

**TSENGULUSO YA ZWIILA ZWA MATSHILISANO KHA  
TSHIVENDA**

**NGA**

**PANDELANI KONANANI JOYCE**

**MUSHUMO UNO WO NETSHEDZWA U FUSHA THODEA YA  
DIGIRII YA:  
MASTER OF ARTS (MA)**

**KHA**

**DIPHATHIMENDE YA TSHIVENDA**

**KHA**

**FAKALITHI YA ARTS, YUNIVESITHI YA LIMPOPO**

**MUDZUDZANYI WA MUSHUMO WO THE:  
VHOPHUROFESA R.N MADADZHE  
SHUNDUNTHULE 2011**

## MUANO

Nḡe wa tsaino i re afho fhasi ndi ana uri mushumo u re kha tsenguluso iyi ndi wanga we nda u kuvhanganya nḡe muḡe nahone a u athu u isiwa kha Yunivesithi ifhio kana ifhio u ṭoḡa u fusha ṭhoḡea ya digirii ifhio kana ifhio.

**TSAINO:** .....

**DATUMU:** .....



## **VHUḐIKUMEDZI**

Mushumo hoyu woḑhe ndi u kumedzela wa mbiluni yanga Marubini Albert Mukoma na vhatuka vhanga Livhuwani na Thetshelesani. Ndi dovha hafhu nda u kumedzela kha murathu wanga Mabula na khaladzi Muswadzi Pandelani. Vha u fhedzisela vha ndeme vhane nda kumedzela mushumo hoyu khavho ndi mme na khotsi anga.

**Pandelani K.J.**

## DZINDIVHUWO

Dzunde Ji naka u rambelwa dzima uri Ji kone u thusedza uri mushumo u vuledzee. Kha mushumo uyu nga ndothe ndo vha ndi nga si kone, nga thuso ya vha rambiwa vha dzima dzunde ili Jo kona u vuledzea. Kha khunyeledzo ya mushumo wothe hoyu ndi tama u livhuwa havha vha tevhelaho: Vhoprofesa R.N. Maqadzhe khotsi na u vha muthusi wanga. Avha ndi vhone vhe vha sumbedza uri naho nwana e si wavho wa malofha, vha a kona u mu nea lufuno, thikhedzo na thuthuwedzo khulu i mu fathaho muyani na namani. Nne, ngavho ndi hune nda vha hone zwino nga thuthuwedzo yavho. Nne, ndi ri khavho: "Mudzimu vha vha engedzedze maduvha avho a vhutshilo".

Ndi dovha nda livhuwa vhothe vhe vha nthusa nga u nkovhela mihumbulo yavho ya zwiila zwine vha zwi divha. Ndi livhuwa na mme anga vhe vha vha tshitaha tshanga tsha vhudzumbamo ha mbilu yanga u bva kha vhushie hanga u swika zwino. Marubini khotsi a vhananga, mushumo we vha u ita kha nne wa u thuthuwedza, lufuno, u ntshumela na u nea zwothe zwine zwa do nthusa. Kha nne ndo zwi vhona zwauri vhutshivha vhone a vho ngo vuwa vho konana naho. Khavho ndi ri: "Arali ho vha hu si na lufu ra di tou dzula ro rali u swika nga u sa fheli".

Ndi dovha hafhu ndi livhuha muhasho wothe wa Nyambo dza Vharema kha Yunivesithi ya Limpopo kha thuthuwedzo ye vha ita uri ndi swike hafha hune nda vha hone namusi. Vhuthihi vhune vha vha naho kha u thusa vhagudiswa ndi havhudi, naho u sa koni u zwi swikelela a zwi vhonali nga vuhwavho havho.

Vhothe vhe nda vhudzisesa kha tsenguluso heino ndi ri a vha ntshileli, na vhakale vho di amba vha ri muthu ndi muthu nga muwe. Ndi livhuha na Motlatjo Lebepe muthaipi wa mushumo uno wothe, arali hu songo vha ene na vhukoni hawe ha u thaipha, ndi musi na namusi mushumo hoyu u tshi kha di vha munumu.

## **ABSTRACT**

The mini-dissertation shows that language and culture go hand in hand. For instance, in Tshivenda taboos are largely reflected through language. This study highlights social taboos that exist in Tshivenda and how they impact on Tshivenda as a language. If someone does not understand the language that is used to express taboos, he or she is likely to violate these taboos. The study deals with social taboos pertaining to marriage, death, birth, relations between relatives and strangers and so on. Nowadays these taboos are becoming unfamiliar and as such this negatively impacts on the use of Tshivenda as well as relations among people.

## ZWI RE NGOMU

## SIAṬARI

### NDIMA YA U THOMA

1.1	Marangaphanda	1
1.2	Thaidzo dzi Kwamaho Tsenguluso ya Zwiila zwa Matshilisano kha Tshivenda	2 – 4
1.3	Ndivho na Zwipikwa	4
1.3.1	Ndivho	4
1.3.2	Zwipikwa	4
1.4	Mushumo wa Ṭhoḡisiso	5
1.5	Ngona	5
1.5.1	Kukuvhanganyele kwa mafhungo	5
1.5.1.1	Ngona ya puraimari	6
1.5.1.2	Ngona ya sekondari	6
1.5.1.3	Mukano wa tsenguluso	6

### NDIMA YA VHUVHILI

#### Tsenguluso ya Mañwalwa a Mihumbulo ye Vhañwe Vhañwali vha Nwala

2.1	Marangaphanda	7
2.2	Tsenguluso nga Vhañwe Vhañwali	7
2.2.1	Bosch	7
2.2.2	Townsend	8
2.2.3	Wieneck	8
2.2.4	Cassier	9
2.2.5	Harris	9
2.2.6	Ross	10
2.2.7	Gyekye	10
2.2.8	Wiredu	11
2.2.9	Mbiti	11
2.2.10	Harris	11-12

2.3	Magumo	12
-----	--------	----

## **NDIMA YA VHURARU**

### **Zwiila zwi Kwamaho Vhafumakadzi na Vhanna**

3.1	Marangaphanda	13
3.2	Lufu	13-19
3.3	Mufumakadzi o Lovhelwaho nga Munna wawe	19-23
3.4	Mufumakadzi o Lovhelwaho nga Nwana Mutuku	23-26
3.5	Zwiila zwi Kwamaho Vhafumakadzi vhane vha vha Maquvhani	26-28
3.6	Zwiila zwi Kwamaho Mishonga ya Vhomaine na Ndaela dza Kerekeni dzi Shumiswaho nga Vhafumakadzi	28-29
3.7	Zwiila zwi Kwamaho Vhafumakadzi vhane vha vha Vhadzadze	29-33
3.8	Zwiila zwi Kwamaho Vhafumakadzi vho Gonyaho Miri kana u Dhwala	33-34
3.9	Zwiila zwi Kwamaho Vhafumakadzi kha u ya Nduni Khulwane	34-39
3.10	Zwiila zwi Kwamaho Vhanna Murunduni	39-44
3.11	Mushumo wa Zwiila zwi Kwamaho Vhanna na Vhafumakadzi	44-45
3.12	Mushumo wa Zwiila zwi Kwamaho Vhafumakadzi	45-46
3.13	Magumo	46

## **NDIMA YA VHUNA**

### **Zwiila zwi Kwamaho Vhana Vhatuku na Maga a Milayo i Kwamaho**

#### **Matshilisano a Vhathu Miqini kha Tshivena**

4.1	Marangaphanda	47
4.2	Zwiila zwi Kwamaho Vhana Vhatuku	47-58
4.3	Zwiila zwi Kwamaho Milayo ya Miqini	58-64
4.3.1	Mushumo wa Zwiila zwi Kwamaho Vhana Vhatuku	64-65
4.3.2	Mushumo wa Zwiila zwi Kwamaho Milayo ya Miqini	65
4.4	Magumo	65

## **NDIMA YA VHUṬANU**

### **Manweledzo, Mawanwa na Themendelo**

5.1	Manweledzo	66
5.2	Mawanwa	67
5.3	Themendelo	68
	Bugutshumiswa	69-74



## NDIMA YA U THOMA

### 1.1 MARANGAPHANĀ

Zwiila ndi nḡila ine vhathu vha tshilisana kana mukhwa wa vhutendi wa u iledza kana u fhungudza nyimele ya u ita zwithu zwi songo tendelwaho kha tshithu tshenetsho kana kha vhathu vhenevho. Kha tsenguluso yashu ri wana uri Vhavanḡa na vhone vha na zwiila zwavho zwa ndeme zwa matshilisano.

Proctor (1977:1448) u ḡalutshedza uri zwiila ndi nḡila ya u tinya kana u hanedza nyito kana maipfi vhukati ha tshigwada tsho fhambanaho tsha vhathu kana maipfi a u hanedza nyito kha zwa vhutendi kana vhuḡifhinduleli ha matshilisano.

Ndi zwa ndeme u amba uri zwiila zwi bva kha ipfi ḡa Tongan ḡi ambaho uri ndayo ya u hanedza u ita tshithu. Fromkin na Rodman (2007:1) na vhone vha amba ḡithihi ḡa uri zwiila ndi nḡila ya u hanedza zwithu.

Captain James Cook ndi muḡwe we a hadzima ipfi ḡa tshiila u bva kha Tongan u yak ha Tshiisimani nga 1769. O bvisela mbuno nḡa ya uri ḡi ipfi ḡa tshiila ḡi na maanḡa a pfalaho a u amba uri tshithu itsho tshi songo itiwa kana tshi songo pfukhwa.

Zwiila zwi na maanḡa kha matshilisano nga u iledzwa ha zwithu kha vhathu na mvelele. Ngudo ino i ḡo sengulusa ziila zwa Tshivenḡa musi ho sedzwa mbulungo, lufu, vhurereli kana mirabelo kana miphaso, vhutshilo, lutendo lwa maitele a Tshivenḡa, tshifhinga, zwiḡiwa, malwadze, zwiambaro, mufumakadzi a maḡuvhani, mufumakadzi o ḡihwalaho, mufumakadzi wa tshilikadzi, nḡuni na tshiḡangani.

## **1.2 THAIDZO DZI KWAMAHO TSENGULUSO YA ZWIILA ZWA MATSHILISANO KHA TSHIVENḂA**

Huna thaidzo nnzhi dzi kwamaho maitete a zwiila zwa matshilisano kha TshivenḂa. Kha TshivenḂa ri wana hu na thaidzo ya zwiila zwa lufu. Henefha ri wana vhabebi vha tshi kundelwa u dzula na vhana vhavho vha vhanna na vhafumakadzi vha vha vhudza nga ha zwiila zwa lufu lwonolwo na u vha tsivhudza uri arali zwo ralo vha tea u itani. VhavenḂa vha tenda uri vhanna na vhafumakadzi a vho ngo tea u ya lufuni lwa muḁwe wavho arali vho ḁanganelana tshihulwane. Muhumbulo uyu wo khwaḁhisedzaho thaidzo iyi ri u wana na kha muḁwali Magesa (1997:102), ene u ḁalutshedza uri vhathu vhe vha vhuya vha ḁanganelana kha mufumakadzi muthihi, a vho ngo fanela u ya mbulungoni ya muḁwe wavho.

Inwe thaidzo ine ra ii wana ndi ya vhanna vhane vha sa ofhe u ḁangana tshihulwane na mufumakadzi wa tshilikadzi hu sa athu u bviswa tshishika tsha munna wawe. VhavenḂa vha tenda uri muthu wa hone ane a ita zwenezwo u lwala vhulwadze ha khofhe, ha u dzula a tshi kumedza tshifhinga tshoḁhe. Hafhu VhavenḂa vha tenda uri muthu wa hone u lwala na vhulwadze ha u kukumuwa tshijelo tsha dzula tsho ḁala muya. Muthu wa hone u dzula a songo tou ḁalifha zwavhuḁi ngauri u dzula o zwimbelwa tshifhinga tshoḁhe (Ngubane, 1970:48).

Ri dovha hafhu ra wana thaidzo kha vhafumakadzi kana dzikhomba vha sa ileli maḁuvha avho a musi vha maswiswini. Nga u sa ila havho nga TshivenḂa hu na lutendo lwa uri zwiliḁwa zwi a fa, kha vhathu vha tshinnani vha sekelwa vhulwadze. Nga TshivenḂa zwi a ila u ka muroho wa thanga nga vhafumakadzi musi vha maswiswini, arali vha u ka nga TshivenḂa vha tenda uri thanga dzi a puta dza fa. Khwaḁhisedzo ya muhumbulo wa thaidzo iyi u wanala na kha muḁwali Ngubane (1970:30) ane a ri:

Among the Zulu there is a belief that menstruating women are having a contagious pollution, which is dangerous both to other humans and to the natural world. Men's virility may be weakened by this blood, especially if they have intercourse with a menstruating woman. Crops may be ruined or cattle fall ill if she walks among them. Women may be confined each month to an isolated "menstrual hut" to protect the community from their dangerous pollution.

Kha thaidzo yashu inwe ri wana uri vhatu vha vhasidzana na vhafumakadzi a vha koni u qivha zwiwiwa zwine vha tea u sa zwi ja kha zwiila kha Tshivenḁa. Nga Tshivenḁa hu na lutendo lwa uri vhatu vha vhafumakadzi a vho ngo fanela u ja makumba, mafhi na nama ya khuhu. Arali vha nga dzulela u ja zwiwiwa izwi pfushi ya hone i ita uri makumba a mbebo dzavho a tavhanye u fara mbebo vha tavhanye u qihwala (Helman, 1994:39).

Thaidzo inwe ri i wana kha u shumisa thundu dza mufu tshishika tshi sa athu u bva. Nga Tshivenḁa zwi a ila u shumisa goloi kana zwiambaro zwawe tshishika tshi sa athu u bva. Kha Tshivenḁa vha tenda uri arali tshishika tshi tshi bva vha vhidza vhomaine vha ḁa vha handulula thundu yothe yo siwaho nga mufu hu u itela u bvisa tshirunzi kana murunzi wawe khazwo, na zwiambaro zwawe zwi a bviselwa nḁa vhomaine vha zwi handulula vhatu vha mashaka vha kona u kovhekana zwone vha ya u ambara kana vha zwi fhisa. Blakely (1994:204) eḁe u talutshedza uri:

The things belonging to the deceased should not be used at this time, such as the eating utensils or chairs and cars the deceased used. After a certain time the house and the family and their property must be cleaned from bad luck and from uncleanness and darkness.

Ano maḁuvha hu na thaidzo ya vhaswa vhane vha sa tevhele milayo ya zwiila zwa nga ngomu miḁini ine vha dzula khayoy. Tsumbo ya hone ri i wana mu si vhana vha tshi dzula kha mutuli. Kha Tshivenḁa vha tenda uri zwi a ila, ngauri u mbo bva tshilonda

kha pfuralelo lune a fhedza a sa koni u dzula zwavhuḁi zwimba. Ri dovha hafhu ra wana vhaswa vhashu vha tshi fhaṭulula miḁi nga u swiela musi ḁuvha lo kovhela. Nga Tshivenḁa vha tenda uri zwi a ila, ngauri vha ḁo vha vha tshi khou ita uri miḁini hu kone u dzhena mimuya mivhi ya vhusiku.

Hedzi dzi tou vha tsumbo dza zwiila zwa matshilisano kha Tshivenḁa. Ngudo ino i ḁo dzi sengulusa nga vhuḁalo ya dovha ya sumbedza vhuḁi na zwithithisi zwa zwiila izwi.

### **1.3 NDIVHO NA ZWIPIKWA**

#### **1.3.1 Ndivho**

Ndivho khulwane ndi u sengulusa ndembe ya zwiila zwa matshilisano kha Tshivenḁa. Ndivho iyi i ḁo swikelwa nga u fhindula mbudziso dzi tevhelaho:

- i) Zwivhuya na zwithithisi zwa zwiila kha Tshivenḁa ndi zwifhio?
- ii) Ndi tshanduko ifhio ine ya ḁo vha hone kha u tevhela milayo ya zwiila?

#### **1.3.2 Zwipikwa**

Zwipikwa zwa tsenguluso ino ndi zwi tevhelaho:

- i) U bvisela khagala mushumo wa zwiila kha Tshivenḁa,
- ii) U topola zwiila zwine zwa vha na ndeme musalauno na zwine zwa shay ndeme.

## **1.4 MUSHUMO WA TĤODĪSISO**

Mushumo wa tĥodĭsiso iyi u ċo thusa vhathu u ri vha kone u zwi ċivha zwauri kha Tshivenċa hu na mutevhe wa zwiila zwa maga a maitele a mbulungo ya mufu ane a tea u tevhelwa uri vha kone u vhulungana zwavhuċi arali muńwe wavho o lovha.

Muńwe mushumo u dovha hafhu wa thusa uri vhathu vha kone u ċivha nga ha zwiila zwi kwamaho mutakalo.

Muńwe mushumo wa tĥodĭsiso u ċo dovha wa thusa vhathu uri vha kone u ċivha nga ha zwiila zwa zwiĭiwa kha Tshivenċa. Henefha hu ċo ombedzelwa zwiila zwi kwamaho muthu ane a vha maċuvhani, muthu o humaho nċilani musi o ċihwala, tshilikadzi, khomba na muthu o ċihwalaho.

Tĥodĭsiso iyi i ċo dovha ya thusa vhathu uri vha kone u ċivha nga zwiila zwa zwiĭiwa zwi songo teaho u ĭiwa nga vhana vhaĥuku. Henefha hu ċo ombedzelwa zwiila zwi kwamaho makumba, muńo na zwiĭiwa zwa swigiri.

Ngudo ino i ċo dovha ya shuma sa thikho kha avho vha tĥoċaho u ita tĥodĭsiso nga ha zwiila.

## **1.5 NGONA**

Ngudo ino i ċo shumisa ngona ya khwaĭithethivi. Ngona ya khwaĭithethivi yo tea ngauri i thusa muĥodĭsisi uri a wane uri ndi ngani zwithu zwi tshi khou itea nga ndila yeneyo.

### **1.5.1 Kukuvhanganyele kwa Mafhungo**

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

### **1.5.1.1 Ngona ya phuraimari**

Nyambedzano dzi do vha hone na vhathu vha tevhelaho:

- Vhakegulu vhaṭanu (5) vhane vha ḡivha nga ha mvelele ya zwiila zwa matshilisano kha Tshivenḡa vhane vha dzula Ha-Mulima.
- Vhadededzi vha sumbe (7) vhane vha funza luambo lwa Tshivenḡa tsha sekondari kha Ḳiisela Ḳa Tshiṭale (Limpopo).
- Vhagudisi vha rathi (6) vha Tshivenḡa vhane vha funza kha Yunivesithi ya Limpopo na Yunivesithi ya Afrika Tshipembe.
- Vhakegulu vhaṅa (4) vha Xitsonga vhane vha dzula Elim.
- Vhomaine vhaṭanu (5) vha sialala vhane vha dzula Ha-Mulima na Ha-Mashamba.

### **1.5.1.2 Ngona ya sekondari**

Kha ngona iyi ho kuvhanganywa mafhungo a bvaho kha bugu dza Ḳaiburari, tsenguluso dza vhaṅwe matshudeni, kha inthanete, magazine na u vhala zwe zwa ṅwalwa kha dzigurannḡa.

### **1.5.1.3 Mukano wa tsenguluso**

Ngudo iyi yo livhiswa kha tsenguluso ya zwiila zwa matshilisano kha Tshivenḡa.

## **NDIMA YA VHUVHILI**

### **TSENGULUSO YA MAÑWALWA A MIHUMBULO YE VHAÑWE VHAÑWALI VHA ÑWALA**

#### **2.1 MARANGAPHANĀ**

Ndima iyi i ɔo sengulusa mañwalwa a mihumbulo yo fhambanaho ye vhañwe vhañwali vha ñwala. Tshipikwa tshihulwane ndi u ɔoɔa u pfa nga ha mihumbulo yo fhambanaho ine vhañwali vha vha vha tshi ɔoɔa u i bvisela khagala kha vhathu nga ha mushumo wa zwiila zwa matshilisano kha Tshivenɔa. Honeha vhathu vha ɔo kona u pfa ɔhalutshedzo dzo fhambanaho dza zwiila na zwine vhañwali vha ɔoɔa u sumbedza kha vhathu.

#### **2.2 TSENGULUSO NGA VHAÑWE VHAÑWALI**

##### **2.2.1 Bosch (1975)**

Bosch (1975:203) u ɔhalutshedza uri vharema vha tenda uri mashudumavhi a fhungudzwa nga u rerelela vhadzimu vhavho.

Muñwali afha u ɔoɔa u sumbedza uri nga u phasa midzimu ya vhathu vharema, u ya nga fulufhelo javho vha vha vha tshi khou ɔoɔanzwa mimuya yoɔhe ya u vha na mashudumavhi. Musi ri tshi sedza kha zwiila zwa Tshivenɔa, kha zwa miphaso yavho vha tenda uri zwiila zwa mashudumavhi khavho zwi ɔanzwiwa nga u phasa musu vho fhaladza malofha a tshifuwo sa kholomo na mbudzi.

Ngudo iyi i ɔo thusa uri vharema vha kone u vhona nga ha ndeme ya lutendo lwavho kha miphaso.

### **2.2.2 Townsend (1979)**

Townsend (1979:240) u ṭalutshedza uri zwiila zwa kha zwiḽiwa zwa mupo zwi wanala nga maanda kha vhatendi, vhatu vharema na kha vhatshena.

Musi ri tshi sendza zwine muḽweli a ṭoḽa uri sumbedza kha zwiila zwa zwiḽiwa zwi a wanala kha tshakha dza vhatu vha mvelele dzo fhambanaho. U ṭoḽa u sumbedza uri a zwo ngo tea na kha Tshivenda u ḽa zwiḽiwa zwo iledzwaho. Hafhu ri dovha ra wana vhatendi vha na zwine vha iledza kha vhatu vhane vha dzhena kereke na vhatshena vha na zwine vha tenda uri zwi songo ḽiwa.

Ngudo iyi i ḽo thusa u sumbedza uri kha zwiila zwa zwiḽiwa zwi wanala hoṭhe kha vharema, kha vhatendi na kha vhatshena.

### **2.2.3 Wieneck (2005)**

Wieneck (2005:70) u ḽwala a tshi ṭuṭuwedza vhatu uri thaidzo dzavho dza zwiila vha nga dzi tandulula nga u sedza milayo ya zwiila na u i tevhela.

Muḽwali afha u khou ṭoḽa u ṭuṭuwedza vhatu uri arali vha na thaidzo ya u pfukha zwiila, vha nga i tandulula nga u sedza uri vho pfukha zwiila zwifhio. Arali vho zwi wana vha kona u ṭoḽa vhomaine vha ya khavho, arali zwi sa ṭoḽi vhomaine vha tou ḽisendedza kule na zwinzhi hu u itela uri vha songo vhuya vha wela khomboni ya malwadze.

Ngudo iyi i ḽo thusa uri vhatu vha kone u ḽivha nga kutandululele kwa zwithithisi zwavho kha zwiila na u kona u tevhela milayo ya zwiila.



#### **2.2.4 Cassier (1977)**

Cassier (1977:107) uri ndila ya zwiila zwa matshilisano kha vhathu ndi yone ndila i nthihi ya u tsvhanya u fhaṭa vhathu kha matshilele avhuḍi. U dovha hafhu a khwaṭhisa muhumbulo wawe nga u sumbedza uri nga tshifhinga tsha kale vhahulwane vha kereke vho sika zwiila zwa vhatendi dzikerekeni.

Muṅwali afha kha muhumbulo uyu o vha a tshi khou ṭoḍa u sumbedza vhathu uri kanzhi maipfi ane a vha a tshi khou amba uri “U songo” hu vha hu maipfi ane a amba “U hanedza” zwine muthu a ṭoḍa u zwi ita.

Ngudo iyi i ḍo thusa u sumbedza uri dzikerekeni ho sikwa maipfi ane vhathu vha ri musi vho a vhona, vha ḍivha uri a khou vha kaidza.

#### **2.2.5 Harris (1978)**

Harris (1978:131) u ṭalutshedza uri zwiila zwa matshilisano zwi na zwiiga zwine zwa amba zwone kha vhutshilo. Zwiila izwi zwi fanela u vha hone ngauri zwi na ndeme kha mvelelo dza matshilisano kha vhathu.

Muṅwali afha u toḍa u sumbedza uri zwiila zwa matshilisano kha vhathu zwi na zwiiga zwine zwa sumbedza u vha na ṭhonipho kha vhaṅwe, u vha na mutakalo wavhuḍi kha lushaka lwa Vhavanḍa na kha dziṅwe tshakha dza vharema.

Ngudo iyi i ḍo thusa u sumbedza vhathu nga ha thikho ya zwiiga kha zwiila zwa matshilisano kha vhutshilo.

### **2.2.6 Ross (1930)**

Ross (1930:18-33) ene u tšalutshedza uri lushaka luñwe na luñwe lu na nđila yalwo ine lwa tenda na u tšanganedza ngayo zwiila zwalwo. Nga u sumbedza nđila ine vha tenda na u tevhela zwavho vha tenda uri vho fara nđila ya u phulusa vhutshilo havho.

Hafha muñwali u tšoda u sumbedza uri a si kha Tshivenda fhedzi hu ne ha wanala zwiila, na kha dziñwe tshakha sa Muzulu, Vhatsonga, Maxhosa, Vhapedi na vhañwe na vhone vha na zwiila zwine vha ila. Vhothhe vha dovha vha tenda uri zwiila zwi vha thusa kha uri vha kone u tshila.

Ngudo iyi i do thusa u sumbedza vhathu uri zwiila zwa matshilisano zwi wanala kha tshakha dzothe dza vharema na vhatshena.

Ngudo ino ya mihumbulo ya vhañwali vho fhambanaho i do shuma u thusa vhathu uri vha kone u divha nga ha mihumbulo yo fhambanaho kha zwiila zwa matshilisano kha Tshivenda.

### **2.2.7 Gyekye (1996)**

Gyekye (1996:102) u tšalutshedza uri zwiila zwa matshilisano kha vhathu ndi yone ndila khulwane ya u tšanganya vhushaka ha vhathu na mvelele ya sialala yavho. Muñwali afha u tšoda uri vhathu vha kone u divha nga ha ndeme ya vhushaka ha zwiila na mvelele ya sialala kha vhathu.

Ngudo iyi i do thusa uri vhathu vha kone u vhona vhushaka vhukati ha zwiila na mvelele ya sialala.

### **2.2.8 Wiredu (1980)**

Wiredu (1980:223) u ṭalutshedza uri vhunzhi ha zwiila zwi vha zwo livhana na zwiila zwine zwa vha zwa vhafumakadzi nga maanḁa musi vhe kha maga a khombo a vhutshilo.

Muṅwali afha u ṭoda u sumbedza uri vhathu vha kone u ḁivha uri zwiila zwinzhi zwo livhana na vhafumakadzi vhane vha vha kha maga a tshilikadzi, khomba, mudzadze na u vhifha muvhilini.

Ngudo iyi i ḁo thusa uri vhathu vha kone u ḁivha nga zwiila zwa vhafumakadzi musi vhe kha maga a khombo a vhutshilo.

### **2.2.9 Mbiti (1969)**

Mbiti (1969:4-5) u ṭalutshedza uri zwiila zwa lufu kha vhathu, ndi u sumbedza fulufhelo na lufuno kha mufu wavho; hu u itela uri mufu wavho a kone u vha thusa sa muya wa vhadzimu vha havho, uri vha kone u bvela phanḁa na vhutshilo.

Muṅwali u ṭoda u sumbedza uri afha vhathu vha a kona u sumbedza fulufhelo ḁavho ḁa zwiila kha mbulungo dzavho na u sumbedza lutendo lwavho lwa uri mufu wavho musi o ṭuwa u ḁo da khavho a vha thusa sa muya wa u vha linda wa vhadzimu wavho.

Ngudo iyi i ḁo thusa uri vhathu vha kone u sumbedza fulufhelo na lutendo kha zwiila.

### **2.2.10 Harris (1971)**

Harris (1971:28) u ṭalutshedza uri zwiila zwa mutakalo zwi shumiswa kha u tsireledza na u ṭutuwedza mutakalo wa vhathu kha malwadze.

Afha muṅwali vha khou ṭoḡa u sumbedza ndeme ya zwiila kha u tsireledza vhathu kha malwadze, hu u itela u ṭuṭuwedza vhathu kha u tevhela zwiila uri vha vhe na mutakalo wavhuḡi.

Ngudo iyi i ḡo thusa uri vhathu vha kone u vhona ndeme ya zwiila kha vhutshilo.

### **2.3 MAGUMO**

Ndimu iyi yo sengulusa maṅwalwa a mihumbulo ye vhaṅwe vhaṅwali vha ṅwala. Lutamo luhulwane hu u ṭoḡa u thusa vhathu uri vha kone u fhambanya mushumo wa zwiila zwo fhambanaho kha matshilisano na u kona u vhona zwine ngudo dzo fhambanaho dza ḡo thusa kha vhathu. Vhaṅwali vhoṭhe vha tendelana uri tshakha dzoṭhe dza ḡifhasi dzi na zwiila. Zwiṅwe zwa zwiila izwi zwi a fana ngeno hu tshi ḡi vha vho na zwinzhi zwi sa fani. Ndimu dzi tevhelaho dzo ḡo ombedzela zwiila zwa Tshivendḡa.

## **NDIMA YA VHURARU**

### **ZWIILA ZWI KWAMAHO VHAFUMAKADZI NA VHANNA**

#### **3.1 MARANGAPHANĀ**

Ndima iyi i ɔo sengulusa zwiila zwo fhambanaho zwi kwamaho vhafumakadzi na vhanna kha matshilisano a Tshivenḁa. Honeha, nyombedzelo i ɔo vha kha zwiila zwa lufuno na zwoṯhe zwa lufu na zwoṯhe zwi ṯutshelanaho nalwo.

#### **3.2 LUFU**

Nga Tshivenḁa vhathu vha tenda uri lufu ndi u ṯuwa ha vhutshilo fhanu shangoni, mufu a kona hafhu u isa phanḁa na vhutshilo fhanu shangoni sa muya une nga Tshivenḁa vha tenda uri ndi vhadzimu vhavho. Muṯwali Mazrrui (1988:11) u ṯalutshedza uri lufu ndi mini:

Death is regarded as a natural transformation, and except in the case of the very old, its cause is believed to be the violation of cultural norm.

Webster (1983:327) u ṯalutshedza uri:

Death is a permanent cessation of all vital functions, the end of life life or occasion of loos of life.

Kha zwiila izwi zwa matshilisano kha zwa lufu ri wana hu na maga ane vhathu vha fanela u a tevhela a zwiila. Maga a hone ndi a tevhelaho, musi muthu wa mufumakadzi na wa munna o lovha, maitete, mulindelo na zwiṯwevho.

### **a) Zwiila zwi Fanaho musu ho Lovha Muthu wa Mufumakadzi kana wa Munna**

Henefha kha Tshivenḑa ri wana hu tshi vhidzwa vhatu vha vhafumakadzi na vhakegulu kana vhanna na vha kalaha uri vha ḑe vha ḑambise mufu wavho. Mufu u a mbadzwa zwiḥwe zwi ambaro a konaha u iswa motsharani.

Ngomu ḑuni ane a fanela u dzulela lufu lwa mufumakadzi ndi ḥwana wa musidzana wa u thoma, kha vhanna arali o mala u ḑo dzulelwa nga mufumakadzi wawe. Ḥwana wa mutukana nga Tshivenḑa arali a songo mala ha dzuleli khotsi awe zwi a ila, arali o mala nga Tshivenḑa u dzulela mufumakadzi wawe ḑuni a pfunda.

Ḥḑa hu kuvhangana vhatu vhoṑhe vha vhanna na vha vhafumakadzi ha dzudzanywa nga ḥugiselo dza mbulungo.

### **b) Zwiila zwa Maitele a Mbulungo ya Vhafumakadzi kana Vhanna kha Tshivenḑa**

Kha Tshivenḑa hu na maitele a mbulungo ane vha tenda khao uri musu vho ita nga u ralo hu vha ho tevhedzwa ḑila yone ya zwiila zwavho. Hezwi zwi khwaṑhisedzwa nga mukegulu vhane vha dzula Ha-Mulima vhane vha vha maine kha zwa sialala. Mukegulu avha vhone vha ṑalutshedza uri nga mukhwa wa maitele a Tshivenḑa, musu muthu o ri sia hu a shandiwa thundu dzine dza vha hone ngomu ḑuni u fana na zwivhoni, waḑirobo, mmbete u a kuliwa, ḑarasi ḑa vhwewa fhasi. Hezwi zwi itiwa fhedzi ḑuni ya mufu ine vhatu vho dzulelaho mufu vha ḑo vha vhe ngomu. Mufumakadzi wa mufu u dzula kha ḑarasi fhasi. Nga Tshivenḑa lutendo lwa uri musu vho shanda zwoṑhe zwipenyaho ngomu ḑuni zwi vha zwi tshi khou sumbedza u lila. Khwaṑhisedzo ya muhumbulo uyu i wanala na kha muḥwali Taylor (1963:100) ane a ri:

The South African culture beliefs that when the men has gone in a house, all the reflective objects are covered such as pictures in the deceased room turned around and mirrors. The frame bed is removed from the deceased room and the bereaved women sit on a mattress on the floor.

Kha Tshivenḡa zwi a ila u lidza radio nga hanefho muḡini hu tshi khou lilwa. Huḡwe tshikhuwani kha dziḡwe tshakha hu na lutendo lwa uri mafasiḡere avho vha a ḡodza miḡora hu u sumbedza uri vho zhakiwa. Muhumbulo uyu u khwaḡhisedzwa na nga muḡwali Beattle (1964:80) ane a ḡalutshedza uri:

Ancient customs are adapted in South African urban funerals. Found that if husband, wife or has gone in a house, all the windows are smeared with ash in order to resemble the death of the deceased.

Ri dovha hafhu ra wana uri kha Tshivenḡa zwi a ila u vhudza vhana vhaḡuku uri mme kana khotsi vho ri sia. Nga lutendo lwa Tshivenḡa, vha vhona zwo fanela u vha vhudza uri vho ya u dala vha ḡo vhuya, hu u itela uri vhana vha songo pfesa vhuḡungu, vha ḡo dzulela u lila. Vha tenda uri vhana vha fanela u dzula vha tshi khou humbula uri mme kana khotsi vha ḡo vhuya madaloni ḡiḡwe ḡuvha.

### **c) Mulindelo nga ḡuvha ḡa u Fhedza ḡa Mbulungo**

Nga ḡuvha ḡa u fhedza ḡa u ya kha mbulungo ya mufu kha Tshivenḡa hu na lutendo lwa uri vhathu vha fanela u kuvhangana vhusiku hoḡhe hu u itela uri mashaka na dzikhonani vha kone u pembela na u lindela na mufu vhusiku hoḡhe. Henefha na vhathu vha muḡini vha a pfa vho khuthadzea. Nga ḡuvha ḡeneḡi na kholomo i a ḡhavhiwa kha Tshivenḡa hu na lutendo lwa uri musi vho shulula malofha midzimu yavho i ḡo ḡanganedza mufu wavho zwavhuḡi. Khwaḡhisedzo ya muhumbulo uyu i wanala na kha muḡwali Berglund (1976:60) ane a ri:

The day before the funeral the corpse is brought home and a night vigil takes place, often lasting until in the morning. A night vigil is a time for pastoral care to comfort and encourage the bereaved.

Nga Tshivenḁa, nga ḁuvha ḁeneḁi ḁa u fhedza hu na lutendo lwa uri vhathu vha ya vha eḁela nḁuni ya mufu na mufumakadzi wawe. Henefho ngomu nḁuni yeneyo hu eḁela vhane vha vha hu uri na vhone vho no lovhelwa. Arali vha sa athu u lovhelwa nga munna wavho a vha tendelwi u dzhena kha Tshivenḁa, zwi a ila.

#### **d) Kubvele kwa Mufu Nḁuni u ya Mavhiḁani**

Mukegulu wa vhuvhili wa Ha-Mulima ane a vha maine wa sialala, ene u ḁalutshedza u ri nga Tshivenḁa, mufu musi a tshi bva ngomu nḁuni, vhulalo hawe vhu bva nga muḁango wa misi nahone u bva nga ḁhoho. Nga Tshivenḁa, vha tenda uri arali o bva nga muḁango wa misi, mufu a nga si tsha vhuya hayani.

Afha ri wana lutendo lwa kubvele kwa mufu nḁuni kha Tshivenḁa zwi tshi fhambana na kubvele kwa lutendo lwa Tshizulu. Berglund (1976:10) u ḁalutshedza lutendo lwa Tshizulu a tshi ri:

In Zulu thought patterns peoples have a custom of removing a dead body through the hole in the wall of the house, and not through the door. The reason for this seems to be that this will make it different for the dead person to remember the way back to the living, as the hole of the wall is immediately closed.



### **e) Ndilani ya u ya Mavhidani**

Kha Tshivenḁa ri wana vha tshi tenda uri mufu wavho u fanela u tshimbizwa nga ndila yeneyo yo livhaho u ya mavhidani, hu sa shumiswe inwe ya thungo kha yeneyo. Arali ha shumiswa inwe ya thungo vha tenda uri mufu u ḁo vhuya hayani. Zwenezwo zwi amba uri nga Tshivenḁa zwi a ila u ḁuwisa mufu nga ndila ya thungo.

Na heneḁha ri dovha hafhu ra wana phambano ya lutendo lwa Tshivenḁa na lutendo lwa Tshithoza. Heneḁha ri wana muḁwali Mbiti (1969:110) a tshi ḁalutshedza uri:

A zigzag path may be taken to the burial or thorns strewn along the way or barrier erected at the grave itself because the dead are believed to strengthen the living and people ensure that they are not easily able to return to their home.

### **f) Mbulungo ya Mufu kha Tshivenḁa**

Kha zwiila zwa mbulungo kha Tshivenḁa ri pfa mukegulu vha Ha-Mulima vhane vha ḁivha nga ha mvelelo ya zwiila vha tshi ḁalutshedza uri nga Tshivenḁa mbulungo i tea u vha hone nga matsheloni ngauri arali ya vha hone nga masiari u ya kha iri ya fumimbili kha Tshivenḁa zwi a ila ngauri Vhavenḁa vha na lutendo lwa uri mufu u ḁo vhidza vhaḁwe vho salaho vha mu tevhela. Izwi zwi khwaḁhisedzwa na nga muhumbulo wa muḁwali Parrinder (1962:102) ane a ri:

Traditionally, the funeral takes place in the early morning (often before sunrise) and not late in the afternoon, as it is believed that sorcerers move around in the afternoons looking for corpses to use for their evil purposes. Because sorcerers are asleep in the early morning, this is good time to bury the dead.

Ri dovha hafhu ra wana uri kha Tshivenḁa, Vhavenḁa vha tenda uri mufu wavho vha fanela u mu vhulungela kule na hayani mavhiḁani. Musi vha tshi mu vhulungela henengei vha tenda uri mufu ha nga vhuyi hayani. Ngeno kha Tshizulu zwi tshi fhambana na zwa maitete a kha Tshivenḁa. Henefha ri wana muḁwali Tempels (1959:10) a tshi ḁalutshedza uri:

In Zulu people are even buried under or next to homes, because they take special pains to ensure that they are easily able to return to the home.

### **g) Zwiila zwa Hayani musu vho vhuya Mavhiḁani**

Nga Tshivenḁa musu vhatu vha tshi vhuya hayani vha tea u wana vho vhea sambelo ḁa maḁi muḁangoni wa u dzhena muḁini ho shelwa maḁi a u ḁamba zwanḁa, hu u itela u ḁibvisa mashudumavhi. Ri dovha ra wana uri na vha dzikereke henefha ri wana vha tshi shumis maḁi a u hasha khofheni na a u ḁamba zwanḁa, izwi hu pfi ndi u bvisa vhatu mashudumavhi. Muhumbulo wa u khwaḁhisedza izwi ri u wana na kha muḁwali Idowu (1973:69) ane a ri:

Many people follow a clear ritual at the gate of the house, where everyone must wash off the dust of the graveyard before entering the house. Sometimes pieces of cut aloe are placed in the water and this water is believed to remove bad luck. Churches use holly water sprinkle people to cleanse them from impurity at this time.

Ri dovha hafhu ra wana uri nga murahu ha mbulungo henefho hayani nga Tshivenḁa, vhatu vhoḁhe vha lushaka vha a palulwa mavhudzi. Nga lutendo lwa Vhavenḁa vha tenda uri musu vho palulwa mavhudzi vha vha vha tshi khou sumbedza tshiga tsha lufu. Ngeno hu uri musu mavhudzi a tshi mela hafhu, khavho vha tshi vha na lutendo lwa uri vhone vha khou wana maanḁa maswa a vhutshilo.

### **3.3 MUFUMAKADZI O LOVHELWAHO NGA MUNNA WAVE**

Mufumakadzi o lovhelwaho nga munna wawe nga Tshivenḁa u vhidzwa u pfi ndi tshilikadzi. Kha Tshivenḁa ri wana hu na zwiila zwa matshilisano zwine zwa vha hone zwi songo teaho u pfukhwa nga mufumakadzi o siiwaho nga munna wawe.

#### **a) Zwiila zwa nga ngomu Nḁuni**

Nḁuni ndi fhethu hune vhatu vha dzulela mufu hone. Ngomu ri wana mufumakadzi wa mufu a tshi dzulela munna wawe u swika vha tshi fhedza u vhulunga. Nga Tshivenḁa ho ngo fanela u bvela nḁa a shuma kana vhatu vha mu vhona. Musi a tshi bvela nḁa u fanela u vha o fuka bai na ḁhohoni uri vhatu vha songo mu vhona. Nga Tshivenḁa vha tenda uri tshifhatuwo tsha muthu ane a lila a tsho ngo fanela u vhoniwa nga vhatu. Ngomu nḁuni vhatu vhane a ḁo vha o dzula navho ndi vhane vha ḁo vha vho lovhelwa nga vhanna vhavho na vhone. Mufumakadzi onoyo u dovha hafhu a sa tendelwe u shuma tshithu, tshinwe na tshinwe tshine a ḁoḁa u ḁo ḁa a ḁekedzwa ngomu nḁuni.

#### **b) Zwiḁiwa**

Catherine (2002:346) u ḁalutshedza uri:

Food is any substance that people or animals eat or drink or that plants absorb to maintain life and growth.

Kha Tshivenḁa zwi a ila uri naho muthu a tshi khou lila a sa ḁewe zwiḁiwa. Henefha ri wana uri hu vha na shaka ḁine ḁa bikela mulidzi zwiḁiwa, hu u itela uri vhatu vha songo nea tshilikadzi na zwiḁiwa zwi si zwa vhukuma. Na kha onoyo mulidzi u fanela u ḁa zwiḁiwa zwine zwa ḁa na mubikeli wawe fhedzi. Zwiḁiwa zwine a fanela u ḁewa zwone

ndi mukapu na tie nga matsheloni na vhuswa na tshisevho nga masiari na nga madekwana. Khwaṭhisedzo ya muhumbulo uyu ri i wana na kha vhaṅwali McElroy na Townsend (1979:240) musi vha tshi ri:

Food taboos concern women, particularly while they are in physiologically or socially critical stage of life such as widowhood.

### **c) Mulamboni**

Mukegulu wa vhuraru wa Ha-Mashamba ane a vha maine wa sialala u ṭalutshedza uri:

Kha Tshivenḑa nga ḑuvha ḽi tevhelaho mbulungo, mulamboni hu ya mulidzi na maine na vhakegulu. Henengei mulamboni vhomaine vha vha vho ya u mu ṭambisa murunzi wa munna wawe. Vhakegulu vhone vha vha vho ya u kaidza na u sumbedza nga ha zwiila zwine mulidzi a sa fanele u zwi pfukha. Henefha ndi hone hune vha mu vhudza nga milayo ya zwiila izwi, vha mu kaidza na uri musi muthu o lovhelwa nga munna ha tshimbili a tshi dzhiela vhaṅwe vhanna vhavho, vha sumbedza uri ene u fanela u sedza va vuhadzi vhawe vhane nga Tshivenḑa vha tenda uri ndi vhone vhane vha ḑo mu vhudza uri a ite mini musi tshishika tshi tshi bva. Musi tshishika tshi tshi bva vha mu vhudza nga lutendo lune lwa vha hone kha Tshivenḑa lea uri mufumakadzi o siiwaho nga munna wawe ho ngo fanela u funa muṅwe munna wa nga nnḑa kha lushaka lwa vho munna wawe. Nga Tshivenḑa hu na lutendo lwa u ri vhomakhadzi vha ḑo mu ṅea mukomana kana murathu wa munna wawe kana muṅwe wa shaka ḽa muḑini a sala a tshi isa phanḑa nae na vhutshilo.

Tshivhangi tsha izwi ndi uri hu na lutendo lwa uri vha ḑo vha vha tshi khou tsireledza ndaka yo siwaho nga mufu, uri i kone u shuma nga henefho hayani kha vhana. U ita izwi vha vha vha tshi tenda uri munna wa nga nnḑa kha lushaka lwavho u ḑo dzhiela

mufumakadzi uyo na vhana thundu yavho a ya u londa vhana vhawe na mufumakadzi wawe.

Zwiñwe zwine a kaidzelwa zwone ndi zwauro nga Tshivenḁa hu na lutendo lwa uri thundu dzo siwaho nga mufu a dzo ngo fanela u shumiswa u swika tshishika tshi tshi bviswa. Thundu dza hone hu nga vha goloi, zwithu zwe a vha a tshi ḁela ngomu, mabai na zwiambaro zwe mufu a vha a tshi zwi ambara. Zwiambaro zwi a kuvhanganywa fhethu huthihi zwa putelwa nga lagane, zwa vhewa u swika tshishika tshi tshi bva, zwa kona u ḁewa vhathu vha mashaka na vhana, zwiñwe zwa kona u fhiswa. Khwaḁhisedzo ya muhumbulo uyu ri i wana na kha muñwali Thorpe (1998:111) ane a ḁalutshedza uri:

The things belonging to the deceased should not be used at the times, such as eating utensils or chairs or cars the deceased used. Blankets and anything else in contact with the deceased are all washed and clothes of the deceased are wrapped up in bundle and put away for a year or until the extended period of mourning has ended, after which they are distributed to family member and others they destroyed by burning.

Ri dovha hafhu ra wana uri kha Tshivenḁa hu na lutendo lwa uri mufumakadzi onoyo u a vheulwa kana u palulwa mavhudzi oḁhe. Kha Tshivenḁa hu na lutendo lwa uri arali vho palula mavhudzi oḁhe a mufumakadzi wa mufu, musi a tshi dovha u mela hafhu, kha Tshivenḁa vha tenda uri u mela ha mavhudzi aneyo hu vha hu tshi khou sumbedza tshiga tsha u dovha hafhu ha vha na vhutshilo vhuswa. Muhumbulo uyu u khwaḁhisedzwa, na nga muñwali Anderson (2002:20) musi a tshi ri:

In Southern Africa the period of strict morning usually continuous for at lease a week. During this time the bereaved stay at home and shave their hear, including facial hair symbolizes death, and its growing again indicates the strengthening of life.

Musi ri tshi isa phanḁa na tsenguluso iyi ri wana uri mufumakadzi o lovhelwaho nga munna wawe kha Tshivendḁa hu na lutendo lwa uri ho ngo fanela u ya miḁini musu a tshi kha ḁi vha o ambara zwiambaro zwitswu. Mukegulu vha dovha hafhu vha ṭalutshedza uri:

Kha zwiila zwa Tshivendḁa hu na lutendo lwa uri mufumakadzi o ambaraho zwiambaro zwitswu zwa lufu, ho ngo fanela u ṅea vhathu zwiḁiwa vhe vha vha vha siho ḁuvha ḁa mbulungo, a songo thoma a vha ṅea thoro dza muṅo, o thoma a dzi swoṭa nga zwanḁa zwawe. Arali vhathu vha hone vha ḁa zwiḁiwa izwo vha songo thoma u ḁa muṅo, vhathu vha hone vha ḁo zwimbelwa, lune vha ḁo pfa thumbu dzavho dzo ḁala muya.

Ri dovha hafhu ra pfa uri musu ḁuvha ḁi tshi kovhela, mufumakadzi o lovhelwaho o vho fhaho dugu ntswu ṭhohoni, nga Tshivendḁa hu na lutendo lwa uri ḁi tshi kovhela u fanela u vho fhohola dugu yeneyo a i vhea. Musu vha kegulu vho fhedza u laya mufumakadzi wa mufu, vha mbo ḁi humela nae hayani vho mu ambadza zwiambaro zwitswu kana zwa lutombo. Hayani vhana vha ṅewa zwilabi zwa u nambatedza kha zwiambaro. Muṅwali Costello (1990:101) u ṭalutshedza muhumulo uyu nga u rali:

A widow must wear black or blue clothes and black or blue cloth  
For children fastened to their clothes everyday.

Hayani ri dovha ra wana vha kegulu vha tshi vhudza mufumakadzi wa tshilikadzi u ri u fanela u ilela munna wawe tshifhinga tsha ṅwaha woṭhe. Vhana na vha lushaka vhone vha vhudzwa zwauri vha ḁo ilela tshifhinga tshi linganaho miṅwedzi miraru. Henefha ri dovha ra wana muṅwali Norbeck (1974:28) a tshi dovha a ṭalutshedza nga u khwaṭhisedza muhumbulo uyu a tshi ri:

Traditionally, a widow had to remain in mourn for a year after her husband's death and the children of a deceased were in mourning for three months.

### **3.4 MUFUMAKADZI O LOVHELWAHO NGA N'WANA MUṬUKU**

Hun a zwiila zwine Vhavenḡa vha tenda khazwo musi n'wana a tshi vhulungwa. Arali zwa sa tevhedzwa nga nḡila yone mme a n'wana onoyo u a fhedza a si tsha dovha a wana muṇwe n'wana. Vhomaine vhararu vha sialala, vhane vha dzula Ha-Mashamba vhone vha ombedzela uri mbulungo ya kwana ku sa athu swika u bebwa i a vha hone.

Hu vha ho kuvhangana vhakegulu vha mashaka na vha vhahura vha henefho muḡini, ha vhidzwa na maine u itela uri vha kone u vhulunga kwana kwonokwo nga nḡila yo teaho kha Tshivenḡa.

#### **Mbulungo ya N'wana o Bebwaho Tshifhinga tshi sa athu u swika**

Kha mbulungo ya kwana ukwo i farelwa henefho hayani. Vhakegulu vha bwa dindi jiṭuku nga murahu ha nḡu kana nga murahu ha tshiṭanga, hune maḡi a phophela ya mvula a wela hone, fhethu ha hone hu tea u vha hu murunzini. Maḡi a phophela ya mvula a tea uri mu si mvula dzi tshi na fhethu fhaḡa ho vhulungelwaho kwana hu kone u dzula ho nḡukala. Hu ṭoḡiwa boḡelo ḡa tshitendeledzi ḡine ḡa vha na tshivalo, ha dzheniswa kuthu kuḡa ngomu kwo shelwa na mishonga ya maine. Nga Tshivenḡa vha tenda uri mu si ḡo imiswa vha vha vho imisa nḡowa ya mbebo yam me awe lune ya ḡo ḡi dovha ya fara vha ḡihwala. Musi hu tshi fukedzwa kudindi kwa hone nga Tshivenḡa a hu shumiswi tshipeidi kana fosholo.

Mme a khuthu ukwo vha vha vhe hone henefho tsini na kudindi, vha mbo dzula fhasi kha mavu o fukulwaho vha songo ambara tshithu. Nga Tshivenḡa vha fanela u fukedza kuvhiḡa kuḡa nga u shumisa maṭanguri a zwirumbi zwavho u sukumedzela mavu

ngomu, musi luñwe lurumbo lwo neta vha shumisa tshirumbi tsha luṭanguri luñwe u swika vha tshi ḡadza kudindi ukwo. Haya mañwe mavu o salaho vha a swielela nga tshipeid u kona u fhedzisa u itela zwavhuḡi.

### **Nga Hayani musi vho Fhedza u Vhulunga**

Vhakegulu vha tshi dzhena hayani vha a ṭamba zwanda sambeloni, hu u itela u ḡiṭanzwa murunzi na mashudumavhi. U bva afho vha ṅewa zwiliwa zwi si zwinzhizwinzhi vha ḡa vha kona u balangana.

Mme a kwana ene musi a tshi dzhena hayani u fuka bai, u wana o shelelwa maḡi a u ṭamba mavu aḡa e a vha a tshi khou a fukedza nga zwirumbi zwawe. Maḡi a hone a vha o shelwa na mushonga wa vhomaine wa u mu bvisa mashudumavhi na murunzi wa kwana kwawe.

### **Vhulwadze**

Nga Tshivenḡa vha tenda uri mufumakadzi o humaho ṅilani u khombo khulu kha vhatu vha tshinnani. Vhulwadze vhune ha vha hone vhu a vhulaha kha muthu wa munna. Arali e munna wawe vhomaine vha ḡo vha ṭanganyisa uri munna wawe a songo lwala vhulwadze vhune ha pfi ndi u kuḡiwa. Arali vha ṭangana tshihulwane vha sa athu u ṭanganyiswa nga maine wa sialala ndi khombo. Fhedzi kha munna wawe ndi khwine ngauri zwi ḡo ṭavhanya zwa ḡivhea uri ndi u kuḡiwa. Vhomaine vha ḡi mbo ḡi dzhia mushonga vha u ṭanganyisa na miṭambuluwo ya avha vhavhili vhoṭhe vha nwa. Zwenezwi zwi tou sumbedza zwavhuḡi uri nga Tshivenḡa vha a tenda uri zwi a ila u ṭangana tshihulwane vhatu vha sa athu u ṭanganyiswa nga vhomaine.



## **Mbulungo ya Nwana ane a vha o Bebwa Tshifhinga tshawe tsho Swika kana o Bebwaho a Thoma a Tshila**

Henefha kha mbulungo iyi kha zwiila zwa Tshivenḁa ri wana zwiila zwa hone zwi tshi fhambana zwiḁuku na zwa kwana kwo humaho nḁilani. Vhakegulu vha a kuvhangana vho vhidza maine. Mushumo u farwa nga matsheloni nga henefho muḁini.

Tshalo tsha hone na tshone tshi bwiwa nga murahu ha nḁu kana tshiḁangani guḁani murunzini, kha phophela ya maḁi a ḁhanga ya nḁu. Nga Tshivenḁa zwi a ila u ya u bwela tshalo tsha nwana muḁuku kule nahone ḁuvhani ngauri arali hu si murunzini mme a nwana a vha tsha ḁo wana muḁwe nwana. Kha nwana hu bwiwa dindi ḁa tshalo ḁine ḁa fhiranyana ḁa kwana kwo humaho nḁilani. Nga Tshivenḁa ḁi fanela u fhira ngauri nwana wa hone u khou ḁo vhulungwa o ima. Zwine zwa amba uri vhakegulu vha ḁo bwa dindi kana mulindi wa tshalo une wa lingana nwana onoyo o ima.

Ngomu tshaloni musi a tshi vhulungwa, kha Tshivenda vha tenda uri zwi a ila arali a nga vhulungwa o eḁedzwa ngomu bogisini, ngauri u fanela u tou ima nahone a songo fuka tshithu, u vha o tou ḁodzwa mishonga mitswu yo ḁanganaho ya vhomaine. U ḁodzwa muvhili woḁhe na khofheni na ḁhohoni a kona u putelwa nga lagani ḁiḁuku ḁitshena a tshi khou tou pombiwa u bva fhasi milenzheni na ḁhohoni. Kufukedzele kha Tshivenḁa hu fukedza mme a nwana vha tshi khou shumisa zwirumbi zwavho vha songo ambara tshithu. Musi tshalo tsho ḁala vhakegulu vha kona u lugisela zwavhuḁi nga fosholo kana tshipeidi.

## **HAYANI MUSI VHO FHEDZA U VHULUNGA**

Vhathu vha mbo ḁi vhuyeleda hayani musi vho fhedza u vhulunga. Nḁa muḁangoni wa u dzhena hayani vha wana ho vhewa sambelo ḁa maḁi a u ḁamba zwanda u ḁi bvisa murunzi na mashudumavhi a lufu. U bva afho vha mbo ḁi nḁewa zwiliwa vha ḁa vha kona u balangana.

Mme a n̄wana musi vho vhuyelela hayani vhone vha wana vho shelelwa maḡi a u ṭamba muvhili o shelwa mushonga nga maine wa u bvisa murunzi wa lufu lwa n̄wana wavho na u bvisa mashudumavhi.

### **3.5 ZWIILA ZWI KWAMAHO VHAFUMAKADZI VHANE VHA VHA MAḂUVHANI**

Kha Tshivenda zwi a ila u tou amba uri malofha ane a bva nga fhasi kha vhafumakadzi mafheloni a n̄wedzi muḡwe na muḡwe. Vhavana vho mbo ḡi sika maipfi avhuḡi a luambo ane a tou nakisa zwavhuḡi musi vha tshi amba u bva ha malofha eneyo, vha mbo a amba zwavhuḡi vha tshi ri: ndi u vhona n̄wedza kana u ya maḡuvhani kana n̄wedzi wo ya nga fhasi kana u vha maswiswini (Milubi, 1996:167).

Catherine (2002:562) u ṭalutshedza ipfi ḡa u ya maḡuvhani nga hei nḡila:

Menstruation is blood discharged from the womb during menstruation or menstruate is a discharge blood from the lining of the womb each month.

Khwaṭhisedzo ya muhumbulo uyu wa u sa ḡa vhuswa ha muladza ha mufumakadzi ane a vha maḡuvhani ri i wana na kha dziḡwe tshakha dza vharema izwi zwo tikedzwa nga muḡwali De Villiers (1984:49) u ṭalutshedza uri:

Among Xhosa speaking people ritual impurity in women manifest in a condition know as umlaza. It occurs during pregnancy. Many food taboos concern women, particularly while they are in physiologically or socially critical states of life, such as widowhood adolescence, pregnancy and menstruation.

Ri dovha hafhu ra pfa muñwe muhumbulo wa muñwali Ferguson (1984:28 ane a tšalutshedza uri:

Some food taboos do however, have a beneficial biological function. For example, salt was taboo to pregnant women among the Cherokee Indians of North America. The resultant reduced sodium in their diets may have been physiologically advantageous in hindering fluid retention of menstruation.

Kha Tshivenda na henefha ri wana hu na zwiila zwine zwa vha hone. Henefha ri wana uri mufumakadzi vha fanela u ilela u ya havho maḍuvhani. Nga Tshivenda hu na lutendo lwa uri zwiliñwa zwi a fa arali vha zwi kwama musu vhe maḍuvhani, muroho wa thanga u a puta dza fa, zwifuwo zwi a tetemela, ngeno kha vhathu vha tshinnani vhone vha tshi sikelwa vhulwadze. Khwaḥisedzo ya muhumbulo wa zwiila izwi u wanala u wanala na kha muñwali ane a vha Ngubane (1970:30) ri wana a tshi ri:

Menstruating women are believed to have a contagious pollution, which is dangerous both to other humans and to the natural world. Men's virility may be weakened by this blood, especially if they have intercourse with menstruating woman. Crops may be ruined or cattle fall ill if she walks among them.

Ri dovha hafhu ra wana uri kha dziñwe tshakha hu a fhaḥiwa nḍu ya vhafumakadzi ine vha ḍo dzula khayi musu vha maswiswini, hu u itela u tsireledza lushaka kha khombo ya vhanna vhane vha sa kone u ḍipfara. Khwaḥasedzo ya muhumbulo uyu u wanala na kha muñwali Helman (2001:30):

In other African societies, women may be confined each month to an isolated menstrual hut to protect the community from dangerous pollution.

Kha Tshivenḁa ri dovha hafhu ra wana uri musi vhafumakadzi vha maswiswini vha fanela u ilela na mishonga yavho ine vha i shumisa ya vhomaine vha sialala kana maḁi a bvaho dzikerekeni, sa tsumbo, Zion na Apostola. Heneḁha ri wana hu na zwiila zwine zwa fana kha u swifhalelwa na u vha maswiswini, nga maanḁa kha vhanna vha kereke, mvelele na kha vhathu vha kereke idzi mbili. Muhumbulo wa u khwaḁhisedza izwi wo riwalwa na nga muḁwali Anderson (2009:100) u ḁalutshedza uri:

Menstruating women should also avoid sick women or their medicines during her period. Similar beliefs about the unclean-ness and polluting of menstrual blood are found, especially among men, in cultures and religious groups in many parts of the world like Zion and Pentecost churches.

Heneḁha ri ḁo sengulusa zwiila zwine zwa wanala kha mishonga ine vhafumakadzi vha i shumisa sa ya vhomaine na kerekeni, mvelele ya Tshivenḁa ya vhomaine na vhathu vha kerekeni ya Zion na Apostola.

### **3.6 ZWIILA ZWI KWAMAHO MISHONGA YA VHOMAINA YA VHAFUMAKADZI INE VHA I SHUMISA MUSI VHA MASWISWINI**

U ya nga mafhungo a vhomaine vhoḁhe vhaḁanu vha Ha-Mulima na vha Ha-Mashamba ri pfa vha tshi ḁalutshedza zwine zwa fana.

Nga lutendo lwa Tshivenḁa lwa vhomaine avha hu na lutendo lwa uri arali vhafumakadzi vha maḁuvhani vho ḁewa mishonga ya tshirema vha tshi khou i shumisa, vha fanela u i ilela u i shumisa u swika maḁuvha avho a u vha maswiswini a tshi fhela. U ya nga lutendo lwa vhomaine vha tenda uri arali mishonga iḁa ya shumiswa musi vhafumakadzi vha maswiswini i ḁo fhela maanḁa ya sa tsha kona u fhodza mulwadze.

Musi vhathu vhe vhomaine vha tshisadzini, a vho ngo fanela u fara ḁhangu vha tungula vhathu arali vha maḁuvhani. Tshiḁwe hafhu a vho ngo fanela u fara na mishonga ine

vha i nea vhalwadze vhavho, khathihi na u sa dzhena ngomu nguni ya vhadzimu ine vha shumela khayo, ngauri vha nga swifhadza zwothe zwine vha zwi shimisa. Zwa do toda vhanwe vhomaine uri vha de vha tanzwe vhutswu kha mishonga yavho nga u tou hashha minwe mishonga ya uri zwishumiswa zwavho uri zwi dovhe zwi vhe na tshedza.

### **Zwiila zwi Kwamaho Ndaela dza Kerekeni dzi Shumiswaho nga Vhafumakadzi musi vha Maswiswini**

Lutendo lwa izwi zwiila zwa kerekeni zwa ndaela zwi wanala kha kereke ya Zioni na ya Apostola. Henefha ri wana hu tshi tlatshedzwa uri arali vhafumakadzi vha na ndaela dza kerekeni dzine vha khou dzi shumisa, vha fanela u dzi ilela arali vha tshi thoma maquvha avho a u vha maswiswini u swika vha tshi fhedza, vha kona-ha u isa phanda na ndaela dzavho. Henefha hu na lutendo lwa uri arali vha tou kwama ndaela idzo dzi dzhiwa dzi si tshe na mushumo dzo fhelelwa nga maanda a uri dzi shume kana u kona u fhodza malwadze.

### **3.7 ZWIILA ZWI KWAMAHO VHAFUMAKADZI VHANE VHA VHA VHADZADZE**

Milubi (1996:141) u tlatshedza uri musadzi a re na lutshetshe u pfi mudzadze.

Catherine (2002:147) uri "childbirth is the action of giving birth to a child".

Kha Tshivena, kha zwiila zwa vhafumakadzi vhane vha vha na vhana vhatuku vha a vha na zwiila zwine vha fanela u sa zwi pfukha. Zwiila zwa hone ndi zwine zwa vha zwi tevhelaho: zwiwiwa zwine zwa sa fanele u wiwa nga mudzadze musi a tshi kha di bva u vhotholowa, nndu ine ya dzula vhadzadze na u sa tendelwa u bika zwiwiwa.

## Zwiġiwa

Kha Tshivenḡa hu na lutendo lwa uri mudzadze kana vhadzadze musi vha tshi kha ḡi bva u vhoḡholowa a vho ngo fanela u ǰa zwiġiwa zwiḡwe na zwiḡwe. Heneḡha ri wana mukegulu vhane vha ḡivha nga mvelele na sialala ya Tshivenḡa, vha Ha-Mulima vha tshi ǰalutshedza uri:

Nga Tshivenḡa, vha tenda uri vhadzadze a vho ngo fanela u ǰa vhuswa ho khwaḡhesaho ho nyongelwaho. Vha fanela u ǰa vhuswa vhutete, hu utela uri vha songo pfa vhuḡungu dangani ngauri hu vha hu sa athu u dzudzanyea zwavhuḡi. Nga Tshivenḡa vha fanela u ǰa mukapu na mukusule wa muḡawa vha u nwa. Nga Tshivenḡa, hu na lutendon lwa uri maḡi o vhliswaho a mukusule wa muḡawa a thusa uri dangani ha vhadzadze hu songo lumaluma.

Khwaḡhisedzo ya muhumbulo wa zwiila zwa zwiġiwa u wanala na kha vhaḡwali McElroy na Townsend (1979:240) vhane vha ǰalutshedza uri:

Among Xhosa-speaking people ritual impurity in women is for example manifest in a condition known as umlaza. It occurs after childbirth for instance, many Xhosa-speaking women heed traditional food taboos for the first ten days after the birth of a baby. These include a prohibition against eating meat or eggs, drinking milk, or in some cases, seasoning food with salt. Instead their diet includes sour porridge (umdoko), crushed maize (umumngqusho) and home-brewed beer (amarewu). These Prohibitions are ratified by the belief that breaking the taboos would increase the woman's post-partum flow and prevent the baby's umbilical cord from separation.

Milanich (1972:25) u dovha a ǰalutshedza uri:

In Timucua beliefs that fish and venison food restriction, prohibition of food restriction after childbirth and customs

in some cultures in accordance with which when a child is born the father takes to bed as if bearing the child and submits himself to fasting, purification or taboos.

### **Zwiila zwa Nḡuni ine ha Dzula Vhadzadze**

Kha zwiila zwi kwamaho zwiila zwa nḡuni ine ha dzula vhadzadze ri wana na hone hu na zwiila zwine nga Tshivenḡa na kha dziḡwe tshakha vha tenda khazwo. Muḡwali Swanton (1947:714) u ḡalutshedza uri:

In Greek menstrual seclusion in the house by herself for four days as at childbirth, utensils for food preparation and consumption reserved for use during menses, prohibition on consumption of meat from large animals and required bath and change of clothes for purification at the end of menses.

Afha kha zwe zwa ḡwalwa nga muḡwali uyu ri wana na kha lutendo lwa Vhavenḡa vha tshi tenda uri nga u dzula nḡuni yawe na ḡwana, u swika maḡuvha awe a vhudzadze a u vhona ḡwedzi a tshi fhela na ḡwana a tshi khou ilela mukovhori wawe u tshi kunguluwa. Kha tshifhinga tshenetsho mudzadze e nḡuni u bikelwa zwiḡiwa zwine zwa phetha miḡwe misho zwine zwa vhidzwa uri ndi khongoḡoli. Nga Tshivenḡa mudzadze u ḡewa vhuswa ha u fhisa nga maanḡa hu u itela uri mukegulu vha thome u tshimbidza ndilo yo avhelwaho vhuswa hawe kha thumbu yawe. U ita nga u ralo nga Tshivenḡa vha na lutendo lwa uri musi vha tshi kanda thumbu ya mudzadze nga vhuswa vhune ha vha ndiloni ha tsha ḡo pfa vhuḡungu ha vhudzadze hawe. Hu vha hu tshi khou onyoloswa tsinga dze dza vha dzo tatamuwa musi a tshi kha ḡi vha o ḡihwala.

Musi o fhedza maḡucha awe a u vhona ḡwedzi a vhudzadze, u a ḡambiswa muvhili nga mishonga ya vhomaine, a kona u ḡewa zwiḡwe zwiambaro a ambara, hu u sumbedza uri o luga na mukovhori wa ḡwana wo kunguluwa.

Zwiḽwe zwa zwiila zwa Tshivenḽa zwine vha tenda khazwo ndi zwa uri heneḽho ngomu nḽuni ya mudzadze na ḽwana, muthu ane a vha maḽuvhani ha tendelwi u dzhena ngomu ngauri hu pfi malofha awe a a fhisa, mukovhori wa ḽwana u nga ḽa wa siḽa wa lenga u kunguluwa. Ri dovha hafhu ra pfa uri mufumakadzi ane a vha o ḽangana tshihulwane na muthu wa tshinnani na ene ha tendelwi u dzhena ngomu nḽuni ya mudzadze, ngauri na heneḽha kha Tshivenḽa vha tenda uri mukovhori wa ḽwana u nga ḽa wa si fhole a nga mu kanda wa siḽa.

Musi ri tshi isa phanḽa ri wana uri munna wa mudzadze ho ngo tendelwa u dzula na mudzadze nḽuni nthihi ngauri nga Tshivenḽa a vho ngo fanela u ḽangana tshihulwane mudzadze a tshi kha ḽi vha muḽu. Muhumbulo uyu ri wana u tshi dovha wa khwaḽhisedzwa nga muḽwali Buckley (1988:97) ane a ḽalutshedza uri:

A brief remark taken from the descriptions of marriage by the missionary Father le Petit notes that after childbirth there was a prohibition on marital intercourse.

Heneḽha kha zwiila zwa zwiḽiwa ri dovha hafhu ra wana uri nga Tshivenḽa vha tenda uri mufumakadzi wa mudzadze arali a sa athu u fhedza miḽwedzi miḽa ho ngo fanela u bikela vhathu zwiḽiwa, nga Tshivenḽa u fanela u sa bika ngauri vhaḽwe vha tenda uri u kha ḽi nukha mikando miswa. Kha muhumbulo uyi ri wana u tshi tikedzwa na nga muḽwali Hudson (1976:517) u ḽalutshedza uri:

To suggest something of the possible existential force of the taboos connected with women who gave birth recently was practiced in the prehistoric Southeast, were male adult was vomiting the food he had eaten before learning that it had been prepared by a childbirth mother.

Ri dovha hafhu ra wana uri kha mme a ḽwana, musi vho ya u dala kule lwa u fhedza ḽuvha, vha fanela u thoma vha i hamulela nḽa nga murahu ha nḽu guḽani, vha kona



u ya vha mamisa n̄wana wavho. Nga Tshivenḡa vha na lutendo lwa uri arali a mamiswa mikando iyo i ḡo vhangela n̄wana vhulwadze.

### **3.8 ZWIILA ZWI KWAMAHO VHAFUMAKADZI VHO GONYAHO MIRI KANA U ḡIHWALA**

Milubi (1987:167) u ḡalutshedza uri:

Vhafumakadzi vhane vha vha na thumbu nga Tshivenḡa musi hu tshi khou shumiswa luambo lwo dzumbamaho lwa maidioma hu pfi ndi u ndi u gonya miri kana u ḡihwala kana u vhifha muvhilini kana u vha muthu wa thovhele kana u pfukhwa nga n̄wedzi.

Mafenya (2002:10) ene u ḡalutshedza uri:

In Tshivenḡa, pregnancy is another area that is characterized by linguistic taboos. Figurative and euphemistic language is preferred to denotative language when pregnancy is discussed as to be skipped by a month or to be ugly in the body or to climb trees or to be the chief's person or to carry oneself.

Catherine (2002:702) u ḡalutshedza uri:

A pregnant is when a woman or female animal having a child or young developing in the womb.

Kha tsenguluso iyi ya zwiila zwi kwamaho vhafumakadzi vho ḡihwalaho ri ḡo sengulusa nga zwiila zwi tevhelaho: zwiila zwa matshilisano kha mutakalo wa muthu wa thovhele, zwiila zwi kwamaho zwiljiwa, u sa amba na vhaafumakadzi vhe vha ḡanganelana munna na u sa hwesa muḡwe tshithu.

## **Zwiila zwi Kwamaho Mutakalo wa Vhasadzi vho D̥ihwalaho kha Matshilisano kha Tshivenḁa**

Kha zwiila zwi kwamaho vhafumakadzi vho d̥ihwalaho zwa tsenguluso iyi ri wana mafhungo a zwiila izwi kha vhomaine vhane vha dzula Ha-Mulima. Henefha ri wana vha tshi ṭalutshedza nga ha zwiila izwi vha tshi ri:

Muthu o d̥i hwalaho ho ngo fanela u fhelekedza khonani yawe arali o ḁa hayani, ngauri ḁuvha ḁine a ya u vhoḁholowa ḁowa yawe i ḁo luma i tshi fhumula u swika ḁwana a tshi tou vhuya a neta.

Nga Tshivenḁa hu na lutendo lwa uri vhafumakadzi a vho ngo fanela u amba na muḁwe wa vhafumakadzi vhe vha ṭanganelana munna, arali muḁwe wavho a tshi khou ya u vhoḁholow. Arali vha tou amba vhoṭhe ane a khou ya u vhoḁholowa u khou ḁo fhedza o lovha, ngauri nga Tshivenḁa vha tenda uri vhomaine arali vhe vhahadzinga vha a vha ṭanganyisa uri muḁwe a kone u thusa muḁwe musi vhe vhoṭhe.

Ri dovha hafhu ra pfa uri vhafumakadzi vho d̥ihwalaho a vho ngo fanela u ḁa vhuswa ha muladza ḁuvha ḁiḁwe na ḁiḁwe. Nga Tshivenḁa hu na lutendo lwa uri musi vha tshi ya u vhoḁholowa, hu mbo d̥i thoma u bva malaṭwa ha kona u tevhela ḁwana. Kha vhane vha tevhela milayo ya tshiila itshi a vha ṭangani nazwo.

### **3.9 ZWIILA ZWI KWAMAHO VHAFUMAKADZI KHA U YA NḁUNI KHULWANE**

Makuya na Mudau (1998:29) vha ṭalutshedza uri kha Tshivenḁa kha maipfi ane a ila u tou buletshedza, vha mbo d̥i shumisa luambo lwa maidioma lune ra wana uri zwi ambiwaho zwi tshi tou ambelwa tshiphirini. Luambo lwonolwo lu a konḁa u lu pfa uri hu pfi mini, musi lwo shumiswa zwavhuḁi nahone lu na maimo maḁwaloni.

Henefha kha Tshivenḡa ri wana khavho zwi tshi konḡa u tou buletshedza uri nḡu ya u ita zwa vhudzekani, vha tshi mbo ḡi amba uri ndi nḡuni khulwane kana u ya nḡuni khulwane. Kha Tshivenḡa ri wana mukegulu vhane vha dzula Ha-Mulima vha tshi ḡalutshedza nga ha zwiila zwa Tshivenḡa zwi kwamaho vhafumakadzi kha u ya nḡuni khulwane. Mukegulu vha ḡalutshedza uri:

Kha zwiila zwa matshilisano kha Tshivenḡa hu na zwiila zwine zwa kwama vhafumakadzi vho siiwaho nga vhanna vhavho tshishika tshi sa athu u bviswa, henefho kha Tshivenḡa hu na lutendo lwa uri a vho ngo fanela u ya nḡuni khulwane na muḡwe munna. Kha muhumbulo uyu ri wana uri kha Tshivenḡa hu na lutendo lwa uri vhafumakadzi vho ralo vha fanela u thoma vha ḡambiswa mirunzi ya vhanna vhavho. Khwaḡhisedzo ya muhumbulo uyu i wana na kha muḡwali Cook (1973:68) u ḡalutshedza uri:

Among Sotho group the idea of ritual impurity, know as sefifi, which must be removed through purification rituals known as ditlhapišo, which usually consist of the sprinkling of water to which medicines have been added. While in the state of ritual impurity, a person is vulnerable to misfortune, including illness.

Ri dovha ra wana uri vhafumakadzi vhane vha vha vho lovhelwa nga vhanna vhavho kha Tshivenḡa vha tenda uri a vho ngo fanela u funa muḡwe munna wa nga nḡa musii tshishika tsho bva. Nga Tshivenḡa hu na lutendo lwa uri vha fanela u ḡewa muḡwe wa shaka ḡa hayani kana vhokhotsimuḡeḡe kana vhokhotsimuhulu. Musii hu tshi itiwa mulayo uyu, hu vha hu tshi khou londiwa ndaka ya muḡwe wavho, ngauri a vha nga i dzhii vha i isa nḡa. Muhumbulo uyu u khwaḡhiswa na nga muḡwali Wieneck (2005:70) u ḡalutshedza uri:

Sexual cleansing or death cleansing a widespread ritual in Zambia and Southern Malawi requires a widow to have intercourse with a relative of her late husband, to appease the spirit of the deceased.

Many traditional leaders are favouring a replacement of such practices by introducing alternative rituals or having non-penetrative bodily contact.

Kha lutendo lwa Vhaventḁa vha tenda uri arali vhafumakadzi avha vho siiwaho vha nga funa vhanna vha nḁa kha lushaka lwa muḁini, vhanna avho vha ḁo dzhia ndaka ya muḁini vha tshi isa muḁini vha tshi isa miḁini yavho. Vhana vha mufu vha sala vha tshi tambula.

Musi ri tshi isa phanḁa kha tsenguluso iyi ri wana hafhu tshiila tsha uri vhafumakadzi vhane vha vha maḁuvhani a vho ngo fanela u ya nḁuni khulwane. Kha Tshiventḁa hu na lutendo lwa uri hu a vha na malwadze ane a swika. Kha vhafumakadzi avho nga Tshiventḁa, zwi a ila u ṽanganya tshihulwane ngauri vha vha vha tshi khou sikeela mbumbelo dzavho vhulwadze ha u vulea ha mbumbelo ngauri musi vhe maswiswini mbumbelo dzavho dzi vha dzo vulea, musi vha tshi khou ita izwo mbumbelo idzo dzi mbo ḁi vulea nga maandḁa.

Ri dovha hafhu ra wana uri nga Tshiventḁa hu na lutendo lwa u ri vhafumakadzi vhane vha vha vhadzadze a vho ngo fanela u ya nḁuni khulwane. Kha Tshiventḁa vha tenda uri vha fanela u thoma vha vhona ḁwedzi wa vhudzadze havho. Nga Tshiventḁa zwi vhidzwa uri mme vho vhoneḁa ḁwana. Nga mvelele ya Tshiventḁa hu na lutendo lwa uri vhafumakadzi vha sa athu u vhoneḁa vhana vhavho a vho ngo fanela u ṽangana tshihulwane na vhokhotsi a vhana. Arali vha ita zwa u pfuka mulayo wa tshiila itshi vha ḁo vha vha tshi khou ḁishela mashudumavhi. Kha ḁwana ane a mama mme awe u vha na malwadze a onda ngauri u vha a tshi khou mama tshikha dza malofha ane a sa athu u ṽanzwea.

Kha zwilla zwa matshilisano kha Tshiventḁa ri dovha ra wana uri kha Tshiventḁa vhafumakadzi vhane vha bva nḁuni khulwane a vho ngo fanela u dzhena nḁuni ya

mulwadze. Nga Tshivenḡa hu na lutendo lwa uri mulwadze a nga kande a si tsha fhola. Vhafumakadzi vhenevho nga Tshivenḡa hu na lutendo lwa uri vha a fhisa.

Mukegulu vho dovha vha isa phanḡa vha tshi ḡalutshedza uri vhafumakadzi vhane vha bva nḡuni khulwane a vho ngo fanela u dzhen a nḡuni ya lutshetshe mukovhori u sa athu u kunguluwa ngauri arali vha dzhenela lutshetshe ulwo mukovhori u a siḡa wa bva maḡi. Henefha nga Tshivenḡa hu na lutendo lwa uri lutshetshe a lu nga ḡavhanyi u kunguluwa mukovhori. Ndi ngazwo vhakegulu vha sa tendeli muḡwe na muḡwe a tshi dzhen a nḡuni ine mme na ḡwana vha vha vho dzula ngomu.

Ri dovha hafhu ra wana vha tshi ḡalutshedza uri vhafumakadzi vhane vha bva nḡuni khulwane nga Tshivenḡa zwi a ila uri vha fare kana u takula ḡwana muḡuku. Nga lutendo lwa Vhavenḡa vha tenda uri arali vha fara vhana vhaḡuku vha tshi bva nḡuni khulwane vha sikela vhana vhulwadze ha u shuluwa ha malani. Henefho vha ḡalutshedza uri mus zwo ralo vha amba uri hu dzhiwa thuthutlwa ya fhisiwa a nwisiwa.

Ri dovha hafhu ra wana uri kha Tshivenḡa hu na lutendo lwa uri vhafumakadzi a vho ngo fanela u ḡangana tshihulwane nḡuni khulwane arali muḡwe wa lushaka lwa hanyani o lovha, vhafumakadzi vha fanela u thoma vha ya maḡuvhani musi mbulungo you fhela. Nga lutendo lwa Tshivenḡa vha tenda uri musi vhafumakadzi vha tshi vhona ḡwedzi nga murahu ha lufu lwonolwo vha tenda uri vha vha vha tshi khou ḡanzwa murunzi wa lufu kha lushaka. Muhumbulo wa lutendo ulu ri u wana u tshi bvelela na kha dziḡwe tshakha sa Maswazi, henefha muḡweli Kuper (1947:107) u ḡalutshedza uri:

In certain situation menstrual blood is not destructive, but is considered a life symbol and enables her to cohabit again her husband and after a death in the family circle, a women should not cohabit with his husband until she has menstruated.

Muhumbulo uyu u dovha wa khwaṭhiswa na nga muṅwali Vosselman (1935:121) u ṭalutshedza uri:

In this case menstruation both pollutes and purifies. The verb (Zulu) geza, to wash and purify after death, is a euphemism for menstruation. The flow of blood pollutes women yet also cleanses after death in the family circle and should not cohabit with his husband.

Zwiila zwi kwamaho vhafumakadzi kha u ya ṅuni khulwane zwi kwama na vhomaine vhane vha gudiswa zwa vhuṅanga ha sialala kana ha Tshirema. Vhomaine vha ṭalutshedza uri ṅanga dza Tshirema kha Tshivenda ndi vhathu-ḑe?

ṅanga dza Tshirema ndi vhatu vhane vha gudiswa u bwa mishonga ḑakani na u gudiswa nga ha mawa a ṭhangu. Vhathu vha hone vha vha vho tou ṅangiwa nga vhadzimu vhavho, nga u tou lwala, vha kona u tshiniswa. Vhomaine vhane vha vha gudisa vha badelwa.

Henefha ri wana muṅwali Landy (1977:146-147) a tshi ṭalutshedza uri:

The Bemba (of Zambia) nganga is a person may be chosen to be practitioner by his kin. This summons is manifested in particular symptoms and must be followed by the period of isolated training under the mentorship of an indigenous healer known as ukuthwasa who guides the novice during the period of learning.

Kha Tshivenda vhomaine vha Ha-Mulima vha ṭalutshedza uri:

Kha Tshivenda hu na lutendo lwa uri vhathu vha vhafumakadzi vhane vha vha vha tshi gudiswa vhuṅanga ha Tshirema a vho ngo fanela u ya ṅuni khulwane na vhanna vhavho arali vha sa athu u

fhedza u guda. Kha Tshivenḁa hu na lutendo lwa uri arali vha nga pfuka mulayo uyu wa tshiila itshi, vhafumakadzi vha gudaho vha nga si tsha kona u vhona nga ha mawa a ṭhangu, hu pfi vha ḁo vhona swiswi, vhuṅanga ha hone ha si tsha shuma.

Vhomaine vha dovha hafhu vha ṭalutshedza uri hu na tshiila tshi kwamaho vhafumakadzi vhane vha shumisa mishonga ya Tshirema uri:

Kha Tshivenḁa hu na lutendo lwa uri vhafumakadzi vha fanela u ilela mishonga yavho ine vha i shumisa ya vhomaine nga u sa i shumisa kana u i kwama musu vha tshi bva ṅuni khulwane.

Henefha ri wana kha vhomaine vha Tshirema kha Tshivenḁa hu na lutendo lwa uri arali vha kwama mishonga iyi, vha ḁo vha vha tshi khou i swifhadza uri i si tsha kona u fhodza vhulwadze.

### **3.10 ZWIILA ZWI KWAMAHO VHANNA MURUNDUNI**

Murundu ndi ngoma ya mvelele ya Tshivenḁa ine ha fumba vhana vha vhatukana fhedzi.

Hammond – Tooke (1989:10) u ṭalutshedza uri:

Circumcision performed for cultural and not medical purposes as part of initiation ceremonies among the Venḁa, Nguni and Sotho groups.

Vhakegulu vhaṭanu vhomaine vha sialala vhane vha dzula Ha-Mashamba ṭalutshedza zwiila zwa ngomani ya vhanna murundu vha ri:

Murunduni ndi ngoma ine ha ya vhakalaha, vhanna, vhaṭhannga

Vha vhadabe, vhatukana vha vhuliga na maine wa ngoma.

Vhadabe ndi vhaṭhannga vhane vha ṭhogomela vhatukana vhane vha vha vho ya murunduni. Vhuliga ndi vhatukana vhane vha vha vho ya u fumba ngoma.

Nga Tshivenḁa, murunduni hu na lutendo lwa zwiila lune Vhavenḁa vha tenda khalwo. Nga Tshivenḁa zwi a ila uri vhafumakadzi vha wanale vha ngomu murunduni, arali vha wanala murunduni, nga Tshivenḁa, hu vha na lutendo lwa uri vho farea.

Nga Tshivenḁa, zwi a ila uri vhafumbi vha ambare zwiambaro muvhilini, nga Tshivenḁa, hu na lutendo lwa uri vha nga ḁi vhaisa he vha fumba hone.

Vha dovha vha amba uri vhafumbi nga Tshivenḁa, a vho ngo fanela u ora mulilo nga phanḁa, nga Tshivenḁa hu na lutendo lwa uri vha fanela u ora mulilo nga muṭana ngauri vha nga ḁa vha sa ṭavhany u fhola.

Vhanna vhane vha ya murunduni a vho ngo fanela u ṭangana tshihulwane na vhafumakadzi vhavho, nga Tshivenḁa, hu na lutendo lwa uri arali vha dzhenela vharubi ngomani, vho ṭangana tshihulwane na vhafumakadzi vha ḁo kanda vhana vha sa ṭavhanye u fhola kana vha sa fhole vha siṭa.

Hu ḁi nga vhabebi vhane vhana vhavho vha vha vho ya ngomani, nga Tshivenḁa hu na lutendo lwa uri a vho ngo fanela u ṭangana tshihulwane ngauri vhana vhavho vho yaho ngomani vha nga ḁa vha sa fhole nga u ṭavhanya.

Musi muribi o lovha murunduni, nga Tshivenḁa zwi a ila uri vha ye vha vhudze vha vho mufu uri o lovha. Nga Tshivenḁa hu na lutendo lwa uri vha fanela u fhumula u swika murundu u tshi pfi u swa matshelo. ḁuvha ḁine wa swa nga madekwana vha ya vha tiba ndilo muṅangoni wa tshiukhuvha tsha nḁu ya vhomufu. Vha muḁini nga



Tshivenda vha tshi vuwa matshelo vha tshi wana ndilo you tibwa muṅangoni, vha a zwi ḡiva uri ṅwana wavho o lovhela ngomani. U ita izwo vha murunduni vha vha vha tshi khou itela uri vhabebi vha ṅwana matshelo vha songo ya musanda u ṅanganedza ṅwana wavho.

Nga matsheloni zwi a ila uri vhafumbi vha vuwe vho eḡela murunduni, vha a ṅuwa na vhadabe vha ya ḡakani u zwima na u vhuya vho hwala thanda muṅwe na muṅwe dza u kuḡedza mulilo wa ngomani. Nga Tshivenda, hu na lutendo lwa uri musi vha tshi isa vhafumbi ḡakani, vha vha vha tshi khou vha gudisa mushumo wa vhanna wa u zwima na u rema thanda dza u kuḡedza khoroni.

Nga Tshivenda, zwi a ila uri vhana vha vhatukana vha songo ya ngomani ya vhanna, hu na lutendo lwa uri musi vhatukana vho ya ngomani vha vha vha sa ofhi malwadze a vhafumakadzi fhedzi, hu na lutendo lwa uri vha a vha na maandḡa manzhi a vhunna havho. Muhumbulo une wa tikedza izwi u wanala na kha muṅwali Tuzin (1980:300) ane a ṅalutshedza a ri:

Men fear not only pollution from contact with women's vaginal fluids and menstrual blood but also the depletion of their semen, the vital spark of maleness, which women and boys too inevitably extract, sapping a man's substance. These are among the main themes of male belief underlying initiation.

Maitele a phaṅho ya vhatukana kha Tshivenda, hu na lutendo lw uri mvelelo dza u vha munna dzi vhonele nga u fumba na uri vhatukana vha vha vha tshi khou sumbedza u aluwa na u khwaṅha nga u sumbedza u konḡelelela ngomani. Khwaṅhisedzo ya muhumbulo uyu u wanala kha Strathern (1970:373-379) u ṅalutshedza a tshi ri:

The ritualized simulation of maleness is the result of initiation and men believe the process to be vital for the nature and nurture of manly growth and well-being.

Meigs (1976:393-407) u dovha a țalutshedza a ri:

New Guinea specialists will recognize in the Sambia belief system, a theme that links it to the comparative ethnography of male initiation and masculine development to the use of ritual procedures for sparking and maintaining manliness in males.

Salisbury (1965:50-77) u țalutshedza uri:

Sambia themselves refer to the results of first-stage collective initiation as a means of "growing a boy" and this trend of ritual belief is particularly emphatic.

Ri dovha hafhu ra pfa uri nga Tshivența zwi a ila uri vhana vha vhatukana vha songo ya ngomani ya vhanna u țolwa uri vha nga vha vhanna vha matshelo vho khwațhaho na u kona u konđelega. Nga Tshivența, hu na lutendo lwa uri arali vha nga kona u konđelega milayo ya murunduni vha ɔo vha vhanna vha vhukuma, vha maanța na u ɔo kona u tsireledza mița yavho. Izwi zwi wanala na kha muhumbulo wa muńwali Bernard (1967:119) u țalutshedza uri:

Samburu, ara taken away from their mothers and subjected to the outset of adolescence to bloody circumcision rites by which they become true men. They must submit without so much as flinching under the agony of the knife. If a boy cries out while his flesh is being cut, if he so much as blinks as eye or turns his head, he is shamed for life as unworthy of manhood and his entire lineage is shamed as a nursery of weakings.

Muńwali Bernard u dovha hafhu a isa phanța nga u țalutshedza a tshi ri:

After this very public ordeal, the young initiates are isolated

in special dormitories in the wilderness. There, thrust on their own devices, they learn the tasks of a responsible manhood: cattle rustling, raiding, killing, survival in the bush. If their long apprenticeship is successful, they return to society as men and are only then permitted to take a wife.

Vhafumbi musi vha tshi vhuya murunduni nga Tshivenḁa zwi a ila uri vha vhuye vha tshi vhidzwa nga madzina avho. Nga Tshivenḁa hu na lutendo lwa uri vha fanela u vhuya vha tshi vhidzwa nga madzina a murunduni.

### **Malwadze**

Nga Tshivenḁa, hu na zwiila zwine vhanna vha sa fanele u zwi pfukha, musi vho zwi pfukha zwa ḁo vha ḁisela malwadze. Mukegulu wa maine wa sialala ane a dzula Ha-Mulima u ḁalutshedza uri:

Nga Tshivenḁa, zwi a ila uri vhanna vha ḁangane tshihulwane na mme na ḁwana ngauri hu na lutendo lwa uri arali ḁwana wa musidzana a ḁangana tshihulwane na munna o ḁanganaho na mme awe, ha tsha ḁo dovha a vha na ḁwana vhutshiloni hawe. Ngauri vhana vha hone u ḁo vha beba vha tshi lovha arali a sa alafhiwa.

Ri dovho hafhu ra pfa mukegulu vha tshi ḁalutshed uri:

Nga Tshivenḁa, zwi a ila uri vhanna vha ḁangane tshihulwane na vhasadzi vho bvisaho thumbu, ngauri nga Tshivenḁa hu na lutendo lwa uri vhanna vha nga lovha.

Mukegulu u amba uri arali vhanna vha pfuka mulayo wa u sa ḁangana tshihulwane na vhasadzi vho bvisaho dzithumbu. Vhathu vha hone vha a zwimba milenzhe, u sa ḁambuluwa na u say a bungani. Arali vha sa ḁavhanya vha humbulela uri muthu wa

hone u lwala mini, muthu wa hone ha ambi u swika a tshi lovha, fhedzi arali vhomaine vha ṭavhanya vha mu thusa u a tshila.

## **Zwiḽiwa**

Nga Tshivenḽa zwi a ila uri vhanna vha ḽe vhuswa ha gaku ḽine ḽa thoma u a vhiwa. Nga Tshivenḽa hu na lutendo lwa uri gaku ḽeneḽo ndi mulingo.

Musi vhatukana vhe ngomani nga Tshivenḽa a vho ngo fanela u ḽa zwiḽiwa zwine zwa ḽa zwo hwalwa. Nga Tshivenḽa hu na lutendo lwa uri vha nga ḽiswa, zwiḽiwa zwi a tou bikwa henengei ngomani.

Nga Tshivenḽa, hu na lutendo lwa uri zwiḽiwa zwine zwa ḽewa vhanna vho bwaho ḽivhiḽa vhane vha vhidzwa u pfi dziphele zwi ḽiwa nga vhanna fhedzi.

Nga Tshivenḽa, zwi a ila uri vhana vha vhatukana vho yahoo murunduni vha ḽe vhuswa vhuḽwe na vhuḽwe. Nga Tshivenḽa hu na lutendo lwa uri vha fanela u ḽa thivhanelo.

### **3.11 MUSHUMO WA ZWIILA ZWI KWAMAHO VHANNA NA VHAFUMAKADZI**

Kha zwiila zwa Tshivenḽa musi ri tshi sedza kha matshilisano kha Tshivenḽa ri wana kha tsenguluso iyi hu na pfunzo ine vhatu vha ḽo i vhona kana u ḽivha nga ha zwiila zwine zwa vha kwama. Mushumo wa zwiila izwi u ḽo shuma zwi tevhelaho:

- U thusa vhanna na vhafumakadzi uri vha kone u ḽivha uri kha zwiila izwi zwo fhambanaho, hu na zwiila zwine zwa fana khavho vhoḽhe.
- Zwiila izwi zwi ḽo thusa uri kha zwiila zwi kwamaho zwiga zwa mbulungo ya lufu vhatu vha kone u zwi tevhela nga ḽila yo fanelaho.

- Zwiila izwi zwi ḑo dovha zwa thusa uri vhathu vha kone u ḑivha nga ha milayo ya zwiila yo fanelaho u tevhelwa kha zwiila zwa Tshivenda zwine zwa bvelela ngomu nduni ya mufu, ndilani, mavhidani na hayani.
- Zwi ḑo dovha zwa thusa uri vhanna na vhafumakadzi vha kone u ḑivha nga ha ndeme ya uri vha fanela uri vha vhulungwe nga ndila yo fanelaho nahone i tthonifheaho ya mvelele ya Tshivenda.
- Zwi ḑo dovha zwa thusa uri vhathu vha vhanna na vhafumakadzi vha kone u ḑivha nga ha mvelele ya kale ya Tshivenda.

Mushumo wa ngudo ya zwiila izwi u ḑo ita uri vhathu vha kone u ḑivha nga ha ndeme ya zwiila na u kona u zwi tevhela.

### **3.12 MUSHUMO WA ZWIILA ZWIKWAMAHO VHAFUMAKADZI**

Kha zwiila zwa matshiliso kha Tshivenda zwi kwamaho vhafumakadzi ri ḑo wana hu na mushumo wa ndeme kha tsenguluso iyi. Mushumo wa zwiila izwi u ḑo shuma zwi tevhelaho:

- Zwiila izwi zwi ḑo thusa uri vhafumakadzi vha kone u ḑivha uri zwiila zwinzhi kha vhutshilo zwo ḑalaho zwi ḑa nga vhafumakadzi, heneffa zwi sumbedza uri zwiila zwinzhi zwi kwama vhafumakadzi.
- Zwi ḑo dovha zwa thusa uri vhafumakadzi vha kone u ḑivhau ilela nga ha ndeme ya zwiga zwa vhutshilo havho, u fana na u ya maḑuvhaho, u ḑihwala, vhudzadze na zwiḥwe-vho.

- Zwiila izwi zwi ɔo thusa uri vha kone uf ɔivha nga ha zwiila zwa zwiɔiwa zwine vhafumakadzi vha fanela u zwi ɔa musi vhe kha tshiimo tsho vhihaho sa u vha maɔuvhani, vhudzadze, u ɔihwala na tshilikadzi.
- Zwi ɔo dovha zwa thusa uri vha kone u ɔivha nga zwiila zwo fanelaho mutakalo wa vhutshilo havho, na u kona u ɔivha malamba ane a ɔo bvelela khavho musi vho pfuka izwi zwiila.

Mushumo wa ngudo ya zwiila izwi u ɔo thus u sumbedza vhatu uri kha zwiila izwi hu na zwivhuya na zwi si zwivhuya zwine vhatu vha ɔo ɔangana nazwo musi vha tshi khou tshila.

### **3.13 MAGUMO**

Ndima iyi you sengulusa zwiila zwi kwamaho vhanna na vhafumakadzi kha matshilisano a Tshivenda. Nyombedzelo yo vha kha zwiila zwa lufu, mbulungo, vhudzadze na zwiɔiwa.

Mbuno khulwane dze dza wanala kha ndima iyi dzi sumbedza uri vhatu vhane vha si tevhele zwiila vha nga fhedza vha tshi lwala, vha dovha vha shaya mbebo.

Hafhu ndima iyi yo sumbedza uri zwiila zwa sa tevhedzwa hu a vuwa phambano vhukati ha munna na mufumakadzi, mufumakadzi na vhomazwale vhawe na vhukati ha vhanna na vhabebi.

## NDIMA YA VHUᅒA

### ZWIILA ZWI KWAMAHO VHANA VHAᅒUKU NA MAGA A MILAYO I KWAMAHO MATSHILISANO A VHATHU KHA TSHIVENᅒA

#### 4.1 MARANGAPHANᅒA

Ndima iyi i ᅒo sengulusa zwiila zwi kwamaho vhana vhaᅒuku na maga a milayo i kwamaho matshilisano a vhathu muᅒini kha Tshivenᅒa. Nyambedzano khulwane i ᅒo vha kha u sumbedza zwine Vhavenᅒa vha ilela zwone kha vhana vhaᅒuku na miᅒini.

#### 4.2 ZWIILA ZWI KWAMAHO VHANA VHAᅒUKU

ᅒwana nga Tshivenᅒa ndi muthu muᅒuku ane a kha ᅒi bva u bebwa, u swika a tshi vha muthu ane a vho kona u ᅒiᅒhogomela na u kona u ᅒishumela.

#### Tsumbo:

#### ᅒwana

Lushie	Wa Vhukati
Ndi u thoma kha 0 miᅒwedzi u swika kha (1) ᅒwaha muthihi na miᅒwedzi ya rathi (6).	U thoma kha ᅒwaha na miᅒwedzi ya rathi u swika kha miᅒwaha ya fumimalo.

**a) Zwiḽiwa**

Nga Tshivenḽa, hu na zwiḽiwa zwo ḽoweleaho zwa Tshivenḽa zwine vha zwi ḽa, kha zwiḽiwa zwenezwo hu na zwiḽiwa zwo omaho na zwiḽiwa zwa tshiluḽi kana zwinwiwa.

**Tsumbo:**

**Zwiḽiwa**

<b>Zwiḽiwa zwo Omaho</b>	<b>Zwiḽiwa zwa Tshiluḽi kana Zwinwiwa</b>
<p>Vhuswa (i) Vhutete            (ii) Mutuku            (iii) Tshisese            (iv) Phuthu</p> <p>Nḽama (i) Ya kholomo            (ii) ya mbudzi            (iii) Ya khuhu            (iv) Ya nngu            (v) Ya zwiḽoni</p> <p>Zwilungi (i) Muḽo            (ii) Phiriphiri            (iii) Mukango</p>	<p>Halwa (i) Mahafhe kana mporosi            (ii) Mukumbi            (iii) Mabundu            (iv) Thothotho            (v) Tshokhovani            (vi) Muvanya            (vii) Tshikoko</p> <p>Gofhi (i) Tie ya thavha kana            muḽaḽhaila, nz</p>
<p>Nzie (i) Nzieluvhele            (ii) Pfukhaluhura            (iii) Tshoḽha            (iv) Tshilungamuḽo            (v) Tshibutuku            (vi) ḽhagavhele            (vii) Mainḽa</p>	



(viii) Muṭoṭombudzi, nz Tshiuluni (i) Nṭhwa na ṅemeneme (ii) Madzhulu kana magege	
---	--

Zwiila zwa zwiḽiwa ndi zwine vhathu vha sa takalele u zwi ḽa, zwi tshi bva kha nyiledzo ya lutendo lwa mvelele ya Tshivenḽa na kha dziṅwe tshakha dza vharema. Henefha ri wana muḽwalo wa muḽwali Simoons (1995:10) ane a ṭalutshedza uri:

Food taboos refer to food aversions which are often backed by megico-religious beliefs. The maintenance of food taboos is based on the resumption that breach of a taboo can place a person in a situation of ritual danger. Should taboo be breached, the danger can only be removed through performance of purification.

Zwiila zwa zwiḽiwa zwi dovha zwa langulwa nga shango ḽine muthu a dzula khaḽo. Ndi ngazwo ri tshi pfa Helman (1994-38) a tshi ṭalutshedza uri:

For example, in South Africa food taboos are snake, dogs, cats and certain wild animals are all edible, but they are not generally regarded as food. In France, unlike in Britain, snails and frogs' legs are regarded as food.

Ri dovha hafhu ra wana muḽwali Presbey (2000:11) a tshi ṭalutshedza uri:

The distinction between food and non-food often also depends upon religious taboos, superstition ideas about health and historical associations.

Muhumbulo ya tsenguluso iyi ya zwiila zwa zwiḽiwa zwi kwamaho vhana vhaṭuku ri pfa i tshi khou ṭalutshedzwa nga vhakegulu vhaṭanu vha ḽivhaho nga ha mvelele ya zwiila kha Tshivenda. Vhaṭanu vhavho vhoṭhe vha dzula Ha-Mulima. Kha Tshivenda, hu na lutendo lwa uri vhana vhaṭuku a vho ngo fanela u ḽa zwiḽiwa zwine zwa vha na muṅo nga maanda. Izwi ndi ngauri kha Tshivenda vha tenda uri marinini a vhana vhaṭuku vha sa athu u mela maṅo a nga rindila, zwa vho ita uri vhana vha sa ṭavhanye u mela maṅo.

Ri dovha hafhu ra pfa vhakegulu vha tshi ṭalutshedza uri nga Tshivenda vhana vhaṭuku a vho ngo fanela u ḽa swigiri nga maanda kana u ḽa zwiḽiwa zwine zwa vha na swigiri nga maanda ngauri vha nga dzulela u bva dzinthe.

Nga Tshivenda hu na lutendo lwa uri vhana vhaṭuku a vho ngo fanela u ḽa makumba. Heneffa kha Tshivenda ri wana vha tshi tenda uri arali vhana vhaṭuku vha nga ḽa makumba, vha a vha mafobvu na u ita uri vha vhe zwimuma. Muhumbulo uyu u khwaṭhisedzwa na nga muṅwali McElroy na Townsend (1979:229) vhone vha ṭalutshedza vha ri:

Eggs are widely avoided in the diet of babies and young children. Socio-cultural reasons for the taboo include the ideas that eggs will make the child dumb or bald and turn it into a thief.

Muhumbulo muṅwe u khwaṭhisedzaho izwi u a wanala na kha lutendo lwa zwiila zwa Xitsonga. Musi tsenguluso iyi i tshi ya phanda kha zwiila zwa zwiḽiwa ri wana uri kha Tshivenda vha tenda uri vhana vhaṭuku a vho ngo fanela u ḽewa ḽama na mafhi a vhukhopfu nga maanda. Vhomme vha fanela u tou vha mamisa mikando yavho nga maanda ngauri kha Tshivenda, vha tenda uri vhana vhane vha ḽesa ḽama ya khuhu na mafhi nga maanda vha a vha na vhulwadze ha ḽowana dza thumbuni. Muhumbulo u tikedzaho khwaṭhisedzo iyi u wanala na kha muṅwali Foster na Anderson (1978:272-273) vhane vha ri:

Protein-rich food, particularly meat and milk may be removed from the diets of children who have intestinal worms because they cause the worms to rise.

## b) Zwiambaro

Catherine (2002:161) u ɽalutshedza zwiambaro uri:

Is the things worn to cover the body or all the cloth articles of personal and household use that can be washed.

Nga Tshivenɽa, ri wana hu na zwiambaro zwo ɽoweleaho zwine Vhavenɽa vha zwi shumisa kha u tsireledza mivhili yavho na u ɽinakisa. Ha dovha ha vha na zwiambaro zwo ɽoweleaho zwine zwa shumiswa kha vhana vhaɽuku.

### Tsumbo:

Mutevhe wa zwiambaro zwo ɽoweleaho kha Tshivenɽa

### Zwiambaro

<b>Zwiambaro zwo ɽoweleaho u Shumiswa nga Vhanna na Vhafumakadzi</b>	<b>Zwiambaro zwo ɽoweleaho u Shumiswa nga Vhana Vhaɽuku</b>
Minwenda (i) Miɽhavhela (ii) Thaula (iii) Mukhasi na sheɽo (iv) Tshipheɽhe	(i) Maɽeri (ii) Zwibayana
Malungu	Malungu

Kha zwiambaro zwa vhana vhaṭuku ri wana hu na zwiila zwi kwamaho zwiambaro kha matshilisano kha Tshivenda, henefha hu na lutendo lwa zwiila zwine Vhavenda vha tenda uri arali milayo ya hone ya pfukwa hu vha na zwine zwa bvelela kha vhana. Na henefha ṭhalutshedzo ya zwiila zwi kwamaho zwiambaro ya wanala kha vhaṭegulu vhaṭanu vha Ha-Mulima.

Kha Tshivenda hu na lutendo lwa uri vhatu kana vhomme a vho ngo fanela u litsha zwiambaro zwa vhana vhane vha sa athu u tshimbila zwi tshi kovhelelwa nṅa. Izwi ndi ngauri hu na lutendo lwa uri arali zwa kovhelelwa vhana vha nga lenga u tshimbila.

Maḵeri a vhana vhaṭuku ho ngo fanela u tandiwa kha ṭhoho, vhomme vha vhofha. Kha Tshivenda, hu na lutendo lwa uri vhana vha nga ḍa vha lenga u tshimbila, ngauri vha tenda uri musi vha tshi pomba ḵeri kha ṭhoho yavho, vha vha vha tshi khou pomba milenzhe ya ṅwana.

Kha Tshivenda, vha dovha vha tenda uri vhomme a vhana a vho ngo fanela u tanda tshibayana tsha ṅwana kha khundu yavho kana ya muṅwe ṅwana a sa athu u tshimbila. Nga Tshivenda, vha na lutendo lwa uri ṅwana a nga fhirelwa nga tshifhinga tshawe tsha u tshimbila.

### **c) Malwadze**

Kha zwiila zwi kwamaho vhana vhaṭuku ri wana uri hu a vha na malwadze kha vhana, musi ho vha na u pfukwa ha zwiila izwi. Kha Tshivenda hu na lutendo lwa uri vhomme a vhana vha nga ḍihwala nga muṅwe ṅwana, muṅwe wa u thoma a tshi kha ḍi mama mikando, vha fanela u mu litshisa u mama ngauri kha Tshivenda zwi a ila u mamisa ṅwana muthu o ḍihwala. Arali mme a mamisa ṅwana ngeno muthu o ḍihwala, hu nga

vha na vhulwadze ha tshayapfushi. Uyu muhumbulo u wanala na kha muñwali Foster (1992:214) musi a tshi ri:

The word Kwashiokor is when a mother who has been nursing her first child bears a second child, she weans the first and puts the second on the breast. The first child soon begins to sicken and die. What actually happens is that protein deficiency follows soon after weaning for while breast milk provides these weaning with sufficient protein, they are generally weaned to protein poor gruel.

Ri dovha hafhu ra pfa uri kha Tshivenda hu na lutendo lwa uri vhomme a vhana a vho ngo fanela u țangana tshihulwane na muthu ane a sa vhe khotsi a ñwana, na uri vhana a vho ngo fanela u vha mamisa arali vho ita zwenezwi ngauri vha ɔo vha vha tshi khou sikela vhana vhavho vhulwadze ha thumbuni kana u dzhenwa nga malani. Muhumbulo uyu u khwațhisedzwa nga muñwali Helman (2001:248) musi a tshi țalutshedza uri:

In other societies the bad breast milk is blamed. Elsewhere supernatural causes of such diseases are baby contact with parental sexual infidelity. Popular forms of treatment may involve herbal remedies, patent medicines and often cleansing the body with enemas.

Helman (2001:9) u țalutshedza kuongolwe kwa vhomme kha u fhedza vhulwadze ha thumbuni ha vhana vhavho nga nđila i tevhelaho:

As a form of immediate treatment, oral rehydration therapy is safe, effective and cheap means of preventing and treating diarrhea in babies and children. In many countries packets of ORS are available free from hospital and clinics.

ORS ano maḁuvha dzi a wanala hoṭhe zwibadela na kha dzikilini dzoṭhe dza shango dza muvhuso, hu u itela uri vhomme a vhana vha ṭavhanye u thusa vhana vhavho nga dzilafho ili.

De Villiers (1993:60) u dovha hafhu a ṭalutshedza uri:

Among Xhosa-speaking people in South Africa a sunken fontanelle, a symptom of dehydration in a baby is ascribed to witchcraft and must be treated by an indigenous healer.

Musi ri tshi isa phanḁa na tsenguluso iyi, afho fhasi hu ḁo tevhela tsenguluso yo ḁitikaho nga mihumbulo ya vhomaine vha sialala vhaṭanu vha dzulaho Ha-Mashamba.

Kha Tshivendḁa hu na lutendo lwa uri kha vhomme a vhana vhaṭuku zwi a ila uri vha eḁele vho vha pata. Arali vha tou khakhisa vha vha pata, kha Tshivendḁa hu na lutendo lwa uri vhana vhavho vha ḁo vha na vhulwadze ha u tshimbila vha tshi wa.

Vhomaine vha tshi ṭalutshedza vha tshi isa phanḁa vha ri musu ṛwana a sa tshimbili kha Tshivendḁa zwi a ila musu o fhirelwa nga tshifhinga tsha u tshimbila. Nga Tshivendḁa hu na lutendo lwa uri mme a ṛwana vha fanela u kanda ṛwana wavho nga maḁi a u fhisa o ṭanganyiswa na muṅo nga fhasi ha milenzhe, kana vha kanda ṛwana wavho nga fhasi ha milenzhe nga zwitoko zwa mbongola nga maḁautsha maṛwe na maṛwe u swika ṛwana a tshi kona u tshimbila.

Kha Tshivendḁa, zwi a ila uri vhana vha thome u mela maṅo nga a nṭha. Nga Tshivendḁa, ri wana vha tshi ṭalutshedza uri ṛwana kana vhana vhane vha thoma u mela maṅo a nga nṭha vha vhidzwa uri ndi mashenga kana shenga (Milubi, 1987:136).

Kha Tshivendḁa hu na lutendo lwa uri arali vhana vha thoma u mela maṅo a nṭha, a vho ngo fanela u dzhenela vhalwadze vha tshi lwala ngauri arali vha dzhena, musu vha tshi

tuwa vhalwadze vha sala vha tshi lovha. Musi vhana vha tshi lwa tshinwe tshifhinga vha a lumana. Hu lumaho u ja wa shenga hu na lutendo lwa uri hu a siṭa. Zwenezwi zwi itea naho vhana vha mashenga vho no aluwa.

Kha Tshivenda, ri dovha ra wana uri zwi a ila uri nwana mutuku a sa mele maṅo. Nga lutendo lwa Tshivenda, hu na lutendo lwa uri mme vha fanela u dzhia thoro dza muṅo u songo kuyiwaho vha huṭa marinini a nwana nga maanḁa u swika malofha a tshi bva. Hezwi vhomme vha fanela u zwi ita nga matsheloni maṅwe na maṅwe u swika maṅo a tshi bva kana a tshi mela.

Kha Tshivenda, zwi a ila uri vhana vha songo mama mikando ya vhomme avho. Nga Tshivenda, hu na lutendo lwa uri vhana vha fanela u mama mikando ya vhomme avho, u fhira a u tou rengiwa.

Ngauri arali vhana vha nga mamiswa mafhi a u tou bikelwa nga maanḁa zwi itela vhana vhwadze ha malani. Foster na Anderson (1978:277 vha ṭalutshedza uri:

Mothers new to urban areas may be influenced by advertisements to buy commercial baby foods and then abandon breast feeding. In many part of Africa for example, urbanization and education have reduced the significance of traditional culture and breast feeding is seldom continued for as long as traditional was the case.

Nga Tshivenda, zwi a ila kha vhomme uri vhana vhaṭuku vha eḁele vho shanda maṭo. Nga Tshivenda, hu na lutendo lwa uri arali vhana vha eḁela vho shanda maṭo, vhomme vha fanela u vha vhudzula maṭo uri vha kone u a vala, vha kone u eḁela vho vala maṭo ngauri musu vhana vha tshi eḁela vha songo vala maṭo nga Tshivenda, hu pfi vhana vho eḁela tshamuvhuḁa.

Nga Tshivenḑa, zwi a ila uri vhana vhaṭuku vha wanale vho tswukuluwa nga murahu ha ṭhoho kha tshitiko kana nga fhasi ha magopwa na kha zwirumbi. Nga Tshivenḑa, hu na lutendo lwa uri arali vhana vho tswuka nga zwitikoni, magopwani na zwirumbini vha fanela u tshewa dziṭhanga nga luare heneḑho ho tswukuluwaho uri malofha aneyo a bvele nḑa. Arali vhana vho ralo nga Tshivenḑa, hu pfi vha na goni. Malofha eneyo a sa bviswa a a vhulaha.

Nga Tshivenḑa zwi a ila uri vhana vhaṭuku vha bebwe vho tanda tsinga nnzhi ntswuntswu dzo ḑalaho malofha. Nga Tshivenḑa, hu na lutendo lwa uri arali vhana vha bebwa vho tanda tsinga dzo dalaho malofha vha fanela u alafhiwa tsinga dzenedzo, ngauri vhana vha hone vha ḑo dzula vhe vhaṭono, vha vha vha sekenesekene nahone vha sa aluwi. Musi vhana vho bebwa na tsinga dzenedzo vha vhidzwa u pfi vha na dzitsinga.

Nga Tshivenḑa, hu na lutendo lwa uri vhana vhaṭuku a vho ngo fanela u eḑela vha tshikaruwa vha ṭavha mukosi sa muthu ane a khou vhona zwithu zwine zwa ofhisa huḑwe vhana vha tou dzidzivhala vha lumekanya maḑo nga maanḑa. Nga Tshivenḑa, hu na lutendo lwa uri vhomaine vha a lafha vhulwadze honoho, nahone vhana vhane vha ita zwenezwo hu pfi vha lwala misho kana vhulwadze ha dzithavhani. Vhulwadze honohu hu a ita uri vhana vha vhe zwiḑole arali vhomme avho vhangā lila musi vho dzidzivhala.

Vhana vha hone vha a kombama tshanḑa kana mulenzhe kana mulomo lune vha fhedza vha tshi kundelwa na u amba, u tshimbila kana u fara zwithu.

Nga Tshivenḑa, zwi a ila uri vhana vha eḑele vha tshi lila nga u lumalumiwa. Musi vhana vhaṭuku vha tshi lumalumiwa vha vhoneḑa nga u lila vha tshi ita vha tshi songwasongwa kana vhe vhaṭuku. Nga Tshivenḑa, arali vhana vhaṭuku vha lila na u songwasongwa, hu na lutendo lwa uri vhana vhaṭuku vha lwala vhulwadze ha tshilala kana ṭhohwana. Vhomme kana vhabebi vha fanela u vha isa ha vhomaine kana kha



mañwe madokotela vhane vha ñivha nga ha malwadze a vhana vhaṭuku. Nga Tshivendḁa, zwi a ila uri vhabebi vha vuse vhana vhaṭuku musi vho eḁela ngauri nga Tshivendḁa hu na lutendo lwa uri arali vhana vha vuswa vho eḁela vha vha vha tshi khou sikelwa vhulwadze ha tshilala.

Nga Tshivendḁa, zwi a ila uri vhana vhaṭuku vha pḁuḁelwe musi vha tshi khou mamiswa kana u ḁiswa mukapu. U pḁuḁelwa zwi amba uri ṛwana musi a tshi khou ḁiswa mukapu kana u mamiswa, zwine a zwi ḁa zwa bva nga dziningoni. Nga Tshivendḁa, hu na lutendo lwa uri vhabebi vha fanela u dzhia khavho vha ya u ka maḁi nga khavho yeneyo, u bva tshisimani ṅḁilani vha fanela u tshimbila vha tshi khou dzungudza maḁi eneo a tshi humela murahu kha mukhonyi wa khavho, a tshi dovha a humiselwa murahu u swika hayani. Matsheloni mañwe na mañwe vhomme vha vuwa vha tshi nwise vhana vhavho maḁi ayo. Nga lutendo lwa Tshivendḁa zwi mbo ḁi fhela vha si tsha pḁuḁelwa.

Ri dovha rawana uri vhana vhaṭuku nga Tshivendḁa, a vho ngo fanela u fhambuwa malaṭwa dangani o tandaho dziharani. Nga Tshivendḁa, hu na lutendo lwa uri arali vhana vhaṭuku vha fhambuwa malaṭwa eneyo, hone vha fanela u ya mulamboni vha ya vha ka maḁi ane a vha na vhukalwa vhudala. Musi vha tshi ka vha fanela u ka na vhukalwa, vha tshi swika hayani vha vhilisa maḁi o ṭanganaho na vhukalwa honoho. Musi ho vhiliswa maḁi eneo , a fholiswa vha kona u vha nwise matsheloni mañwe na mañwe u swika vhana vha si tsha fhambuwa malatwa eneo.

Nga Tshivendḁa, zwi a ila uri vhana vhaṭuku vha tshetshe vha songo vhudzwa uri muñwe wa havho o lovha. Nga Tshivendḁa, hu na lutendo lwa uri vhana vhaṭuku vha fanela u ambelwa ṅḁevheni, vha vhudzwa uri hu na lufu lwa muñwe wa shaka vha tshi khou mu amba nga dzina uri o lovha. Nga u ita zwenezwo nga Tshivendḁa, hu na lutendo lwa uri vhana vha nga si tsha lila nga maandḁa, vha ḁo lila nga ṅḁila yo fanelaho sa vhana. Hu si u lila nga ṅḁila i pḁisaho vhuṭungu sa muthu ane a lilela muñwe.

Ri dovha hafhu ra wana uri nga Tshivenḁa, vhana vhaḁuku a vho ngo fanela uri musi vha tshi bebwa, lulimi lwavho lwa dzula lwo tshena. Nga Tshivenḁa, hu na lutendo lwa uri vhomme vha fanela u khokhonya lwala lwa u kuya pfupfu na luvhele, lwa bva vhukhopfu vhutshena, vha kona u dzhia vhukhopfu honoho vha huḁa ngaho lulimi lwonolwo. Nga Tshivenḁa, musi vho ita zwenezwo hu a vha na lutendo lwa uri zwi a ḁuwa tshoḁhe kha lulimi lwa sa tsha vha na vhutshena.

#### **4.3 ZWIILA ZWI KWAMAHO MILAYO YA MIDINI**

- **Miḁini**

Miḁini nga Tshivenḁa ndi fhethu hune vhathu vha dzula na u tshilisana vha vha tshithu tshithihi.

Merriam (1983:577) u ḁalutshedza uri:

Homestead is the home and adjoining land occupied by a family or a house with surrounding land and out buildings.

Vhomaine vhararu vha sialala vhane vha dzula Ha-Mashamba vha ḁalutshedza zwiila zwa milayo ya miḁini zwi kwamaho zwiila zwa nḁuni kha Tshivenḁa. Vhomaine vhenevho vha ḁalutshedza nḁu vha ri:

Nga Tshivenḁa fhethu hune vha dzula na u eḁela hu pfi ndi nḁuni.

Catherine (1987:434) u ḁalutshedza uri:

A house is a building for people to live in or is a building that serves as a living quarters for one or a few families.

Kha matshilisano a zwiila kha Tshivenḁa hu na zwiila zwine Vhavenḁa vha vha na lutendo khazwo. Nga Tshivenḁa ngomu nḁuni ya mulwadze ane a lwalesa a hu dzheni muthu muḁwe na muḁwe zwi a ila. Kha Tshivenḁa hu na lutendo lwa uri hu fanela u vhewa thanda muḁangoni wa nḁu ine mulwadze a vha o eḁela khayoy. Nga Tshivenḁa, vha tenda uri muthu muḁwe na muḁwe ane a ḁa u ḁola mulwadze, musi a tshi vhona thanda muḁangoni u ḁo zwi ḁivha uri a hu dzhenwi.

Henefha ri dovha ra wana hu na lutendo lwa uri muthu ane a vha o thoma u mela maḁo a nḁha ho ngo fanela u dzhena nḁuni ya mulwadze ngauri kha Tshivenḁa hu na lutendo lwa uri muthu wa hone a dzhenela mulwadze a tshi khou lwalesa, musi a tshi bva nḁuni mulwadze u sala a tshi lovha.

Ri dovha hafhu ra pfa vha tshi amba u ri kha Tshivenḁa zwi a ila uri muthu a dzule kha tshiukhuvha tsha muḁangoni wa nḁu, na u dzula muḁangoni wa nḁu. Ri dovha hafhu ra wana uri muthu ho ngo fanela u swenda nga dzipfuralelo kha Tshivenḁa. Kha zwiila izwi hu na lutendo lwa uri vhathu vhane vha pfuka izwi zwiila vha vha vha tshi khou vhidza lufu miḁini yavho.

Kha vhana vhane vha kha ḁi aluwa nga Tshivenḁa a vho ngo fanela u dzhena nḁuni vha amba mafhungo na vhathu vhahulwane vho ima. Kha Tshivenḁa hu na lutendo lwa uri vha nga amba vho ima nḁuni zwi sumbedza luswetho kha vhathu vhahulwane.

- **Tshiḁangani**

Kha tsenguluso iyi ya zwiila zwa matshilisano ri wana mukegulu wa Ha-Mulima muthihi ane a ḁivha nga mvelele ya sialala ya Tshivenḁa na mukegulu muthihi wa Elim ane a ḁivha nga mvelele ya Xitsonga, vhoḁhe vhuvhili havho vha ḁalutshedza vha ri:

Tshiḁangani ndi fhethu hune ha bikelwa hone zwiḁiwa, ha dovha ha vha fhethu hune vhafumakadzi na vhakegulu na

vhasidzana vha dzedza hone nga madekwana.

Hammond – Tooke (1989:197) a tshi amba nga tshiṭanga uri:

The kitchen does not derive its significance merely from practical needs, but also from its association with the symbolism of fire and foodstuffs. The peasants' lives are, as it were organized around the kitchen and the hearth which symbolize the unity of the household.

Catherine (1987:498) u ṭalutshedza uri:

Kitchen is a room where food is prepared and cooked or or a place with cooking facilities or the personnel that prepares cooks and serves food.

Nga Tshivenḑa, hu na lutendo lwa uri vhathu a vho ngo fanela u dzula kha matswia a tshivhasoni kana kha mutuli ngauri arali vha dzula kha matswia na mutuli vha mbo ḑi bva tshilonda kha pfuralelo, lune vhathu vha ḑo kundelwa na u dzula nga u pfa vhuṭungu. Hafhu vhathu a vho ngo tendelwa u lidza matswia ngauri nga Tshivenḑa, hu na lutendo lwa uri vhathu vha tou a lidza kana u a khokhonya vha ḑo vha vha tshi khou ita uri hu vhe na milandu miḑini.

Nga Tshivenḑa, hu a vhaswa mulilo tshiṭangani uri vha kone u bika na u ora. Mulilo wonoyu u a shuma u ṭuwisa mashudumavhi a u huvhala musi vhathu vha sa ḑivhi kana u pfa uri muṅwe wa mashaka avho o lovha. Kha Tshivenḑa, hu na lutendo lwa uri vhane vha zwi ḑivha vha fanela u vhudza vhaṅwe nga u shela muṅo tshivhasoni kha mulilo u tshi khou duga. Musi muṅo u tshi thathaba, vhathu vha huwelela madzina a vha re kule vha tshi vha vhudza uri muṅwe o lovha. Nga Tshivenḑa, hu na lutendo lwa uri musi vho ita izwo a hu na ane a ḑo huvhala kana u ṭangana na khombo.

Kha Maphothogisi, hu na lutendo lwa uri mulilo na tshiṭanga zwi na vhushaka havhuḍi kha u shumisana. Muhumbulo uyu u bviselwa khagala nga Welch (1978:196) ane a ṭalutshedza uri:

There is a special relationship between the fire and the kitchen around which they unite. For example, the umbilical cord must be burnt in the fire of the kitchen in which a baby was born and will grow up. Also, fire (or a burning ash) may not be removed from the kitchen where someone recently died because the soul of the deceased will follow the light and not be able to find its way home to be at rest.

Kha Tshivenda, ri dovha ra pfa uri tshiṭangani ndi fhethu hune ha dzedza vhafumakadzi, vhaqegulu na vhasidzana na vhana vhaṭuku. Nga Tshivenda vha na lutendo lwa uri vhafumakadzi vha vha vho wana tshifhinga tsha u gudisa vhana vhavho vha vhasidzana mishumo ya tshisadzini ngeno vhaqegulu vhone hu hone fhethu hune nga madekwana vha kona u gudisa vhaḍuhulu vha vhasidzana dzingano. Tshiṭangani nga Tshivenda a hu dzuli vhathu vha tshinnani, zwi a ila.

- **Madekwana**

Ḍuvha ḷo kovhela hu tshi vho vha na swiswi hu pfi ndi madekwana. Catherine (1987:304) u ṭalutshedza uri:

Evening is the period of time at the end of the day or the close of the day and early part of the night.

Nga Tshivenda, hu na lutendo lwa uri nga madekwana miḍini ya Vhavana a hu swielwi zwi a ila. Nga lutendo lwavho vha tenda uri arali vhathu vha swiela nga madekwana vha ḍo vha vha tshi khou fhaṭulula miḍi yavho. Muludzi na wone nga lutendo lwa

Tshivenḡa a u lidzwi vhusiku ngauri vha tenda uri arali wa lidzwa miḡini vhusiku hu ḡo vha hu tshi khou vulelwa mimuya mivhi uri i kone u dzhena.

Ri dovha hafhu ra pfa uri muḡo nga Tshivenḡa a wo ngo fanela u humbelwa kha muhura kana u ḡuselwa muhura nga madekwana. Nga Tshivenḡa, hu na lutendo lwa uri arali muthu a ḡewa muḡo ḡo kovhela u ḡo vhuya a dzhena ngawo vhusiku.

Kha vhasidzana nga Tshivenḡa zwi a ila uri vha tendelwe u tshimbila vhusiku. Nga Tshivenḡa hu na lutendo lwa uri arali vha tendelwa u tshimbila vhusiku vha ḡo vha vhasidzana vha si na mikhwa.

- **Matsheloni**

Nga matsheloni ndi musi tshifhinga tshi tshi bva kha vhusiku, hu si tshe na swiswi na ḡuvha ḡi tshi vho ḡavha. Merriam (1983:776) u ḡalutshedza matsheloni a ri:

Morning is the time from sunrise to noon or the time from midnight to noon.

Nga Tshivenḡa, zwi a ila uri vhasidzana na vhafumakadzi vha vuwe vho eḡela. Nga Tshivenḡa, hu na lutendo lwa uri vhabebi vha vhafumakadzi vha fanela u gudisa vhana vha vhasidzana u buba vha ya u ka maḡi zwisimani na u ya khunini, uri vha aluwe vha tshi ḡivha mishumo yo vha livhanaho ya vhafumakadzi.

Vhanna na vhaḡhannga miḡini a vho ngo fanela u vuwa vho eḡela nga Tshivenḡa. Vha fanela u vutshela ḡakani u zwima na uri vha kone u vhuya na thanda dza u vhasa mulilo khoroni u vha vha tshi khou gudiswa u vhaḡa dzimpfo, dzipheḡho na u rema mabasha a u fhaḡa mipfundo na khura dza miḡini uri vha ḡo kona u dzula zwavhuḡi khoroni vho

tsireledzea, vhomakhulu vha vhakalaha vha ḁo kona-ha u anetshela vhaṭhannga vhavho dzingano hone.

- **Mukwasha**

Milubi (1996:130) u ṭalutshedza uri:

Muṭhannga o yaho u sela vhuhwe u vhidzwa u pfi ndi mukwasha.

Mukegulu muthihi ane a dzula Ha-Mulima a ḁivhaho nga sialala ya Tshivenḁa u ṭalutshedza uri:

Nga Tshivenḁa hu na milayo ine ya tevhelwa kha Tshivenḁa, ine vha tenda khayoy kha mukwasha musi o ya ha vhomakhulu u ya u sela vhuhweni hawe.

Nga Tshivenḁa mukwasha ho ngo fanel u dzhena ha vhomakhulu o ambara zwienda. Nga Tshivenḁa hu na lutendo lwa uri u fanela u dzhena o sala nga milenzhe, ngauri nga Tshivenḁa zwi a ila uri vho makhulu vha pfe matshimbilele a zwienda zwawe. A nga dzhena o ambara zwienda, u a fhinguliswa ngauri u vha o sumbedza lunyadzo.

U dovha hafhu a sa tendelwe u dzula kha tshidulo nga Tshivenḁa, vha tenda uri u fanela u dzula kha thovho. Nga Tshivenḁa, vha na lutendo lwa uri mukwasha ho ngo fanela u amba na vhomakhulu, u ita izwo zwi vha zwi tshi khou sumbedza ṭhonipho kha vhomakhulu, zwiṁwe zwine vha tenda khazwo ndi zwauri mukwasha a si kone u sema kana u hanedzana na vhomakhulu kha zwine vha amba a sa tendelani nazwo.

Nga Tshivenḁa miḁini hu na lutendo lwa uri mukwasha ho ngo fanela u bikelwa nga musidzana wawe ane a ṭoḁa u mu mala, u fanela u bikelwa nga vhasidzana vhavhili kana vhararu vhane vha ḁo mu ṭhogomela nga u mu ṅea zwiḁiwa, u mu lisa na u ḁa makokosha o siwaho nga mukwasha. Milubi (1996:133) u ṭalutshedza uri:

Zwiḁiwa zwo siwaho nga mukwasha zwi pfi ndi makokosha.

Nga mulayo wa Tshivenḁa, zwi a ila uri makhulu vha sedzane na mukwasha, nga maanḁa kha vhomakhulu vha tshifumakadzini, vha fanela u ḁidzumba tshifhaṭuwo nga u tou ḁitiba nga ṅwenda ṭhohoni, kana vha tou takuwa he vha dzula arali muḁuhulu wavho a tshi khou ḁa u dzula henefho tsini.

Nga Tshivenḁa, zwi a ila uri vhabebi na mukwasha vha tou ḁitshimbizela mafhungo vhone vhane musi vha tshi ṭoḁa u davhidzana. Nga Tshivenḁa, hu na lutendo lwa uri hu fanela u vha na mutshimbizamazafhungo, onoyo muthu nga Tshivenḁa, u vhidzwa u pfi ndi ṅenḁila.

Ri dovha hafhu ra pfa uri mukwasha nga Tshivenḁa, ho ngo fanela u dzula ṅuni o ambara muṅadzi. Nga Tshivenḁa, hu na lutendo lwa uri muṅadzi a wo ngo fanela u ambarwa ṅuni nga mukwasha ngauri nga Tshivenḁa, vha ri muthu wa hone u na luswetho.

#### **4.3.1 Mushumo wa Zwiila zwi Kwamaho Vhana Vhaṭuku**

- Mushumo wa zwiila izwi u ḁo thusa vhabebi vha vhana vhaṭuku uri vha kone u alusa vhana vhavho zwavhuḁi.
- Zwi ḁo dovha zwa thusa uri vhathu vha kone u ḁivha nga ha zwiḁiwa zwo fanelaho u ḁiwa nga vhana vhaṭuku.



- Zwi ɔo dovha zwa thusa vhathu uri vha kone u ɔivha nga malwadze a kwamaho vhana vhaɔuku na kuongolele kwa malwadze eneyo.
- Mushumo muñwe u ɔo sumbedza hafhu uri malwadze a vhana vhaɔuku, a wana dzilafho kha vhomaine vha sialala, dzikerekeni sa Zioni na Apostola, zwibadela na dzikilini.

#### **4.3.2 Mushumo wa Zwiila zwi Kwamaho Milayo ya Miɔini**

- Mushumo wa zwiila izwi u ɔo thusa uri vhathu vha kone u ɔivha milayo ya nɔuni, tshiɔangani na zwenwe-vho.
- U ɔo thusa vhathu uri vha kone u ɔivha nga ndeme ya zwiila zwa tshifhinga tsha u shuma ngomu miɔini, u fana na matsheloni, madekwana na vhusiku.
- U ɔo dovha wa thusa uri vhathu vha kone u ɔivha nga milayo ya miɔini ine ya fanela u tevhelwa sa mukwasha na vhomakhulu.

#### **4.4 MAGUMO**

Ndima iyi yo sengulusa zwiila zwi kwamaho vhana vhaɔuku na milayo ya miɔini kha matshilisano a Tshivenɔa. Nyombedzelo khulwane yo vha kha zwiila zwa zwiɔiwa, malwadze, nɔuni, tshiɔangani, tshifhinga na vhakwasha na vhomakhulu.

Mbuno khulwane dze dza wanala kha ndima iyi dzi sumbedza uri vhathu vhane vha si tevhele zwiila vha nga fhedza vho lozwa vhutshilo ha vhana vhavho, u lwala na lunyadzo lwa vhaswa kha vhathu vhahulwane.

Ndima iyo yo dovha ya sumbedza uri arali zwiila zwa sa tevhelwa hu a vuwa phambano vhukati ha vhabebi na vhana na vhakwasha na vhomakhulu.

## **NDIMA YA VHUṬANU**

### **MANWELEDZO, MAWANWA NA THEMENDELO**

#### **5.1 MANWELEDZO**

Nga u angaredza ndima iyi i na manweledzo a tsenguluso ya ndima ya u thoma, vhuvhili, vhuraru na ya vhuṅa kha matshilisano kha Tshivenḑa.

Ndima ya u thoma (1) i amba nga marangaphanḑa a tsenguluso ya zwiila zwa matshilisano kha Tshivenḑa. Kha marangaphanḑa hu na thaidzo dzi kwamaho tsenguluso, ndivho, zwipikwa, mushumo wa ṭhoḑisiso na ngona dza ṭhoḑisiso.

Ndima ya vhuvhili (2) i amba nga tsenguluso ya maṅwalwa a mihumbulo ye vhaṅwe vhaṅwali vha ṅwala.

Ndima ya vhuraru (3) yone i amba nga tsenguluso ya zwiila zwi kwamaho vhanna na vhafumakadzi kha matshilisano a Tshivenḑa. Nyombedzelo yo vha kha zwiila zwa lufu, mbulungo, vhudzadze na zwiḽiwa.

Ndima ya vhuṅa (4) i isa phanḑa nga u amba nga tsenguluso ya zwiila zwi kwamaho vhana vhaṭuku na milayo ya miḑini. Nyombedzelo yo vha kha zwiḽiwa, malwadze, tshifhinga na ṭhonipfho.

Ndima ya vhuṭanu (5) i amba nga manweledzo a ngudo dza ndima dzoṭhe dza tsenguluso ya zwiila zwa matshilisano kha Tshivenḑa.

## 5.2 MAWANWA

Kha mawanwa a tsenguluso iyi ho wanululwa uri hu fanela u nanguludzwa zwiila zwa ndeme zwa pfumbiswa, zwi si zwa ndeme zwa laṭiwa.

Kha Tshivenḁa hu na zwiila zwi thuthaho zwine tshazwo ha vha u tsikeledza vhafumakadzi vho lovhelwaho nga vhanna vhavho. Zwine zwa itwa kha vhafumakadzi a si zwine vhanna vha itwa zwone musi vho lovhelwa. Vhafumakadzi vho sikelwa izwi zwiila hu u itela u va shengedza.

Ho dovha ha wanululwa uri zwiila zwinzhi kha Tshivenḁa zwo livhiswa kha vhafumakadzi hu u itela u tsireledza vhanna kha malwadze na u ḁo kona u tshilisana zwavhuḁi, u fana na musi vhafumakadzi vha maḁuvhani na musi vhe vhadzadze.

Ho dovha ha wanululwa uri vhana, vharathu na dzikhaladzi a vha ḁivhi zwinzhi nga ha zwiila izwi. Zwenezwo zwiila zwa Tshivenḁa zwi fanela u funzwa fhethu ho fhambanaho u fana na mahayani miḁini, zwikoloni zwiṭuku na zwa nṭha dziyunivesithi na dzikholedzhini. Arali zwa funzwa hafha fhethu hoṭhe zwi ḁo thusa uri vhana vha kone u aluwa vha tshi ḁivha zwiila zwa mvelele ya lushaka lwavho sa Tshivenḁa, Tshizulu, Tshitsonga, Tshibeli na dziṅwe-vho.

Ngudo ino yo dovha ya wanulula fhungo ḁa uri maḁuvha ano hu ḁi vha na vhathu vhane vha tenda kha zwiila na u zwi tevhela. Ha dovha ha vha na vhathu vhane vha sa tende khazwo.

### 5.3 THEMENDELO

Nga u angaredza, ngudo ino i themedela zwiila zwa matshilisano kha Tshivenḁa vhathu vha fanela u nanga zwiila zwine zwa fhaḁa na zwine zwa thutha. Kha zwiila zwine zwa thutha vhathu vha fanela u zwi laḁa, zwine zwa fhaḁa zwi fanela u pfumbiswa. Maḁuvha ano zwiila zwi khou ngalangala kha vhathu na vhana a vha ḁivhi tshithu nga zwiila zwa mvelele yavho.

Ngudo ino i ḁea themendelo dzi tevhelaho:

- Vhathu vha fanela u zwi ḁivha zwa uri hu na zwiila zwi fhaḁaho vhushaka vhukati ha vhathu, ha dovha ha vha na zwiila zwine zwa thutha vhushaka. Zwenezwo, vhathu vha ḁuḁuwedzwa u tevhedza zwiila zwine zwa fhaḁa.
- Vhathu vha ḁuḁuwedzwa u dzhielwa ha zwiila nzhele vhunga vhunzhi hazwo zwi tshi thusa kha u tsireledza vhathu khomboni.
- Vhunga vhalala vha tshi khou ḁhoḁhela nga zwiḁuku, zwiila zwa Tshivenḁa zwi fanela u tou vhulungwa nga u tou ḁwaliwa kha dzibugu.
- Zwiila izwi zwi fanela u funzwa zwikoloni zwiḁuku na zwi hulwane.
- Miḁini vhabebi vha fanela u funza vhana zwiila zwa mvelele ya Tshivenḁa u itela uri vhana vha aluwe vha tshi zwi ḁivha na u zwi tevhela.

## **BUGUTSHUMISWA**

Anderson, A. 2009. *Zion and Pentecost: The Spirituality and Experience of Zionist/Apostolic Churches in South Africa*. Tshwane: University of South Africa.

Beattie, J. 1964. *Other Cultures: Aims, Methods and Achievements in Social Anthropology*. London: Routledge and Kegan Paul.

Bernard, H. 1967. *Kalymnian Spongo Diving*. Human Biology Philadelphia: University of Pennsylvania Press.

Blakely, T. 1994. *Religion in Africa*. London: James Currey.

Bosch, D.J. 1975. *The Traditional Religions of Africa. Study Guide MSR203*. Tswane: University of South Africa.

Buckley, T. 1988. *Menstruation and the Power of Yurok Women*. Berkeley: University of California Press.

Burglund, A. 1976. *Zulu Thought Patterns and Symbolism*. London: Hurst.

Cassie, E. 1977. *An Essay on Man: Introduction to a Philosophy of Human Culture*. London: Yale University Press.

Catherine, S. 1987. *South African Pocket Oxford Dictionary*. New York: Oxford University Press.

Costello, D. 1990. *Only for its Beauty. Beadwork and Cultural Significance among the Xhosa-Speaking People*. Pretoria: University of South Africa.

Cook, S. 1973. *Economic Anthropology: Problems in Theory, Methods and Analysis in Honigmann*. Handbook of Social and Cultural Anthropology.

De Villiers, S. 1993. *An Anthropological Investigation of some Xhosa-Speaking Patients' Perceptions and Behaviour in a Hospital*. Unpublished D Litt at Phil Thesis: University of South Africa.

Douglas, M. 1966. *Purity and Danger*. London: Pelican.

Ferguson, R.B. 1984. *Warfare, Culture and Environment*. New York: Harcourt Brace.

Foster, G.M. and Anderson, B.Gd. 1978. *Medical Anthropology*. New York: John Wiley.

Foster, P. 1992. *World Food Problem: Tackling the Causes of Undernutrition in the Third World Colorado*. Lynne: Reinner Publishers.

Fromkin, V. and Rodman, R. 2007. *An Introduction to Language*. New York: Brace College Publishers.

Gyekye, M. 1996. *African Cultural Values. An Introduction on Sankofa*. Philadelphia, Pa: Westview Publishing Company.

Hammond – Tooke, W.D. 1989. *Rituals and Medicine*. Johannesburg: AD Donker.

Harris, M. 1974. *Cows, Pigs, Wors and Witches*. New York: Random.

Harris, M. 1978. *Culture, Man and Nature: An Introduction to General Anthropology*. New York: Crosswell.

Helman, C. 1994. *Culture, Health and Illness: Anthropology of Introduction for Health Professionals*. Oxford: Butterworth Heinemann.

Herdt, G. 1982. *Fetish and Fantasy in Sambia Initiation. In Ritual of Manhood*. Berkeley: university of California Press.

Hudson, C. 1976. *The Southeastern Indians*. Knoxville: University of Tennessee Press.

Kuper, H. 1947. *An African Aristocracy: Rank among the Swazi*. London: Oxford University Press for the International African Institute.

Landy, D. 1977. *Medical Systems in Transcultural Perspective in Culture. Disease and Healing*.

Lupton, D. 1996. *Food, the Body and the Self*. London: Sage Publishers.

Mafenya, L.L. 2002. *Gender Perspectives in Tshivenḁa Folklore: A Feminist Approach*. Unpublished Doctoral Thesis. Turfloop: University of the North.

Magesa, L. 1997. *African Traditional Religion: The Moral Traditions of Abundant Life*. New York: MacMillan.

Makuya, T. na Mudau, M. 1988. *Kha ri Gude Luvenda*. Pretoria, Minnar Street: De Jager-Heum Publishers.

Mazrui, A. 1988. *The African Condition*. New York: Cambridge University Press.

Mbiti, J.S. 1969. *African Religious and Philosophy*. London: Sheidon.

McElroy, A. and Townsend, P. 1979. *Medical Anthropology in Ecological Perspective*. North Scutuate: Duxbury.

Meigs, A. 1976. *Male Pregnancy and Reduction of Sexual Opposition in a New Guinea Highlands Society*. *Ethnology*. New Guinea: Central Highlands.

Merriam, W. 1983. *Ninth New Collegiate Dictionary*. Pholippines: United State of America.

Milanich, J. 1972. *A Documentary Source for Timucuan Eethnography*. Franscisco Pareja's: Tallahassee.

Milubi, N.A. 1987. *Ngoma ya Vhatei (3<sup>rd</sup> Edition)*. Polokwane: Nam Publishers.

Milubi, N.A. 1996. *Ngoma ya Vhatei (4<sup>th</sup> Edition)*. Polokwane: Nam Publishers.

Ngubane, H. 1970. *Body and Mind in Zulu Medicine*. London: Academic Press.

Norbeck, E. 1974. *Religion in Human Life: Anthropolgy Views*. New York: Holt, Rinehart and Winston.

Parrinder, G. 1962. *African Traditional Religion*. London: Sheldon.

Presbey, G. 2000. *The Value of Inquiry*. Philadelphia, Pa: Westview Publishing Company.

Proctor, P. 1977. *Cambridge International Dictionary of English*. New York: Cambridge University Press.



Rosaldo, M. 1975. *Man the Hunter and Woman: Metaphors for the Sexes in Ilongot Magical Spells*. London: John Wiley and Sons.

Ross, W.D. 1930. *The right and the Good*. Oxford: The Clarendon Press.

Salisbury, R. 1965. *The Siane of the Eastern Highlands. In Gods, Ghosts and Male in Melanesia*. Melbourne: Melbourne University Press.

Simoons, F. 1965. *Eat not of this Flesh: Food Avoidances from Prehistory to the Present (2<sup>nd</sup> Edition)*. Wisconsin: University of Wisconsin Taboo Press.

Strathern, A. 1970. *Descent and Alliance in the New Guinea Highlands: Royal Anthropology Institute*. New Guinea: Highlands Societies.

Swanton, J. 1947. *Indians of the Lower Mississippi Valley and Adjacent Coast of the Gulf of Mexico*. Bureau of American Ethnology Bulletin: Washington.

Taylor, J.V. 1963. *The Primal Vision: Christian Presence Amidst African Religions*. London: SCM Press.

Thorpe, S.A. 1998. *Primal Religions Worldwide*. Pretoria: University of South Africa Press.

Tuzin, D. 1980. *The Voice of the Tambaran: Truth and Illusion in Iahita Arapesh Religion*. Berkeley, Los Angeles and London: University of California.

Vosselman, F. 1935. *"La Menstruations: Legendes, Countumes et Superstitions"*. Lyon: Faculte de Medicine et de Pharmacé de Lyon.

Welch, C.E. 1978. *Peasants as a Focus in African Students*. Massachusetts: Crossroads.

Wester, P. 1983. *The Forest of Symbols of Ndembu Ritual*. New York: Cornell University Press.

Wieneck, M.A. 2005. *Sustainability and the Role of Biodiversity: The Impact of Antropogenic Activities*. Tswane: University of Pretoria.