madiba (1998:66) u khwaḡhisedza nga u tou ri:

In Tshivendḡa, for example, borrowing from English or Afrikaans or both is more acceptable than borrowing from other dialects or neighbouring languages such as Tsonga.

Fhungo heli ḡi khou tea u sedzuluswa hafhu ri ḡisendeka kha tshanduko siani ḡa polḡitiki. Honeha, hu na maipfi ane ra nga a pamba a tshi bva kha dziḡwe nyambo dza tshirema na vhone-vho vha ḡi pamba vha tshi bva kha Tshivendḡa vha tshi ya kha dzavho nyambo zwine zwa sia e maitete avhuḡi vhukuma.

Nga nḡa ha izwo, vhupinduleli vhu sedzesa nga maanḡa zwi re nga ngomu kha maḡwalwa, milayo ya girama ya nyambo mbili dzi no khou pindulelwa na maidioma. Vhunzhi ha vhupinduleli vhu shumisa ipfi-nga-ipfi vhukati ha nyambo mbili nahone

vhupinduleli hovhu vhu khagala. Vhupinduleli ha ipfi-nga-ipfi a vhu dzhieli n̄tha zwi re nga ngomu kha mañwalwa, girama na maidioma.

Izwi zwi khwaṭhiswa nga Nord (1992:28) a tshi ri:

Translation is the production of a functional target text maintaining relationship with a given source text that is specified according to the intended or demanded function of the target text (translation skopos). Translation allows a communicative act to take place which because of existing linguistic and cultural barriers would not have been possible without it.

Vhupinduleli ndi n̄dila ya u sudzulusa muhumbulo u bva kha luñwe luambo u ya kha luñwe luambo nahone i n̄dila ya vhudavhidzani vhukati ha luambo lune lwo ḡisendeka kha 'khoudu-switching'.

Tshibveledzwa tsho tou pindulelwaho, tshi fanela u konou swikelela vhushaka hatsho na itsho tshe ha ṭunḡwa maipfi khatsho ro sedzesa na uri mushumo watsho wo vha u ufhio lune zwi si xelane. Arali ho vha hu si nga mupindulelo une wa tendela vhudavhidzani vhu tshi bvela phanḡa, zwikhukhuliso zwi re hone siani ḡa luambo na mvelele zwo vha zwi sa ḡo takuwa fhasi.

Musi ro sedza mushumo wa maipfi eneo a no khou pindulwa, ri wana u ya nga Nord (1997:45) a tshi ri:

Different communicative functions may require different translation strategies. If the purpose of the translation is to keep the function of the text invariant, function markers often have to be adapted to target-culture standards. On the other hand, source-culture function markers that are exactly reproduced in the target text might induce the target receivers to assign a different function to the target text.

Sa izwi vhudavhidzani ho fhamabana, vhu dovha hafhu ha ṭhoga u fhambana ha n̄dila dza u ṭunḡwa maipfi ngauri arali ndeme ya u ṭunḡwa maipfi u bva kha luñwe luambo u ya kha luñwe hu na u vhulunga mulaedza kana ṭhalutshedzo, vhaṭunḡi vha hone vha fanela u zwi dzhiela n̄tha. Nga kuñwe kuvhonelevho, zwiṭalusi zwa kha luambo lune ha khou ṭunḡwa khalwo zwi kha ḡi shumiswa nga iñwe n̄dila yo no fhambanaho na luambo lune ha khou ṭunḡwa khalwo.

U ya nga ha Clearly (1973:13) a tshi tšalusa u tšundwa ha maipfi ene u amba u ri:

Translation is not the original-by definition. And the kinds of things that you can find in the original, you may or may not find in the translation. You cannot hope to take something over literally; the literal translation is a lie, it's a fake and a fraud.

Vhupinduleli ha u angaredza ndi vhuñwe ha vhupinduleli vhu sa kondiho na luthihi. Lĩñwalwa ĩa u angaredza zwi amba u ri luambo lune lwa khou shumiswa a si lwa tshiimo tsha ntha. Kha vhupinduleli hovhu a hu tou vha na theminołodzhi yo teaho u shumiswa. Hovhu ndi vhupinduleli kana vhuđologi vhune ha sa vhe ho livhaho kha luambo lwonolwo vhune ha sa tšode đivhaipfi na nđivho yo teaho.

Vhunzhi ha vhupinduleli vhune ha shumiswa vhu wela nga fhasi ha zwiteñwa zwenezwo, vhapinduleli na vhađologi vhavhuđi vha vhalala nga maanda hu u itela uri vha tshimbile na tshifhinga kha zwiwo zwi no khou bvelela zwino uri vha đo konou bvededza mushumo wavho nga nđila ya vhuřhogwa/ndeme zwi tshi ya nga vhukoni havho kha u vha na nđivho ine vha tea u shuma ngayo.

Musi ri tshi đadzisa mihumbulo iyo, ri wana Baker (1992:6) a tshi ri:

Equivalence can usually be obtained to some extent, it is influenced by a variety of linguistic and cultural factors and is therefore always relative.

Hezwi ndi zwine ngazwo vhapinduleli vhanzhi vha ri huñwe vha wana maipfi a sa pindulei kana a tshi khou konđa u pindula zwi tshi ya nga u dzhenelana ha mvelele khathihi na zwiteñwa zwa luambo lwonolwo. Nyaluwo heyi ngoho na vhaaluwa vho đidzhenisa khayoy ngauri sa izwi vhezhi havho vhe na dziřhingothendeleki, u a pfa hu tshi vhidzwa muđuhulu uri a đe a vhale metshesi, hu tshi khou ambiwa mulaedza wo dzhenaho kha luřingo. Ipfii heli ĩa metshesi ĩi khou pambiwa ĩi tshi bva kha ĩa Tshiisimane"message".

Muhumbulo uyu u dovha hafhu wa khwaṭhisedzwa nga Nord (1997:125) nga ndila heyi:

It is the translator's task to mediate between the two cultures, and mediation cannot mean imposing one's culture-specific concept on members of another culture community.

Ndi mushumo wa mupinduleli u ḡwana e vhukati ha mvelele dzi kwameaho nga tshifhinga tsha u ṭunḡa maipfi u bva kha luṅwe luambo u ya kha luṅwe. A zwi ṭodei u wana mupinduli a tshi tou kombetshedza mvelele ya luṅwe lushaka kha luṅwe nga mulandu wa mupindulelo.

Mupinduleli nga ene muṅe u vha e na mushumo mulapfu vhukuma, ndi hezwi zwine ra khou wana Vermeer kha Nord (1997:21) a tshi nweledza mishumo ya mupinduleli nga ndila i tevhelaho:

- ❖ analyse the acceptability and viability of the translation brief in legal, economic or ideological terms; a
- ❖ check whether the translation is really needed; c
- ❖ specify the activities required for carrying out the brief; s
- ❖ perform a translational action, which may result in a target text, perhaps a short summary of the source text or, in special cases, in advising the client not to have the source text translated because a translation would not serve the intended purpose. p

Zwenezwi ri kha mushumo wa u ṭunḡa maipfi, vhapinduli vha sengulusa u ṭanganedzea na kushumiselwe kwa maṅwalwa a hone nga fhasi ha vhubvedzi ha milayo na ikonomi. Vha dovha vha sedzulusa uri uyo mupindulelo ndi wa ndeme naa. Tshiṅwe hafhu ndi u bvisela khagala maga a ṭodeaho kha u swikelela tshibvedzwa.

Steiner (1992:263) u khwaṭhisedza mihumbulo i re afho nṭha nga u tou ri:

Translation is defined as a practice of intercultural communication which asserts the necessity and feasibility of transfer , also take about ethnography aspects, which according to him involves translation in the narrowest sense of making words in one language accessible to speaker of another language .

Kha nyambo dza tshaka dzo fhambanaho ano maḍuvha, ho no tou vha na vhaambeli vha no shuma u bvisa vhupfiwa nga ha luambo lwavho arali lu tshi sumbedza u shushushedzwa kana u hoḱefhadzwa nga nyambo dzisili dzine kha Tshivenda nga maanda ri vha ro sedzesa Tshiisimane na Tshivhuru ri songo hangwavho na dzenedzi dziḱwe dza tshirema. Vha a tsivhudza uri arali luambo lwa ḱamuni lwa sa pamba maipfi, lu ḱo swika hune lwa ḱhoḱhela. U amba hohu ha musalauno ho vangaho dzinyambo, hu ḱuḱuwedza u kovhana ha mihumbulo, vhuḱipfi nahone zwi tshi katela na u kovhekana maipfi.

Nga ha mupindulelo, Venuti (1992:19) u zwi vhea nga ḱdila heyi:

Translation as a phenomenon used in reproducing, in the receptor language, the closet natural equipment of the source language message, first in terms of meaning and secondly in terms of style, in order to help to explain the terms of meaning, style and equivalent effect.

Zwi amba u ri , ḱhalutshedzo ya zwine ipfi ḱa amba zwone i bva kha mushumisi wa ipfi ḱeneḱo uri zwine a khou bvisela zwone khagala zwo ima nga ḱdila-ḱe. Ipfi ḱithihi ḱi a konou disa mihumbulo minzhi yo fhambanaho vhukati ha vhaambedzani ngauri vhubvo, tshenzhemo, madzangalelo na ndavhelelo zwi tshi vha zwi zwa masia o fhambanaho.

Hu tou vha u ri mupinduli ndi muthu a no ima vhukati ha muambi na muthetsheseli, muḱwali na muvhali, a dovha hafhu a sedzulusa e henefho vhukati musi a tshi khou lusa u nanguludza zwine ipfi ḱa amba zwone u bva kha luḱwe luambo na musi ri tshi yo ḱi shumisa kha lwe ḱa pambelwa khalwo hone ḱhalutshedzo i songo shandulwa na luthihi.

Musi a tshi zwi vhea nga maḱwe maipfi, Venuti (1992:139) u ri:

Translation is not only the intellectual, creative process by which a text written in a given language is transferred into another. Rather like any human activity, it takes place in a specific social and historical context that informs and structures it, just as it informs and structures other

creative process. In the case of translation, the operation becomes doubly complicated since, by definition, two languages and thus two cultures and two societies are involved. A political economy of translation is consequently bound to be set within the general framework of political economy of intercultural exchange, whose tendencies follow the global trends of international trade.

Mupindulelo a zwi tou vha zwi khou amba vhuṭali kana maitete a vhusiki ha u pindula maṅwalwa a tshi bva kha luṅwe luambo a tshi ya kha luṅwe,sa mushumo wa muthu a no khou alusa luambo, hone hu bvelela kha nzulele ya matshilisano na ḡivhazwakale hune ha bveledzwa khathihi na u ḡivhadzwa zwivhumbeo zwa vhukoni honoho ha u ṭunḡa maipfi.Kha nyimele heyi ya u ṭunḡa maipfi, vhabveledzi vha vha vha tshi khou shuma nga huvhili vhunga hu tshi kwamea nyambo mbili khathihi na mvelele dza hone zwine zwa tea u sala zwi tshi tendisea kha ḡifhasi nga u angaredza.

Sa izwi u ṭunḡwa ha maipfi hu tshi kwama na mvelele, kha ri pfe uri Alexandre (1967:46) ene u ri mini:

Culture includes everything that occurs in a society : customs,beliefs,values, tradition,history,language,etc. and includes artefacts, arts & crafts,hair style, homes & villages, and dress, etc: things and actions that communicate/have symbolic ,eaning. It is in constant change (not static). Views and interpretations of the signification of culture also vary (through the eyes and attitudes of the recipient).

Mvelele ndi maitete othe ane a bveledzwa kha lushaka lwonolwo hu tshi katelwa ndowelo, vhutendatenda, ḡivhazwakale,luambo na zwiṅwevho ho lavheleswa vhutsila, zwitaela zwa mavhudzi, nzulele ya vhupo na zwifhaṭwa, zwiambaro, zwiito na zwoṭhezwoṭhe zwi davhidzaho ṭhalutshedzo ya zwiga.

Lushaka lu si na mvelele lu vha lwo fa ndi ngazwo luambo lu tshi bveledzwa na nga kha maitete a mvelele ya lushaka lwonolwo. Kuvhonele na kubveledzele kwa ndeme ya mvelele zwi fhambana maṭoni na kha mikhwa ya avho vhane vha khou ṭunḡa maipfi.

Bassnett (1991:96) nga ha u ṭunḡwa ha maipfi ene u ri:Translation is a process of converting a source language into target language.

Ndi tshi tikedzana na muhumbulo u re afho nṭha, ri wana muṅwali hoyu a tshi amba nga ha mupindulelo sa maitete a u tou shandula luambo u bva kha luṅwe lu tshi ya kha

luñwe. One ndi maitele ane hu kwamea nyambo mbili zwine zwa sia luñwe lu tshi vha tshiko tshaka tsha luambo, ulwu luñwe lwa konaha u tunda.

A tshi isa phanda Bassnett (1991:101) nga honohu u tunda ha maipfi, u zwi vhea nga ndila heyi: "Translation is the changing of written words into a different language".

Na henefha, muñwali uyu u khou di amba nga ha u shandulwa ha mapfi zwine zwa khwaṭhisedzwa nga muñwe wa vhaimbi vha muzika, Larie Anderson a tshi ri arali luambo lu tshi nga tshitzhili nga u pfukela, ndi nyambo thukhuṭhukhu dzine kha u pfukela dza khou kandela phanda. Nyambo dzenedzo dzi angaredza Tshitshaina, Tshiisimane, Spanish, Tshirashia na Tshihindi.

Bassnett (1991:2) a tshi amba nga ha vhutsila ha u tunda maipfi u ri:

The art of translation is a subsidiary art and derivative. On this account it has never been granted the dignity of original work, and has suffered too much in general judgement of letters. This natural underestimation of its value has had the bad practical effect of lowering the standard demanded, and in some periods has almost destroyed the art altogether. The corresponding misunderstanding of its character has added to its degradation neither its importance nor its difficulty has been grasped.

Vhutsila hovhu ha u tunda maipfi, vhu tou disendeka na u tenda u vha nga fhasi ha ndango ya luambo ulwo lune ha khou tundiwa khalwo. Nga ñwambo wa zwenezwo, u tunda ha maipfi a ho ngo vuwa ho fhiwa vhuimo ha u vha mushumo wa tsiko ya luambo ngauri ri vha ri khou tunda ri tshi bva kha luñwe luambo ra konou vhamba luñwe. Zwauri u tunda maipfi u vha u mushumo wa vhuṭhogwa nahone une wa lemela vhukuma fhedzi u tshi vhewa kha vhuimo ha fhasi, vhatu vhanzhi a vha khou zwi dzhiela nzhele.

Ro sedza kuthomelwe kwa u tunda ha maipfi, ri wana Bassnett (1991:36) a tshi ri:

Translation may always start with the clearest situations, the most concrete messages, the most elementary universals. But as it involves the consideration of a language in its entirety, together with its most subjective messages, through an examination of common situations and a multiplication of contacts that need clarifying, then there is no doubt that communication through translation can never be completely finished, which also demonstrates that it is never wholly impossible either.

U tunda maipfi hu thoma kha nyimele i no tou vha khagala vhukuma, kha milaedza i no di tou vhonele zwavhudi. Nyambedzano nga ha u tunda ha maipfi a i nga do vuwa yo vha mushumo wa khunyelelaho na luthihi, a hu nga swiki hune vhadivhi vhe ro guma lini ngauri vhatu arali vha kha di tshila, zwi amba u ri na luambo lwavho lu do di vha lu tshi kha di tshila na lwone. Nga u shumiswa ha luambo, vhatu vha swika hune vha lingedza nyimele dzi fanaho na dza dziwe tshaka kana vha lingedza u dibvisela khagala nga kha vhwamani na vha dziwe nyambo.

2.5 MVALATSWINGA

Vhaneli vhanzhi vha talutshedza mupindulelo na nyaluwo ya luambo nga ndila dzo fhambanaho fhedzi mihumbulo ine vha vha vha khou lingedza u bvisela khagala, ya vha i tshi elana. Ndi zwa vuhogwa uri Tshivenda sa luwe lwa nyambo dza 11, lu aluwe nahone lu vhe na vushaka na idzo dziwe nyambo. Mupindulelo u a zwi kona u vumba vushaka vhatu ha dzinyambo lune zwa sia na nyambedzano i tshi vha yo leluwa.

Manwalwa haya a do thusa vhoradzipfunzo kha u kala vhuhulu ha mushumo wa thodiso. Ndi nga kha manwalwa enea hune ha konou tinywa vkhakhi ho no bvedzwaho nga vaneli vho no firahe. Zwi do dovha hafhu zwa tutuwedza vupulani ha mvedziso ya ndeme ya mushumo wonoyo hune thodiso ya do lundwa nga ndila ine divho ntswa ya do vha i khou swikiswa kha vhoramanelo u ya nga u fhambana havho. Inwe ndeme ya manwalwa ndi u disa thumano ya mushumo wa thodiso ntswa na iyo miwe mishumo yo no bvedzwaho kale uri hu vhonele vhuswikeleli ha divho ha mathakheni. A zwo ngo leluwa u tou wana mushumo wa thodiso u si na muwe une wa tshimbilelana kana u elana nawo, kanzhi mutodiso u tou engedza kana a tandavhudza divho yo tshedzwaho nga uyo musengulusi o no sedzulusaho.

NDIMA YA VHURARU

NDI LINI HUNE LUAMBO LWA TUNDA MAIPFI KHA LUÑWE?

3.1 MVULATSWINGA

U tshila ha luambo hu dībvukulula kha u dzulela u shanduka halwo vhunga hunzhi ri tshi wana vhathu vho t̄anganelana vha tshi khou amba nyambo dzo fhambanaho zwine zwa sia t̄hūthuwedzo khulwanesa kha nyaluwo ya nyambo dzenedzo. Hezwi luambo lu tshi khou shanduka, maipfi maswa a vha a tshi khou engedzea kha dīvhaipfi ya lushaka zwa tou vha u ri kanzhi tshanduko hedzi dzi dzhielwa fhasi lune luambo lu dī vha lu tshi khou aluwa vhathu vha si na nzhele nazwo. Tsenguluso ya ndima iyi yo livha zwihulwane kha u t̄odou bvukulula uri ndi lini hune luambo lwa tea u t̄unda maipfi kha luñwe luambo.

3.2 MASIA A KWAMEAHO NGA VHUPINDULELI

Hu na tshaka dzo fhambanaho dzine dza shumiswa musi hu tshi pindulelwa mañwalwa, honeha, kha dzenedzo tshaka ndi d̄o bula dzi si gati. Dzenedzo ndi dzi tevhelaho:

3.2.1 Vhupinduleli siani ja dzilafho

Hovhu vhupinduleli vhu katela zwoth̄e zwi elanaho na zwiimiswa zwa mutakalo, u bva kha bugupfarwa u ya kha dzibugu dzo fhambanaho dza mutakalo. Mutakalo ndi wa ndeme vhutshiloni ha muthu. Zwino hu na hafhala hune wa wana mulwadze a tshi khou tea u yo t̄oda thuso kha Dokotela wa luñwe luambo, ndivho ya nyambo nnzhi ndi hone hune ya thogea vhukuma. Na uyo wa muongi u fanela u vha na ndivho ya luambo kha tshaka dzoth̄e dze a dīimisela u dzi nekeda dzilafho zwihuluhulu luambo lwa maidioma na mirero ngauri vhaaluwa vha ambesa ngalwo.

Kha holwu lushaka lwa vhupinduleli, ndivho ya themino lodzhi ya maipfi i khou t̄odea nga maanda. Tsumbo:

Tshiisimane	: Aids	>	Tshivenda	: Eidzi
Tshiisimane	: Cancer	>	Tshivenda	: Khentsa

Tshiisimane	: Condom	>	Tshivenda	: Khondomu
Tshiisimane	: Pills	>	Tshivenda	: Philisi
Tshiisimane	: Ward	>	Tshivenda	: Wadi

Mafhungoni tsumbo dzi re afho n̄tha dzo ima nga n̄dila heyi:

Hezwi zwa u mila **philisi** matsheloni, masiari na madekwana, n̄ne zwi a mphedza muya. Tsedzuluso dzo wanulusa u ri vhwadze ha **Eidzi** vhu khwine kha ha **Khentsa**. Mulwadze we a vha o xela **wadi** ye a vha o valelwa khayi o wanala o edela vhukati ha mabogisi a **dzikhondomu** kha in̄we ya dziofisi henengei vhuongeloni.

Kushumiselwe kwa maipfi hayo o swifhadzwaho ndi kwavhidi ngauri mulaedza u do swika kha muambwanae wo leluwa nahone u tshe kha nzulele yawo. Arali kha ipfi Eidzi muambi o vha o nanga u shumisa lo tou sikwaho kha Tshivenda line la sala li tshi nga thalutshedzo musi li tshi ri ndi *Vhwadze vhu Wanwaho vhu Fhedzaho nungo Maswole a muvhili*, fhungo ilo lo vha li tshi do vha lo no lapfesa. Maipfi ayo othe o tea uri a shumiswe nga ndila yeneyo ye a shuma ngayo

Senthara ya thodisiso na Mveledziso ya Luambo Iwa Tshivenda nga fhasi ha Muhasho wa Vhutsila na Mvelele yo no dzudzanya theminodzhi ya maipfi a HIV na Eidzi a Tshivenda. Theminodzhi iyi i do leludzela lushaka uri lu kone u wana tshumelo yo fanelaho ya mutakalo nga luambo Iwa havho Iwa damuni. Hafha hone a zwi khou amba u ri ho bveledzwa theminodzhi ya maipfi masiani a mutakalo fhedzi lini, na kha masia a ngaho a zwa sitatisitiki, ikonomi, mbalo, saintsisi na thekhinodzhi na manwe manzhi ane u vhala ndi u pfa nungo.

3.2.2 Vhupinduleli ha mulayo

Vhupinduleli ha milayo ndi vhuwe ha tshaka dza vhupinduleli vhu re na khaedu khulu nga maanda. Holu lushaka Iwa vhupinduleli lu katela vhupinduleli ha manwalwa a muvhuso u fana na dzikhontheraka na zwinwevho. Shango la shaya thovhele ndi mulano. Musi ri tshi khou langulwa nga vhenevho vharangaphanda vhashu, ri wana uri hu na mulayo une wa ri vhusa. A hu na na muthu na muthihi a re n̄tha ha mualyo.

Vhupinduleli hovhu vhu katela theminołodzhi i elanaho na ndivho ya zwa mulayo na ndango ya lushaka lwonolwo. Tsumbo:

Tshiisimane	: Bill of rights	>	Tshivenda	: Bili ya pfanelo
Tshiisimane	: Democracy	>	Tshivenda	: Demokirasi
Tshiisimane	: Parliament	>	Tshivenda	: Phalamennde
Tshiisimane	: Court	>	Tshivenda	: Khothe
Tshiisimane	: Magistrate	>	Tshivenda	: Madzhisiṭiraṭa.

Dzi mafhungoni tsumbo dzi re afho nṭha dzi pfala nga u rali:

Bili ya pfanelo kha i vhe ine ya sa ṭalule zwi tshi ya nga maimo au. **Demokirasi** kha i tshimbidzwe hu na vhuḍifhinduleli. **Phalamende** kha i sike milayo yo fanelaho vhatu. **Madzhisiṭiraṭa** u fanela u vhona u ri **khothe** i sengise vhatu nga tshifhinga tsho teaho hu si vha sokou ṭhophana sa zwisagana zwa maḍabula. U bva tshe muvhuso wa tshiṭalula wa fheliswa, ha dzhena uyu wa muvhuso wa vhatu nga vhatu, pfanelo dzi vho tou ḍihwa na nga zwikulamalembe.

Hafha kha maipfi o swifhadzwaho siani ḷa mulayo, hu vhone e oneone ane a fusha kuambele kwa vhulamukanyi musi hu tshi ralo u sengwa milandu. Maṅwe maipfi e a vha a tshi nga vha o shuma khwine vhudzuloni ha ayo, e ndi bva vhubvo.

3.2.3 Vhupinduleli ha vhuvhambadzi / vhubindudzi

Vhupinduleli ha vhuvhambadzi kana ha vhubindudzi vhu katela maṅwalwa maṅwe na maṅwe a re kha ḷifhasi ḷa vhubindudzi u fana na dziakhanthu dza dzikhamphani, maṅwalwa a dzithendara, dziripoto na zwiṅwe-vho. Vhupinduleli hovhu vhu ṭoda u pindulelwa nga vhaḍivhi vha luambo lwonolwo vhane vha vha na ndivho ya theminołodzhi ine ya shumiswa kha ḷifhasi ḷa vhudavhidzani. Tsumbo:

Tshiisimane	: Cheque	>	Tshivenda	: Tsheke
Tshiisimane	: Account Statement	>	Tshivenda	: Tshitatamennde

Tshiisimane	: Company	>	Tshivenda	: Khamphani
Tshivhuru	: Winkel	>	Tshivenda	: Vhengele
Tshiisimane	: Mall	>	Tshivenda	: Mojo

Mafhungoni tsumbo idzo dzi re afho ntha dzo ima ndila heyi:

Arali tshifhinga tshi tshi khou tenda ri do tea u fhira nga afha hu re na **mojo** wa bvumo ngei Polokwane. **Tshitatamennde tsha akhaunthu** tshi bvaho kha **vhengele** le nda hoda zwiambaro, ndi pfesesa u ri tsho khakhea. Heyi **khamphani** ye nda vha ndi tshi khou shuma khayondo shavha nga mulandu wa u holelwa nga **tsheke** na u sa newa maduvhavho a u awelanyana.

Musi ro lavhelsa eneo maipfi e nda topola u khwathisedza muhumbulo uyo, ri do pfesesana uri maipfi a ngaho mojo na manwe-vho, ndi maipfi a no khou shumiseswa zwino lune vhudzuloni hao, hu vha hu si na manwe. Tsheke ndi tsheke, i nga si vhidzwe u pfi ndi bambiri ngauri tshileme tshayo tshi do leluwa. Tshanduko yo da yo da ri tea u tou tshimbila nayo.

3.2.4 Siani ja khasho na nyanadzamafhungo

3.2.4.1 Khasho ya SABC 2 na Phalaphala FM

Ri heneffa kha sia ja vhubindudzi, kha ri lavhelese tsumbo dza mivhigo u bva kha Phalaphala FM nga mbekanyamushumo ya Ndevhetsini na u bva kha khasho ya SABC 2 kha mafhungo:

Muphuresidente vho dzula na **khabinethe** ja vhuya ja tota tombo. Tshitumbu tsha **madzhisitarata** tsho wanala tshi na mbonzhe dza gulu. Muvhuso wo didzhenisa kha fulo ja u netshedza vhasidzana **dziphede** uri vha si tsha **lova zwickolo**. Munna we a wanala mulandu wa u tshipa nwananyana wawe o hanelwa **beiji**. Vhadzulapo vha Kapa Vhukovhela vho **matsha** vho sinyuwa. Ajax yo kunda Celtic nga **dziphenalithi**. **Phesenthe** ya 70 i vhumba tshivhalo tsha vhaswa vha re **dzhele**. (Mureri,2011)

Vhashashi vha kha Phalaphala FM vho digana u do vhulunga luambo lwa Tshivenda khathihi na maitete alwo, ri wana uri u tou amba nga luambo lwa maipfi one-one a Tshivenda tsha gireidi ya u thoma hu si na u shumisa maipfi o tundiwaho zwi khou lemela vhukuma. Maipfi ayo o swifhadzwaho ndi o tundiwaho kha luambo lwa

Tshiisimane ha vha uri u sa a shumisa, i do vha mvelamurahu ngeno shango li tshi khou bvela phanda nga tshanduko dza nyimele ya kutshilele kwa musalauno khathihi na thodea dza zwibveledzwa zwiswa zwi tutuwedzaho nyaluwo ya lushaka. Hu tou vha uri heli ipfi la u **lova**, lo vha lo tea li songo shumiswa, madzuloni alo vho tou ri u kundelwa.

Ri tshi ya ngohoni, vhahashi vha na thuthuwedzo khulu kha nyaluwo ya luambo na u bveledzwa ha maipfi maswa kana u tshinya luambo vhunga vhathetsheseleshi vha tshi ungwa nga u edza zwiambo na zwiito zwavho. Ndi vhone vhane vhatu vha dzula vho vhea ndevhe khavho khathihi na u guda zwinzhi henefho. Arali ra dzhia inwe tsumbo ya ipfi 'madzhantibai', ri khou pfa li ipfi liswa line a ri pfesesi na uri li nga vha li tshi khou amba u ri mini, hone, milomoni yashu li khou bvuma vhunga na Phalaphala FM kha Vhavenda hu tshi bvuma yone fhedzi. Zwino vhone vha vha havha vhahashi vha mbekanyamushumo ya Vhandilani, vha divhidza magoswi kana ilo ndi libulazwithihi kana li amba u ri ndi vhatu vha no difuna nahone vha dzula vho ambara lwa vhudele, thaluso yalo u nga si i pfesese.

Hu dovha ha vha na murero une wa shumiseswa nga avha vha mbekanyamushumo ya Dziaorowa une vhe ndi khangala khanganyise ndi khwanda dza luvhenzhelele madzuloni a u ri ndi khangala khanganyise ndi khwanda dza mbudzi. Nga nda ha izwo, kha mbekanyamushumo ya Khoroni hu tshi ambiwa nga ha zwa vhudzekani hu tou pfi u ka muroho, arali hu songo shumiswa khodomu ha pfi ndi u ka muroho muthu a songo ambara zwienda. Kuwe kuambe ndi kula kune dzhele ya vhidzwa u pfi ndi bambeloni. Zwo ralo, vhatu vha mbo di kululu nazwo, kwa shanduka kuambe kwa duvha linwe na linwe.

Musi ro dovha u isa ndevhe kha litambwa la Muvhango kha SABC 2, ro vha ro takalesa ri tshi ri ndi hone hune ra do pfa na u vhona dirama kha televishini nga luambo lwashu lwa Tshivenda. Zwino nyimele a yo ngo ralo, u do wana li tshi swika magumoni ho ambiwa nga nyambo dzi no fhira tharu, Tshivenda tsha tou fhira ngaho, zwino tshi do litsha hani u funda maipfi ngeno nyambo dzi tshi dzulela u hambelana na u thadulana.

3.2.4.2 Bammbiri ya mafhungo nga Tshivenda - NGOHO Yo bvela khagala

Ri hafha kha heyi bammbiri ya ngoho, ri khou wana na hone vho digana u nekedza Vhavenda mafhungo nga luambo lwavho lwa damuni fhedzi luambo lwo shumiswaho na lwone lwo anda maipfi o tundiwaho kha dziñwe nyambo uri milaedza i swike i songo shandea kha tshitshavha. Musi ri tshi tou lavhelesa kha thoho dza mafhungo fhedzi naho hu na uri ro dzhena kha vhudzivha ha mafhungo zwi zwi hulu, ri wana tsumbo dzi ngaho:

Guranda yavho ya Tshivenda, Munna o wanala **motsharani**, Muṭaṭisano u **winisa** munna **tshikuta**, **Vhakhantsejara** vha no bvafha a vha nda ḽi lu difhaho, Musina a vha tsha ṭoda **meyara** na tshimebi, **Madokotela** vha **phuraivethe** vha ḽo thusa na vhalwadze vha si na medical aid, Ho tholwa **minidzhere** wa u farela kha **masipala** wa Musina, **Tshikolo** tsha Hasinthumule tsho wina kha **khirikhethe**, Shayandima ndi ngweṅa kha **bola** ya vhafumakadzi na dziñwe nnzhi.

Ro isa maṭo a vhusedzi kha maipfi ayo o swifhadzwaho, zwi mbo ḽi tou dibvisela khagala uri ndi maipfi o tundiwaho a tshi bva kha luambo lwa Tshiisimane na Tshivhuru zwine zwa khou sia luambo lu tshi khou aluwa zwi sa pfali na vhuleme hazwo. Vhunzhi ha maipfi eneo, ha athu sikelwa mañwe kana hu na uri ane a nga vha o no sikwa a sa athu pfiwa nga vhaambi kana huñwe a tshi khou lemela u a shumisa.

Heyi vha i vhidza u ri ndi bammbiri ya mafhungo nga Tshivenda, vha dovha vhe ndi guranda, vha tshi pfesesa uri khamusi vho tou ri ndi bammbiri, tshileme tsha hone a tshi nga pfali.

3.2.5 Vhupinduleli siani ḽa pfunzo na mañwalwa

Zhendedzi ḽa luambo ndi pfunzo. Vhudavhidzani vhukati ha mme na lushie lwawe, pfunzo nga vhagudisi u bva henengei khireshe u ya kha gireidi R, ra fhirela kha pfunzo dza sekondari na u swikela henengei dziyunivesithi na dzithekhnikhoni, ndi hone hune luambo lwa ratha nga u ṭavhanya.

3.2.5.1 Kha zwiimiswa zwa pfunzo dza fhasi

Ndi uri kha vhagudi vhoṭhe u bva kha Gireidi R, u ya kha giredi ya vhufumi na vhuvhili, luambo lwavho kana ndi lwa ḽuvha ḽiñwe na ḽiñwe kana ndi lwa u ṅwala, lwo no kavhiwa nga maipfimaṭundwa nga ṅdila ine riṅe vhasengulusi ra shushedzea zwi hulu. Fhedziha, ndi vhona uri nyimele heyi i ḽo shela mulenzhe nga ṅdila i mangadzaho kha

uri luambo lwashu lu si ngalangale. Vhaaluwa na vhone vha khou vhofhea tshoṭhe u amba nga luambo lwonolwo lwa vhaswa ngauri vha omelela kha aḷa o tou sikwaho kana a sialala, nyambedzano i ḡo lemela zwihulu. Tshi takadzesaho ndi u ri vhudzuloni ha ayo maipfimaṭunḡwa, a hu na maṅwe ane a nga shumiswa nahone a dovha a lelutshela vhaswa kha u a rwela ngomani. Tsumbo:

Tshiisimane	: chalk	>	Tshivenda	: tshoko.
Tshiisimane	: crayon	>	Tshivenda	: khirayoni.
Tshiisimane	: calculator	>	Tshivenda	: khalikhuleitha
Tshivhuru	: papier	>	Tshivenda	: bammhiri
Tshiisimane	: pencil	>	Tshivenda	: penisela
Tshivhuru	: mark	>	Tshivenda	: maraga

Musi dzi mafhungoni tsumbo idzo dzi pfala nga ṅdila heyi:

Mugudisi ha tei u ya **kilasini** a vho tou rumela mugudi u yo dzhia **tshoko**. ṅwana wa Gireidi R u fanela u rengelwa **khirayoni** dza mivhala yo vanganaho vhukuma.

Khalikhuleitha dzo khwiniseaho dzi rengiswa nga mutengo u sa takuwiho fhasi. Na ṅwala kha **bammhiri** nga **penisela** a zwi nga vhone lwa tshifhinga tshilapfu. Vhagudi arali vha ḡwana vho fhurwa **maraga** kha mishumo yavho, u ḡo wana vho tswukisa maṭo a tshi nga a tswiri. Mugudi arali a ṭavha vengo vhukati hawe na mugudisi, thero naho yo leluwa hani, ha i phasi.

Afha kha pfunzo ndi huṅwe ha tshirathisi tsha luambo u bva kha murafho muṅwe u ya kha muṅwe. Vhudzuloni ha ayo maipfi o swifhadzwaho, a hu vhone hu na maṅwe ane a nga shumiswa, zwo ralo, o tea vhukuma.

3.2.5.2 Kha zwiimiswa zwa pfunzo dza ṅṅha

Vhunzhi ha madendele siani ḷa pfunzo na kha enea matshudeni a ṅṅha ha sekondari, wa tou fara nyambedzano nao u tshi ṭoḡou wanulusa kushumisele kwao kwa luambo lwa Tshivenda tsha gireidi ya u thoma, u ḡo pfa luambo lwa hone lwo ḡala maipfi o tundiwaho.

Zwino u ṭangana na kale pfunzo yo vha i sa dzhielwi ṅṅha, i tshi dzhenwa nga vhatukana, vhasidzana vha sa tendelwi nahone hu tshi ṅwalwa nga maxale, ri wana uri nyimele ya zwino yo no tou shanduka vhukuma lune ṅwana a sa thoma nga u dzhena khireshe, ha tsha ṭanganedzwa kha Gireidi R. Ngoho kana u tou lingedza u fara

nyambedzano na vhenevha vha re na dzimasit̃asi u ya kha vha re phenshenini, luambo lu no khou shumiseswa lwo anda maipfi ane a pfala uri o tou t̃undwa kha dziñwe nyambo nga maanda kha Tshiisimane na Tshivhuru. Tsumbo:

Tshiisimane	: university	>	Tshivenda	: yunivesithi.
Tshiisimane	: rector	>	Tshivenda	: rekhitha.
Tshiisimane	: degree	>	Tshivenda	: digirii
Tshiisimane	: lecturer	>	Tshivenda	: lekhitshara.
Tshiisimane	: faculty	>	Tshivenda	: fakalithi

Tsumbo dzi re afho ñtha musi dzi mafhungoni:

Pfunzo dza **yunivesithi** dzi dzindela nga u d̃ura. **Lekhitshara** a si ene a no sala matshudeni murahu u ri vha d̃idine vha kone u phasa **dzidigirii** dzavho nga tshifhinga tsho pimiwaho, ndi khaedu ya mugudi ene muñe. Zwinzhi zwo tshinyala tshija tshifhinga **rekhitha** a siho. **Dini wa fakalithi** ya khomese u a koñda u pfesesa.

Kha u tou vhambedza nzulele ya maipfi, a Tshiisimane a sala a tshi vho nga ndi a pfufhifhadzo kha ayo a Tshivenda. A hu na mañwe maipfi ane siani ja maimo a ñtha nga u rali a pfunzo ra nga shumisa one. Ri nga si t̃we ri tshi khou mona ra ri t̃hoho ya yunivesithi ri tshi khou amba rekhitha, hu mbo d̃i tou shumiswa lenelo lo teaho ngauri hafhu lo pelet̃wa zwone nga Tshivenda.

3.2.5.3 Siani ja mañwalwa

3.2.5.3.1 Vhurendi

Siani ja mañwalwa, holwu ndi lushaka lwa vhupinduleli vhu katelaho nganea, zwirendo, matambwa na mañwe mañwalwa-vho. Vhupinduleli ha mishumo ya mañwalwa ndi vhuñwe vhune ha dzhieleswa ñtha kha tshivhumbeo tsha vhupinduleli vhunga vhu tshi katela nga maanda na u pindulelwa ha zwi re ngomu.

Kha ri lavhelese nzulele ya tshirendo tshi re afha fhasi:

A TŌDAHO MUNAMBA NDI NNYI?

Dikandeni khaṅo khei dikandeni nandi

Ni pfe mutoli wa mbofholowo, ni gana!

Ni vhumbuluwe kha “king bed” ni khosi.

Ilani, inwani ni khane sa ṅamana.

(Mudau, 2008:34)

Zwi tou vha khagala kha tshirendo hetsho uri murendi o humbula a guma kha maipfi a Tshivenda, a pfesesa uri ndi khwine mulaedza wawe u tshi swika na ndeme yawo, nga u kombetshedzea u shumisa ipfi la Tshiisimane “king bed”.

Vhunzhi ha vhaṅwali ano maḍuvha vha khou shumisesa maipfi o pambiwaho i ṅdila ya u alusa Tshivenda na kha maṅwalwa a nganea na ḍirama.

3.2.5.3.2 Nganea

Vhunga ndo no ḍi sumbedzisa ngei murahu u ri kha luambo lwa Tshivenda ho no anda maipfi a Tshiisimane e ra a ṅunda ri tshi khou ralo u alusa luambo, kuambele kwonokwo kwo no rathela na kha vhaṅwali vha bvumo vha dzibugu dza Tshivenda. Huṅwe ndi hafhaḷa hune wa nga wana bugu ya nganea kana ya ḍirama i si na murero kana wa wana i sa swiki miṅanu nge luambo lwa vha lwo no tshingama tshoṅhe. Kha ri thetshesele maṅwe a mafhungo u bva kha Sigogo(2000:67) musi mme na ṅwana vha tshi khou ambedzana vha tshi ri:

Tshimangadzo ho ngo tendela mme awe uri hu na zwo mu dinaho lini. Mme vha tshi vho pfa a tshi ri ḷeneḷo **dombolo** line vha ḍivha a tshi ḷi funesa ha khou la, vha mbo ḍi takuwa vha ya henengei **kamarani** hune a khou amba e hone.

Dziṅwe tsumbo u bva kha Sigogo (2000:114) dzo ima nga ṅdila heyi:

Madzhisitirata o ḍi amba uri ha khou fhiwa heyo **beili**. Vho-Sara ilo ḍuvha vho bva **khothe** vho tambula nga u tsidela u lila. Vho-Ramasunzi vho amba uri ndi khwine vha tshi fhumula uri vha do kona u lila zwavhuḍi musi wa khaṅhulo.

Vhafunzi vho-Sedzani vho ḷalutshedza khothe uri vhone vho takadzwa nga u **foda** nahone vha humbulela uri **tshaini** heila ya u nembeledza **tshipere** i nga vha yo hwala saga heyo yo hwalaho mmbwa.

Nangoho Vho-Muzila vho fhindula vha tshi vho fara **loko** ya u vula vothi. U swika fhaḷa vha mbo ḡi lumelisana na ḷḷa **pholisa**. Kani fhanu vhathu a vha iti zwa u farisana, ndi amba izwi zwa ‘masakhane’; hafhu yo no rwa **iri** ya vhuvhili zwino (Sigogo 2000:90).

Maipfi hayo o swifhadzwaho a tou pfala zwavhuḡi musi ri tshi khou a peleḡa uri ndi Tshivenda fhedzi tshi no ḡipfadza vhubvo uri ndi kha luḡwe luambo. Ndi uri ipfi ḷi ngaho iri, loko na eneo maḡwe, ndi e vhomme ashu na vkhotsi ashu vha aluwa vha sa ḡivhi u a shumisa. Tshanduko yeneyi yo no khou ri bveledzela shango phanda ndi yone i no dovha u sia ḡuḡuḡwedzo kha u ḡunda maipfi uri luambo lu si ngalangale. Zwino vha a vhona, na ipfi ḷo ‘masakhane’, ḷi ḡi tou lemela vhapinduleli, vha tenda mulandu ndi zwe nga zwo muḡwali a songo ḷi laḡa, o nanga u ḷi shumisa ḷo tou ralo uri muhumbulo wawe u sale wo bvela khagala wo fhelela.

3.2.5.3.3 Dirama

Na kha u bveledzwa ha maḡwalwa a ḷitambwa luambo lu khou isa phanda nga u ḡunda maipfi zwa sia lwo no navha vhukuma. Kushumisele kwa maipfi kwo no shanduka nga ndila i mangadzaho zwiḡwe zwi tshi vhangwa nga vhaḡedzani kana avho vhane ra ḡiwana ro ḡanganelana navho fhethu ho kuvhangwanwaho. Vhuḡwali hafhu nahone vhu a ḡuḡuwedzwa nga nyimele dze ra fhira khadzo kana dzine ra khou ḡangana nadzo. Zwi a bvelela vhaḡwali vha nyambo mbili vha thusana nga mihumbulo tshivhangalelwa hu u ḡoḡou bveledza bugu i fushaho, zwino huḡwe ri vhofhea u ḡanganelana kha luambo lu re vhukati ha idzo dzashu mbili: Tsumbo ya maipfimaḡundwa u bva kha Mafenya na Milubi(2000:133) asidzi:

- Sara : Ndi ḡo sedza vhone ndi tshi khou sedza zwifhio? Ndi imele u sedza yeneyi ‘naisithaimi’ yavho? Vhone khotsi a Mutshutshu, vhe u **hagana** ha hone hu mbo ita uri vha kumbe **phefumu** dza vhasadzi?
- Ralutanda : A ni zwi ḡivhi inwi?
- Sara : Idzi **dzilipusitiki** afho milomoni yavho?
- Ralutanda : Ndo ḡi amba nde ri a **khisana** riḡe **makhomureidi** wee. A zwo ngo pfala kani? Nḡevhe idzi kani ndi zwifanyiso?
- Sara : Izwo makhomureidi a khou ḡiphina. Riḡe ro itwa nga zwiḷa vhaḡwe vha tshi ‘zavhaḷaza’ riḡe ra sala ro

dzula. Ndi musi zwa zwino na riṅevho ri tshi khou hagiwa na u khisiwa ri tshi khou khisiwa.

Ralutanda : Heyoo! Kha inwi a thi ṭoḍi u pfa tshikha. Ndi nga vhulaha muthu. Nṅe ndi nṅe ndi no ṭoḍou pfa tshithu. Munna ndi nnyi atsina?

Inwe tsumbo ya ḷitambwa u bva henevho kha Mafenya na Milubi (2000:156) i ri:

- Funani : (*U sumbedza u fushea.*) Heyi **resitorente** i vhonala i yavhuḍi.
- Kani : Nga maanḁa.
(*Hu bvelela **hweta** a no pfi Maria o fara **menyu** wa zwḷliwa*)
- Wanani : Inwi ni ḁo ḷa mini Kani?
- Kani : Nṅe ndi ḁo ḷa **saladi**. Ndi ṭoḍou fhungudza hoyu muvhili wanga.
- Funani : A hu na na tsha muvhili hafho. A vho nga sa mafhungo o no shandukaho **fesheni**.
- Maria : (*U a dzhia **oda**.*) Vhathu vha ḁo nwa mini?
- Funani : Ndi ḁo nwa **kholoḁirinngi**.
- Wanani : Vho-Funani, kha vha ḁo litsha u ḁiisa fhasi. Vha nwa kholoḁirinngi vha ṅwana vhone? Riṅe ri ḁo oda waini, vha ṭoḍou ri ri vhone ri hani. Kha vha ḁo sedza na makuwa vha khou thoma nga waini. Hu thomiwa nga waini muthu wanga.
- Funani : Ho lugaha, ndi ḁo nwa na vhoiwi **waini**. (*Maria u a ḁisa waini. A vha sumbedza. Vho no tenda uri ndi yone, a i vula, a shela ṭhukhu, vha thetshela, vho no tendelela a konou vha shelela tshoṭhe*).

Vhavenda ndi lushaka lwo rombaho, lu sa ṭoḍiho zwa dzikhakhathi nahone lwo lugaho lwa mvelo. Musi ro thetshesela mafhungo a re afho ṅṅa hu tshi khou ambiwa nga ha 'naisithaimi' na 'muzavhalazo', zwi khagala u ri ndi maitete e ra tou a guda a tshi bva kha dziṅwe tshaka, ndi ngazwo na muṅwali o a ṅwala nga ngomu ha zwiḁevhe u sumbedza uri ndi zwo ḁaho na tshanduko ya nzulele ya lushaka. U sumbedza u sa tou fushea tshoṭhe nga ayo maipfi nga ṅḁila ye a pindulwa ngayo, a ngomu ha zwiḁevhe

Iwe muḽwali o vha a tshi nga ḽi vha o shumisa vhuḽimvumvusi madzuloni a ‘naisithaimi’ na muvutshelano madzuloni a ‘muzavhaḽazo’ fhedzi a pfesesa uri tshileme tsha mulaedza wawe tshi ḽo leluwa.

Mafhungo a u shumiswa ha dziḽhefume, dziḽipusitiki, u dalela dziresitorente, u nwiwa ha dziwaini, u oda zwiḽiwa kha menyu musi hweta o tou ḽisa, u hagana na u khisana, na maḽwevho maitele a re heneḽho kha ḽitambwa ḽi, ndi maswa a sumbedzaho tshanduko. Hu ḽi tou vha uri kha u shumiswa ha maipfi u hagana na u khisana, ri wana uri muḽwali o ḽi tou teledzavho, ho vha ho fanela kha u khisana o ḽi tou ri u mamana ngeno kha u hagana o ri u kuvhatedzana.

3.2.5.4 Zwi kwamaho mabambiri a dzimbudziso dza milingo

Hafha kha mabambiri a milingo ya Tshivenda, luambo lune lwa khou shumiswa lwo no aluwa vhukuma zwi tshi tshimbilelana na tshanduko ya shango yo ḽitikaho nga saintsi na thekhinoḽodzhi. Mbudziso dza hone u wana dzi tshi kwama zwi ngaho zwa **dzikhomphyutha, dzifeisibuku** na zwiḽwe. Huḽwe ndi fhaḽa hune vhalingi vho vhudzisa ipfi nga Tshivenda musi vha tshi wana ḽo lapfesa kana ḽi tshi nga ḽi ḽo kanganyisa vhalingiwa, vha mbo ḽi tou shumisa ḽone ḽo ḽundwaho u fana na u dzhia sia vha tshi ri **siteriothaiphi**.

ḽiḽwe ḽao ndi musi hu tshi khou ambiwa nga ha vhengele ḽi rengisaho mitshelo vha tshi tou ḽi vhidza nga ḽa Tshiisimane khathihi vhe **fruit shop** na u ḽi tingedzela vha si vhuye vha ḽidina ngazwo. Ri dovha ra wana khethekanyo dza dzimbudziso hu tshi pfi hu na **A,B** na **C** zwe kha pfunzo ya mulovha vha vha vha sa vhalisi zwone, ndi zwo ḽaho na tshanduko hezwi.

Ano maḽvha pfunzo i khou dzulela u shanduka vhunga na mveledziso ya Saintsi na Thekhonoḽodzhi i songo ima nahone i songo sia shango. Maḽedere a aḽifabethe na nomboro dza u vhalo hu nga si bvelelwe arali zwi sa tsha shumiswa naho hu tshi nga vha kha zwiimiswa zwifhio na zwifhio. ḽi no solisea ipfi ndi heḽo ḽa fruit shop ngauri muḽwali o vha o fanela o shumisa vhengele kana shopho ḽa mitshelo, zwino ene a mbo ḽi nanga u ḽi shumisa ḽo tou ralo zwine zwi sia zwi tshi ḽuḽuwedza vhubva kha u shumisa muhumbulo.

3.2.6 Zwishumiswa zwa muṭani

3.2.6.1 Siani la zwiḽiwa

Musi ro dzhena kha a zwiḽiwa zwa musalauno, ri khou wana hu na phambano khulu yazwo na zwiḽa zwa musalauḽa zwe lushaka lwa vha lu tshi ḽikanda nga zwiḽiwa zwa madzanga zwi fanaho na thophi, mabovhola, zwigume, zwimbundwa, madovhi na zwiḽwe zwinzhi zwa u ḽala u ya nga vhupo he vhathu vha ḽiswiela hone. Vhaswa vha zwino zwiḽiwa zwi ngaho izwo a vha ḽoḽi na u zwi ḽanga milomoni yavho, ndi u ri arali muṭani ha pfi hu khou sevhiwa nga bovholo, ha vha hu si na vhurotho, makumba na atsha, vha nga namba vha lalela luvhondo. Hu uri miroho na mitshelo zwa mulovha zwo vha zwi si na dzikhemikhaḽa hedzi dzi wanalaho kha manyoro.

Ano maḽuvha zwiḽiwa zwo wa mpale zwo vhangwa nga vhubveledzi ha ḽḽha siani la vhulimi na vhufuwi. Thekhinoḽodzhi ya maimo a ḽḽha i no shumiswa kha vhulimi na vhufuwi na yone yo no shela mulenzhe uri zwiḽiwa zwi ande shangoni. Tshi ri kanganyisaho ndi u ri u anda ha zwiḽiwa na hone hu a vhangwa malwadze a ngaho mutsiko wa malofha, vhwadze ha mbilu na swigiri lune muthu a nga ḽi fhedza o ḽala mugayo ngao. Hezwi vhaswa vha tshi ri vha khou kapula mapfura nga lebula, a vha tsha londa na kuḽele kwa zwiḽiwa zwa hone. Tsumbo dziḽwe dzi kwamaho zwiḽiwa asidzi:

Tshiisimane	: scones	>	Tshivenda	: zwikontsi.
Tshiisimane	: menu	>	Tshivenda	: menyu.
Tshiisimane	: chips	>	Tshivenda	: matshipisi
Tshivhuru	: koek	>	Tshivenda	: makuku
Tshiisimane	: apples	>	Tshivenda	: maapula
Tshiḽaliana	: pizza	>	Tshivenda	: pitsa.

Maḽhungoni tsumbo dzi re afho ḽḽha dzi pfala nga ḽḽila heyi:

Vele u khou lilela u tevhela moḽoni ngauri u ḽivha uri hu swika ha ḽiwa **pitsa** vhathu vha tshi vhuya vha si tsha lalela. Makhulu vha ri vha ḽoḽa **tie** na **makuku**. Ano maḽuvha vhagudi vha vho ḽewa na **maapula** zwikoloni. **Zwikontsi** zwi ḽifhesa zwi tshi kha kha ḽi fhisa. Ni songo shelesa mapfura kha ayo **matshipisi** uri riḽe vhaḽwe ri si ḽe.

Afha maliwani na hone hu na tsimbe khulu ya u shumiswa ha luambo vhunga mañwe maliwa Vhavenda vha songo davhuka ngao. Ngauri vhomakhulu washu vha divha u nwa khobvu, hu nga si pfi tie ndi khobvu, tie ndi tie nahone a si kofi. Matshipisivho ha pfi ndi madabula o hadzingwaho na zwone i do vha nyambo i no do mona vhukuma na fhungo ja u hadzinga ja sa do tou wana vhudzulo zwavhudi. Zwo ralo, maipfi hayo o swifhadzwaho kha tangedzwe o shumiswa nga ndila yeneyo.

3.2.6.2 Siani ja zwifuko

Siani ja zwiambaro arali vhaaluwa vha nga tou ima lurandala na u ambara kana u disa khuwelelo kha vhaswa ya u ri kha hu ambarwe zwiambaro zwi ngaho mikumba,tsindi na masedo, zwi nga vusa buluvhutsi jihulu kha kutshilele kwa vathu vhothe nga u angaredza. Tshanduko ya nyimele ya mvelele yo no sendama tshothe lune hu nga si vhe na nyandano kha kufukele.

U bvelela ha thekhinolodzhi zwo sia ndivho khulwane ya zwifuko hu si tsha tou vha u ditsireledza muvhili lini, ho no vha na muhumbulo wa u nakisa muambari, u sumbedza mbeu ya muthu, u sumbedza mvelele uri muthu ndi wa lushaka lufhio, u talula kha mitshini na mitambo yo yaho nga u fhambana zwi tshi katela na vhuvha ha muthu uri u shuma mini kana ndi nwana wa tshikolo kana ndi muthuzwawe.

Ndi heneffa kha sia ja zwiambaro hune ra dovha ra takadzwa nga u bveledzwa ha **zwisitasofuthi** kha u tukisa zwiambaro zwashu musi ro kuvha uri zwi si ri nambatele mivhili nahone zwi sale zwi tshi khou nukhelela musi ri vhukati ha vhañwe. Hu dovha hafhu ha vha na zwifafadzeli zwa **dziphefumu** dzo yaho nga minukhelelo yo fhambanaho. Tsumbo dza zwifuko zwo bveledzwaho nga lushaka lwonolwo lwa Vhukovhela ndi zwi ngaho:

Tshiisimane	: kombers	>	Tshivenda	: gumbese.
Tshiisimane	: jersy	>	Tshivenda	: dzhesi.
Tshivhuru	: broek	>	Tshivenda	: vhurukhu
Tshivhuru	: hemp	>	Tshivenda	: hemmbe
Tshiisimane	: socks	>	Tshivenda	: maswogisi

Musi dzi mafhungoni tsumbo dzi re afho n̄tha dzi pfala nga u rali:

Malume vha ri **gumbese** lavho lo t̄ahala ni fanela u vha rengela liñwe vhunga vha tshi khou lala vho fuka zwikapa. Ha vuwa hu na phepho ni ambadze n̄wana **maswogisi** na **dzhesi**. **Hemmbe** i nakesa yo ambarwa na **thai** na **badzhi**. O vhuya o renga **vhurukhu** vhuthihi nge masheleni awe a t̄ahela. Mafhungo a u renga zwiambaro nga tshikolodo a do ni shaisa lukuna na do dzula ni tshi nga balamutshenzhe.

Vhaḷa vha si na n̄divho na luambo lwa Tshivhuru vha nga vha vhone vhane vha sola u shumiswa ha ipfi gumbese madzuloni a nguvho. Hayo mañwe madzina a khou pfala o dzula zwone vhunga hu si na mañwe ane ra nga a shumisa vhudzuloni hao.

3.2.6.3 Zwi kwamaho zwishumiswa

Maḍuvha ano vhatu vho no ḍibvisa kha u shumisa zwishumiswa zwa muḥani zwi ngaho dzithovho, khavho, nkho, khali, ndilo na zwiñwe zwinzhi zwine zwa bvukulula mvelele ya Vhaventḍa.

Nga mulandu wa nyaluwo ya mveledziso ya shango, ri tshi tou n̄ea tsumbo, hu na zwishumiswa zwi tevhelaho:

Tshiisimane	: glass	>	Tshivendḍa	: ngilasi.
Tshiisimane	: iron	>	Tshivendḍa	: aini.
Tshivhuru	: tafel	>	Tshivendḍa	: t̄afula
Tshivhuru	: lepel	>	Tshivendḍa	: lebula
Tshiisimane	: plate	>	Tshivendḍa	: phulethi

Mafhungoni tsumbo dzi re afho n̄tha dzi pfala nga n̄dila heyi:

N̄wana u fanela u farwa zwavhuḍi sa **ngilasi**. Vha ri ḍisele **lebula** dza u ḷa mukapu.

Dziḷa **aini** dza u vhewa kha maxale dzi kha ḍi wanala? Zwidulo zwi hone hu khou t̄ahela **t̄afula**. N̄e a thi ḷeli kha **phulethi** ya puḷasiḥiki ndi t̄oḍa ya marambo.

Huñwe ndi fhaḷa musi hu tshi khou dzudzanywa dzisaḷadi hune ha vha hu tshi bvuma **dzigireithara** na **dzibodo**, **dzibiḥiruḥi**, **mayonasi**, **tshakaḷaka**, phiriphiri, **zwipaisisi** na zwiñwe zwinzhi zwa u ḍala u ya nga lutamo wa vhabiki.

Musi ho sedzwa tsumbo hedzo dza maipfi o swifhadzwaho, zwi do pfesesea uri ndi tsumbo dza zwibveledzwa zwo bveledzwaho nga mulandu wa tshanduko ya shango. Kha hu t̄anganedzwe kushumiselwe kwa maipfi eneo vhunga vhudzuloni hao hu si na mañwe ane ha nga shuma one. A ho ngo tou vha na u t̄undwa ha maipfi ayo ndivho i ya u khavhisa luambo lini, ho tou vha uri hu na t̄hahalelo ya madzina a zwishumiswa zwenezwo.

3.2.7 Vhupinduleli mishumoni

Kha zwiimiswa zwa mishumoni u ya nga u fhambana hayo, ndi hone hune ra t̄anganywa na zwibveledzwa zwo fhambanaho. Zwiñwe zwazwo ri guda kushumiselwe zwenezwi tshumelo i tshi khou ya vhathuni. Huñwe ndi fhaḷa hune muvhuso wa tou ita bembela ḷa u ri vhashumi vha khou tea u yo pfumbudzwa malugana na ndivho i t̄hogeaho kha vhukoni ha u do shumisa zwibveledzwa izwo u ri mushumo u leluwe. Tsumbo ya maipfimaṭundwa a kwamaho zwa mishumoni ndi dzi tevhelaho:

Tshiisimane	: file	>	Tshivenda	: faela.
Tshiisimane	: register	>	Tshivenda	: redzhisiṭara.
Tshiisimane	: uniform	>	Tshivenda	: yunifomo
Tshivhuru	: werk	>	Tshivenda	: mberego
Tshiisimane	: leave	>	Tshivenda	: ḷivi.
Tshiisimane	: office	>	Tshivenda	: ofisi.

Musi dzi mafhungoni tsumbo dzi re afho nṭha dzi pfala nga u rali:

Ndi tshi dzhena ofisini ya Vho-Bukuṭa ndo wana vho ḷa nyala vhukuma vha tshi ri vhonevho netiswa nga **mberego** i si na **ḷivi** na ḷiñwe na ḷiñwe nahone na dzina ḷavho ḷo no ḷi tshinyala kha **redzhisiṭara** lune vha nga si ḷi t̄anzwe. **Yunifomo** vhe ndi yavho, dzi tshi ḷala matemba, a i nga sali. **Dzifaela** naho dza sala dzi songo dzudzana, a zwi tsha do t̄oda vhone, onoyo a no do ima vhuimoni havho u do vhona uri zwi vhuelela hani ngonani.

Musi ho sedzwa tsumbo hedzo dza maipfi o swifhadzwaho, zwi do pfesesea uri ndi tsumbo dza zwibveledzwa zwo bveledzwaho nga mulandu wa tshanduko ya shango. Kha hu t̄anganedzwe kushumiselwe kwa maipfi eneo vhunga vhudzuloni hao hu si na mañwe ane ha nga shuma one. A ho ngo tou vha na u t̄undwa ha maipfi ayo ndivho i ya u khavhisa luambo lini, ho tou vha uri hu na t̄hahalelo ya madzina a zwishumiswa zwenezwo.

3.2.8 Siani ja vhudavhidzani

Kha u rathisa mulaedza u bva kha muthu muñwe u ya kha muñwe, kale ho vha hu tshi tou rumelwa muthu lwe o vha a tshi fhedza tshifhinga e lwendoni a vhuya a nga a sa swikisa mulaedza wo no shandea hu uri musalauno ri davhidzana nga u bonya ha iṭo nahone ri fhethu huñwe na huñwe hune wa nga tou nanga u ri kana ndi tou **founa**, kana ndi tou rumela **sms** kana **imeili**. Tsumbo dza zwileludzi zwa vhudavhidzani asidzi:

Tshivhuru	: brief	>	Tshivenda	: vhurifhi.
Tshiisimane	: cellular phone	>	Tshivenda	: seḷulafounu.
Tshiisimane	: email	>	Tshivenda	: imeili
Tshivhuru	: pos	>	Tshivenda	: poswo
Tshiisimane	: fax	>	Tshivenda	: fekisi.

Mafhungoni tsumbo dzi re afho nṭha dzi pfala nga u rali:

Ndo kovhelewa nge nda fhira ndi tshi khiulula **poswo** hangei Tshilamba. Ndi tshi swika muṭani nda wana makhadzi vhe siho, nda lingedza u vha rwela luṭingo kha **seḷulafounu** yavho nda wana yo valiwa. Zwa **fekisi** ndi ḍo zwi vhona matshelo li tshaho. Arali ni kha ḍi tou humbula mafhungo a u ṅwala **vhurifhi** ni tshe no fara tshikale ngauri mulaedza u tshimbila nga u ṭavhanya arali muthu o shumisa **imeili** naho zwi tshi vhidza masheleni a ḍivhaleaho.

Musi ho sedzwa tsumbo hedzo dza maipfi o swifhadzwaho, zwi ḍo pfesesea uri ndi tsumbo dza zwibveledzwa zwo bveledzwaho nga mulandu wa tshanduko ya shango. Kha hu ṭanganedzwe kushumiselwe kwa maipfi eneo vhunga vhudzuloni hao hu si na mañwe ane ha nga shuma one. A ho ngo tou vha na u ṭundwa ha maipfi ayo ndivho i ya u khavhisa luambo lini, ho tou vha uri hu na ṭhahalelo ya madzina a zwishumiswa zwenezwo.

3.2.9 Siani ja vhulimi na vhufuwi.

Vhulimi vhu kha ḍi lingedzwa nga Vhavenda musu vha tshi khou limesa nga maanda mavhele enea ane a ri u kaṅwa a pangwa kha masaga a midzhawane a mbo ḍi rengiselwa tshigayoni kana muthu a tou ya a tshi dzhia mugayo u swikela tshikalo tsha hone tshi tshi guma. Zwila kale hu si na zwigayo, mufumakadzi o vha a tshi ḍo ṭohola mavhele a dovha hafhu a a siṅḍa uri a konou wana vhukhopfu ha u ja na muṭa wawe. Ano maḍuvha hu shuma zwikwama vhunga na ṅdivho khamusi ya zwisiku na maḍulu

zwa u vhulunga mavhele i si tsha tevhedzwa. Vhaambi vhañwe vhe itali mavhele o dzulesa a tshi bva muthetshelo. Zwiliñwa zwa zwino zwi angaredza mandande, nyala, **khavhishi**, mitshaini, **kherotsi** na zwiñwe. Tsumbo zwi tshi kwama vhulimi na vhufuwi asidzi:

Tshivhuru	: voer	>	Tshivenda	: furu.
Tshiisimane	: manure	>	Tshivenda	: manyoro.
Tshiisimane	: acre	>	Tshivenda	: egere
Tshivhuru	: plaas	>	Tshivenda	: bulasi
Tshivhuru	: emmer	>	Tshivenda	: emere

Mafhungoni tsumbo dzi re afho ntha dzi pfala nga u rali:

Malume vho renga **bulasi** khulu ya u lima na u fuwa zwipuka zwa daka. Vho dovha vha sumbedzisa dzangalelo u do henefho ngomu u ri vha kone u langa vhashumi vhavho zwavhuḁi. Zwino ndi do lindela duvha lo vha tshela zwavhuḁi nda ya nda hambela u tshetshelwa **egere** tharu ndo do lima mandande. Inwi ni hambula u ri **manyoro** o tou dadza **emere** thanu fhedzi a nga tanganya muse wothe? Uja ñwaha masheleni anga o thothelela nga u renga **furu** i si na vhege ndi tshi shavha uri kholomo dzanga dzi nga gwagama.

Musi ho sedzwa tsumbo hedzo dza maipfi o swifhadzwaho, zwi do pfesesea uri ndi tsumbo dza zwibveledzwa zwo bveledzwaho nga mulandu wa tshanduko ya shango. Kha hu tanganedzwe kushumiselwe kwa maipfi eneo vhunga vhudzuloni hao hu si na mañwe ane ha nga shuma one. A ho ngo tou vha na u fundwa ha maipfi ayo ndivho i ya u khavhisa luambo lini, ho tou vha uri hu na thahalelo ya madzina a zwishumiswa zwenezwo.

3.2.10 Siani ja vhurereli

Vhurereli ha musalauno ho no tou sendamela tshothe kha Mudzimu lune dziḁa ndila dza u phasa maḁi, u shela fola, dzithevhula na mipambo zwa vho tou vhonelewa fhasi vhukuma. Naho ho no tou sala vhaḁa na vhaḁa vha no khou ḁi tevhedza maitete eneo a mvelele, vhanzhi vha vho tevhedza maitete a Tshikhriste, haya o daho na lushaka lwa Vhukovhela. Ndi uri vhatendi vha tou vhudzwa nga ha maitete a sialala u fana na u shela fola fhasi kana u phasa, u do wana vha tshi peta zwifhatuwo wa vhuya wa hambula uri kani na zwino wo tou bula tamba, kana ndi u hangwa vhubvo ha vho hambulwa u nga vhathu vha bva henegei thungo dza Vhukovhela. Tsumbo:

Tshivhuru	: Bybel	>	Tshivenda	: Bivhili.
Tshiisimane	: conference	>	Tshivenda	: khonferentsi.
Tshiisimane	: chorus	>	Tshivenda	: khorasi
Tshivhuru	: kerk	>	Tshivenda	: kereke
Tshivhuru	: vers	>	Tshivenda	: vese
Tshiisimane	: prophet	>	Tshivenda	: muporofita.

Musi dzi mafhungoni tsumbo dzi re afho n̄tha dzo ima nga n̄dila heyi:

U vha mutendi o khwaṭhaho a zwi ambi u hwala **Bivhili** nga Swondaha. Hu tshi vha na **khonferentsi** u bva zwino a thi tsha ḁo dzula ngauri ndi vhuya ndo aluwa lutendoni nga maanda. Ri tshi sedzulusesa ri wana uri u bva tshe mafhungo a mitendelo na tshafumi a dzhielwa n̄tha, **kereke** dzi vho ṭokwa nga hunzhi. Kha ri luse u sika **khorasi** zwi tshi tshimbilelana na **vese** dzo topolwaho u ya nga milaedza ine ra tama u i swikisa kha vhaṅwe vhatendi vhashu. **Muporofita** a re na dzangalelo ḁa u tou thusa vhathu gemo ḁawe a si ḁine ḁa isa mbilu muṭanani.

Musi ho sedzwa tsumbo hedzo dza maipfi o swifhadzwaho, zwi ḁo pfesesea uri ndi tsumbo dza maitete o bveledzwaho nga mulandu wa tshanduko ya shango. Kha hu ṭanganedzwe kushumiselwe kwa maipfi eneo vhunga madzuloni ao hu si na maṅwe ane ha nga shuma one. A ho ngo tou vha na u ṭundwa ha maipfi ayo ndivho i ya u khavhisa luambo lini, ho tou vha uri hu na ṭhahalelo ya u ira maitete eneo.

Fhungo ḁa Mudzimu ḁi khou huwelelwa hoṭhe miḁini na miḁanani. Kereke a i tsha tou dzhena nga Swondaha kana Mugivhela, i dzhena ḁuvha ḁiṅwe na ḁiṅwe. Vhurereli hovhu Vhavenda vha khou vhu ṭhanngela zwihulu vha dina nga u vhonele maitete a havho fhasi ane a vha vhofhekanya na vhomakhulukuku wavho. Vhathu vho lovhaho Vhavenda vha tenda uri vha na mushumo munzhi kha vho salaho, zwo ralo, a vha tei u hangwiwa vha furalaelwa vhunga hu tshi nga tshinyala zwinzhi zwine zwa ḁo vha kanganyisa na kha thasululo yazwo lwe khamusi ho vha hu tshi ṭodea u shela fola fhasi kana u phasa maḁi, vhathu vha tsa vha tshi gonya hone vho fhedza nga u ka maḁi vha tevhula.

3.2.11 Kha luambo lwa Saints na Thekhinołodzhi

Vhunzhi ha vhoramałali vhashu siani ła saints na thekhinołodzhi ndivho yavho vho i ka mashangoni a Vhukovhela, ndi zwine ra wana Prah (1997:29) a tshi łałutshedza u ri:

Too many African scientists and technologists have been trained in the western world, and too often have developed techniques which are data specific, tailored to address issues and conditions in western society and preoccupied with matters as defined for them in their western institutions of learning. For even those who have been trained with success in Africa, too often, the curricula they have followed in their training are faithful replications of those offered in the western world. His contention is that African scientists have been educated away from their cultural and societal roots. "As a result, in spite of 'international' academic qualifications and credentials obtained from western universities, they are unable to apply their expertise to African conditions in a meaningful and relevant way.

Sa izwi zwibveledzwa zwa saints na thekhinołodzhi zwo simuwa na vharamałali vha thungo ya Vhukovhela, ri wana u ri musi zwi tshi bveledzwa, maitete na mvelele a vhenevho vhabveledzi a zwi siwi nga nnda.

Zwino riŋe Maafrika ri tshi łaŋda ndivho i tshimbilelanaho na zwibveledzwa zwenezwo, ri mbo ła dovha hafhu ra swiela na maitete na mvelele zwi kwameaho ra vho tou kululu nazwo. Vhoramałali havha vha Afrika vho pfumbudzwa vhe nga nnda ha mvelele zwi tshi katela na vhubvo havho, zwino na musi ri tshi ła kha dzipufho, dzi ła sendamela henengei kha maitete a avho vhe ra łaŋda ndivho khavho, zwa sia nga riŋe vhaŋe ri tshi sumbedza u lemelwa.

Linton (1958:8) a tshi łaadzisa muhumbulo wo bulwaho afho ntha nga ha ndeme ya u łaŋda maipfi kha masia othe u ri:

We have abundant evidence that any idea can be conveyed in any language. The differences lie in whether the society has been familiar enough with the idea, or sufficiently interested, to coin a single term for it.

Hafha fhethu hu na vhułanzi vhunzhi vhu fareaho nahone ho andaho vhune ha khwałhisedza u ri muhumbulo kana łaikumudzwa łaŋwe na łaŋwe zwi a konadzea uri ła pindulwe u bva kha luŋwe luambo u ya kha luŋwe. Phambano i re hone vhukati ha dzitshaka yo lala kha fhungo ła u ri ulwo lushaka lwo no tshenzhela naa kha zwenezwo

kana lu na dzangalelo lo linganelaho kha u diimisela u tunda maipfi eneo ane lwa khou tangana ngao.

Fhungo la u dzhielana fhasi ha dzitshaka li bveledzwa nga muhumbulo wo khwaṭhaho nga Crummel a tshi redzwa nga Milubi (1998:8) musi a tshi ri:

Let us speak of African dialects... there are definite marks of inferiorities connected with them all, which place them at a distance from civilized languages... These languages are characterised by lowness of ideas... the speech of rude barbarians by brutal and vindictive sentiments ... a predominance of animal propensities ... they lack those ideas of viture, of moral truth, and those distinctions of right and wrong with which we, all our life long, have been familiar.

Hezwi zwine ra sumbedza vhuleme kana u kondelwa ra vho sala ri tshi alusa luambo lwashu nga u tou tunda maipfi kha luṅwe luambo, zwi vha zwo bva na kha u dzhielwa fhasi ha luambo lwashu. Musi ri tshi khou tanganedza na riṅe vhaṅe nge ra tenda uri ri vha fhasi, ri sala ri tshi vho nyadzea nahone ra dzhiwa ri lushaka lu songo funzeaho. Ri sala ri tshi vho kundelwa na nga mihumbulo ya u divhea kha maimo o ri teaho, vhuthu hashu ho no pfuluwa nahone ri tshi vho nga a ri koni u fhambanya ngoho na zwi re mazwifhi zwine lushaka luṅwe na luṅwe lu khagala khazwo hezwo.

Musi ro posa maṭo na kha maṅwe mashango sa Korea,ri wana u ri mveledziso khavho siani la saintsi na thekhinolodzhi yo thoma nga murahu ha nndwa ya lifhasi ya vhuvhili, nga murahu ha miṅwaha i re na tshivhalo vhe nga fhasi ha mutsiko wa muvhuso wa Madzhapane. Msimang (1997:63) a tshi tikedza ndeme ya luambo lwa saintsi u ri:

The case of Korean as a modern language of science and technology only started after World War II, after 35 years of oppressive Japanese rule during which the Korean language was completely suppressed. Both Japanese and Korean are used in tertiary education, also in original scientific and technological research.

Lifhasi la musalauno li khou bveledzwa nga mulandu wa saintsi na thekhinolodzhi zwine zwo no disa tshanduko ine ri nga si ime ra tou i sedzela kule. Ho no vha na zwibveledzwa zwinzhi zwine nga u shumiswa hazwo, vhutshilo vhu sala ho no leluwa lwa maimo a nṭha vhukuma. Khaedu yo livhanaho na tshitshavha ndi u tanganedza zwibveledzwa zwenezwo kha u takusela nṭha nyimele dza vhathu vhoṭhe.

Nga mañwe maipfi hezwiḽa zwa uri zwigede a zwi nga konadzei kana ri nga si zwi swikelele, a zwi tsha iñwa ngazwo ngauri saintsi na thekholodzhi dzi sia thandululo ya khaedu dzoḽe dzine dza lemedza vhutshilo u bva kha vhaḽa vha no kapula mapfura nga lebula u ya kha vhomuthu-phepho. Thaidzo dzine ra khou amba nga hadzo ndi dzi kwamaho ndala, u pwanyeledzwa, vhushai, malwadze na dziñwe. Tsumbo dza maipfi a kwamaho zwa Saintsi na Thekholodzhi ndi hedzi:

Tshiisimane	: camera	>	Tshivenda	: khamera.
Tshiisimane	: machine	>	Tshivenda	: mutshini.
Tshiisimane	: alarm	>	Tshivenda	: aḽamu.
Tshiisimane	: television	>	Tshivenda	: theḽevishini.
Tshiisimane	: internet	>	Tshivenda	: inthanethe.

Mafhungoni tsumbo dzi re afho nḽha dzi pfala nga ndila heyi:

Vhagudi vha ano maḽuvha vha guda u dzhena kha **inthanethe** vhe kha gireidi dza fhasi vhukuma. Lupepe a thi tsha ḽo dovha nda ya ngauri pfeñe ḽo vhuya ḽa dzhavhula **khamera** yanga ya namba yo ya makhokha. Vhana vho ri u pfa **aḽamu** i tshi lila vha mbo ḽi dzima mavhone na **theḽevishini**. Khaladzi anga o nthengela **mutshini** wa nyonyoloso nazwino a ni vhoni tshivhumbeo tshanga na vala zwo no tou shanduka.

Musi ho sedzwa tsumbo hedzo dza maipfi o swifhadzwaho, zwi ḽo pfesesea uri ndi tsumbo dza zwibveledzwa zwo bveledzwaho nga mulandu wa tshanduko ya shango. Kha hu ḽanganedzwe kushumiselwe kwa maipfi eneo vhunga madzuloni ao hu si na mañwe ane ha nga shuma one. A ho ngo tou vha na u ḽundwa ha maipfi ayo ndivho i ya u khavhisa luambo lini, ho tou vha uri hu na ḽhahalelo ya madzina a zwishumiswa zwenezwo.

3.2.12 Siani ḽa mitambo

Tshifhingani tsha kale mitambo yo vha yo ḽi ya nga u fhambana nahone i tshi khethekanya vhatukana na vhasidzana. Ano maḽuvha vhasidzana na vhaaluwa na vhone vha vho raha **bola** ya milenzhe. Ndivho kha vhaaluwa i vha i ya nyonyoloso ngeno kha vhaswa i tshi shanduka mushumo une muthu a hola masheleni a ḽivhaleaho nahone a fushaho vhutshilo ha sala ho leluwa vhu tshi khou tshimbila zwavhuḽi. **Khirikhethe** na **sinukha** ndi miñwe ya mitambo ine Vhavenda na vhone vha vho i ḽhangelala musalauno. Tsumbo dziñwe:

Tshiisimane	: tennis	>	Tshivenda	: thenisi.
Tshiisimane	: athletics	>	Tshivenda	: atiletiki.
Tshiisimane	: gear	>	Tshivenda	: gere
Tshivhuru	: rugby	>	Tshivenda	: ragibii
Tshiisimane	: poles	>	Tshivenda	: mapala.

Mafhungoni tsumbo idzo dzi re afho n̄tha dzo ima nga n̄dila heyi:

Kha mitambo yōthe, une nda u t̄hanngela zwiḥulu ndi **thenisi** ngauri milayo ya hone ndo i guda u bva kale na u ri a i tambwi nga vhatambi vhanzhi vhanzhi vho ḍadza mudavhi. Vhañwe vha ri vha takalela mitambo ya **atiletiki** ngauri ndi yone yo no vha thusedza zwinzhi kha nyonyoloso. Vhagudi vha tshikolo tsha Shayandima vho lambedzwa nga **gere** ya vhatambi vha **bola** ya milenzhe. U si na maswole a muvhili o khwaṭhelaho, mutambo wa **ragibii** u nga si u tutuse. Hoyu mulindavhunwo u a mangadza ngauri bola i na luvhili i tshi sera milenzheni yawe o ḍi ima vhukati ha **mapala**.

Musi ho sedzwa tsumbo hedzo dza maipfi o swifhadzwaho, zwi ḍo pfesesea uri ndi tsumbo dza zwibveledzwa zwo bveledzwaho nga mulandu wa tshanduko ya shango. Kha hu t̄anganedzwe kushumiselwe kwa maipfi eneo vhunga madzuloni ao hu si na mañwe ane ha nga shuma one. A ho ngo tou vha na u t̄undwa ha maipfi ayo ndivho i ya u khavhisa luambo lini, ho tou vha uri hu na t̄hahalelo ya madzina a zwishumiswa zwenezwo.

3.2.13 Siani ḷa vhuendi

Zwiḷa misini ya mulovha ndi musu nyendo dzi tshi tshimbiḷwa tshifhinga tshilapfu kana zwa vha zwa maḍuvha a re na tshivhalo vhukuma ngeno musalauno ri tshi tshimbila ri vhalela dziawara zwi tshi khou bva kha tshaka dza vhuendi dzine ra khou nanga u shumisa dzone. Arali muthu a tshi khou shumisa tshiendedzi tsha nnyi na nnyi u fana na bufho, t̄hireni kana bisi u fanela u pfesesea uri hu ambiwa nga luambo lwa u **buka** tshidulo nahone o tou renga **thikhithi**. Tsumbo dziñwe asidzi:

Tshiisimane	: petrol	>	Tshivenda	: peṭirolu.
Tshiisimane	: garage	>	Tshivenda	: giratshi.
Tshiisimane	: tunnel	>	Tshivenda	: thanele
Tshivhuru	: pad	>	Tshivenda	: bada.
Tshiisimane	: toll-gate	>	Tshivenda	: thologeithi.

Tsumbo idzo musi dzi mafhungoni dzi pfala nga ndila heyi:

Vha tshi mu fara o vha o no dishela muvhili wothe nga **petirolo** ho sala u funga. U tshi ya tshikhuwani u fanela u tuwa wo fara dana la dzirannya la u badela **thologeithi**. **Bada** ya tshigontiri i a leludza lwendo naho hu kule hani wa si tsha lu pfa u lemela halwo. Nne ndi a takala musi ndi tshi swika **thaneleni** nda wana goloi dzi tshi khou fhira dzo funga mavhone nahone dzi tshi khou lidza na dzibele. Vhashumi vha **giratshini** vha fanela u vhonala zwavhuḏi nga yunifomo.

Musi ho sedzwa tsumbo hedzo dza maipfi o swifhadzwaho, zwi ḏo pfesesea uri ndi tsumbo dza zwibveledzwa zwo bveledzwaho nga mulandu wa tshanduko ya shango. Kha hu tangedzwe kushumiselwe kwa maipfi eneo vhunga madzuloni ao hu si na maḥwe ane ha nga shuma one. A ho ngo tou vha na u tundwa ha maipfi ayo ndivho i ya u khavhisa luambo lini, ho tou vha uri hu na thahalelo ya madzina a zwishumiswa zwenezwo.

3.2.14 Sia la vhufhati

Vhavenda ano maduvha vha dzula kha maḏu a maḏeletele na mavhaivhai ane wa wana ho shumesa **ngilasi**, **dzithailisi**, **siliḥi** dza hone na **makhethentsi** a ri tsha amba hu uri vhaḷa vha musalauḷa vho vha vha tshi difhatela nga mabasha na mavu vha fhedza vha fulela nga mahatsi wa wana vha tshi dirwela khana zwenezwo uri vha na vhudzulo havho hune ha vha rudza dzimbilu. Tshanduko yo ri disela zwi ngaho:

Tshivhuru	: venster	>	Tshivenda	: fasiḥere.
Tshiisimane	: ceiling	>	Tshivenda	: siliḥi.
Tshiisimane	: cement	>	Tshivenda	: semennde
Tshivhuru	: steen	>	Tshivenda	: zwidina
Tshiisimane	: paint	>	Tshivenda	: pennde.

Mafhungoni tsumbo idzo dzi pfala nga u rali:

Afha ri ḏo vhona hani zwa nḏa nḏu ya hone i si na na **fasiḥere** na liḥihi. Nḏu i re na **siliḥi** i takadzela uri mvula i tshi na a i pfali. **Pennde** i sia nḏu yo nakelela vhukuma. Ano maduvha u fhatḷa a ho ngo leluwa ngauri **semennde** dza hone a dzi ḏuri dzi shela

ndala. Vhaswa vha ano maḁuvha a vha tsha fhaḁa nga zwidina, vha vho shumisa **ngilasi** hoḁhe na kha u fulela.

Musi ho sedzwa tsumbo hedzo dza maipfi o swifhadzwaho, zwi ḁo pfesesea uri ndi tsumbo dza zwibveledzwa zwo bveledzwaho nga mulandu wa tshanduko ya shango. Kha hu ḁanganedzwe kushumiselwe kwa maipfi eneo vhunga vhudzuloni hao hu si na maḁwe ane ha nga shuma one. A ho ngo tou vha na u ḁundwa ha maipfi ayo ndivho i ya u khavhisa luambo lini, ho tou vha uri hu na ḁhahalelo ya madzina a zwishumiswa zwenezwo.

3.2.15 A kwamaho vhumvumvusi

Vhathu vhakale zwi tshi ḁa siani ḁa u ḁiphiḁa kana u ḁitakadza nga vhutshilo, vho vha vha tshi dzhenelela kha madavha, malende, zwikona na zwigombela vho rambiwa kana vha songo rambiwa he vha vha vha tshi swika vha shuma vha inga nga u ḁa vha dovha vha nwa wa wana shango ḁo vhibvisa tshaḁo. Ano maḁuvha hu na u takadzana tshitshavhani nga dziphathi dza u takalela maḁuvha a mabebo na minyanya ya mbingano hone fhethu hune wa wana vhaḁwe vha tshi thetshela uri zwiliwa zwi ngaho **makaroni, dzhidzhusi, khoḁodiringi, malegere, masimba, dziyogathi** na zwiḁwe zwa u ḁala zwi ḁifhelela hani milomoni yavho.

Ri tshi dovha u lavhelesa, ri wana u ri vhaswa musu vha tshi ri vho takala na zwikunwe, ndi musu vha tshi khou **firika**. Haya mafhungo a u firika ndi o ḁaho na tshanduko ya zwifhinga. Tsumbo dzi kwamaho vhumvumvusi:

Tshiisimane	: cake	>	Tshivenda	: khekhe.
Tshiisimane	: choir	>	Tshivenda	: khwairi.
Tshiisimane	: hotel	>	Tshivenda	: hodela
Tshivhuru	: gesels	>	Tshivenda	: haseledza
Tshiisimane	: party	>	Tshivenda	: phathi.

Musi dzi mafhungoni tsumbo idzo dzi re afho nḁha dzi pfala nga u rali:

Ndo vhuya nda rambiwa kha iḁwe **phathi** ye ra dzula ra **haseledza** mare a vhuya a fhela milomoni. **Khekhe** ya hone i na mivhala ine ya kunga lune na musu u tshi ri a u ḁi, u a vhuya wa vha na mbilu. Arali ni kha **khwairi** ni fanela u dzhenela ndowendowe tshifhinga tshoḁhe uri ni si liane na vhaḁwe vho ḁidinaho. No no vhuya na dalela **hodela** dzi re mashangoni a nḁa?

Musi ho sedzwa tsumbo hedzo dza maipfi o swifhadzwaho, zwi do pfesesea uri ndi tsumbo dza zwibveledzwa zwo bveledzwaho nga mulandu wa tshanduko ya shango. Kha hu t̄anganedzwe kushumiselwe kwa maipfi eneo vhunga vhudzuloni hao hu si na mañwe ane ha nga shuma one. A ho ngo tou vha na u t̄undwa ha maipfi ayo ndivho i ya u khavhisa luambo lini, ho tou vha uri hu na t̄hahalelo ya madzina a zwishumiswa zwenezwo.

3.2.16 Nga ha t̄hōdea ya u bveledza t̄halusamaipfi

Mveledziso ya nyaluwo ya luambo lwa Tshivenḁa kha sia heli ḁa u bveledza t̄halusamaipfi i katela vhulavhelesi, u kuvhanganya, u nanguludza na u t̄alutshedza dziyuniti u bva kha tshigwada tsha maipfi na t̄hanganelo yao na luñwe kana dziñwe nyambo dzo fhambanaho na ulwo.

T̄halusamaipfi dzi re hone dzi vha dzo bveledza maipfi nga Tshivenḁa, Tshiisimane na Tshuvhuru, zwino hu na t̄hōdea ya u swikelela kha u bveledzwa ha t̄halusamaipfi ya Tshivenḁa fhedzi, khamusi e o sikwaho na o tou t̄undiwaho. U shuma nga u ralo, hu do vha u sumbedzisa thikhedzo ya bembela ḁa muvhuso i re kha ndayotewa ya u alusa nyambo na mvelele dza vhathu. Ndi zwine ra wana Linton (1958:11) a tshi t̄alusa nga ha u t̄anganelana ha dzinyambo a tshi ri:

Since we are living in a multicultural context, there is a need to have a bilingual dictionary which not only concentrates on Tshivenḁa and English but on Tshivenḁa and another African languages. This should help a Tshivenḁa speaker to learn another African language and vice versa. One should not lose sight of the fact that Tshivenḁa is spoken in proximity to other African languages. Such an act will enable people to reach one another.

Sa izwi ndi tshi khou ḁi amba u ri ho no hula u dzulelana na u amba nga nyambo dzo t̄anganelaho, hu na t̄hōdea kha Tshivenḁa uri hu bveledzwe t̄halusamaipfi ya nyambo mbili dzine dza vha dza vharema fhedzi, zwi si hezwi zwa Tshivenḁa na Tshiisimane kana ha vha Tshivenḁa na Tshivhuru. Hezwi zwi do thusesa Vhavenḁa kha u guda dziñwe nyambo dza vharema na avho vhañwe kha u guda lwashu. Fhungo heli a ri faneli u tou ḁi sedzela kule vhunga ano maḁuvha Tshivenḁa tsho no vha luambo lune lwa khou gudwa na nga vha dziñwe nyambo vhe ra vha ri si nga si vha humbulele uri vha nga tshi guda. Hafha kha muhasho wa Tshivenḁa kha yunivesithi ya Venḁa, hu na

tshigwada tsha maḽekitshara ane a dzulela u ya ngei shangoni ḽa Zimbabwe u gudisa matshudeni a henengei luambo lwa Tshivenda. Maitele hayo a pfala e avhuḽi vhukuma.

Kromann et al (1991:14) a tshi khwaḽhisedza muhumbulo wa u ḽanganelana ha dzinyambo ene u ri:

For a multilingual society to function properly, it should dispose of learners' dictionaries, and preferably of bilingual directional learners' dictionaries, so that speakers of different groups may learn each other's language.

Uri lushaka lu konou shuma zwavhuḽi, lu fanela u swikelela kha u bvedza ḽhalusamaipfi yone yo vhulungaho luambo lwa lushaka khathihi na vhufa ha hone. ḽhalusamaipfi ya hone i dovhe i swikelele tshitshavha nga u angaredza nahone i gudise vhaambi vha nyambo dzo fhambanaho. U ḽanganelana ha vhabebi kha dzinyambo zwi leludzela na vhana vha hone kha u guda idzo nyambo. Musi vhana vho ḽangana hu na zwinzhi zwine vha guda zwi kwamaho matshilele avho a ḽuvha ḽiḽwe na ḽiḽwe. Khaedu hafha i siiwa kha muvhuso uri ngudo dza lushaka holwu dzi bvedzwe ngauri dzi alusa luambo:

The department will thus have to make innovations in terms of lexicographical needs. Gone are the days when the dictionaries were meant for school use only. As now, there is a need for Tshivenda dictionaries that carry commercial, scientific, technological, legal and medical terms. (Milubi,1998:9)

Muhasho wa Tshivenda u khou tea u vhambedza ḽhalusamaipfi dzi re hone na ndila dzine dza nga tevhedzwa kha u bvedza ntswa dzo khwinifhalaho, hone dzi tshi khou alusa luambo. Nga u bvedzwa ha dzikhomphyutha, ḽhalusamaipfi dzo tou ḽwalwaho kha dzibugu dzi vho shumisea khathihi na thusedzo ya khomphyutha. Hu lavhelelwa tshumisano kha muthu muḽwe na muḽwe na zwiimiswa zwo fhambanaho uri muḽwe a si pfale o siiwa nga nḽa. Masia oḽhe a mutakalo, vhumukanyi, ikonomi, pfunzo na maḽwe a tea u angaredzwa.

3.2.17 Kuambele kwa mairioma, mirero na figara dza muambo.

Kuambele kune khakwo ha vha ho kodelwa nga mairioma, mirero na figara dza muambo, ndi kwone ku kondaho u pfesewa ngauri muambi u vha o vuvha nahone a tshi khou nakisa na u tlongisa luambo lwawe. Zwino ra futelela kha u amba ro dzumbama ri do pfiwa naa, milaedza i do shandea nahone ri do vha ro dikondisela vhutshilo. U nga pfa muthu o funzeaho vhukuma a tshi amba nga ha u kundelwa masheleni a tshi ri: **ndo tshaya vhukuma ndi tou nga mbevha ya kerekeni**. Naho kuambele hokwu kwo no shandukela kha figara ya muambo i re limetafore ngauri hu khou tou buletshedzwa muhumbulo, ku bva kha mbambedzo ya Tshivhuru ine ya ri: **so arm soos 'n kerkmuis**. Muambiwanae arali a si na ndivho na Tshivhuru, u do lemelwa zwihulu kha u tangedza mulaedza uyo.

Huñwe ndi fhaña hune ra wana muambi a tshi khou shonedza muambiwanae nga ha vala lawe a tshi ri: **uyuvho a no nga tamatisi**. Ndi musi muthu o dinalea a humbula u bvisa mbiti nga u vha isa uyo muñwe nga kha vala lawe naho e na vhuñanzi uri ho ngo tou nanga. Matamatisi ndi tshilwa tsho swikaho na lushaka lwonolwo lwa Vhukovhela musi vha tshi ri disela tshanduko ine ro ditika ngayo.

Tshinwe tshifhinga u nga pfa muthu a tshi khou kaidza muñwe a tshi mu vhudza u ri zwine a vha khazwo ndi **u tambela tshiporoni**. Tshiporoni hu tshimbila tshidimela tshine arali tsha kanda muthu a tshi na khuvhabvu, zwino i vha ndila ya u tshivhudza kha zwiito zwi soliseaho zwine zwa nga mu sia e khomboni. Iphi ilo la tshiporo li bva kha Tshivhuru **spoor**. Kuambele hokwu kwo no rathela na kha u shumiswa ha dzithai ngauri u a wana hu tshi pfi: **thai mangedane dzhaba!** Hu tshi vho senguluswa thasululo vhe ndi **tshiporo** vhunga tshi tshone tshishumiswa tshi re na **dzitshaini** dzo adzwaho fhasi dzine tshidimela tsha tshimbila khadzo.

Muthu ane maño awe o bvela nda lune a diwana a sa koni u a fheledza mulomoni, u mbo di vhudzwa u pfi **maño awe a nga forogo**. Forogo naho i tshi nga vha ya u lima kana ya u la, i divhelwa maño ayo o bvelaho nda ane a dzula o lindela u thavha.

3.2.18 Nga ha maitimaṭundwa

Musi hu tshi bveledzwa zwibveledzwa, hu dohwa hafhu ha ṭhogomelwa na luambo lune lwa tea u shumiswa uri tshumelo i wanale i tshi khou bvela phanda. Zwa zwino hu khou shumiseswa maitimaṭundwa ane a khou tshimbilelana na zwibveledzwa u ya nga u fhambana ha masia a luambo. Zwo bva kha tshanduko ya nyimele ya zwino, ri khou wana u ri hu na maiti manzhi vhukuma e vhalala vhashu vha murafho wo fhiraho vha vha vho a rwela ngomani ane zwa zwino ha tsha shumiswa, o ngalangala.

Milubi (1984:90) a tshi ṭandavhudza nga ha maiti u ri ḷiiti ndi ipfi ḷine ḷa ri vhudza nga ha zwine zwa khou bvelela nahone maiti a na madungo o fhambanaho.

Ri tshi isa phanda ri wana Poulos (1990:152) a tshi buletshedza ḷiiti nga u tou ri:

A verb in Venda consist of a number of morphemes that are in a sense “put together” – these may be, for example, a subject concord which refers to the verb, a tense marker or a formative wich expresses a particular tense, an object concord wich refers to some or other object ; a verb root which expresses the basic meaning of the action or state and a suffix which comes at the end and gives us some indication of the verb.

Ndi tshi tikedzana na mihumbulo i re afho nṭha nga ha ḷiiti ri wana u ri ndi zwone, ḷiiti ḷi na zwipiḍa zwiṭuku zwine zwa vhumba tshivhumbeo tshaḷo tsho fhelelaho. Ndi uri hu fanela u vha na ḷipfanisi ḷine ḷa tea u vha na vhushaka na nyito ine ya khou bveledzwa kha tshiitwa. Mudzi wa ḷiiti ndi wone une wa bveledza nyito kana nyimele i kwameaho nga tshifhinga tshenetsho ha konou ṭuṅwa mutshila une wa ḍa mafheloni wa ri sumbedzisa zwiṅwe.

Ziervogel, Wentzel & Makuya (1981:11) vha tshi ṅea ṭhalutshedzo ya ḷiiti vha ri:

The Venda verb consists, inter alia of a basic verb stems which in turns is built of a root or radical and ending or terminative –a. The verb stem renders the basic meaning of the verb, through it is not by itself a complete verb. Verb stem is the most important part of the verb, though it is not by itself a complete verb.

Hafha kha Tshiveda, liiti li vhumbwa nga thangi U ya kilasi 15 kha thangi dza madzina, mudzi na pfalandothe thaphuwi –a arali li kha thenda. Ri tshi li isa kha khanedza ra konou tuma pfalandothe thaphuwi–i.

Mudzi wa liiti ndi wone une wa bvisela khagala zwine liiti ilo musi lo fhelela la amba zwone. Zwi dovha zwa amba u ri kha liiti, mudzi ndi wone wa ndeme vhukuma kha u vhumba tshipida tsho fhelelaho.

3.3 THEBULU NGA HA TSUMBO DZA MAITIMATUNDWA

Maitimatundwa	Vhubvo	Luambo	Fhungoni
baka/ бага	bake	Tshiisimane	Vho baka/baga vhurotho.
vheregа	werk	Tshivhuru	U vherega tshikhuwani.
fekisa	fax	Tshiisimane	Ri do ni fekisola fomo.
rekhoda	record	Tshiisimane	Ri rekhoda nyimbo mbili.
thaipha	type	Tshiisimane	Ndi khou thaipha thesite.
tshintsha	change	Tshiisimane	Vhagudi vho tshintsha bugu.
pennda	paint	Tshiisimane	Ri do pennda pulata fhedzi.
buloka	block	Tshiisimane	Mapholisa vho buloka bada.
phirintha	print	Tshiisimane	O phirintha siatari lithihi.
khisa	kiss	Tshiisimane	O mu khisa nga u tou tswa.
raba	Rub	Tshiisimane	Vha do ni raba muvhili wothe
koropa	scrub	Tshiisimane	Ro koropa tshitupu.
banditsha	bandage	Tshiisimane	Vho banditsha tshanda.
pulasitela	plaster	Tshiisimane	Ho diswa wa u pulasitela.
porofita	prophecy	Tshiisimane	Vhafunzi avha vha a porofita.
bommba	pump	Tshiisimane	O hana u bommba maqi.
phantshara	punch	Tshiisimane	U khou phantshara maraga.
faela	file	Tshiisimane	O faela mishumo zwavhudi.
sikena	scan	Tshiisimane	Ndo sikena tshifanyiso fhedzi
kulumaga	skoonmaak	Tshivhuru	Mme vho kulumaga ndu.
aina	Iron	Tshiisimane	Vho ambara vha songo aina
buloma	blom	Tshivhuru	Maluvha anga o buloma.
khavara	cover	Tshiisimane	Ni mu gudise u khavara bugu

Zwi tou vha khagala kha tsumbo dzi re afho n̄tha u ri arali ri tshi khou shuma nga khomphyutha ndi tshi khou tou n̄ea tsumbo, ri ḡo amba nga luambo lwa u phantshara maraga, u thaipha, u sikena, u faela zwo phirinthewaho nga phirinthara na zwiñwe zwi tshimbilelanaho na zwishumiswa zwenezwo. Mashumele haya ndi maswa ane a khou ḡa na tshanduko dzi songo siaho shango zwe kale zwa vha zwi siho. Ri ḡo ri zwino a ri t̄undi ngani ngeno ri na t̄hahalelo i sa takuwiho fhasi.

Ndeme ya mupindulelo sa n̄dila ya u alusa luambo, i t̄andavhudzwa nga Baker na Jones (1998:82) musu vha tshi ri:

One language may possess words for which there are no equivalents in the language. There may be words for objects, social, political, and cultural institutions and events or abstract concepts which are not found in the culture of the language. We can take some examples from the English language throughout the ages. English has borrowed words for types of houses (e.g. castle, mansion, tepee, wigwam, igloo, bungalow). It has borrowed words for cultural institutions (e.g. opera, ballet). It has borrowed words for political concepts (e.g. perestroika, glasnost, apartheid). It often happens that one culture borrows from the language of another culture or phrases to express technological, social or cultural innovations.

Ndi zwa vhukuma, luambo luñwe lu a wanala lu na maipfi ane luñwe lwa a shaya. A nga vha maipfi zwishumiswa, a vhushaka, a pol̄itiki a mvelele ya tshiimiswa tshenetsho, a nyimele kana zwiñwevho zwi re kha kuhumbulele kwa lwonolwo lushaka. Hu na maipfi o bulwaho afho n̄tha u khwaṭhisedza uri Tshiisimane na tshone ndi luambo lwo t̄undaho kha dziñwe nyambo sa Tshiṭaliana. Hu na lushaka lwa zwifhaṭo zwine riñe ri tshi zwi vhone re ndi tshikhuwa, mathina na vhone vho tou edza vha luñwe lushaka.

Ri tshi sedza na maitele enea a u vhingana nga minyanya nahone masiari, muselwa a n̄ewa na tshipiḡa tsha u amba vhuḡipfi hawe, ri wana uri ndi maitele a tshikhuwa vhunga riñe Vhevenḡa ri ḡivha uri muselwa u t̄uwa a ya vhuhadzi hawe hu vhusiku, a sa vhone nga vhathu, zwino fhedzi mulenzhe wo no shanduka ngauri na luimbo ndi luñwe. U khwaṭhisedza muhumbulo wo bulwaho afho n̄tha, Scotton (2006:19) u ri:

English has pursued other languages down alleyways to beat them unconscious and rifle their pockets for new vocabulary.

Luambo lwa Tshivenda lu dzhielwa fhasi na nga vhaṅe vhalwo, Tshiisimane tsha vha tshone tshi ṅewaho ṭhompfo ya maṭhakheni hu na uri ndi luambo lwe na lwone lwa ṭahadza maipfi a dziṅwe nyambo lu tshi khou ralo u ṭunḡa uri lu aluwe. Hone zwi sa tou vha mulandu ngauri na tshiṅoni tshi a fhaṭa nga a tshiṅwe. Bolton (1982:31) u ḡadzisa muhumbulo wa uri Tshiismane na tshone tsho ṭunḡa maipfi musi a tshi ri:

The vocabulary of English based on exploration and trade [was] often brought to England in spoken form or in popular printed books and pamphlets. An early example is assassin (eater of hashish), which appears in English about 1531 as a loanword from Arabic, probably borrowed during the crusades. Many of the other words borrowed from eastern countries during the middle Ages were the names of food (Arabic lemon, Persian musk, Semitic cinnamon, Chinese silk) and placenames (like damask, from Damascus). These were the the most direct examples of the axiom that a new referent requires a new word.

Ḋivhaipfi kha Tshiisimane yo bveledzwa yo ḡisendeka kha vhubindudzi u bva henengei mashangoni a seli nga u tou amba na musi hu na zwo ṅwalwaho fhasi kha mabambiri. Nyimele heyi i khwaṭhisedza fhungo ḡa u ri arali luambo lu na ṭhahalelo nangoho lu fanela u ṭunḡa kha ulwo lwo pfumaho. Zwi khou dovha hafhu zwa bveledza muhumbulo khagala wa u ri Tshiisimane na tshone henengei mashangoni a England musi hu na maguvhangano na vha lushaka lwa Arab, tsho ḡi bva phanḡa kha u ṭunḡa maipfi malugana na zwiḡiwa, madzina a fhethu na zwiṅwe zwe zwa kwama nzulele yavho nga tshifhinga tshenetsho.

3.4. THEBULU NGA HA TSUMBO DZA MADZINAMAṬUNḡWA

Maṅwe a madzina e nda bula ngei murahu a ḡo khwaṭhisedzwa nga thebulu i re afha fhasi kha fhungo ḡa u ri maipfimaṭunḡwa a ḡa a dzhia tshivhumbeo tsha ulwo luambo lune lwa khou aluswa :

DZINA	VHUBVO	SIA	TSHIVHUMBEO
Tshoko	Tshiisimane 'chalk'	Pfunzo	(N-) + -tshoko
Apula	Tshiisimane 'apple'	Zwiḡiwa	(Ḋi-) + -apula
Swogisi	Tshiisimane 'socks'	Zwiambaro	(Ḋi-) + -swogisi
Zwikontsi	Tshiisimane 'scones'	Zwiḡiwa	(Zwi)- + -kontsi
Ṭereṭere	Tshivhuru 'trekker'	Vhulimi	(Ḋi-) + -ṭereṭere
Poswo	Tshivhuru 'pos'	Vhudavhidzani	(N-) + -poswo
Kereke	Tshivhuru 'kerk'	Vhurereli	(N-) + -kereke

Mutshini	Tshiisimane 'machine'	Tekeniki	(Mu-) + -tshini
Dokotela	Tshivhuru 'dokter'	Mutakalo	(Li-) + -dokotela
Pholisa	Tshivhuru 'polisie'	Vhulamukanyi	(Li-) + -pholisa
Fasiṭere	Tshivhuru 'venster'	Vhufhaṭi	(Li-) + -fasiṭere
Tshiṭofu	Tshiisimane 'stove'	Zwishumiswa	(Tshi-) + -ṭofu
Bola	Tshiisimane 'ball'	Mitambo	(N-) + -bola
Khomphyutha	Tshiisimane 'computer'	Thekhinoḽodzhi	(N-) + -khomphyutha
Lebula	Tshivhuru 'lepel'	Zwa tshiṭangani	(N-) + -lebula
Moḽoro	Tshivhuru 'motor'	Vhuendi	(Mu-) + -moḽoro
Mapala	Tshiisimane 'poles'	Mitambo	(Ma-) + -pala
Minetse	Tshiisimane 'minutes'	Zwifhinga	(Mi-) + -minetse
Tshikadzi	Tshivhuru 'kat'	Zwifuwo	(Tshi-) + -kadzi
Maberegisi	Tshivhuru 'perskes'	Zwiḽiwa	(Ma-) + -beregisi
Thekhisi	Tshiisimane 'taxi'	Vhuendi	(N-) + -thekhisi
Mogeni	Tshiisimane 'morgan'	Vhulimi	(Mu-) + -mogeni
Kheisi	Tshiisimane 'case'	Vhulamukanyi	(N-) + -kheisi
Maṭamaṭisi	Tshivhuru 'tamatie'	Zwiḽiwa	(Ma-) + -ṭamaṭisi
Iri	Tshivhuru 'uur'	Zwifhinga	(N-) + -iri
Zipi	Tshiisimane 'zip'	Zwiambaro	(N-) + -zipi

3.5 MVALATSWINGA

Zwo ralo, luambo lu na maipfi manzhi lu vha lwo khavhiswa, lwo naka, lu khagala nahone lwo leludzela vhagudi vhalwo siani ḽa u amba na u ṅwala. Nga nḽa ha izwo, lu nga si ngalangale lwa fhedza lwo fa, lu a aluwa, lwa bvelela khathihi na u ḽivhea hoṭhe-hoṭhe nga mirafho na mirafho.

Luambo ndi lupfumo, lu kona zwoṭhe, lu fanela u bveledzwa. Vhuṅwali a vhu tou ṭhoga vho phasesaho lini, tenda vhathu avho vha vha vhe na ṅḽivho na luambo lwa ḽamuni. Muthu arali a kundelwa u amba luambo lwawe lwa ḽamuni, u vha a khou lu hoṭefhadza khathihi na u ḽihoṭefhadza ene muṅe. U bveledza tshipikwa tsha izwo zwoṭhe, zwi khou ṭoḽa musengulusi a dzhene fhasi kha ṭhoḽisiso ya nyaluwo ya luambo yo ṭuṭuwedzwaho nga maipf o tou ṭuṅḽiwaho. Nga lwoṭhe luambo lu nga si takuwe, lu ṭoḽa vhane vha nga lu takusela ṅṭha.

NDIMA YA VHUNA

ZWITHITHISI ZWA U TUNDWA HA MAIPFI

4.1 MVULATSWINGA

Ndima iyi i do bvisela khagala zwithithisi zwa nga ha u shumiswa ha maipfimaṭundwa, vhunga hovhu vhupinduleli kana vhubologi vhu tshi bveledzwa nga maluvhi a muthu, ane a sa tou vha mutshini, zwi amba u ri hu na thaidzo dzine dza nga simuwa kha kuhumbulele kwawe musi e kati na u shuma, zwa sia zwi tshi kwama kupindulele kana kudologe. Hu dovha hafhu ha vha na thaidzo dzo disendekaho nga luambo lwone lune vhunga dzo fhambana vhukuma.

4.2 THAIDZO U YA NGA KUHUMBULELE KWA MUPINDULELI

Matshela a duvha ha fani, zwo ralo, na mupinduli sa muthu muṅwe na muṅwe, hu a da hune kuhumbulele kwawe kwa kwamea zwo bva kha nyimele dzine a khou tangana nadzo kana u fhira khadzo zwa vho sia na kushumele kwawe ku tshi thithisea zwiḥulu.

4.2.1 Ndivho yo tandavhuwesaho nga ha thero yeneyo

U divhesa nahone tshiṅwe tshifhinga hu a da ha khakhisa kushumele kwa muthu kha vhaṅwe vha vha vha tshi vho vhona u nga ri u a didzhiela nṯha. Hezwi zwi nga amba u ri mupinduli a swika hune a vha o no vhalesa maṅwalo u fhirisa vhaṅwe zwa sia o no vha maṯhakheni a pfunzo hune vhanzhi a vha athu swikelela. Inthanethe i thusedza zwiḥulu kha u alusa ndivho ya mugudi kha masia o fhambanaho ngauri arali iwe wo no sedzulusa hoṯhe, u sala wo no vha thaidzo kha vhaṅwe.

4.2.2 U sa londa luambo lwa u tunda maipfi

Arali mupinduli kana mudologi nga kuhumbulele kwawe, a swika hune a si londe kunangele kwa maipfi, kudzudzanyele ku kwameaho na mibvumo ya hone, u hoṯefhadza luambo khathihi na u tshinya mushumo wa vhupinduli. U sa kona u dzudzanya mihumbulo ha vhonala ndunzhendunzhe zwi thithisa zwiḥulu kha nyaluwo ya luambo. Musi maipfi a tshi khou tundwa, a fanela u sala a tshi khou bvumelana.

4.2.3 U sa dīfulufhela kha luambo lwau lwa dāmuni

Līga ili ĩi dīsa thaidzo vhunga mupindulelii a tshi dō vha a tshi khou dzhiela luambo lwa hawe lwa dāmuni fhasi. Ndi hafhaĵa hune mupinduli a dō shona u peleĵa ipfi nga luambo lwawe lwone lune a khou lu alusa, a vho tou shumisa ipfi ĵo tou ralo ĩi tshi bva kha luambo luñwe zwa vho sala i tshi vho vha khoudu-switshini. Ndi uri ipfi ĩi ĵa Tshiisimane, tsumbo, ĩi mbo dī tou shumiswa ĵo ralo vhukati ha a Tshivenda.

4.2.4 Lutamo lwa u vhulunga/ u dzumba mañwe maipfi

Hu na maipfi ane musi o shumiswa, wa pfesesa u nga ri u khou semana kana vhudzivha ha luambo ho phinyelesa, zwino arali u tshi vhona uri u a ĵalusa zwi dē vhutoto, ndi khinwe o vhulungwa nga ndila yo dzumbamaho. Fhedzi i dovha ya vha thaidzo ngauri khamusi vhañwe vho vha vha tshi dō a dzudzanya nga inwe ndila arali o bviselwa khagala kha tshitshavha.

Kuambele kwa murero kune kwa ri nzie i fhufha nga muswane, kwo tou khuiswa, ha dzumbwa ipfi ĩinwe ĩe arali ĵo vha ĵo shuma ĵo ralo, ĵo vha ĩi tshi sala ĩi tshi nga maĵamba kana zwa vho dō nyadzisa na muambi. Afha hune ra wana hu tshi shumiswa ĵhaluso ya ipfi ha pfi ndi ‘vhudzimu’, hu vha ho vha na u vhuvha huhulu ngauri maipfi a hone u tou a buletshedza, kha n̄wana o bebwaho nga mbabvu dza muthu, a a tatisa u bula nga mulomo. Hu na dziñwe nyimele dzine musi dzo bvelela, wa sa dō tenda n̄devhe dzau uri dzi khou pfa zwone nge nyambo ya hone ya akhamadza sa izwi n̄devhe dzi sin a zwikhurumedzo.

Hunoha, arali mupunduli e na vhutendatenda, u dō zwi pfesesa u ri mafhungo a hone ha tou bviselea khagala zwo leluwa. Vha a dīvha, fhungo ĵa Bivhilini ĵa u ri Muya Mukhethwa u hone nahone u shuma zwimangadzo, ndi ngoho ine arali u songo vhamba lutendo kha Mudzimu, u nga ĩi dzhiela fhasi. Maipfi mañwe a fanela u bveledzwa o ralo uri vhasedzulusi vha dō konou vhone vhone havho siani ĵa mañwalo. Ndi ngazwo huñwe ri tshi nga wana muthu o amba, ra swika huñwe hune ra kundelwa u ĵalusa zwe a vha o vhekanya ra sokou ri o amba nga mireo, thai na ngano, zwo bva kha u dzumbama ha luambo.

4.2.5 Kuhumbulele kwo shandeaho nga ha maipfi

Vhañwe vhapinduli vha maipfi kha lushaka tsumbo lwa vharema na u ya kha lifhasi lothe nga u angaredza, vha swika hune vha dzhia maitele mañwe a vha one ane a vha tuñuwedza kha mushumo wavho wa u ñunḁa maipfi. Zwo ralo, i vha thaidzo kana zwithithisi zwine zwa piringedza mushumo uyu kha u bvela hawo phanḁa . Ndi hafhaḁa hune na vhathu musu vho no shandea kuhumbulele, vha ri vhone vha khou tshila tshikhuwa ngeno vhe vharema. Maipfi a luambo luñwe ri fanela u konou a vhona sa zwishumiswa zwa u rathisa mulaedza. Iphi lo shumiswaho a hu tei u thetsheswa uri ndi ḁa luambo lufhio, hu tea u pfeseswa muhumbulo une ḁa u bvisela khagala nga zwine ḁa amba zwone.

4.2.6 U dzhiela fhasi nyimele ya vhapinduleli

lnwe thaidzo ine nga kuvhonele i wanala yo leluwa ndi musu vhapinduli vha tshi dzhiela fhasi luambo lwa u ñunḁa maipfi. Vha humbula uri luambo ndi maipfi vha hangwa uri kha u ñunḁa, hu vha na u vhuedzedza u bva kha luñwe luambo u ya kha luñwe . Mathomoni a mushumo hoyu wa u pindula, ho vha ho sedzwa kha maipfi fhedzi, nḁivho ya aluwa, ha vho lavheleswa fhungo lothe lo fhelela, zwa zwino na phara dzi vho dzhielewa nḁha. Iphi lo ima nga lothe ḁi a konou amba zwinzhi, hone musu ḁi fhungoni, muhumbulo waḁo ndi hone u tshi pfesesea.

Thaidzo heyi yo vhonala na kha vhapinduli ha Bivhili uri hezwi zwa u tshimbila u tshi pindula ndima nga vese nga vese, zwi a ngalangadza miñwe mihumbulo i no ḁo sia ndima yothe yo faranaho, i re na muhumbulo muthihi, i tshi sala yo no vha zwipiḁa zwo thukhukanyaho muhumbulo.

4.2.7 Tshirunzi tshi kwameaho

Vhapinduli vhu bveledzwa nga vhathu, kanzhi tshi tshi tou vha tshigwada tsho vhumbwaho nga nzulele ya komiti. Zwo ralo, hu na nyimele ine muthu e eḁhe, u ya nga nḁivho yawe ye a nḁewa i re maḁhakheni, na vhuḁali he a bebwa naho, wa wana o ḁiimisa a tshi khou shuma e eḁhe o hangwa uri tshanḁa tshithihi a tshi koni u komba ndilo, hoyo muthu muthihi na tshirunzi tshawe, zwi nga mu lemela vhukuma uri mushumo mungafho u sale wo lundwa lwa tshidele .

Zwa vhuṭhogwa ndi musi hu tshi vha na u shumisana ha vhapinduli, hu na o imelaho luambo lune ha khou ṭundwa khalwo na uyo muṅwe o imelaho ulwo lu no khou aluswa. Vhuvhili ha vhathu avha vha fanela u vha vhe na ṅdivho yo ṭandavhuwaho kha nyambo idzo dzoṭhe .

4.2.8 Tshumisano vhukati ha vhapinduleli

Zwa u wanala hu si na tshumisano vhukati ha vhapinduleli kana vhaḍologi ndi zwiṅwe zwa zwithithisi zwine zwa dovha hafhu zwa lindedza luambo kha u aluwa lu tshi ya phanda. Nyambo dzoṭhe hedzi dzi na vhaḍivhi vhadzo vhane vha ḍivha zwinzhi zwi re ngomu na nga nṅda hadzo.

Ri nga wana u ri Tshifurentshi, Tshipanishi na dziṅwevho nyambo, dzi na maipfi ane mupinduleli a vha na dzangalelo ḵa u a shumisa kha lwawe luambo, zwino hoyo muthu musi o ralo, u fanela u konou pfesesana na uyo ane luambo lwawe lwa khou ṭunda maipfi. Tshumisano i lilelwaho ndi u ḍivha na u pfesesa luambo lwa tsiko na ulwo lwo ṭundelwaho. Zwi amba u ri kha tshumelo yo raliho, hu na u pfumbudzwa lwa maṭhakheni lune mupinduleli a songo sala a tshi nga khali yo shululelwaho kana muthusi, kha a wanale e muḍivhi wa nyambo.

Zwa vhuṭhogwa ndi uri thaidzo dza vhapinduleli kana vhuḍologi a dzi faneli u haseledzwa nga hadzo kha luambo lwa tshiko lini, hone, kha luambo lune lwa khou ṭunda. Thaidzo heyo ya sa dzhielwa nṭha, kana ya lingedzwa u tandululwa yo shandea, hu a vha na u ṭahedzwa kana u hoṭefhadzwa ha mihumbulo kha luambo ulwo lune lwa khou ṭanganedza nyaluwo nga vhapinduleli.

Iṅwe tshumisano i dovha hafhu ya lavhelelwa vhukati ha mupinduleli na mudzudzanyi wa mihumbulo kha nzulele ya zwo pindulwaho. Vha nga konou zwi pfesesa uri havha vhapinduleli vha sa shuma sa tshigwada kana thimu yo faranaho i re na nyandano, hu ḍo vha u khakhela luambo na lushaka lwonolwo madzuloni a u lu alusa.

4.3 THAIDZO DZI KWAMAHO LUAMBO LWONE LUŊE

4.3.1 Maipfi one-one a Tshivenda a vha a khou ngalangala

Musi ra amba uri maipfi o ngalangala ri vha ri tshi amba uri maipfi ayo ha tsha ambiwa, o ngalanga, ha tsha pfala a tshi ambwa milomoni ya vhatu. Arali ra nga amba u ri maipfi o ngalangala zwi vha zwi tshi amba uri maipfi ayo o fa, zwa fana na musiri tshi amba u ri vhaṅe vhaṅe hayo maipfi na vhone a vha tsheho vho lovha kana vho ngalangala, vhunga maipfi a sa vhi hone musiri hu si na vha a ambaho .

Ndi hezwi zwine Crystal (2001:3) a tshi amba nga ha u ngalangala ha maipfi a ri :

To say that a word is dead is like saying that a person is dead- for words have no existence without people. For a language is alive only as long as there is someone to speak it. Word or language dies when nobody speaks it any more.

Vhunzhi ha vhatu musalauno nga maanda vha Vharema fano Afrika Tshipembe musiro sedza ndivho yavho ya maipfi ya luambo lwavho lwa hayani ndi ine ya khou ṅaṅa u vha fhasi vhukuma. Hezwi ndi zwine zwa nga vha zwi vhangwaho nga mulandu wa u ri vharema a vha tsha dziela ṅṅha na u ḍihudza nga nyambo dzavho. Musi vhe mahayani na hoṅhe-hoṅhe na musiri vhe na vhabebi vhavho u pfa vhunzhi ha maipfi ane vha bula musiri vhe kha u davhidzana nga tshavho hu tshi vha ho anda maipfi a nyambo dzisili u fhira maipfi a nyambo dza luambo lwavho lwa hayani.

4.3.2 Mvelele i vha i songo vhulungea

Luambo na maipfi alwo ndi zwiga zwiṅalusi zwi ṅalulaho lushaka. Zwinzhi zwi kwamaho khalitsha, vhurereli na maṅalifhele zwi tshi kwama matshilele a vhatu zwi tshenzhemea kha mvelele. Dzithevhula, vhurendi, zwickhodo, ndivho ya zwa malumelisele kha vhana, mikhwa na zwiṅwe sa zwo bulwaho afho ṅṅha, zwoṅhe ndi zwi tshenzhemiswaho khwine nga luambo.

Hezwi ndi zwine musiri luambo na maipfi alwo zwi tshi ngalangala arali zwa sa vhuiswa hafhu kha luambo luswa lu imelaho lwa kale hu mbo vha u ngalangala tshoṅhe ha

murafho wonoyo ri tshi kwama zwa khalitsha na mvelele yalwo. Nga zwenezwo ndi zwa ndeme uri hu sa tendelwe u ngalangala ha maipfi na luambo nga tshitshavha tshiñwe na tshiñwe. Ri tshi redza zwe Dalby (2003:143) a amba nga izwo zwo bulwaho afho n̄tha u ri:

But language is a powerful symbol of a group's identity. Much of the cultural, spiritual, and intellectual life of a people is experienced through language and spoken words. This ranges from prayers, myths, ceremonies, poetry, oratory, and technical vocabulary to everyday greetings, leave takings, conversational styles, humor, ways of speaking to children, and terms for habits, behaviours, and emotions. When words and its language are lost, all of this must be refashioned in the new language-with different words, sounds, and grammar- if it is to be kept at all. For these reasons, among others, it is often very important to the community itself that its language and words survive.

Tshiga tshi re na maanda zwi hulu tsha dovha tsha khwañisedzana na vhuvha ha lushaka ndi luambo. Vhunzhi ha kutshilele siani ða mvelele, zwa muya, na kha mañali a vhatu zwi bvedzwa nga kha luambo na maipfi alwo. Zwone zwi fhambana u ya nga dzithabelo, vhutendatenda, vhurendi, vhuñambo, kulumelisele kwa ðuvha ðiñwe na ðiñwe, kuambele na vhana vhañuku u ya nga ndowelo, vhuñifari na vhuñipfi.

Ndi uri musi luambo na maipfi alwo zwi tshi khou xelaxela, zwoñhe hezwo zwi vusuludzelwa kha ulwo luñwe luambo luswa ho katelwa maipfi, mibvumo na girama i kwameaho. Nga mulandu wa hezwo zwoñhe, na zwiñwevho zwi songo bulwaho afho, ndi zwa ndeme nga maanda uri tshitshavha tshi luse nga nungo dzoñhe uri luambo lwatsho lu songo ngalangala, lu lalame.

A tshi isa phanda u sumbedzisa uri ndi kha luambo fhedzi ho shumiswaho maipfi alwo hune ðivhazwakale ya lushaka luñwe na luñwe ya nga anetshelwa na u pfukiselwa kha mirafho i ðaho. Arali luambo na maipfi alwo zwa nga ngalangala zwi ngalangala na ndivho ya ðivhazwakale ya lushaka lwonolo nahone zwi vhanga uri vhagudi vha dzinyambo vha kundelwe u guda nga ha lushaka lukene na zwine lushaka lwonolo lwa ðivha.

Thomason (2001:41), a tshi d̄adzisa izwo zwo bulwaho afho n̄tha nga ha ndeme ya u vhulunga luambo u ri :

The loss of language and its words brings loss of identity and sense of community, loss of traditional spirituality, and even loss of the will to your very means of survival in this hostile world.

U xedza luambo na maipfi alwo zwi ri livhisa kha u ngalangadza vhuvha na vhuḍiimiseli kha u nga bvelela kha shango heli lo vilinganaho. Zwi tou vha khagala uri luambo lwonolwo lwo xeletshelwaho lu ḍo sala lwo no nyadzea ngauri na mvumbo i ḍo vha yo pfuluwa nahone lushaka hu si tshe na tshe lwa ḍitika ngatsho.

4.3.3 Nḍivho ya maidioma na mirero i a ḥothela

U bva tsha kale riṅe ri sa athu na u vhuya ha pfi ri ḍo poidzavho ri kha ḵino, kuambele kwa mirero na maidioma kwo ḍi vha kwone kune kwa vhulunga maipfi a luambo lwa Tshivenda. Nga nḍa ha izwo, hu dovha ha vha na u nakisa khathihi na u dzumba muhumbulo kana u u bveledza nga nḍila ine wa tea u pfiwa nga uyo ane a ḍo vha e na nzhele na luambo lwonolwo.

Hokwu kuambele ndi kwone kwo kutelaho maipfi a mvumbo ya Vhavana one e vhomakhulukuku washu vha ri siela. Kha maipfi aya u wana uri vhunzhi hao ndi a Tshikalanga vhunga lu lwone luambo lwe ra davhuka khalwo. Ndi maipfi ane a konḍa u ḍivha u ri a amba mini nahone o vhumbwa hani. Ndi kha lwonolwu luambo hune ra konou fhambanya maitete a vhatu ra shumisa mirero, maidioma na thai kha u laya, u khoḍa, u nyefula, u kaidza, u eletshedza na u ḥuḥuwedza kutshilele kwone ku ḥanganedzeaho tshitshavhani.

Kha ri thetshesele tsumbo dza mirero i tevhelaho: Muima woga shaka ndi nnyi? A i na vhuḥoma thilili ya vhulaha mbevha i a ḵa, muḥali u ḵa kaṅwe, tsilu ḵi ḵa kanzhi, hu livhala mubai, mubaiwa ha livhali na muenda tshilimo milandu u rera yoḥthe. Musi mugudi a tshi ranga nga u u lusa u wana ḥalutshedzo dza maipfi a ngaho **woga, vhuḥoma, thilili, kaṅwe, mubai, mubaiwa na muenda**, u mbo ḍi dzhenwa nga gonobva, a vho lemelwa na nga u rwela ngomani. Zwi a konḍa nga maḍa u vhea maluvhini mafhungo ane wa sa pfesese zwine a amba zwone.

Fhaḵavho hune vhabebi kana vhagudisi vha vhona u nga avha vhagudi vha tou vha na madebe, ndi huṅwe ha hune ha thithisa ngudo na ḥonifho kha luambo. U ḍo wana na

ene a tshi teledza u tšalutshedza uri woga zwi amba u wothe, vhuṭoma ndi zwiṭuku, thilili ndi ndau, kaṅwe ndi luthihi, mubaiwa ndi muthu o vhaiwaho ngeno u enda zwi tshi amba u tshimbila.

Hu tshi sedzwa na kha maidioma, kuitele ndi kuthihi. Ha ambwa nga ha *u bata nzie*, vhagudi vha lavhelela u tou vhona nzie i tshilaho. Ha pfi *thavha yo swa*, vhone vha humbula u fhiswa nga mulilo. Kha ili la *u puta vhuda*, a vha zwi pfesesi ngauri na nnda dza hone a dzi tsha wanala, madzuloni a u puta, vhone vha pfesesa la u **paka** thundu line la vha ipfilitundwa.

Vhutshiloni ha Vhavenda, vha a shumisa mirero vha vhambedza vhutshilo ha vhathu na phukha vha tshi ṭodou bveledza vuhali, vhuḍahela, u khuthala, nyofho na zwiṅwevho zwiito zwi kombetshedzeaho nga nyimele ine muthu a khou ṭangana nayo.

Nḍivho ya kuambe hokwu kwa maidioma, mirero na thai, i khou ṭhoṭhela nga vhanga la uri vhaswa a vha ḍibadekanyi na vhomakhulu wavho kana havho vho vhumbarho vhuṭama navho, a vha vha thetshesesi musi vha tshi vha gudisa ngauri tshifhinga tshavho tshinzhi vha tshi fhedza vhe kha idzo 'mxit', 'whatsapp', 'tweeter', feisibuku, zwipopai na mitambo yavho yeneyi i ṭodaho nḍivho ya khomphyutha”

Tshiṅwe tshine tsha dzindela havha vhaswa ndi u langwa nga luambo lwa u khauledza ngauri u wana uri hu tshi khou ṭodou vhudziswa uri zwanga zwiliwa zwi ngafhi? Hu ḍo sokou pfi zwanga? Hu tshi vhidzwa madzina a ngaho Ndidzulafhi ha sokou pfi Ndidzu.

4.3.4 Hu pfumba maipfi a dziṅwe nyambo

Vha muhasho wa pfunzo vha tshi tšalutshedza nga ha ndeme ya nḍivho ya maipfi na luambo lwa hayani vha tšalutshedza nga nḍila iyi i tevhelaho, Department of Education (2003:9):

Ndi kha nḍivho ya maipfi ya luambo lwa hayani hune mvelele dzo fhambanaho na vhushaka ha matshilisano zwa bveledzwa khagala na u fhaṭea. Nḍivho ya maipfi kha sia la pfunzo i ṭuṭuwedza uri vhagudiswa vha kone u humbula, u wana nḍivho, u bvisela khagala vhuvha havho, vhuḍipfi na mihumbulo, u davhidzana na vhaṅwe na u langa shango lavho.

Booyse (2011:14) a tshi sumbedza ndeme ya maipfi a luambo lwa hayani ene u ri, “Mother tongue words are carrier of culture and for this reason and other reasons education should be through the medium of mother tongue” .

Maipfi ndi one a vhumbaho mafhungo ngeno mafhungo a tshi vhumba luambo. Zwenezwo, ha sa vha na maipfi a zwi konadzei uri hu vhe na luambo. Vhadededzi vha na tshililo tsha uri vhana ano maḁuvha a vha koni u ṅwala zwibveledzwa zwi fanaho na maanea, na maṅwe maṅwala vho shumisa luambo lwa ṅṅhesa lwa kuambele kune munanguludzo wa maipfi avho wa vha u sa vhambedzwiho nahone vhudodombedzi havho ha vha vhu ṅokonyaho nahone vhu ha ṅṅhesa.

Hezwi ndi zwine vha amba u ri zwi vhangwa ngauri vhana a vha tshe na ṅdivho ya maipfi a luambo lwavho lwa hayani. Zwoṅhe hezwo zwi vhangwa nga tshayo ya maipfi, maipfi ane a ḁo vha sia vha tshi ṅwala zwi ṅokonyaho nahone zwo rombaho. Leonard (1986:33) a tshi ṅalusa maipfi u ri: “words are thought of as the smallest meaningful unit of speech that can stand by themselves”.

Nga ṅṅhani ha tshayo ya maipfi a luambo lwavho, vhathu na vhana zwikoloni vha vho amba na u ṅwala mafhungo a sa pṅeseseiho. Hezwi zwi vhangwa uri na musivha tshi avhelwa dzimaraga kha zwibveledzwa zwavho vha kundelwe u ḁiwana vha tshi khou avhelwa maraga dza vhuswikeleli ho linganelaho kana vhuswikeleli ha ṅṅhesa kha Tshivenda luambo lwavho lwa hayani.

Kulick (1994:4) a tshi amba nga ha u pfumbisa maipfi a dziṅwe nyambo u ri:

Language also changes very subtly whenever speakers come into contact with each other. No two individuals speak identically: people from different geographical places clearly speak differently, but even within the same small community there are variation according to a speak's age, gender, ethnicity and social and educational background. Through our interactions and pronunciations and integrate them into our own speech. Even if your family has lived in the same area for generations, you can probably identify a number of differences between the language you use and the way your grandparents speak. Every successive generation makes its own small contribution to language change and when sufficient time has elapsed the impact of these changes becomes more obvious.

Ri tshi tikedza muhumbulo u re afho n̄tha ri wana uri muñwe muhumbulo une wa khwaṭhisedza u pfumba ha u shumiswa ha maipfi a luñwe luambo kha luñwe ndi u ṭanganelana ha maipfi a luambo luthihi nge vhaambi vha vha vha tshi khou dzula vhuṭoni ho fhambanaho. Hu a vha na phambano ro sedza miñwaha, mbeu, vhushaka na tshiimo siani ḷa pfunzo zwi tshi ḍa kha kushumisele kwa maipfi naho luambo lu luthihi. U ṭanganelana hohu na kubulele kwa mibvumo ya maipfi zwi a dzhenelana zwa fhaṭa kuambeke kwa misi yeneyo. Murafho muñwe na muñwe naho u muṭuku hani, arali u tshi khou bvelela, u a shela mulenzhe kha u aluwa ha luambo.

4.3.5 Tshanduko ya Anaḷodzhi

Kha tshanduko ine ya vhangwa nga anaḷodzhi ri wana uri ndi fhaḷa hune ipfi ḷo ṭuṅḍiwaho ḷi tshi bva kha luñwe luambo ḷi tshi xedza ṭhalutshedzo yaḷo musi ḷo no vha luambo luswa. Zwenezwo ri mbo ḍi zwi vhona zwauri ho no vha na tshanduko yo ḍiswaho nga anaḷodzhi. Zwino nyimele heyi ndi inwe ya dzithaidzo dzi vhangwaho nga mupindulelo hune ra wana ipfi ḷo ṭuṅḍiwaho ḷi tshi xedza kana u sudzulusa ṭhalutshedzo ya vhubvoni haḷo.

Musi luambo lu tshi khou aluwa hu a vha na tshanduko kha vhatu vha shumisaho luambo na kha zwithu zwinzhi zwo fhambanaho. U sudzuluwa ha ṭhalutshedzo ri wana uri zwi a vhangwa nga zwithu zwinzhi na nga ṭhahalelo ya maipfi a luambo lwashu, na nga u tangana ha zwithu zwine zwa si vhe zwa mvumbo yashu.

U ḍiswa ha zwishumiswa nga vhatshena na mvumbo dzavho zwo ita uri riñe vharema ri vho thoma u shumisa izwo zwithu. U tumbuka ha zwithu zwiswa sa mañwalwa, mishonga, vhulimi, vhufuwi, mishumo yo fhambanaho sa vhuongi, vhuñanga na zwiñwe zwinzhi zwa ṅdowetshumo ya vhatshena zwine sa vhaemna ra sa davhuke khazwo, zwi ita uri ri shumise maipfi a holwu luambo sa ashu. U sudzuluwa honohu ha ṭhalutshedzo a hu tou funiwa lini, huñwe ri tou kombetshedzea ngauri a hu tou thoma ha langaniwa uri ri tou zwi ita hani lini. Kanzhi ri anzela u vha na tshenzhemo nazwo zwo no ḍi shumea.

Tsudzuluwo ya thalutshedzo nga tshiñwe tshifhinga i ya da hune ya bvelela nga mulandu wa nzulele ya fhethu henefho na ndowelo ya vhathu vha henefho. Izwi zwi vhangana uri thalutshedzo ya ipfi lenejo i de hune ya sudzuluwa vhathu vha si na nzhele nazwo, kanzhi zwi bvelela vhathu vha sa zwi pfi kana vha sa zwi dzhieli ntha. Izwi zwa vha zwi tshi amba uri vhathu vha na ndowelo kana maitele a u shumisa maipfi o khakheaho kana a songo lulamaho vha sa zwi pfi vha vhona u nga vha khou amba zwi re zwone-zwone ngeno vha sa zwi pfi uri zwine vha khou amba zwo khakhea.

Hu na zwivhanga zwinzhi zwine zwa nga vhangana uri luambo lune muthu a lu amba, a sudzuluwe kha lwawe a mbo amba luñwe luambo nga mulandu wazwo. Ri nga shumisa tsumbo dzi tevhelaho dze maipfi a shanduka nga mulandu wa analodzhi:

4.3.5.1 Tshekasi

Iphi ili la tshekasi lo bva kha dzina la vhengele line la pfi 'Checkers'. Kha mavhengele enea a ha Checkers vho vha vho bveledza mapulasitiki a u fara ngao zwirengwa zwine vharengi vha renga, a vha o nwalwa dzina la vhengele lenejo. Zwino u wana u ri ho no vha na tsudzuluwo ya u shumisa ipfi tshekasi ngauri u wana pulasitiki inwe na inwe naho i si na dzina la 'checkers' i tshi pfi ndi tshekasi.

Kha ri dzhie tsumbo sa vhupulasitiki ho nwalwaho madzina a no nga sa Shoprite, Spar, Boxer, Game, Pick 'n Pay na manwe manzhi. Haya mavhengele o bveledza pulasitiki hedzi u itela u thusa vharengi kha u fara. Fhedziha, ri wana kushumisele kwa ipfi tshekasi kwo no khakhea ngauri li vho vhidzwa kha zwishumiswa zwa pulasitiki zwo fhambanaho. Tshanduko yo bveledzwaho kha ipfi ili ndi ya analodzhi.

4.3.5.2 Axennde

Axennde ndi ipfi line la bva kha ipfi la Tshiisimane 'Agent' zwine zwa amba murumiwa. Ano maduvha ipfi ili li vho shumiswa u amba loyara kana ramilayo. Ri wana uri ho no vha na u sudzuluwa ha thalutshedzo kha kushumiselwe kwa lo. Tsumbo, muthu ane a shuma kha khampani, u vha agent ya khamphani yeneyo ine a shuma khayoy. Muthu a nga vha agent ya Old Mutual, Liberty Life, Sanlam na dziñwe.

4.3.5.3 Matshingilane

Ipfi ili li bva kha ipfi la Tshiisimane line la vha 'marching in line'. Zwenezwi zwi vha zwi tshi vho amba muthu ane a shuma u linda. Hu na u ri 'marching in line' zwi vha zwi sa khou amba mulindi, hu na uri vhathu vho vho li shumisa sa mulindi. Zwenezwo ho vha na tshanduko yo vhangwaho nga analodzhi

4.3.5.4 Nyamunaithi

Ipfi Ili nyamunaithi li bva kha luambo lwa Tshiisimane 'lemonade'. Izwi zwi amba tshinwiwa tshi bavho kha mukavhavhe . Holwu lwo vha lwone lushaka lwa u thoma lwa tshinwiwa tshe tsha swikiwa natsho ngeno kha shango lashu nga vharengisi. Ano maduvha tshinwiwa tshinwe na tshinwe ri tshi nea tsumbo, Sprite, Fanta, Coke na zwinwe zwi vho vhidzwa u pfi ndi nyamunaithi.

4.3.5.5 Masiṭiresi

Maduvha ano ipfi heli masiṭiresi li shumiswa hu tshi khou ambiwa mudededzi wa tshifumakadzini hune nga Luisimane la amba 'lady teacher'. Heli ipfi li bva kha ipfi la Luisimane 'mistress' li ambaho muthu wa musidzana kana khomba ane a difuna nahone ane a dzula o ambara zwiambaro zwavhudi zwi si naho tshika. Hoyu muthu kanzhi u vha e nwana wa vhathu vho pfumaho vha re na zwavho (zwigwili). Afha ndi hune la khou shumiswa nga ndila yo khakheaho. Zwenenzwo zwi amba uri ho vha na tsudzuluwo ya thalutshedzo.

4.3.6 Pfufhifhadzo

Ipfi arali la funḁiwa li tshi bva kha luḁwe luambo la ḁa hune la vho pfufhifhadzwa kha luambo luswa zwenezwo zwi mbo vhangani hu vhe na tshanduko ya thalutshedzo yaḁo. Kha ri sedze tsumbo dzi tevhelaho:

4.3.6.1 Khondasi

Ipfi line ra li vhidza khondasi li bva kha ipfi la Luisimane line la vha 'condensed milk' zwine zwa vha zwi tshi amba bwindi la mafhi o valelwaho kha tshikoti. Ano maduvha u pfa vhathu vha tshi vhidza mafhi eneo vha tshi ri ndi khondasi zwine zwa vha zwi si tsha amba mafhi. Ipfi ili li sumbedza ho vha na u sudzuluwa ha thalutshedzo kha kushumiselwe kwa lo nga mulandu wa pfufhifhadzo.

4.3.6.2 Swiri

Swiri ndi ipfi line la bva kha luambo lwa Tshivhuru line la vha 'suurlemon'. Musi li tshi vho sudzuluwa kha thalutshedzo ya lo ri wana uri hu vho shuma 'suur' fhedzi, la vho vhidzwa uri ndi swiri. Suur a zwi ambi u ri swiri. Zwino henefha ri wana vhapinduleli vha tshi ri kanganyisa ngauri swiri li a difhelela fhedzi vhone vhe li bva kha suur line la amba u dunga. Khamusi zwazwo vho vha vho tea vho edza vha Tshitsonga vhane vha ri ndi lamula hune la vha li khou bva kha 'lemoen'.

4.3.7 Zwiilaila na u nakisa

Hu na maipfi ane u ya nga mvelele yashu ya Tshivenda wa wana Vhavenda vha tshi tata u a amba wa pfa vha tshi sokou ri zwi a ila. Izwi zwi vhangani uri ri mbo di tunda maipfi a dziwe nyambo nga mulandu wa uri tshiwe tshifhinga vha vha vha tshi shona u a amba. Musi ho tunda eneo maipfi a vho ambiwa nga ndila ya u nga hu khou tou nakiswa luambo. Tsumbo asidzi:

4.3.7.1 U thoiethe (u dithusa)

Nga mulandu wa tsudzuluwo ya thalutshedzo ri wana uri musu muthu o ya u dithusa bungani, hu vho tou u pfi u thoiethe. Tshiwe tshifhinga u pfa muthu a tshi tou amba uri ndi na thoiethe madzuloni a uri a ambe uri u khou todou dithusa.

4.3.7.2 Fhambuwa (kaka)

Hafha ri wana uri madzuloni a u amba u ri nwana o fhambuwa, hu vho tou pfi nwana o kaka. Lune ipfi heli kaka li khou bva kha ipfi la Tshivhuru 'kak'. Na henefha u wana uri

vhathu vho no vha na ndowelo ya u amba uri makaka madzuloni ha mafhambuwa. U pfa na vhathu vhahulwane sa vhakegulu vha tshi vho amba luambo lu si lwone nga mulandu wa u tḡou nakisa luambo.

4.3.7.3 Binya (reipa)

Maḡuvha ano vhathu vha vho shona u amba lwavho lwa ḡamuni vha vho tou sudzulutshela kha maipfi a dziḡwe nyambo zwa vho sia ho no vha na u sudzuluwa ha tḡalutshedzo. Musi muthu o binyiwa vhathu vha ri o reipiwa. Tsudzuluwo ya tḡalutshedzo maḡuvha ano yo no anda nga maanḡa kha luambo lwashu lwa Tshivenda. Afha ndi hune wa wana uri naho muthu a tshi kona u amba lwalwe lwa ḡamuni u vho fhedza o tḡanganyisa na nyambo dziḡwe ha vho nga hu khou tou tḡongwa.

4.3.8 Zwishumiswa zwa zwihali

Afha ri wana uri ipfi ḡo tḡunḡiwa ḡi tshi bva kha luḡwe luambo ḡi a swika hune tḡalutshedzo yaḡo ya shanduka. Tshiḡwe tshifhinga zwi tshi bva kha uri ipfi ḡeneḡo ḡo shandukela kha mini. Ri nga ḡea tsumbo dza maipfi a tevhelaho:

4.3.8.1 Volovolo

Volovolo ndi tshigidi tshiḡuku tshine tsha kona u fara gulu nnzhi, muthu a kono tshi fara nga tshanḡa. Ipfi volovolo ḡi khou bva ipfi ḡa Tshiisimane ḡine ḡa vha 'revolver'. Kha kushumisele kwa ipfi hu vhonala ho no vha na tsudzuluwo ya tḡalutshedzo ngauri kha Tshivenda volovolo ndi tshigidi tshiḡwe na tshiḡwe hu songo tsha vha vhuhulu na vhuḡuku hatsho. Izwi ndi zwi ambiswa ngauri na tshila tshigidi tshine tsha shumiswa kha u doda/thuntsha zwiḡoni vhaḡwe vha ḡi tshi vhidzwa u ri ndi volovolo.

4.3.8.2 Ganunu

Ganunu ndi tshigidi tshiḡwe na tshiḡwe tshihulwane vhukuma nahone tshi re na maanḡa tshe tsha vha tshi tshi shumiswa zwifhinganani zwa kale musu hu na dzinndwa. Ganunu ndi mutshini muhulu une u a konou kala wa thuntsha tshithu tshi re kule vhukuma. Hafha ho vha na tsudzuluwo ya tḡalutshedzo ngauri kha lushaka lwa Vhavenda ganunu zwi amba cannon.

4.3.8.3 Fefe

Fefe ndi ipfi line Vhavenda vha li shumisa vha tshi amba tshigidi tshihulwane tshine tsha vha na milomo mivhili. Ndi tshigidi tshine tshi a kona u bvisa kana u thuntsha gulu nnzhi-nnzhi nga luthihi.

4.3.9 Tshanduko ya thalutshedzo hu na u vhaisa

Musi vhatu vha tshi tunda maipfi a tshi bva kha dziwe nyambo a ya swika o no vha na thalutshedzo dzine dza vhaisa vha vha vhatu.

4.3.9.1 Gwaimane

Gwaimane ndi ipfi line la shumiswa musi hu tshi khou sasaladza muthu wa zwiito zwi si zwavhudi. Gwaimane li amba vetete kana dabadaba. Kanzhi zwiwe zwifhinga vhatu vha a vha na ndowelo i si yavhudi ine vhatu vha tshuwedza zwiito zwi si zwavhudi kha muthu nga u zwi khuza lune muthu a sa zwi elekanya zwavhudi a vho sala a tshi nga mpengo. Tsumbo: wa pfa vhatu vha tshi khuza u ri, lo swika ligwaimane, wa wana na onoula a no khou tshuwedza, a tshi tou dihwala vhukuma.

4.3.9.2 Likomufere

Ipfi ili li bva kha Tshivhuru line la amba mubvakule. Ipfi ili li vho shumiswa u amba mufumakadzi muwe na muwe o malwaho mudini. Li vho shumiswa sa tshitaluli tsha u todou vhaisa vhatu vha tshisadzini, misi hu tshi vho todou ambiwa mafhungo ha kwamiwi ngauri u dzhiwa sa mubvakule.

4.3.9.3 Dzhagane

Dzhagane ndi ipfi line la khou bva kha Tshiisimane line la vha 'deacon'. Lone li amba muofisiri muhulwane wa kereke. Nga ndila ine la vho shumiswa ngayo zwino li vho vhaisa ngauri lone li vha li tshi vho nyefula mukhriste muwe na muwe.

4.3.10 Thaidzo siani la vhudologi

Vhudologi ndi inwe ya ndila dza u pindula maipfi, kanzhi hone vhu bvelela dzikhothe musu hu tshi khou sengwa milandu. Luambo fhethu afha lu vha lwa ndeme vhukuma ngauri arali wa pfela thungo, u nga di hatulwa zwi songo tea. Afha ndi do sumbedzisa nga tshaka mbili dza vhudologi. Sa zwine ha khou ditlutshedza hone hune, vhudologi hovhu vhu itea nga tshifhinga tshenetsho musu mulaedza wa muambi u tshi khou bveledzwa nga tshenetsho tshifhinga. U ya nga ha Seleskovitch (1978:57) ene u ri:

In simultaneous interpretation the interpreter is isolated in a booth. He speaks at the same time as the speaker and therefore has no need to memorise or jot down what is said. Moreover, the processes of reconstruction-expression are telescoped. The interpreter works on the message bit by bit, giving the portion he has understood while analyzing and assimilating the next idea.

Thaidzo i re kha vhpinduleli ha lushaka holu ndi ya uri mudologi u amba khathihi na tshiambi tshone tshine tsha mafhungo. A zwi vhi zwa vhuhogwa uri mudologi a rwele ngomani zwe tshiambi tsha amba. Tshifhinga tsha u dzudzanya na u bvisela khagala muhumbulo tshi vha tshi tshenetsho tshithihi. Mulaedza na wone uri u senguluswe nga zwiutuku nga zwiutuku zwi a konda nga nwanbo wa tshifhinga. Zwo ralo, manwe maipfi a nga mu suvha lune na ene a do a sia nga nda ya nyambo. Nga ha izwi Seleskovitch (1978:59) u isa phanda a ri:

In consecutive interpretation, the interpreter does not start speaking until the original speaker has stopped. He therefore has time to analyze the message as a whole, which makes it easier for him to understand its meaning. The fact that he is there in the room, and the speaker has stopped talking before the begin, means that he speaks to his listener face to face and actually becomes the speaker.

Kha hovhu vhudologi, mudologi u lindela u swika musu muambi a tshi fhedza u amba ene a konaha u dologa zwe zwa vha zwi tshi khou ambiwa. Afha mudologi u vha na tshifhinga tsha u dzeula zwo ambwaho a konou zwi bvisela khagala. Tshi takadzesaho hafha ndi uri mudologi u vha o no shanduka muambi.

4.3.11 Hu kwamea madzina, maiti, maḍadzisi, madzinambuno na dziṅwe thinwaipfi.

Thinwaipfi dzine dza ḍo lalama hu ḍo tou vha masala, maḥaluli na dziṅwevho. Vhasedzulusi vha nga ha dzinyambo vha ri ṅḍila ine maipfi na dzinyambo zwa khou ngalangala ngayo i a thithisa na u tshuwisa. Vhaḍivhi vha dzinyambo vha ri, “to lose your own words is like forgetting your mother, and as said, in a way ”, because it is “like losing part of one’s soul” (Cook, 2005:103). U ngalangala ha maipfi a luambo u ya nga vhaḍivhi nga ha ngudo ya zwa dzinyambo vha sumbedza u ri maipfi kha nyambo nga u fhambanana ndi ane a khou ngalangala nga luvhilo luhulwane. Claude (2009:12) a tshi amba nga ha u ngalangala ha maipfi u ri :

Every 14 days a word or phrase in a language dies. It is estimated that by 2100, more than half of the more than 6000 languages spoken on Earth—many of them not yet recorded—many disappear, taking with them a wealth of knowledge about history, culture and the natural environment.

Sa zwo sumbedziswaho hangei murahu kha thebulu ya maitimaḥundwa na madzinamaḥundwa, zwi tou vha khagala uri thinwaipfi dzine dza khou kwamea zwiḥulu kha u ngalangala ndi maiti na madzina. Maipfi hayo naho a sa tsha pfalesa, hu tshi khou bvuma ayo o ḥundwaho, one a kha ḍi vha o vhulungea kha kuambele kwa maidioma, thai na mirero. Vhunzhi hao a pfumbisa ṅḍivho ya luambo, ḍivhazwakale, mvelele na nga ha nyimele ya mupo. Ngeno Cardenas (2003:69) a tshi ḍadzisa zwe Claude a amba nga ha tshivhalo tsha u ngalangala ha maipfi na nyambo u ri:

Languages have always died (the estimate cited is 6,000 dead) since recorded history began, just as organisms, animate and inanimate, have come and gone over the millennia.

U bva kha ḥoḍisiso dzo itwaho nga ṅwaha wa 2006 nga vha UNESCO hu sumbedzisa uri kha ḵifhasi nga vhuphara hu na nyambo dzi linganaho 7000 dzine dza khou tshila, ndi dzine dza khou ambwa nga vhane vhadzo lwo fhelelaho. Khadzo hedzo nyambo dza 7000, dza 60 u ya 70% wadzo ndi dzine dzi songo vhulungeaho kha u sa ngalangala. Krauss (2007:25) u sumbedza luambo sa lwo tsireledzeaho kha u sa ngalangala nga u lwa vha lu fushaho ḥoḍea dzi bulwaho nga ṅḍila hei:

Languages are “safe” if children will probably be speaking them in 100 years; “endangered” if children will probably not be speaking them in 100 years, and approximately 60-80% of languages fall into this category.

Muhumbulo hoyo wa Krauss u pfala li fhungo lo khwathaho ngauri vhana vha futelela u shumisa nyambo dzavho dza damuni, dzi do pfumba, dzi nga si ngalangale. Arali vhenevho vhana vha shushedzea, vha gudiswa dziñwe, ndi hone u xedza vhuṭala tshoṭhe. Vhunga vhupinduleli u si mushumo wa vhatukana, ndi amba malugana na u sa leluwa hawo, hu na thaidzo nnzhi kana zwithithisi zwine zwa shela mulenzhe kha u ri u wanale u si na hune wa solisea hone. Iverson (2005:46) nga ha thaidzo dzi kwamaho vhupinduleli u ri:

Translations is a challenging activity and there are few difficulty that appear during translation process so every language describes the word in different way and has its own gramma structure, gramma rules and syntax variance. During this process, the following are most particular problems:

- ❖ Problems of ambiguity: these originate from structural and lexical differences between languages and multiword units like idioms and collocations.
- ❖ Problems of grammar : there are several constructions of grammar with rules that are poorly understood.
- ❖ Problems of language: these include idioms terms and neologism, slang difficult to understand, respect to punctuation conventions and proper name of people, organisations and places.
- ❖ Problems of sources text: these are illegible text, spell incorrect.

Zwi tou vha khagala uri nyambo dzo fhambana u ya nga milayo yadzo ya girama. Ri wana uri ipfi lithihi li konḁa nga maanḁa u li pindula fhedzi arali li mafhungoni zwi a leluwa. Ha dovha ha vha na mañwe maipfi a sa pindulei ndi ngazwo i tshi wanala i iñwe ya dzithaidzo dzi dziedzaho vhupinduleli vha dzinyambo. Tshiñwe tshikonḁisi hu vha tshifhinga tshine mupinduleli a vha natsho ngauri hu wanala uri u pindulela zwirendo kana dzinyimbo zwi lemela nga maanḁa ngauri hu fanela u tevhedzwa na raimi. Mupinduleli u tea u vha na ndivho yo bvukaho ya luambo ngauri arali a ḁo ṭwa a tshi khou ṭola kha ṭhalusamaipfi nga ha zwine ipfi la amba, tshifhinga tshi vha tshi songo ima, maitele one a sala a tshi khou ongolowa.

4.4 MAGA ANE A NGA TEVHEDZWA I NḁILA YA U PILA THAIDZO NGA HA VHUPINDULELI

Kha thaidzo kana zwithithisi zwe nda bula afho nṭha, hu na maga ane a nga tevhedzwa zwa thusedza zwiḁulu kha u bvedzwa vhupinduleli ho khunyelelaho. Ndi ngazwo ri tshi wana (Nida 1969:101) a tshi ri :

There are certain techniques to eliminate translation problems, such as back translations, consultation and collaboration with other people and pre-testing or piloting such as interviews.

- ❖ Back translation: one of most common techniques used to look for equivalents through:
- ❖ The translation of items from the source language to the target language.
- ❖ Independent translation of these back into the source language.

It can be helpful to identify semantic errors in translations but in some cases back translation create new problems and spend time-consuming procedure, and it might require more than one person (or a dictionary) to achieve good results.

- ❖ Consultation with other people: It involves discussions about the use and meaning of words with bilingual people around a table to make decision about the best terms to use.
- ❖ Interviews or questionnaires or any kind of tests: these are used to eliminate translation-related problems.

Nga nṅa ha izwo zwe nda bula afho nṅa, hu tea u dovha ha vha na maguvhangano manzhi, dzikhonferentsi nnzhi na maṅwala manzhi a tuṅuwedzaho nyaluwo, u tikedza vhathu, zwikolo na zwitshavha kha ndingedzo dzoṅhe dzine dza bveledzwa kha u alusa na u thivhela u ngalangala ha maipfi na luambo. Nga nṅa ha izwo, vhaḡivhi vha dzinyambo vha sumbedzisa uri vhasedzulusi vha nga thusedza kha u vhulunga luambo na maipfi na nga u tou shumisa **dzividiotheiphi**, **dzikhasete** na u tou zwi ṅwala maṅwalwani lwa tshiofisi na lu si lwa tshiofisi na nga u ita mupindlelo ho teaho, hu dovhe hu dzhenelwe tsenguluso dzo dziaho dza ṅivho ya maipfi na milayo ya luambo lwonolwo nahone hu ṅwalwe na ṅhalusaipfi dza luambo .

Researchers make videotapes, audiotapes, and written records of language use in both formal and informal settings, along with translations. In addition, they analyze the vocabulary and rules of the language and write dictionaries and grammars (Wade,1999:78).

Vhaḡivhi vhanzhi vha dzinyambo vha sumbedzisa nga ha zwine zwa nga itwa kha u thivhela u ngalangala ha maipfi na nyambo u ombedzela uri zwi nga vha zwo lengaho kha u ḡidzhenisa kha ndingedzo dza u thivhela u sa ngalangala ha maipfi na luambo kha tshitshavha tshine vhaṅe vha luambo vha nga vha vhe vhaṅuku kana vho aluwesa kana tshitshavha tshenetsho tshi si na dzangalelo ḡa u vhuwedzedza nyimele ya luambo lwatsho ngonani. Honeha, zwi a konadzea u ḡidzhenisa kha mvusuludzo ya luambo na maipfi alwo lwa vha na vhutshilo vhuswa.

U ya nga Crystal (2001:3) hu na maga ane arali a tevhelwa, luambo na maipfi alwo zwi nga vha zwo tsireledzeaho na u vhulungea. U ri līga ļa u thoma ndi ļa uri tshitshavha tshone tshine tshi tea u tenda kha u didzhenisa kha uri luambo na maipfi alwo zwi khou tea u vhulungwa na u tsireledzwa. Arali zwa sa ralo ndingedzo dzothe dza nga itwa kha u tsireledza maipfi na luambo ulwo zwi do vha u dinetisa.

Hu tshi tevhelwa līga lenejo, hu dohwa hafhu ha sumbedzwa uri zwitshavha zwinzhi zwi sa tami maipfi na nyambo dzazwo zwi tshi vha zwo vhulungeaho na u tsireledzea, a zwi didini ngazwo hezwo. Zwine vhone vhone vha takalela zwone ndi u divhona hu u fhatwa nga u dzhenelelwa nga nyambo na maipfi asili, nyambo na maipfi ane vhone vha a dzhia e o dzikaho, nyambo dzi vha neaho mishumo na matshilele a vhonevhone e a maimo a ntha. Kuhumbulele ukwu ndi kune kwa tea u thonifhiwa, honeha, ndi kune a ku tei u sokou litshiwa kwo ralo ku sa itelwi khaedu ya u shandukisa mihumbulo ya vhatu. Hezwi ndi zwine ene mune Crystal (2001:7) kha nyambedzano yawe na Jack Scholes a zwi vhea nga u rali, “we must remove this linguistic apathy within such communities”.

U khwahtisedza muhumbulo uyo, u ri hu tea u vha na u sumbedza thonifho dza nyambo dzi vhonevhone sa dzone thukhu. A tshi isa phanda u eletshedza uri hu vhe na ndambedzo i itwaho i kha sia ļa masheleni uri hu do konou thomiwa mabudo, u wana na zwishumiswa na u do pfumbudzwa ha vhadededzi vhone vha do thusa kha u gudisa zwitshavha kha u vhulunga na u tsireledza maipfi na nyambo nga u fhambana hadzo. U dovha hafhu Crystal (2001:4) a ri:

In huge number of cases, there need to linguists, to get on with the basic task of putting words and language down on paper. That's the bottom line, isn't, getting the language and its words documented, recorded, analyzed, written down.

Kha u ita izwo zwothe zwo bulwaho afho ntha Crystal u sumbedzisa uri zwothe zwi na ndivho. Ndivho ya u thoma ndi ya zwa pfunzo, uri vhatu vha kone u vhalana na u guda nga ha luambo lwavho vhunga lu tshi do vha lu tshi vho wanala manwalani. Ndivho ya vuvhili u sumbedzisa uri, sa zwine ra ita ri tshi lila u vhulunga na u tsireledza zwothe zwifuwo na zwimela kha u fa na u ngalangala ha maipfi zwi fhungudza vuhulwane ha

shango l̄ashu, vhahulwane siani l̄a zwa u t̄alifha na d̄ivhazwakale ya lushaka na ndivho ya khalitsha ya lushaka lwonolwo. Crystal (2001:9) a tshi sumbedzisa vhuhulwane ha luambo kha u vhulunga khalitsha u d̄adzisa nga uri, “every language and its words is a temple in which the soul of those who speaks it is enshrined”.

Vhaṅe vha dzinyambo a vho ngo sokou dzula fhethu huthihi, vha khou shanduka u ya nga zwifhinga na fhethu hune vha d̄iwana vhe hone. Vhathu vha tshi shanduka, na t̄hoḁea dzavho na dzone dzi a shanduka zwi tshi katela na luambo lwavho uri na lwone lu tea u shanduka. Thekhinoḁodzhi, zwibveledzwa zwine vha zwi bveledza na u d̄iselwa zwone zwi tshi bva huṅwe na huṅwe zwi tea u ṅewa madzina, maipfi a u zwi vhidza uri zwi anane na zwe zwa d̄ela zwone tshitshavhani. Hezwi zwi d̄o amba uri huṅwe hu d̄o tea u sikwa maipfi o teaho u itela u fusha t̄hoḁea dza luambo lwonolwo na vhaṅe vhalwo. Hu tshi khou sikiwa maipfi, maṅwe a d̄o vhonala a tshi nga ha tsha dzhielwa n̄tha, zwa vho sia a si tsha shumiswa, a vho vhonala a tshi nga ndi maipfi o ngalangalaho vhukati ha zwitshavha. Naho hu tshi d̄o vha na u ngalangala ha maipfi, ndi zwa vhuṅhogwa uri hu sikwe maṅwe hu u itela uri luambo lu aluwe.

Kha u itela u fusha t̄hoḁea ya u shanduka na u aluwa ha luambo, luambo lu na ṅdila dzo fhambanaho dzine lwa ita vhunga lwa sa d̄isikela maipfi lu tshi d̄o dzula lu tshirole. Hu na ṅdila nnzhi dzine luambo lwa dzi tevhela musi lu tshi lila u d̄isikela maipfi alwo, u tou swaswara dziṅwe dza ṅdila idzo afha hu d̄o tevhela dziṅwe dzadzo t̄hukhuṅhukhu. Luambo lu nga sika maipfi alwo lwone luṅe a sa bviho huṅwe fhethu, lwo sokou tou sika ipfi l̄o teaho u vhidza tshithu tshine tsha khou tea u ṅewa dzina kana ipfi l̄o teaho.

4.5 MVALATSWINGA

Ndima iyi yo t̄and̄avhudza nga vhuḁalo thaidzo dzi vhangwaho nga mupindelelo kana vhuḁologi kha zwiimiswa zwo fhambanaho zwa u bveledza tshitshavha. Hu na thaidzo dzi no vhangwa nga mupindulelo wone une ha dovha ha vha na idzo dzi kwamaho luambo lwone luṅe. Tsedzuluso yo dovha hafhu ya bveledza maga ane a nga sia thandululo ya thaidzo idzo. Hu na thinwaipfi dzo vhalaho dzo kwameaho nga mushumo uyu wa u t̄und̄wa ha maipfi.

NDIMA YA VHUṬANU

MVALATSWINGA

5.1 MARANGAPHANḌA

Kha ndima heyi ya vhuṭanu, hu ḍo vha hu khou bviselwa khagala manweledzo a dzindima dzoṭhe, u bva kha ya u ranga, u swika kha ya vhuṇa. Ri tshi isa phanḍa, ri ḍo bveledza mawanwa khathihi na u swikelelela kha themendelo dza ṭhoḍisiso iyi malugana na tsenguluso ya u ṭundwa ha maipfi kha dziṅwe nyambo.

5.2 MANWELEDZO A DZINDIMA

5.2.1 Ndimā ya u thoma

Ndimā ya u ranga yo bvisela khagala ṭhoho ya ṭhoḍisiso ine ya ri: Tsenguluso ya ndeme ya nyaluwo ya luambo lwa Tshivendā yo ṭuṭuwedzwaho nga mupindulelo wa maipfi. Zwiṅwe zwa zwe zwa bviselwa khagala zwi angaredzaho thaidzo dzi kwamaho ṭhoḍisiso, ndivho ya ngudo iyi, zwipikwa zwa zwine zwa lilelwa u swikelelwa, ndeme ya ngudo iyi, ngona dzine dza ḍo shumiswa u kuvhanganya mafhungo khathihi na zwiko zwa hone.

5.2.2 Ndimā ya vhuvhili

Kha ndimā ya vhuvhili ndi hone he ha dzhenelwa fhasi vhaḍivhi vha maṅwalo vho fhambanaho uri vhone vha zwi vhea nga mihumbulo-ḍe hezwi zwa nyaluwo ya luambo lwa Tshivendā ṭhuṭuwedzo yo bva kha maipfi o tou ṭundwaho. Ndi heneḥo he ra dovha ra bula ṭhalutshedzo dzi re na tshivhalo nga ha maipfimapambwa na mupindulelo wa maipfi u bva kha luṅwe luambo u ya kha luṅwe.

5.2.3 Ndimā ya vhuraru

Ndimā heyi ya vhuraru, ndi yone ye ya sendamela kha u fhindula mbudziso ine ya ri: Ndi lini hune luambo lwa ṭundwa maipfi kha luṅwe? Zwo ralo, phindulo ya hone ya ḍiseneka kha u bvukulula ndeme ya mupindulelo na u ṭuṭuwedza u shumiswa ha maipfi mapambwa kha Tshivendā uri sa luṅwe lwa nyambo dza 11 dza tshiofisi, lu si ngalalale, madzuloni azwo, lu aluwe.

Masia o kwameaho o angaredza: pfunzo na mañwala, mutakalo, vhudavhidzani, vhurereli, mitambo, vhubindudzi, vhulamukanyi, saints na thekhinołodzhi, nga ha tñodea ya u bveledza tñalusamaipfi, zwi tshi katela na kuambe siani la maidioma na figara dza muambo. U sumbedza u ri a ri khou tñunda maipfi tshivhangalelwa hu u nakisa luambo, ro dovha hafhu ra sumbedzisa na vhudzulo ha ayo maipfimapambwa kha thebulu u ya nga ha ndila dzine thangi dza madzina a Tshivenda dza dzindela ngayo. Mupeleto na wone wo sumbedziswa uri ndi wa ndeme vhukuma.

5.2.4 Ndim ya vhuña.

Ndim ya yi yo ditika nga zwithithisi zwa u tñundwa ha maipfi. Hu na zwithithisi zwine zwa vha zwo simuwa kha kuhumbulele kwa mutñundi wa maipfi na zwine zwa vhangwa nga nyimele ya luambo lwone lune, lu tshi nga vha lune ha khou tñundwa khalwo kana lune ha khou aluswa lwone. Ndi kha yenyi ndim he ra sumbedzisa u ri thinwaipfi dzi no khou kwamea lwo kalulaho ndi madzina, maiti na madzinambumbano ngeno hu u ri hu do tou sala hu tshi khou lalama masala, mañaluli na dziñwe thinwaipfinyana. Zwa vho amba u ri maipfi one-one a mvelele ya Tshivenda na o tou sikwaho, a vha a khou ngalangala ha vho pfumba u shumiswa ha maipfi a dziñwe nyambo.

5.2.5 Ndim ya vhuñanu

Iyi ndim ndi yone yo angaredzaho manweledzo a dzindim dzothe ya dovha hafhu ya sumbedzisa mawanwa a tñodisiso khathihi na themendelo dza hone.

5.3 MAWANWA

Zwivhangi zwo wanalaho kha u tñuwedza u shumiswa ha maipfimañundwa i ndila ya u alusa luambo ndi zwi tevhelaho:

- ❖ Ndi nga kha luambo hune matshilele, mvelele, ñivhazwakale na vhurereli zwa vhulungea, zwino musi ro tñunda maipfi ro sedza izwo, luambo lu nga si ngalangale, lu a aluwa.
- ❖ Saints na thekhinołodzhi zwi na tñuthuwedzo khulwanesa kha u alusa luambo nga ndila ya u shumisa maipfi o tñundwaho.

- ❖ U dīdzhenisa ha vhaaluwa kha u shumisa maipfimaṭundwa, vha si ime lurandala kha u shumisa a sialala, na zwone zwi ṅea thikhedzo kha luambo.
- ❖ U dzulelana na zwihuluhulu kha u malelana ha musalauno zwine zwa sia mumilano nga vhutsini na tsini ha nyambo idzo mbili .
- ❖ U amba nga nyambahunzhi (multilingualism) ho no tou goḡombelaho kha dzindimi dzashu.
- ❖ U dīdzhiela fhasi ha lushaka khathihi na u pfesesa uri arali ra sala nga murahu ha mvelaphanda ri ḡo pfi vha ha nnyi. Lushaka lu nga si tshile lu tshiṭangadzimeni, lu sa edzi mishumo na maitete a vhaṅwe.
- ❖ Dzangalelo na lufuno lwa u bveledza luambo vhunga zwifhinga zwo no shanduka zwihulu.
- ❖ Kha u dīsikela maipfi hu na mushumo muhulu une wa ṅea gonobva vhabveledzi vha luambo khathihi na u dzhia tshifhinga tshi fhedzaho mbilu.
- ❖ Musi hu tshi ṭundwa maipfi, hu vha hu khou shelwa mulenzhe kha mveledziso ya shango. Nzulele ya musalauno yo no tou fhambana zwihulu na ya tshifhinga tshiṭa tsha vhomakhulukuku washu.
- ❖ Tshumelo ya vhupinduleli na vhuḡologi i vha i tshi khou ṭuṭuwedzea zwine zwa ḡo sia u phaḡaladzwa ha maṅwalwa na dziphirisela zwi tshi ḡo leluwa.
- ❖ Mafunzele a luambo a vha o leluwaho nahone vha dziṅwe nyambo vha a kungea na u guda ha vha ho no leluwa.

5.4 THEMENDELO

Hu khou themendelwa uri hu tevhedzwe maga a tevhelaho khathihi na maṅwe-vho ane a nga thusedza zwihulu kha nyaluwo ya luambo lwa Tshivenda:

- ❖ Nyaluwo ya luambo i fanela u tshimbilelana na u vhulunga mvelele, matshimbilele, vhurereli na dīvhazwakale ya lushaka. Zwo ralo, hu tshi ṭundwa maipfi zwi fanela u dzhielwa nzhele lwa tshoṭhe.
- ❖ U ṭunda maipfi ndi mushumo u no khou tea u bvela phanda sa izwi na shango ṭi songo ima. Hone-vho, na maipfi o tou sikwaho a ḡi fanela u vhulungwa kha maṅwalwa a dovha hafhu a tea u shumiswa na one.
- ❖ Hafha miṭani na zwikoloni kha hu shumiswe vhalala sa zwisima zwa luambo nga u ka ṅivho ine vha vha nayo nga ha maipfi a sialala a tshi vhambedzwa na ayo ane a ḡo vha o tou ṭundwa kha dziṅwe nyambo.

- ❖ Vhaventḁa kha vha dzhieḁe luambo lwavho nḁha, vha songo ḁinyadza, vha ḁiḁongise ngalwo vhunga na muvhuso wo lu kuvhatedza kha idzo nyambo dza fuminthiḁi dza tshiofisi.
- ❖ Miḁanganoni na dzikerekeni hu fanela u ḁutshelwa u amba nga Tshiisimane wa wana nga thungo hu na ḁologi hone hu na u ri Tshiisimane tshi tshi ḁo sala lu luambo lusili kha vhoḁhe ro kuvhanganaho. Zwenezwi zwa u amba nga Tshiventḁa tsha gireidi ya u thoma naho tshi tshi nga vha tsho thothedzwa nga eneo maipfimaḁundwa, zwi a ḁadza mudzio.
- ❖ Vhagudisi vha luambo lwa Tshiventḁa kha vha tou ima lurandala vha tshi gudisa vhagudi vhavho luambo lwa hayani vhunga lu lwone luambo lu sumbaho vhubvo havho. Muvhuso wo ḁekedza lushaka khaedu ya u ri arali mugudi a sa phasa luambo lwawe lwa hayani, a hu na mvelaphandḁa, u mbo ḁi ḁiwana a tshi palela murahu sa khuhu.
- ❖ U malelana na u dzulelana ha dzitshaka ndi maitete avhuḁi nahone a ḁanganedzeaho. Musi tshaka dzi kha nyimele yeneyo, zwi dovha zwa ḁuḁuwedza na u ḁhonifhana, lushaka luḁwe lu sa pḁesese uri lwone lu khwine kana lwo bvela phandḁa u fhira luḁwe.
- ❖ Hu fanela u kungwa khathihi na u ḁekedza thikhedzo musi hu tshi wanala muambi wa luḁwe luambo a tshi khou lingedza u vundekanya Tshiventḁa, a fundedzwe kuambeḁe kwone nga kha enea maipfimaḁundwa.

5.5 PHENDELO

Mushumo hoyu wo vha u wa nga ha tsenguluso ya ndeme ya nyaluwo ya luambo lwa Tshiventḁa ḁuḁuwedzo yo bva kha mupindulelo wa maipfi u bva dziḁwe nyambo. Hu nga ḁi vha hu na maḁwe maḁwala e a kundelwa u swikelelwa, honeha, muthu ane a vha mupinduleli kana muḁologi u bva kha luḁwe luambo u ya kha Tshiventḁa, ndi zwa ndeme uri ene muḁe a vhe Tshiventḁa tshi luambo lwawe lwa ḁamuni. Hu ḁi dovha hafhu ha ḁhogeḁa pḁumbudzo dza vhapinduleli na vhaḁologi uri tshumelo i vhe yavhuḁi kha zwiimiswa zwoḁhe zwa muvhuso na kha tshitshavha nga u angaredza khathihi na u ḁo fhungudza thaidzo kana zwithithisi zwine zwa vha zwipirengedzi kha mushumo wa u ḁundḁa maipfi ndivho i ya u alusa luambo. Nga nḁḁa ha mupindulelo, kha hu dzhielwe nḁha khaedu ya u tou sika maipfi maswa i nḁila ya u alusa luambo.

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