

TERM (ENGLISH)	DEFINITION (ENGLISH)	TRANSLATED TERM (TSHIVENDA)	TRANSLATED DEFINITION (TSHIVENDA)
AA	the abbreviation of <i>Alcoholics Anonymous</i> .	AA	tshikhau tsha Alcoholic Anonymous
abrasions	one of five types of wounds that may be identified on victims of violence. Abrasions are caused when the superficial layer of the skin (the epidermis) is removed or injured as a result of friction against a rough surface, for example when a person is dragged over a rugged surface (also see <i>contusions/bruises</i> , <i>lacerations</i> , <i>incised wounds/cuts</i> and <i>penetrating wounds</i>).	mikhuvhulane	iṁwe ya mbonzhe ṭhanu dzine dzi nga vhonala kha vhapondwa vha khakhathi. Mikhuvhulane i vhangiswa nga u bva kana u huvhala ha lukanda lwa nga nṅḁa zwo itiswa nga u huṭana na fhethu hune ha hwaswa, sa tsumbo musi muthu a tshi swendiswa na fhasi (kha vha sedze <i>mavhadzi</i> , <i>mbonzhe</i> , <i>mbonzhe dza u ṭhavhiwa na mbonzhe dza u thuntshiwa</i>).
adult criminality	adult criminality is behaviour than an adult person (18 years or older) engages in that is in contravention of or forbidden by criminal laws.	vhutshinyi ha mualuwa	vhutshinyi vhune ha itwa nga mualuwa (wa miṁwaha ya 18 na u fhira) vhune ha vha hu u pfuka milayo ya vhutshinyi kana ha vha ho iledzwa nga milayo ya vhutshinyi.
aggressive behaviour	aggressive behaviour comprises acts that are hostile and violate the rights of others. It may include physical violence such as hitting, kicking or pushing, verbal hostility such as sending threatening messages through social media, shouting or swearing, and/or non-verbal intimidation such as making threatening gestures.	u sinyuwa	u sinyuwa ndi nyito dzi si dzavhuḁi dza u sa tevhedzela pfanelo dza vhaṁwe. Dzi nga kha ḁi katela na khakhathi dza u vhaisa muvhili dzi no nga a u rwa, u raha kana u sukumedza na u sumbedza vengo nga u rumela milaedza ya u shushedza nga kha midia, u sema kana u shumisa maṭamba na kana u shushedza hu si ha mulomo u fana na u shumisa zwiga zwa u shushedza.
Alcoholics Anonymous	an organisation providing support to alcoholics.	Alcoholic Anonymous	dzangano ḽine ḽa ṇetshedza thikhedzo kha vhathu vhane vha nwea halwa.
alleged crime	a criminal act that someone has been accused of but the person has not yet been through a trial process and the accusation has therefore not been proved in a court of law. The phrase is often used in media reporting to show that the reporting is fair and unbiased.	vhutshinyi vhune ha khou pomokiwa/humbulelwa	vhutshinyi vhune muthu a khou humbulelwa uri o vhu ita fhedzi a sa athu sengiswa na uri u pomokwa uhu a hu athu u ṭanzielwa kana u khwaṭhisedzwa nga khothe ya mulayo. ḽifurase ḽi anzela u shumiswa kha midia musi hu tshi vhighwa u itela u sumbedza uri muvhigo a u dzhii sia.
alleged offence	a criminal act that someone has been accused of but the person has not yet been through a trial process and the accusation has therefore not been proved in a court of law. The phrase is often used in media reporting to show that the reporting is fair and unbiased.	vhutshinyi vhune ha khou pomokiwa/humbulelwa	vhutshinyi vhune muthu a khou humbulelwa uri o vhu ita fhedzi a sa athu sengiswa na uri u pomokwa uhu a hu athu u ṭanzielwa kana u khwaṭhisedzwa nga khothe ya mulayo. ḽifurase ḽi anzela u shumiswa kha midia musi hu tshi vhighwa u itela u sumbedza uri muvhigo a u dzhii sia.
anomie	a state in society in which the norms are no longer effective in regulating behaviour. It is a condition that provides vague or little moral guidance to people. The concept anomie was first used by Emile Durkheim in the context of criminology to explain criminal behaviour as the consequence of a disconnection between people's aspirations and their ability to achieve their goals during times of rapid social change, such as periods of drastic economic growth.	u si tsha vha hone ha mikhwa	nyimele kha tshitshavha ine mikhwa ya si tsha shuma malugana na u laula vhuḁifari. Ndi nyimele ine ya ṇetshedza ngeletshedzo ṭhukhu kana i sa pfesesei ya mikhwa kha vhathu. Muhumbulo wa 'u si tsha vha hone ha mikhwa (<i>anomalie</i>) wo thoma u shumiswa nga Emile Durkheim kha zwa vhutshinyi u ṭalutshedza mikhwa ya vhutshinyi sa mvelelo ya u sa vha hone ha vhushaka vhukati ha ndavhelelo dza vhathu na vhukoni havho ha u swikelela ndivho dzavho nga zwifhinga zwa tshanduko dza u ṭavhanya dza zwa matshilisano, u fana na zwifhinga zwa nyaluwo khulwane ya ikonomi.
antisocial	something that is contrary to the laws and customs of society; in other words, something that is opposite to prevailing norms, fpr example skipping school because it deviates from societal expectations.	u sa kona u tshila na vhathu	tshiithu tshine tsha hanedzana na mulayo na maitela a tshitshavha; nga maṁwe maipfi, tshiithu tshine tsha hanedzana na mikhwa ine ya vha hone, sa tsumbo, u fhidza u ya tshikoloni ngauri a zwi yelani na ndavhelelo dza tshitshavha.
antisocial behaviour	actions that harm or lack consideration for the well-being of others. It includes a wide range of behaviours that can vary between minor socially unacceptable behaviours, such as swearing or creating a noise disturbance, to more serious criminal acts, such as physical assault.	mukhwa wa u sa kona u tshila na vhathu	nyito dza u pfisa vhaṁwe vhuṭungu kana u sa dzhiela nṱha mutakalo wa vhaṁwe vhathu. Dzi katela mikhwa i re na tshivhalo ine i nga vha mikhwa miṭuku i sa ṭanganedzei kha tshitshavha, u fana na u semana kana u ita phosho u itela u thithisa, u ya kha nyito dza vhutshinyi khulwane kana dzo kalulaho, u fana na u rwa.
apartheid	a system of racial segregation or separation that was enforced in South Africa by the National Party through legislation from 1948-1994.	khethululo nga lushaka	sisiteme ya u khethulula nga lushaka ye ya vha i tshi shumiswa Afrika Tshipembe nga National Party nga kha mulayo wa u bva nga 1948-1994.

assault	the unlawful and intentional application of force onto the person of another, or creating the belief in another person that force is about to be applied to them. The crime constitutes the actual application of force to the human body and mind. This means that creating fear in the mind of a person that they are about to suffer physical harm, also constitutes assault.	u rwa	u rwa muñwe muthu zwi si ho mulayoni wo ðiimisela, kana u ita uri muthu a vhone u nga u ðo rwiwa. Vhutshinyi vhu vha ho vhumbiwa nga u pfisa vhuṭungu muvhilini na muhumbuloni. Izwi zwi amba u sika nyofho kha muhumbulo wa muthu ane a khou ṭoḡou pfiswa vhuṭungu, na zwone zwi amba u rwa.
assessment report	takes on a number of forms in the context of criminology. A pre-sentence assessment report provides an individualised perspective of a specific offender to assist the judiciary in deciding on an appropriate sentence. A post-sentence assessment report aims to provide guidance pertaining to the treatment and management of the offender in terms of the interventions that may be used for rehabilitation and to effectively manage the offender during incarceration. This ensures the safe, secure and individualised treatment of the offender.	muvhigo wa tsedzuluso	u nga tshivhumbeo tsho fhambanaho kha ngudo ya zwa vhutshinyi. Muvhigo wa tsedzuluso ine ya vha hone phanda ha tshigwevho u ṇetshedza muhumbulo wo itelwaho mutshinyi onoyo u itela u thusa vhahatuli kha u dzhia tsheo malugana na tshigwevho tsho teaho. Muvhigo wa tsedzuluso ya nga murahu ha tshigwevho ndivho yawo ndi u ṇetshedza ngeletshedzo na ndaulo malugana na kufarelwe kwa vhatshinyi malugana na u dzhenelela hune hu nga shumiswa kha u vhuwedzedza vhatshinyi kha vhuimo havho ha u thoma na u langa zwavhuḡi vhatshinyi musi vho valelwa dzhele. Izwi zwi khwaṭhisedza kufarelwe kwo tsiredzeaho kwo itelwaho mutshinyi muthihi.
ballistics	scientific study of the use, movement, effect and construction of projectiles such as bullets, shells and bombs. The field of study is divided into internal ballistics, which is concerned with the motion of projectiles inside a firing device, exterior ballistics, which focusses on the flight of the projectile after it has left the device until the projectile is halted by something, like the target, and terminal or wound ballistics, which is devoted to the examination of the effect of the impact of the projectile on the target (also see <i>firearm identification</i>) .	baḡisitiki/ngudo ya u tshimbila ha zwihali zwine zwa tou thuntshiwa kana u posiwa	ngudo ya u shumisa, u tshimbila na u fhaṭiwa ha zwihali zwine zwa tou posiwa u fana na dzigulu, dzisheje na dzibomo. Sia ḡa ngudo ḡo khethekanywa nga ngudo ya nga ngomu ha zwihali zwine zwa tou thuntshiwa kana u posiwa muyani ine ya vha nga ha u tshimbila ha zwihali zwine zwa tou thuntshiwa kana u posiwa muyani nga ngomu ha tshishumiswa tsha u thuntsha, ngudo ya nga nḡa ha zwihali zwine zwa thuntshiwa kana u posiwa muyani, ine ya vha nga ha u fhufha ha tshihali nga murahu ha musi tsho bva kha tshishumiswa tsha u thuntsha u swikela musi tshi tshi imiswa nga tshiñwe tshithu, u fana na tshithu tsho livhiswaho khatsho, na ngudo ya tshilonda tsho vhangiwaho nga tshihali hune ha ṭolwa mvelelo dzo vhangiwaho nga tshihali kha tshithu ho livhiswaho khatsho. (kha vha sedze <i>u ṭo ḡisisa nga ha tshigidi tsho shumiswaho</i>).
black feminism	proponents of this perspective focus on the experiences of black women and view the oppression of women as the product of concurrent gender, class and race-based inequality and discrimination. The focus is on the limited access of black women to adequate education and employment as a result of racism, classism and sexism, which place black women in a disadvantaged position. Proponents also highlight the discriminatory treatment of black women in the criminal justice system (also see the other major feminist perspectives that have emerged: <i>liberal feminism, radical feminism, Marxist feminism, socialist feminism</i> and <i>postmodern feminism</i>) .	ndwelatshikadzi ya vhafumakadzi vha vharema	vhatikedzi vha uyu muhumbulo vho sedzesa kha tshenzhemo dza vhafumakadzi vha vharema na u vhona u kandedzwa ha vhafumakadzi sa mvelelo ya u sa lingana na u khethulula u ya nga mbeu, khethekanyo na lushaka zwine zwa khou bvelela khathihi. Nyombedzelo i kha tswikelelo ṭhukhu ya pfunzo na mushumo ine vhafumakadzi vha vharema vha vha nayo zwi tshi khou itiswa nga u khethulula u ya nga lushaka, kilasi na u ya nga mbeu zwine zwa vhea vhafumakadzi vha vharema kha vhuimo vhu si havhuḡi. Vhatikedzi vha dovha hafhu vha sumbedza nga nḡila ine vhafumakadzi vha vharema vha khethululwa ngayo kha sisiteme ya vhulamukanyi ha vhutshinyi (kha vha dovhe vha sedze miñwe mihumbulo mihulwane ya ndwelatshikadzi ye ya bvelela: <i>ndwelatshikadzi ya tshiḡibera ḡa, ndwelatshikadzi yo kalulaho, ndwelatshikadzi ya Marxism, ndwelatshikadzi ya u tshilisana</i> na <i>ndwelatshikadzi ya u hanedza mihumbulo ya zwino</i>).
bodily harm	any intentional, hostile and/or aggressive physical force/action (even touching), which interferes with the health and comfort of another person against their will, or the threatening of such force/action.	u huvhadza	nyito ya u pfisa muvhili vhuṭungu (na u kwama), zwine zwa thithisa mutakalo na u ḡigeḡa ha muthu a sa funi, kana u shushedza nga kha nyito yeneyo.

burglary	unlawful entry of a building to commit a crime such as theft of property. A burglary might turn into a robbery if a burglar encounters the occupant of the premises and uses force to steal.	u pwasha	u dzhena nga ngomu ha tshifhaṭo zwi si ho mulayoni u ita zwa vhutshinyi vhu no nga sa u tswa thundu. U pwasha hu nga fheleledza ho vha vhufhura arali mupwashi a wana muṅe wa tshifhaṭo a tswa nga khani.
carbon monoxide	a colourless, odourless and tasteless gas, which renders it difficult to detect. It is less dense than air, and toxic to humans when too much is inhaled, resulting in death. It is produced in domestic and industrial settings by motor vehicles that run on gasoline and diesel, gas heaters and cooling devices that are powered by carbon-based fuels.	khabori monokisaidi	gese ine ya si vhe na muvhala, i sa nukhi nahone, ine zwa konḡa u i pfa. A yo ngo tsitsikanesa u fana na muya, i khombo kha vhathu arali yo femiwa nga nnzhi, i nga vhanga lufu. I bveledzwa mahayani na kha ṅdowetshumo nga dzigoloi dzine dza tshimbila nga gasoline na dizili, hithara dza gese na zwishumiswa zwa u rothodza zwine zwa shuma nga zwivhaswa zwa khaboni.
career criminality	main financial income is earned through criminal activities.	vhutshinyi vhune ha tou vha mushumo	mbuelo khulwane ya masheleni i wanala nga kha nyito dza vhutshinyi.
cartridge case	container/shell/packaging of a projectile such as a bullet. It is usually made of metal and cylindrical in shape containing primer, powder charge and the projectile.	tshikwama tsha dzigulu	tshikwama tsha u fara zwithu zwi no nga sa dzibuḷete. Tshi anzela u vha tsho itiwa nga mutale nahone tshi nga tshivhumbeo tsha siḷinda tshi na tshubu (phuraima, lupuse na buḷete).
causation	the ability of one factor (X) to influence another (Y), for example one factor (X) brings another factor (Y) into existence or the factor (X) causes the other factor (Y) to vary.	tshivhangi, tshiṭuṭuwedzi	vhukoni ha tshiṅwe tshiṭuṭuwedzi (X) u ṭuṭuwedza tshiṅwe (Y), sa tsumbo, tshiṅwe tshiṭuṭuwedzi (X) tshi ita uri hu vhe na tshiṅwe (Y) kana tshiṭuṭuwedzi (X) tshi ita uri tshiṅwe (Y) tshi fhambane.
Cesare Lombroso	Italian physician and criminologist who was born in 1835 and died in 1909. Dominated late 19 th and early 20 th century thinking about criminal behaviour and is often credited as the father of scientific criminology, because he was able to direct crime causation ideas away from debates pertaining to free will and personal responsibility (classical school of criminology or indeterminism), to the notion that certain factors predisposed individuals to commit crime (positivistic school of criminology or determinism). In his early career he was strongly influenced by Darwin's theory of evolution, essentially believing that crime is inherited (no free will) and that born criminals or atavists could be identified by physical attributes or stigmata such as prominent frontal sinuses, excessively large jaws and cheekbones and unusually small or large ears.	Cesare Lombroso	ndi dokotela wa muṭaliana o gudelaho zwa vhutshinyi we a bebiwa nga 1835 a lovha nga 1902. O vha e ene muthu wa ndeme mathomoni a sentshari ya vhu 19 na vhu 20 we a vha a tshi humbula nga ha vhutshinyi kana vhupfukamulayo nahone ndi ene muthomi wa (khiriminolodzhi) ngudo ya vhutshinyi, ngauri o vha a tshi kona u ita uri vha songo humbula nga zwivhangi zwa vhutshinyi kha dzinyambedzano dza malugana na u ita zwithu nga iwe muṅe u sa kombetshedziwi na nga vhudifhinduleli ha muthu ene muṅe (muhumbulo wa uri vhathu vha tou nanga u ita zwa vhutshinyi na uri vhutshinyi a vhu laulwi kana u ṭuṭuwedzwa nga tshiṅwe tshithu), u ya kha muhumbulo wa uri vhathu vha ṭuṭuwedzwa nga zwiṅwe zwithu u ita vhutshinyi (uri zwithu zwi tou vhangiswa nga zwiṅwe kana zwi lauliwa kana u ṭuṭuwedzwa nga zwiṅwe). Kha uyu mushumo wawe wa u thoma o ṭuṭuwedzwa nga maandḡa nga thyiori ya Darwin ya u tumbula, ya uri vhutshinyi vhu wanala kha vhabebi (a hu na u ita nga u tou funa kana u khetha) na uri vhatshinyi vha nga vhoneḡa nga zwiṭaluli zwa muvhili kana phakho dza marambo dza nga phanḡa dza dethele, ṭhaha dzo hulesaho na ndilela na ṅḡevhe ṭhukhu kana khulwane dzi songo ḡoweḡeaho.

Child Justice Act	the Child Justice Act no 75 of 2008 provides the regulatory and procedural framework for the sections of the South African Constitution that specifically deal with children who find themselves in conflict with the law, entrenching children's rights to family (or appropriate) care, to be protected from maltreatment and to be protected from practices that will endanger their well-being and development. Intended as an early intervention strategy to break the cycle of crime and prevent children from re-offending, the objective of the Act is to divert children from the criminal justice system, and in doing so to ensure their effective rehabilitation and reintegration. Informed by the principle of restorative justice, emphasis is placed on children taking responsibility and being held accountable for the crime in order to foster respect for human rights and the involvement of victims, parents and families, as well as communities, in their reintegration.	Mulayo wa Vhulamukanyi ha Vhana	Mulayo wa Vhulamukanyi ha Vhana wa vhu 75 wa 2008 u ṅetshedza mutheo wa ndaulo na maitele kha zwipiḡa zwa Ndayotewa nga maanḡa zwine zwa shumana na vhana vhanе vha ḡiwana vho pfuka mulayo, u dzhenisa pfanelo dza vhana kha ṡhogomelo ya muṡa kana yo teaho, uri vha kone u tsireledzwa kha u sa farwa zwavhuḡi na u tsireledzwa kha maitele ane a ḡo vhea mutakalo wavho na nyaluwo yavho khomboni. Sa maitele o lavhelelwaho a u dzhenelela a u thoma a u fhelisa thevhekano ya vhutshinyi na u thivhela vhana kha u dovha vha ita vhutshinyi, ndivho ya Mulayo ndi u bvisa vhana kha sisiteme ya vhulamukanyi ha vhutshinyi, u itela u khwaṡhisedza uri hu vha na u vhuyelela kha vhuimo havho ha kale na u dovha vha vhuyelela kha tshitshavha. Zwi tshi ṡuṡuwedzwa nga mulayo wa vhulamukanyi ha ndulamiso kana mbuedzedzo, hu ombedzelwa kha uri vhana vha vhe na vhuḡifhinduleli na u vhonwa mulandu malugana na vhutshinyi havho u itela u ṡuṡuwedza ṡhonifho ya pfanelo dza vhatu na u dzhenelela ha vhapondwa, vhabebi na miṡa khatihi na tshitshavha kha u vhuwedzedzwa havho tshitshavhani.
child justice court	any court that is provided for in the Criminal Procedure Act that deals with children's bail applications, pleas, trials or sentencing hearings.	khothe ya vhulamukanyi ha vhana	khothe iṡwe na iṡwe yo katelwaho kha Mulayo wa Matshimbidzele a milandu ya Vhutshinyi ine ya shumana na khumbelo dza beiḡi dza vhana, khaṡhululo, tsengo na u thetsheswa ha zwigwevho.
child sex worker	a person under the age of 18 years who performs sexual acts in exchange for some form of payment.	iṡwana ane a vhambadza muvhili wawe	muthu ane a vha nga fhasi ha miṡwaha ya 18 ane a wana tshelede nga u ita zwa vhudzekani.
circumstantial evidence	one of two sources of information in a criminal investigation. In a criminal investigation circumstantial evidence is often also referred to as objective, mute or indirect evidence. It includes all the information of a physical nature such as blood, fingerprints, and semen in rape cases, that are presented to a court of law to settle a factual dispute (also see <i>subjective evidence</i>) .	vhuṡanzi u ya nga nyimele	tshiṡwe tsha zwiko zwivhili zwa mafhungo kha ṡhoḡisiso ya vhutshinyi. Kha ṡhoḡisiso ya vhutshinyi, vhuṡanzi u ya nga nyimele vhu anzelwa u vhidzwa vhuṡanzi ha vhukuma kana ha mbuno, ho fhumulaho vhu si ho khagala. Vhu katela mafhungo oṡhe a mupo a no nga sa malofha, minwe na vhunna kha milandu ya u tshipa ane a ṅetshedzwa khothe ya mulayo u tandulula phambano (kha vha dovhe vha sedze <i>vhuṡanzi ha u ṅetshedzwa nga muthu</i>).
CJA	the abbreviation of <i>Child Justice Act</i> .	CJA	tshikhau tsha <i>Child Justice Act</i>
classical criminology	one of five broad theoretical approaches in criminology, which assumes that humans are rational beings who possess free will (indeterminism) and can consequently be persuaded not to break the law through the painful consequences of punishment (deterrence). The approach dominated thinking about crime during the Enlightenment in the 18th century, but was abandoned in favour of a positivistic approach, which took root in the 19th century. However, the basic assumptions of the approach regained prominence in the 1980s with the rational choice theory of Cornish and Clarke (also see <i>positivistic criminology</i> , <i>critical criminology</i> , <i>interactionist criminology</i> and <i>integrated criminology</i>) .	muhumbulo wa uri vhatu vha tou nanga u ita zwa vhutshinyi	muṡwe wa mihumbulo miṡanu yo ṡanḡavhuwaho kha ngudo ya vhutshinyi (khiriminolodzhi), une wa sumbedza uri vhatu vha ita zwithu nga u tou funa (a vha ṡuṡuwedzwi kana u laulwa nga tshithu) nahone vha nga ṡuṡuwedzwa uri vha songo ita vhutshinyi nga kha mvelelo dzi vhavhaho (u vha liṡhisa u ita vhutshinyi). Muhumbulo wo vha u tshi khou shumiseswa nga maanḡa nga sentshari ya vhu 18, fhedzi wo mbo ḡi liṡhiwa nga vho 1980, vhudzuloni hawo ha dzhena muhumbulo wo ḡisendekaho nga tshenzhemo, we wa thoma nga sentshari ya vhu 19. Naho zwo ralo, mihumbulo ya ndeme yo dovha hafhu ya thoma u shumiswa nga vho 1980 na thyiori ya u ita zwithu nga u tou nanga ya Cornish na Clarke (kha vha dovhe vha sedze muhumbulo wa uri <i>vhutshinyi vhu tou vhangiswa, muhumbulo wa u hanedza n ḡivho yashu ya kale ya vhutshinyi, muhumbulo wa vhutshinyi vhune ha ṡuṡuwedzwa nga zwiṡwe</i> na u ṡanḡanyiswa ha mihumbulo ya zwa vhutshinyi).
commercial crime	crimes of a nonviolent nature committed for financial gain, including fraud, forgery, misappropriation of funds and embezzlement.	vhutshinyi ha u bindudza	vhutshinyi vhu si ha dzikhakhathi vhune ha itelwa u wana mbuelo ya masheleni, hu tshi katelwa vhu fhura, u fodzhara, u shumisa masheleni zwi si ho mulayoni na u tswa tshelede mushumoni.

common law	the body of law established by court decisions and customs, and not by means of statutes enacted by a legislative authority. South African common law is founded on the Roman-Dutch legal system as modified and interpreted by judicial precedent. Common law crimes are acts that have been considered crimes for many centuries such as murder, theft and robbery (also see <i>statutory law</i>).	mulayo wa tshithu	tshigwada tsha milayo yo thomiwa nga tsheo dza khothe na mikhwa, hu si nga milayo yo phasiswaho nga vhulanguli ha vhusimamilayo. Mulayo wa tshithu wa Afrika Tshipembe wo wanala kha sisiteme ya mulayo ya Roma na Dutch sa zwe wa khwinifhadziwa zwone na u țalutshedzwa nga tsheo ya vhahațuli. Vhutshinyi vhune ha wela nga fhasi ha mulayo wa tshithu ndi nyito dzo dzhiiwaho sa vhutshinyi lwa sentshari nnzhi u fana na u vhulaha, vhufobvu na vhufhura (kha vha dovhe vha sedze <i>mulayo wo řwaliwaho</i>).
community justice	a proactive, problem-solving strategy expressly aimed at including communities in organised activities that are aimed at the prevention, control and reduction of crime and reparation of the harm that crime has caused. Essentially it builds or enhances partnerships in communities and endeavours to create safe, just and healthy communities by improving the quality of life of all members of the community.	vhulamukanyi ha tshitshavha	maitele a u tandulula thaidzo nga u i thivhela o livhiswaho kha na u katela zwitshavha zwine ndivho yazwo ha vha u thivhela, u laula na u fhungudza vhutshinyi na u lulamisa tshinyadzo yo vhangiwaho nga vhutshinyi. Zwavhuđivhuđi vhu fhața kana u khwinisa tshumisano na u lingedza u fhața zwitshavha zwo tsireledzeaho, zwi re na mutakalo nahone zwi sa dzhii sia nga u khwinisa ndeme ya vhutshilo ha mirađo yoťhe ya tshitshavha.
computer crime	any criminal activity in which computers or computer networks are used to commit an offence which is usually aimed at economic/financial gain (also known as <i>cybercrime</i>).	vhutshinyi nga khomphyutha	nyito ya vhutshinyi ya u shumisa dzikhomphyutha kana netiweke dza khomphyutha u ita zwa vhutshinyi, ndivho hu u wana masheleni (zwi dovha hafhu zwa vhidzwa <i>cybercrime</i>).
consensual sexual relationship	relationship between individuals who are ready, willing, able and of sound mind to agree to sexual relations between each other.	vhushaka ha zwa vhudzekani ha thendelano	vhushaka vhukati ha vhathu vho đilugiselaho u ita zwa vhudzekani.
contusions/bruises	one of five types of wounds that may be identified on victims of violence. Contusions are caused by blunt force injuries that cause the rupture of capillaries and veins, which cause the blood to escape into the tissues beneath the skin, although the skin does not break (also see <i>abrasions, lacerations, incised wounds/cuts</i> and <i>penetrating wounds</i>) .	mavhadzi	tshiřwe tsha zwilonda zwițanu zwine zwa vhoniwa kha vhapondwa vha khakhathi. Mbonzhe i vhangiwa nga mafuvhalo ane a vhanga u balea ha tsinga, zwine zwi nga ita uri malofha a bve kha tsikila nga fhasi ha lukanda, naho lukanda lu tshi vha lu songo vulea kana u kheruwa (kha vha dovhe vha sedze <i>mikhuvhulane, mbonzhe, mbonzhe dza u țhavhiwa na mbonzhe dza u thuntshiwa</i>).
corporate crime	crimes like tax evasion, fraudulent bankruptcy and tender fraud which are committed by officials who work or act on behalf of a company in the interest of the company for the primary purpose of making a profit or benefit the company.	vhutshinyi vhune ha itwa nga dzikhamphani/mabindu	vhutshinyi vhu no nga sa u sa thela muthelo, vhufhura ha u dzumba ndaka na vhufhura ha thendara vhune ha itwa nga vhaofisiri vhane vha shuma kana vhane vha vha vho imela khamphani vha tshi khou itela khamphani hu tshi itelwa u wana mbuelo kana u vhuedza khamphani.
correctional centre	any place established under the Correctional Services Act 111 of 1998 to receive, detain, confine, train or treat offenders who are liable for detention in custody (also known as a <i>prison</i>).	senthara ya vhululamisi	fhethu huriwe na huriwe hune ha thomiwa nga fhasi ha Mulayo wa Tshumelo dza Vhululamisi wa vhu 111 wa 1998 ha u țanganedza, u valela na u gudisa na vhatshinyi vhane vha tea u valelwa dzhele (hu dovha hafhu ha đivhea sa <i>dzhele</i>).
crime	conduct which breaks the common and statute laws of a country.	vhutshinyi	nyito ya u pfuka milayo ya shango.
crime control	specific actions by law enforcement officials and community leaders to control the behaviour of people with a predisposition for committing crime. This includes long-term crime control strategies such as installing streetlights or short-term crime control strategies such as increasing police patrols and establishing neighbourhood watches (also see <i>crime prevention</i>) .	ndaulo ya vhutshinyi	nyito dzo tiwaho nga vhaofisiri vha u kombetshedza mulayo na vharangaphanđa vha tshitshavha dza u laula vhuđifari ha vhathu vhane vha vha na ndowelo ya u ita zwa vhutshinyi. Izwi zwi katela nđila dza tshifhinga tshilapfu dza u laula vhutshinyi u fana na u dzhenisa mavhone a badani kana nđila dza tshifhinga tshipufhi dza u laula vhutshinyi u fana na u engedza mapholisa a u linda na u thoma madzangano a tshitshavha a u linda fhethu (vha dovhe vha sedze <i>u thivhela vhutshinyi</i>).
crime detection	the process of confirming a crime that has been reported to the police or of exposing criminal activity through the collection of direct and indirect information to identify and prosecute the perpetrator of the crime.	u țodisisa vhutshinyi	maitele a u kwhațhisedza vhutshinyi ho vhwahwo mapholisani kana a u bvisela khagala nyito ya vhutshinyi nga u kuvhanganya vhuțanzi nga nđila yo livhaho kana i songo livhaho u itela u wana na u tshutshisa mupfukamulayo kana muiți wa vhutshinyi.

crime investigator	a law enforcement official whose task it is to investigate crimes by gathering information of a direct/subjective nature, like victim statements, and an indirect/objective nature, like fingerprints, to prepare reports for the prosecution process and to present evidence in court (also known as a <i>police detective</i> , <i>criminal investigator</i> or <i>investigator</i>).	muṭoḡisisi wa zwa vhutshinyi	muofisiri wa u kombetshedza mulayo ane mushumo wawe ha vha u ṭoḡisisa vhutshinyi nga u kuvhanganya mafhungo kana vhuṭanzi nga nḡila yo livhaho, u fana na zwitatamennde zwa mupondwa na i songo livhaho u fana na minwe, u dzudzanya mivhigo ya u tshutshisa na u ṅetshedza khothe vhuṭanzi (u dovha hafhu a ḡivhiwa sa <i>pholisa la u ṭoḡisisa</i> , <i>muṭoḡisisi wa vhutshinyi kana muṭoḡisisi</i>).
crime legislation	the body of law that regulates social conduct and compels the citizenry to refrain from behaviour that harms the interests of society. It is a description of conduct that is prohibited by common and statute law. Also known as criminal law.	mulayo wa zwa vhutshinyi	tshigwada tsha milayo ine ya laula vhuḡifari kana mikhwa ya vhathu na u kombetshedza vhadzulapo u sa ita nyito dzine dza ḡo thithisa madzangalelo a tshitshavha. Ndi ṭhalutshedzo ya mikhwa yo iledzwaho nga mulayo wa tshithu na mulayo wo ṅwaliwaho. U dovha hafhu wa ḡivhiwa sa mulayo wa zwa Vhutshinyi.
crime prevention	a long-term goal which places the responsibility on society in general to socialise, influence and shape the behaviour of the citizenry in a positive and law-abiding manner through coordinated efforts by government, the criminal justice system and civil society. Key role-players include primary socialisation agents such as parents and teachers. An example of this is a parenting skills programme offered by social workers at a local clinic during which parents are learn more about effective conflict resolution, communication and child discipline (also see <i>crime control</i>) .	u thivhela vhutshinyi	ndivho ya tshifhinga tshilapfu ine ya vhea vhuḡifhinduleli kha tshitshavha nga u angaredza malugana na u tshilisana na vhaṅwe, u ṭuṭuwedza vhuḡifari ha vhadzulapo nga nḡila yavhuḡi ya u tevhedzela mulayo nga tshumisano na muvhuso, sisiteme ya vhulamukanyi ha vhutshinyi na vhadzulapo. Vhasheli vha mulenzhe vha ndeme vha katela mazhendedzi a ndeme a zwa matshilisano u fana na vhabebi na vhadededzi. Tsumbo ya izwi ndi mbekanyamushumo ya u gudisa vhabebi u alusa vhana ine ya ṅetshedzwa nga vhashumeli vha tshitshavha kha kiliniki dzapo hune vhabebi vha guda zwinzhi nga ha u tandulula khuḡano, vhudavhidzani na u laya vhana (vha dovhe vha sedze <i>ndaulo ya vhutshinyi</i>).
crime rate	the ratio of recorded crime over a specific period of time in an area to the population of the area; typically expressed per 1 000 of the population in a specific year.	phimo ya vhutshinyi	phimo ya vhutshinyi yo rekhodiwaho nga tshifhinga tsho tiwaho fhethu kha vhupo ha vhathu; zwi sumbedzwa nga 1000 ya vhathu kha ṅwaha wo tiwaho kana wo sumbedzwaho.
crime scene	the area where an unlawful act occurred and the starting point from where visible and hidden information may be uncovered of both a direct/subjective and indirect/objective nature.	fhethu he vhutshinyi ha itwa hone	vhupo vhune khaho ha vha ho itwa nyito i si ho mulayoni na fhethu hune ha tea u wanala mafhungo kana vhuṭanzi vhu re khagala na ho dzumbamaho ho livhaho na hu songo livhaho.
criminal	someone who has committed an act that is prohibited in common and statute law.	mutshinyi/mupfukamulayo	muthu o itaho nyito yo iledzwaho nga mulayo wa tshithu kana wo tou ṅwaliwaho.
criminal act	conduct that is prohibited by common and statute laws of a country.	vhutshinyi	nyito yo iledzwaho nga milayo ya tshithu na yo tou ṅwaliwaho ya shango.
criminal behaviour	conduct which violates the common and statute laws of a country.	vhutshinyi	nyito ya u pfuka milayo ya tshithu na yo ṅwaliwaho ya shango.
criminal investigation	a systematic search for the truth aimed at discovering facts of a direct/subjective and indirect/objective nature in order to determine if a crime has been committed, identify the perpetrator, apprehend the perpetrator and prove the guilt of an accused person.	ṭhoḡisiso ya zwa vhutshinyi	ṭhoḡiso yo dzudzanywaho zwavhuḡi ya ngoho ine ndivho yayo ha vha u wana mbuno dzo livhaho na dzi songo livhaho u itela u wana arali vhutshinyi ho itwa, u wana muiti waho na u wana uri muthu ane a khou pomokwa u na mulandu.
criminal investigator	a law enforcement official whose task it is to investigate crimes through gathering information of a direct/subjective nature, like victim statements and indirect/objective nature, like fingerprints, to prepare reports for the prosecution process and to present evidence in court (also known as a <i>police detective</i> or <i>crime investigator</i>).	muṭoḡisisi wa zwa vhutshinyi	muofisiri wa u kombetshedza mulayo ane mushumo wawe ha vha u ṭoḡisisa vhutshinyi nga u kuvhanganya mafhungo kana vhuṭanzi nga nḡila yo livhaho, u fana na zwitatamennde zwa mupondwa na i songo livhaho u fana na minwe, u dzudzanya mivhigo ya u tshutshisa na u ṅetshedza khothe vhuṭanzi (u dovha hafhu a ḡivhiwa sa <i>pholisa la u ṭoḡisisa kana muṭoḡisisi wa vhutshinyi</i>).
criminal involvement	the involvement of a person in conduct that is prohibited by common and statute laws of a country.	u dzhenelela kha zwa vhutshinyi	u dzhenelela ha muthu kha nyito dzo iledzwaho nga mulayo wa tshithu na wo ṅwaliwaho ya shango.
criminal justice process	the process of criminal justice is set in motion when a crime is committed with an ensuing criminal investigation, and ends when a convicted offender is released from correctional detention.	maitele a vhulamukanyi ha vhutshinyi	maitele a vhulamukanyi ha vhutshinyi a thoma musi vhutshinyi ho itiwa a tevhelwa nga ṭhoḡisiso ya vhutshinyi, a fheleledza nga musi tshivhotshwa tshi tshi vhofoholwa dzhele.

criminal justice system	the set of agencies and processes established by governments to control crime and impose penalties on those who break the law. The South African criminal justice system is overseen by the Department of Justice and Constitutional Development, and included under their governance are all policing structures, the courts and correctional services.	sisiteme ya vhulamukanyi ha vhutshinyi	mazhendedzi na maitele o thomiwaho nga mivhuso u itela u laula vhutshinyi na u haṭula vhane vha pfuka mulayo. Sisiteme ya vhulamukanyi ha vhutshinyi i nga fhasi ha ndaulo ya Muhasho wa Vhulamukanyi na Mveledziso ya Ndayotewa, nahone nga fhasi ha kuvhusele kwavho ho katelwa na zwivhumbeo zwa mbekanyamaitele, dzikhothe na tshumelo dza vhululamisi.
criminal law	the body of law in a specific country that regulates social conduct and compels the citizenry to refrain from behaviour that harms the interests of society. It is crime legislation which describes the conduct that is prohibited by common and statute law (also known as <i>crime legislation</i>).	mulayo wa zwa vhutshinyi	tshigwada tsha milayo kha shango lo tiwaho ine ya laula vhuḡifari ha vhathu vhune ha thithisa madzangalelo a tshitshavha. Ndi mulayo wa zwa vhutshinyi une wa ṭalutshedza mikhwa kana vhuḡifari ho iledzwaho nga mulayo wa tshithu na mulayo wo ṛwaliwaho (u dovha hafhu wa ḡvhiwa sa mulayo wa zwa vhutshinyi) .
criminal offence	an act that is prohibited by common and statute law.	vhutshinyi	nyito yo iledzwaho nga mulayo wa tshithu na wo ṛwaliwaho.
Criminal Procedure Act	the purpose of the South African Criminal Procedure Act no. 51 of 1977 (With Amendments) is to regulate procedures and related matters in criminal proceedings; it governs the handling of criminal cases in South African courts of law.	Mulayo wa Matshimbidzele a milandu ya Vhutshinyi	ndivho ya Mulayo wa Matshimbidzele a Milandu ya Vhutshinyi wa Afrika Tshipembe wa vhu 51 wa 1977 (u re na Khwiniso) ndi u laula maitele na zwithu zwine zwa tshimbilelana kha matshimbidzele a milandu ya vhutshinyi; u dovha hafhu wa langa kufarelwe kwa milandu ya vhutshinyi kha khothe dza mulayo dza Afrika Tshipembe.
criminalistic value	the value of information or the weight it carries when it is offered as evidence to a court of law in order to settle a factual dispute.	ndeme ya vhuṭanzi	ndeme ya mafhungo musi a tshi ṇetshedzwa sa vhuṭanzi khothe u itela u tandulula phambano.
criminogenic	circumstances, factors or situations which cause or tend to cause crime or criminality.	u bveledza/u vhangana vhutshinyi	nyimele dzine dza vhangana kana dza anzela u vhangana vhutshinyi.
criminologist	a professionally trained person in criminology whose occupation and earnings mainly stem from the scientific study and analysis of crime phenomena and criminal behaviour (also see <i>criminology</i>) .	muthu o gudelaho zwa vhutshinyi	muthu o gudelaho zwa vhutshinyi ane mushumo wawe na muholo zwa bva kha u shumisa maitele a saintsi a u ṭodisisa na u sengulusa vhutshinyi na mikhwa kana vhuḡifari ha vhutshinyi (kha vha dovhe vha sedze <i>ngudo ya zwa vhutshinyi</i>).
criminology	a discipline that gathers and analyses empirical data from actual events to explain crime phenomena, criminal behaviour and the community's reactions to it (also see <i>criminologist</i>) .	khiriminolodzhi/ngudo ya vhutshinyi	sia ḡa u kuvhanganya na u sengulusa datha yo waniwaho kha zwiitei zwa vhukuma u itela u ṭalutshedza vhutshinyi, kuitele kwa vhutshinyi na zwine tshitshavha tsha ita zwone malugana naho (kha vha sedze <i>Muthu o gudelaho zwa vhutshinyi</i>) .
critical criminology	one of five broad theoretical approaches in criminology, which calls into question our conventional understanding of crime and expose false beliefs about crime and the criminal justice system. The approach gained popularity in the 1960s and 1970s with supporters in general challenging the manner in which the state defines crime by arguing that the behaviour of the powerless in society is more readily criminalised than the behaviour of the powerful. The point of departure is that the state should accept responsibility for the occurrence of crime. Also referred to as radical, new or Marxist criminology (see <i>classical criminology</i> , <i>positivistic criminology</i> , <i>interactional criminology</i> and <i>integrated criminology</i>) .	muhumbulo wa u hanedza ṇḡivho yashu ya kale ya vhutshinyi	ndi muṛwe wa mihumbulo miṭanu yo ṭaṇḡavhuwaho kha ngudo ya zwa vhutshinyi, une wa hanedza ṇḡivho yashu ya kale ya vhutshinyi na u bvisela khagala mihumbulo i si yone nga ha vhutshinyi na sisiteme ya vhulamukanyi ha vhutshinyi. Muhumbulo wo thoma u takalelwa nga maanda nga vho 1960 na vho 1970 nga vhatikedzi nga u angaredza vha tshi khou hanedza na nga ṇḡila ine muvhuso wa ṭalutshedza ngayo vhutshinyi nga uri vhashai ndi vhone vhane vha ita vhutshinyi u fhira vha re na zwavho kha tshitshavha. Tshithu tsha ndeme ndi tsha uri muvhuso u tea u ṭanganedza vhuḡifhinduleli malugana na u bvelela ha vhutshinyi. Zwi dovha hafhu zwa vhidzwa Khiriminolodzhi ya u tikedza tshanduko, ntswa kana ya Marxism (kha vha sedze <i>muhumbulo wa uri vhathu vha tou nanga u ita vhutshinyi</i> , <i>muhumbulo wa uri vhutshinyi vhu tou vhangiswa</i> , <i>vhutshinyi vhune ha ṭ u ṭuwedzwa nga zwi ṇwe na u ṭanganyiswa ha mihumbulo ya zwa vhutshinyi</i>).
cumulative effect	when the combination of crime risk factors together have an effect that is greater than the sum of their individual effects.	mvelelo/ṭhuṭhuwedzo ya zwithu zwinzhi zwo ṭangana	musi zwithu zwoṭhe zwine zwa vhangana kana u ṭuṭuwedza vhutshinyi zwo ṭangana zwi tshi vha na ṭhuṭhuwedzo khulwane ine ya fhira ṭhuṭhuwedzo ya tshithu tshithihi.

dactyloscopy	the surface of the human hand palm and foot sole, including the fingers and toes, is covered with a special kind of skin known as friction skin. The skin consists of minute ridges known as papillary ridges. Dactyloscopy is the analysis and classification of the patterns of friction ridge formations for the purpose of identification. The basis of the science is the morphological study of the human skin.	tsenguluso ya minwe	nga ngomu ha tshanda kana nga fhasi ha mulenzhe, hu tshi katelwa minwe na zwikunwe, zwo tsireledzwa nga lukanda lwo khetheaho lune lwa vhidzwa lukanda lwa <i>friction</i> . Lukanda lwo vhumbiwa nga mitalo mituku ine ya vha mitalo ya lukanda lwa nga nnda. <i>Dactylocopy</i> ndi tsenguluso na khethekanyo ya phetheni dza mitalo ya lukanda hu tshi khou itelwa u wana kana u divha muthu. Mutheo wa saintsii ndi u guda tshivhumbeo tsha lukanda lwa muthu.
DCS	the Department of Correctional Services is a government department located in the Ministry of Justice in South Africa and responsible for the effective, safe and humane incarceration and rehabilitation of inmates after the courts had meted out punishment, as well as the social reintegration of offenders upon their release back into society.	DCS	Muhasho wa Tshumelo dza Vhululamisi ndi muhasho wa muvhuso une wa wanala kha Ofisi ya Vhulamukanyi Afrika Tshipembe nahone u na vhudifhinduleli ha u tsireledza vhatu nga ngila yavhugi yo tsireledzeaho ya vhuthu na u vhuwedzedza zwivhotshwa kha vhutshilo havhugi nga murahu ha musii khothe yo netshedza tshigwevho, khathihi na u ita uri vhatshinyi vha dovhe vha kone u tshila na tshitshavha musii vho vhofoholwa.
delinquent	in general used to refer to behaviour that is antisocial. In criminology it is most often used to refer to the antisocial and/or criminal acts of young people (also see <i>juvenile delinquency</i>) .	nyito dza vhutshinyi dza vhaswa	nga u angaredza zwi amba mikhwa kana vhudifari ha u sa kona u tshila na vhatu. Kha ngudo ya zwa vhutshinyi li amba nyito dza u sa kona u tshila na vhatu kana nyito dza vhutshinyi dzine dza itwa nga vhaswa (kha vha dovhe vha sedze <i>vhutshinyi ha vhaswa</i>) .
dental identification	the identification of unknown individuals (alive or dead) by means of the unique characteristics of their teeth.	u wana muthu nga zwitaluli zwa mano	u wana vhatu vha sa divhei (vha nga vha vho fa kana vha tshi tshila) nga zwitaluli zwi no fana zwi zwothe zwa mano avho.
desistance	the ending of offending/criminal behaviour or other antisocial behavioural patterns. It is when an offender eventually stops offending. It should be noted that desistance from crime is not a moment in time, but rather a process.	u litsha vhutshinyi	u fhelisa mikhwa ya vhutshinyi kana nyito dzi sa tangedzeiho kha tshitshavha kana vhatu.
deterrence	the notion that offenders and potential offenders can be persuaded to abstain from the commission of crime with the threat or the actual application of punishment. The basic tenet of deterrence theory is that human beings are rational and will avoid behaviour (crime) that has unpleasant or painful consequences (punishment). General deterrence is based on the assumption that individuals other than the person who receives punishment for illegal behaviour, will be persuaded not to offend because the punishment is perceived as unpleasant and something that they would rather avoid. In other words, the offender who is punished is used as an example for others that may in future contemplate the commission of illegal acts. Specific deterrence (also known as special, individual and particular deterrence) is aimed at discouraging the individual who is the recipient of the punishment to desist from criminal behaviour in the future. In other words, punishment is intended to teach the person who has offended a lesson.	nyito ya u litshisa vhutshinyi	muhumbulo wa uri vhatshinyi na vhane vha vha na muhumbulo wa u tshinya vha nga tufuwedzwa u litsha u ita zwa vhutshinyi nga u vha shushedza kana nga u vha gwevha. Muhumbulo muhulwane wa thiyori ya u thivhela ndi uri vhatu vha a pfesesa kana vha a humbula nahone vha do litsha u ita zwithu kana vhutshinyi vhune ha do vha na mvelelo dzi si dzavhugi (tshigwevho/khatulo). Nyito ya u thivhela vhutshinyi yo livhiswaho kha vhatu vhothe nga u angaredza i vha yo ditika nga muhumbulo wa uri vhatu nga nnda ha muthu o netshedzwaho tshigwevho malugana na nyito kana vhudifari vhu si ho mulayoni, vha do tufuwedzwa u sa ita vhutshinyi vhunga vha tshi vho na tshigwevho tshi si tshavhugi nahone tshine vha do lingedza u tshi tinya. Nga mane maipfi, mutshinyi o gwevhiwaho u shumiswa sa tsumbo kha vha we vhane tshifhinga tshi daho vha nga humbula u ita nyito dzi si ho mulayoni. Nyito ya u litshisa vhutshinyi yo livhiswaho kha muthu o tshinyaho (i dovha hafu ya divhea sa yo khetheaho, yo livhiswaho kha muthu ane a khou phanishiwa kana u pfiswa vhuungu, kana yo livhiswaho kha muthu onoyo) yo itelwa uri muthu ane a khou wana tshigwevho a si tsha dovha a ita vhutshinyi. Nga mane maipfi tshigwevho tsho itelwa u netshedza muthu o tshinyaho.
deviance	inclusive of conduct or behaviour that breaks formal laws (crime) as well as violations of unwritten or informal rules, expectations and standards of a given society, such as swearing in public.	vhupfuka milayo	mikhwa kana vhudifari nga u angaredza ha u pfuka milayo ya foma (vhutshinyi) khathihi na milayo i songo riwaliwaho kana i si ya foma, ndavhelelo na zwilinganyo zwa tshitshavha tshenetsho, u fana na u semana phanda ha vhatu.
deviant	see <i>deviance</i> .	u pfuka mulayo	kha vha sedze <i>vhupfukamulayo</i> .
deviant behaviour	see <i>deviance</i> .	mikhwa kana vhudifari ho bvaho	kha vha sedze <i>vhupfukamulayo</i> .

disputed hair	a hair sample in forensic hair examinations that raises various questions. A hair sample discovered at a crime scene remains disputed until forensic hair experts can, for example, determine whether it is a human or animal hair, from which part of the body it originates, what the race, sex and age of the person is to whom the hair belongs and whether the hair was pulled out violently.	mavhudzi a sa ñivhei uri ndi a mini	sambula ya mavhudzi kha ðholo dza mavhudzi kha ðhodisiso dza mulayo ane vhathu vha vha na mbudziso nnzhi nga hao. Sambula ya mavhudzi o waniwaho kha vhupo ha vhutshinyi a vha a sa ñivhiwi uri ndi a mini, u swikela vhomakone vha ðhodisiso ya zwa mavhudzi vha tshi nga, sa tsumbo, kona u wana arali a mavhudzi a muthu kana a phukha, uri a bva kha tshipiða tshifhio tsha muvhili, kha lushaka lufhio, mbeu ifhio na vhukale kana miñwaha ya mavhudzi a muthu onoyo na u wana arali mavhudzi o tou kokodziwa kana u ðhukhulwa nga khani.
diversion	a strategy used as a means to prevent people from being exposed to the adverse effects of the formal criminal justice system. It involves the referral of cases (deflection/redirection) away from the formal criminal court procedures. Section 51 of the Child Justice Act no 75 of 2008 for the first time regulates diversion in the criminal justice system for children in South Africa. The objectives are to deal with children outside the criminal justice system in appropriate cases, to encourage accountability in the child for the harm they had caused, to meet the needs of individual children, to promote reintegration of children in conflict with the law back into families and communities, to prevent stigmatisation, to reduce potential for re-offending, to prevent children from having criminal records, and to promote the dignity and well-being of children.	kheluso	ñðila ine ya shumiswa u thivhela vhathu u vhona mvelelo dzi si dzavhuði dza sisiteme ya vhulamukanyi ha vhutshinyi ha fomala. I katela u sa tevhedzela matshimbidzele a fomala a khothe ya vhutshinyi (u sa tevhedzela/u kheluwa) kha u tshimbidza milandu. Tshipiða tsha vhu 51 tsha Mulayo wa Vhulamukanyi ha Vhutshinyi ha Vhana wa vhu 75 wa 2008 lwa u tou thoma thoma tshi laula kheluso kha sisiteme ya vhulamukanyi ha vhutshinyi ya vhana Afrika Tshipembe. Ndivho ndi u shumana na vhana vhane vha vha nñga ha sisiteme ya vhulamukanyi ha vhutshinyi kha nyimele dzo teaho, u ðuðuwedza u vha na vhuðifhinduleli kha ñwana kha vhuðungu he a vhu vhanga, u swikelela ðhodega dza vhana nga muthihi, u ðuðuwedza u vhuvedzedza vhana vhe vha pfuka mulayo kha miða yavho na zwitshavha, u thivhela u vha samba, u fhungudza khonadzeo ya u dovha vha ita zwa vhutshinyi, u thivhela vhana u vha na rekhodo dza vhutshinyi na u ðuðuwedza tshirunzi na mutakalo wa vhana.
DNA analysis	a forensic technique used to identify people according to the characteristics of their deoxyribonucleic acid (DNA). DNA stores the genetic information inherited from both parents and each person's DNA is therefore unique and like a genetic blueprint (also known as <i>DNA fingerprinting, profiling, testing or typing</i>).	Ndingo dza DNA	maitele a tshisaintsi ane a shumiswa u wana vhathu u ya nga zwiðaluli zwa DNA (deoxyribonucleic acid) dzavho. DNA i vhulunga mafhungo a u dzhielela ho wanalaho kha vhabebi nahone DNA dza vhathu a dzi fani nahone dzi fana na phatheni ine ya wanala kha sele dzoðhe (i dovha hafhu ya ñivhea sa u wana vhushaka maitele a u wana vhathu nga zwiðaluli zwavho zwa <i>DNA, u vha ðalutshedza, u ita ndingo kana u thaipha</i>).
domestic law	the unique body of law in a specific country that regulates social conduct and compels the citizenry to refrain from behaviour that harms the interests of society; in other words, domestic law describes the conduct that is prohibited by common and statute laws.	mulayo wapo	milayo i sa fani na minwe kha shango lo sumbedzwaho kana lo tiwaho ine ya laula mikhwa ya vhathu na u kombetshedza vhadzulapo u sa ita zwithu zwine zwi nga thithisa madzangalelo a tshitshavha, nga mañwe maipfi, mulayo wapo u ðalutshedza nyito kana mikhwa yo iledzwaho nga milayo ya tshithu na yo ñwaliwaho.

domestic violence	a broad term that encapsulates intimate partner violence, child abuse, elder abuse and violence between siblings; also called family violence. The South African Domestic Violence Act no 116 of 1998 defines it as physical abuse, such as slapping, kicking, biting, or threats thereof, sexual abuse, and emotional, verbal and psychological abuse, including a pattern of degrading or humiliating conduct, insults and/or threats, name-calling, obsessive possessiveness and jealousy, that occur in family/domestic relationships. Also included are economic abuse, such as unreasonably depriving family members of economic and financial resources that they are legally entitled to, unreasonable refusal to share money, pay or share rent or a mortgage bond for a shared home, and selling or giving away household property, intimidation, harassment, stalking, damage to property, entry into a person's residence without consent where family members do not share the same residence, and any other controlling or abusive behaviour towards a family member which causes harm or may cause imminent harm to the safety, health or well-being of the family member (also see <i>family violence</i>) .	khakhathi dza muṭani	themo lo ṭangavhuwaho line la angaredza khakhathi dza vhafarisi, u tambudzwa ha vhana, u tambudzwa ha vhaaluwa na khakhathi dza vharathu na vhakomana; zwi dovha hafhu zwa vhidzwa khakhathi dza muṭani. Mulayo wa Khakhathi dza Muṭani wa Afrika Tshipembe wa vhu 116 wa 1998 u zwi ṭalutshedza sa u tambudzwa nga kha muvhili, u fana na u rwa nga mpama, u raha, u luma, kana tshutshedzo dza zwenezwo, u tambudza nga kha vhudzekani, nga kha muhumbulo na nga kha maipfi, hu tshi katelwa na nyito dza u tsitsa tshirunzi kana u shonisa, tsemano na/kana tshutshedzo, u shumisa luambo lwa u semana, u vha na lulindo na u vha na vivho, zwine zwa bvelela miṭani. Hu dovha ha katelwa na u tambudzwa nga kha ikonomi, u fana na u hanela miraḡo ya muṭa zwi sa pfali u swikelela tshomedzo dza ikonomi dzine vha tea u dzi wana nga lwa mulayo, u hana u kovhekana tshelede, vhuḡifhinduleli ha u badelisana rennde kana bondo ya nṅdu ine vhoṭhe vha dzula khayo, na u rengisa kana u fha ndaka ya muṭa, u shushedza, u tevhela, u tshinya ndaka, u dzhena kha vhudzulo ha muthu nga nṅa ha thendelo yawe, hune miraḡo ya muṭa ya si dzule fhethu huthihi, kana dziṅwe nyito dza u tambudza kana u laula muthu hu si na tshiitisi zwine zwi nga ita uri muraḡo wa muṭa u vhe u songo tsireledzea na u thithisa mutakalo wawe (kha vha dovhe vha sedze family violence) .
embezzlement	a crime that typically occurs in employment and corporate settings, which involves the fraudulent taking or theft of assets in the form of money or property, by a person who occupies a position of trust or is responsible for the assets.	u tswa ndaka kana tshelede mushumoni	vhutshinyi vhune ha bvelela kha vhupo ha mushumo na kha dzikhamphani kana mabindu, vhune ha kwama vhufhura kana u tswa ndaka nga tshivhumbeo tsha tshelede kana thundu, nga muthu ane a fulufhelwa kana ane a vha na vhuḡifhinduleli khayo.
espionage	when confidential or secret information is acquired clandestinely without the permission of the person or entity that is in possession of such information. The concept is used in general to refer to governments who gather information about other governments, primarily for military or political purposes, and also when competing corporations in the business environment commit industrial espionage to gain a competitive edge in the market place.	u ṭola hu si ho mulayoni	ndi musu mafhungo a tshiphiri a tshi waniwa nga nḡila yo dzumbamaho hu si na thendelo ya muthu kana tshiimiswa tshine tsha vha na mafhungo eneo. Khontseputi i anzela u shumiswa kha mivhuso ine ya kuvhanganya mafhungo nga ha miṅwe mivhuso, nga maanga kha zwa politiki kana zwa maswole, na musu khamphani dzine dza khou pikisana kana u vha na bindu li fanaho kha vhupo ha zwa mabindu dzi tshi ṭola kha dziṅwe nḡowetshumo u itela u wana tshiphiri tsha iṅwe uri i kone u bvelela kha makete u fhira dziṅwe.
evidential value	the importance or weight that any information carries when it is presented to a court of law to settle a factual dispute.	ndeme ya vhuṭanzi	ndeme ine mafhungo a vha nayo musu a tshi ṅetshedzwa khothe ya mulayo u tandulula phambano.
exploitation	taking unjust, cruel or illegal advantage of something such as animals or the environment, or someone, such as vulnerable people like the very young, poor or infirm who may be forced to engage in criminal activity, most often for financial gain.	u shumisa tshithu u itela u ḡivhuedza.	u fara muṅwe muthu, vhupo kana zwipuka nga nḡila mmbi, i songo teaho kana i siho mulayoni, u fana na vhatu vhane vha si kone u ḡitsireledza u fana na vhana vhaṭuku, vhashai kana vhane vha lwala vhane vha nga kombetshedzwa u ita nyito dza vhutshinyi, u itela u wana tshelede kana masheleni .

extortion	putting pressure on someone to provide a benefit or advantage as a trade for acting or failing to act in a particular manner. The pressure can take on various forms such as threats, intimidation or threatening to withhold something such as providing an essential service. The focus is on the victims being threatened with negative consequences if they do not cooperate. The benefit or advantage can take on various forms, such as money or something that can be converted into monetary value or something that cannot be readily converted into monetary value such as sexual favours or pass marks for examination papers.	u wana tshithu nga u shushedza kana u kombetshedza	u kombetshedza muthu u ita zwithu u itela u lifha zwe wa ita kana wa kundelwa u zwi ita nga ngila ye zwa vha zwo fanela u itwa ngayo. U kombetshedza hu nga vha nga zwivhumbeo zwo fhambanaho u fana na dzitshutshedzo kana u shushedza nga u sa ita tshinwe tshithu u fana na u sa ngetshedza tshumelo ya ndeme. Afha hu khou ombedzelwa u shushedzwa ha vhapondwa nga zwithu zwi si zwavhuḡi arali vha sa sumbedzi tshumisano kana u ita zwine vha khou vhudziwa zwone. Mbuelo dzi nga vha nga ngila dzo fhambanaho u fana na tshelede kana tshinwe tshithu tshine tshi nga vha na ndeme khulwane ya tshelede kana tshine tshi nga si vhe na ndeme khulwane ya tshelede u fana na mbuelo ya zwa vhudzekani kana maraga dza u phasisa mulingo.
family violence	a broad term that encapsulates intimate partner violence, child abuse, elder abuse and violence between siblings (also see <i>domestic violence</i>) .	khakhathi dza mutani	ipfi jine ja angaredza khakhathi dza vhafarisi kana vhafunani, u tambudzwa ha nwana, u tambudzwa ha vhathu vhahulwane na khakhathi vhukati ha vhana vha muthu (kha vha dovhe vha sedze <i>khakhathi dza mutani</i>) .
female crime	crime committed by people of the female gender, which breaks the common and statute laws of a country.	vhutshinyi vhune ha itwa nga vhafumakadzi	vhutshinyi vhune ha itwa nga vhathu vha tshisadzini vhane vha pfuka milayo ya tshithu na yo nwaliwaho ya shango.
female criminality	conduct by people of female gender, which breaks the common and statute laws of a country.	vhutshinyi/vhupfukamulayo ha vhafumakadzi	vhuḡifari kana nyito nga vhathu vha tshisadzini, vhane vha pfuka milayo ya tshithu na yo nwaliwaho ya shango.
feminist	a person who seeks to define and achieve political, legal, economic, personal and social rights and equality for women.	mulwelavhafumakadzi	muthu ane a ḡoḡa u lwela na u swikelela pfanelo dza politiki, mulayo, ikonomi, vhune na pfanelo dza zwa matshilisano na ndinganyiso kha vhafumakadzi.
feminist criminology	a broad school of thought in the discipline of criminology, which gained prominence in the late 1960s in reaction to the general disregard of women, and discrimination against them, in the study of crime. Proponents of the school of thought assert that the social world is fundamentally gendered, which means that men and women have different life experiences which are shaped by cultural, historical and societal processes and closely intersect with race and class inequalities. It should, however, be noted that feminist criminology does not refer to a single unitary theory. Instead it is an umbrella term for a variety of perspectives, which hold different assumptions about the source of gender inequality and the oppression of women. The following major perspectives have emerged: liberal feminism, radical feminism, Marxist feminism, socialist feminism, postmodern feminism and black feminism.	muhumbulo wa kandedzwa ha vhafumakadzi kha ngudo ya vhutshinyi	muhumbulo wo tanḡavhuwaho kha sia ja zwa ngudo ya vhutshinyi, we wa thoma u vha hone nga vho 1960 wa u hanedzana na u sa dzhiela nthā nga u angaredza vhafumakadzi, na u vha talula kha ngudo ya vhutshinyi. Vhatikedzi vha uyu muhumbulo vha ombedzela uri jifhasi ji dzhiela nthā mbeu nthihi, zwine zwa amba uri vhanna na vhafumakadzi vha na tshenzhemo dzo fhambanaho dza tshenzhemo dza vhutshilo dzine dza tuḡuwedzwa nga mvelele, ḡivhazwakale na maitele a tshitshavha na u dzhenelana ha dzitshaka na u sa lingana ha khethekanyo. Naho zwo ralo, vha tea u dzhiela nthā uri muhumbulo wa u kandedzwa ha vhafumakadzi kha ngudo ya vhutshinyi a i ombedzeli fhedzi thiyori kana muhumbulo muthihi. Ndi themo ji angaredzaho masia o vhalaho, ane a vha na mihumbulo yo fhambanaho nga ha vhubvo ha u sa lingana ha mbeu na u kandedzwa ha vhafumakadzi. Masia tevhelaho o mbo ḡi bvelela: ndwelatshikadzi ya tshiljiberaḡa, ndwelatshikadzi yo kalulaho, ndwelatshikadzi ya u Marxism, ndwelatshikadzi ya u tshilisana, ndwelatshikadzi ya u hanedza mihumbulo ya zwino na ndwelatshikadzi ya vhafumakadzi vha vharema.

FGC	family group conference is a restorative justice process during which families, victims and communities are involved in making decisions about individuals who are accused of having committed a crime. It is a process that is mostly used to deal with children who are in conflict with the law and in South Africa it is specifically mentioned as a diversion and sentencing option in the Child Justice Act no 75 of 2008. The family group conference is a meeting of all people who are significant in the child's life, as well as the victim and the persons who are supportive of the victim. The victim plays a central role by taking the opportunity to voice how they had been affected or harmed by the child's actions. The main aim of the meeting is to decide how best to correct the wrong that was caused by the criminal conduct and how to prevent a recurrence of the incident. The intention is to intervene in the child's life in order to halt what may become a criminal career. A precondition is that the child accepts responsibility for the harm that he or she had caused (also see <i>Child Justice Act, diversion and restorative justice</i>).	FGC	khoniferentsi ya tshigwada tsha miṭa ndi maitele a vhulamukanyi a u vhuyedzedza hune ha u ita uri hu dovhe hu vhe na vhulamukanyi hune miṭa, vhapondwa na zwitshavha vha dzhenelela kha tsheo malugana na vhathu vhane vha khou pomokiwa uri vho ita vhutshinyi. Ndi maitele ane kanzhi a shumiswa u shumana na vhana vhane vha pfuka mulayo nahone Afrika Tshipembe zwi vhidzwa u vhuyedzedza muthu kha vhuimo hawe ha u thomani na u haṭulwa kha Mulayo wa Vhulamukanyi ha Vhana wa vhu 75 wa 2008. Khoniferentsi ya tshigwada tsha miṭa ndi muṭangano wa vhathu vhoṭhe vhane vha vha vha ndeme kha vhutshilo ha ṱwana, khathihi na mupondwa na vhathu vhane vha tikedza mupondwa. Mupondwa u shela mulenzhe lwa ndeme nga u shumisa tshikhala u sumbedza uri o kwamea hani kana u pfiswa vhuṭungu hani nga nyito dza ṱwana. Ndivho ya muṭangano ndi u dzhia tsheo uri vha nga lulamisa hani vkhakhaki ho itwaho nga vhuḍifari ha mutshinyi kana mupfukamulayo na u thivhela u bvelela hafhu ha zwo iteaho. Ndivho ndi u dzhenelela kha vhutshilo ha ṱwana u fhelisa u vha mutshinyi kana mupfukamulayo. Tshithu tsha ndeme ndi uri ṱwana a ṭanganedze vhuḍifhinduleli malugana na vhuṭungu he a vhu vhangana (kha vha dovhe vha sedze Mulayo wa Vhulamukanyi ha Vhana, khelusona na vhulamukanyi ha mbuyedzedzo)
fingerprints	the unique patterns of friction ridge formations observed in human skin, particularly on the fingers (also see <i>dactyloscopy</i>) .	minwe	makolo kana phetheni dzi sa fani dza mitalo ine ya vhonala kha lukanda lwa muthu, nga maanḁa kha minwe (kha vha dovhe vha sedze <i>tsenguluso ya minwe</i>)
firearm identification	the scientific study of the marks and grooves on bullets acquired from the barrels of the firearms through which they were fired. The number, direction, width, sloping and spacing of marks and grooves are unique to the barrel of the firearm that fired the bullet. It can therefore be used for a positive identification of the firearm that fired the bullet, or several bullets. Even bullets recovered from separate crime scenes can be positively linked to the same firearm and ultimately the specific firearm, that fired the bullets (also see <i>ballistics</i>) .	u ṭoḁisisa nga ha tshigidi tsho shumiswaho	ṅḁila ya u ṭoḁisisa nga ha tswayo na maṱwayelo kha gulu dzo waniwaho kha barele dza zwigidi dze dza thuntshiwa nga khadzo. Tshivhalo, sia, vhuṭhara, u sendama na tshikhala tsha tswayo na maṱwayelo a zwi fani kha barele ya tshigidi tsho thuntshaho gulu, kana gulu dzi re na tshivhalo. Na gulu dzine dza waniwa kha vhuṭho ha vhutshinyi ho fhambanaho dzi nga thusa kha u wana uri ndi tshigidi tshithihi tsho shumiswaho kana ndi tshiṱwe tshigidi tsho shumiswaho u thuntsha (kha vha dovhe vha sedze <i>baḽisitiki/ngudo ya u tshimbila ha zwihali zwine zwa tou thuntshiwa kana u posiwa</i>).
forensic criminalistics	a scientific approach to the integrated investigation of crime which includes the identification of the criminal act and the persons involved, the fieldwork methods, and techniques of the criminal investigator and forensic experts in their laboratory analyses.	ṭhoḁisiso ya vhuṭanzi ha vhutshinyi	ṅḁila ya tshisaintsi kha u ṭoḁisisa ho ṭanganyiswaho hune ha katela u wana nyito dza vhutshinyi na vhathu vhane vha kwamea, ṅḁila dzine dza shumiswa nṅḁa kha u ṭoḁisisa na vhuḁoni ha muṭoḁisisi wa vhutshinyi na vhaḁivhi vha zwa u tandulula zwa vhutshinyi kha tsenguluso dzavho dza ḽaborathori.
forensic pathology	a subdivision of medical science that uses medical knowledge within a legal framework to resolve problems in law. The effects of violence, traumatic injury or non-natural disease on the human body are studied, particularly in the context of criminal, accidental and suicidal deaths.	ṭhoḁisiso ya tsho ḽaho mufu/ya vhuḽwadze	khethekanyo ya saintsi ya zwa dzilafho ine ya shumisa ṅḁivho ya zwa dzilafho kha zwa mulayo u tandulula thaidzo dza mulayo. Mvelelo dza khakhathi, mafuvhalo na malwadze a si a tsiko kha muvhili wa muthu zwi a ṭoḁisiswa nga maanḁa kha dzimpfu dzo vhangiwaho nga vhutshinyi, khombo na dza u tou ḁivhulaha.

forensic psychologist	a subdivision of psychology that involves the application of psychological knowledge to the field of criminal investigation and the law. In South Africa it is not yet possible to register officially as a forensic psychologist. The specific registration category is currently under review by the Health Professions Council of South Africa (HPCSA) in order to define the field of specialisation and demarcate the scope of practice. Currently the route through which forensic psychology can be practised in South Africa is to qualify as a clinical psychologist and then to focus one's practice on forensic psychology. Forensic psychologists serve the criminal justice system with their expert knowledge in a number of ways, including being able to interact appropriately with presiding officers in a court case such as magistrates or judges, as well as attorneys and other legal professionals. They may, for example, be called upon to assess the competence of a defendant to stand trial, to assess the state of mind of a defendant at the time of the criminal offence or to provide sentencing or treatment recommendations in court cases. In addition, they are often involved in court cases that have a bearing on children by conducting child custody evaluations, investigating child abuse allegations and conducting visitation risk assessments. Moreover, forensic psychologists are also involved in the training and evaluation of police and other law enforcement officials and compiling psychological or criminal profiles to assist during criminal investigations.		khethekanyo thukhu ya ngudo ya zwa muhumbulo (ine ya kwamana na zwa tshumiso ya ngivho ya muhumbulo) kha thodisiso ya zwa vhutshinyi na mulayo. Afrika Tshipembe a zwi konadzei u redzhisitara nanga ya zwa muhumbulo ine ya tola mihumbulo ya vhatshinyi. Khethekanyo ya u redzhisitara zwa zwino i khou sedzuluswa nga Khoro ya Phurofesheni ya zwa Mutakalo ya Afrika Tshipembe (Health Professions Council of South Africa (HPCSA) u itela u talutshedza sia lo gudelwaho kana la vhukonesi na u khethekanya mishumo ine ya tea u itwa. Zwa zwino uri vha kone u shuma mushumo wa u tola mihumbulo ya vhatshinyi Afrika Tshipembe vha tea u thoma vha vha nanga ya muhumbulo vha kona ha u ita zwa vhuṅanga ha u tola mihumbulo ya zwivhotshwa kana vhatshinyi. Nanga dza zwa muhumbulo dzine dza tola mihumbulo ya vhatshinyi kana zwivhotshwa vha thusa sisiteme ya vhulamukanyi ha vhutshinyi nga ngivho yavho nga nḡila dzo vhalaho, nga u kona u shumisana zwavhudi na vhaofisiri vha u tshimbidza kha milandu ya khothe u fana na vhomadzhisitarata na vhahaṭuli, khathihi na vhaimeleli na vhaṅwe vhashumi vha mulayo. Vha nga kha ḡi vhidziwa uri vha ḡe vha tole arali muhwelelwa a kha tshiimo tsha u kona u senga, u tola muhumbulo wa muhwelelwa nga tshifhinga tsha musi o ita vhutshinyi kana u ṅetshedza tshigwevho kana themendelo dza kufarelwe zwi tshi ḡa kha milandu ya khothe. Tshiṅwe hafhu vha dzhenelela na kha milandu ya khothe ya vhana nga u tola vhana vho valelwaho, u toḡdisisa nga ha u tambudzwa ha vhana hune ha khou humbulelwa, na tsedzuluso malugana na khombo dzine dzi nga vha hone kha ṅwana musi o daleliwa nga vhabebi.
forensic science	draws on the knowledge, techniques and methods of mainly the biological, natural and physical sciences such as physics, biology, chemistry, pharmacology and physiology, and is focused on the recognition, identification and evaluation of physical (objective/indirect/circumstantial) information in criminal investigations and the presentation of findings pertaining to physical evidence to a court of law.		u shumisa ngivho, vhukoni kana nḡila ya zwa saintsii ya zwi tshilaho, zwa mupo na zwi sa tshili, u fana na <i>physics, biology, chemistry, pharmacology na physiology</i> , nahone i vha yo sedzesa nga maanda kha u ḡivha, u wana na u sedzulusa vhuṭanzi kana mafhungo a fhethu (a songo livhaho/a nyimele) kha thodisiso dza vhutshinyi na u ṅetshedzwa ha mawanwa malugana na vhuṭanzi ha vhukuma kana ha u farea kha khothe ya mulayo .
forensic toxicology	forensic science concerned with the study of the toxic or harmful effects of chemicals, substances or poisons on the human body to aid medical or legal investigations of death, poisoning and drug use.		u shumisa nḡila kana maitele a tshisaintsi u toḡdisisa nga ha mvelelo dza khemikhala dzine dza vha khombo kana phoizeni muvhilini u itela u thusa kha thodisiso dza malugana na zwa dzilafho kana dza mulayo dza zwa lufu, u phoizeniwa na u shumisa zwidzidzivhadzi.
forgery	individual who creates, alters or makes imitations of objects, statistics or documents with the intent to commit fraud or to deceive (also see <i>forgery</i>) .		muthu ane a sika, a shandukisa kana a edzisela zwithu, zwitatisitiki kana maṅwalo hu na ndivho ya u ita zwa vhufhura, (kha vha dovhe vha sedze <i>u fodzhara/vhu ṅ walatswa</i>)
forgery	the creation, altering or imitation of objects, statistics or documents with the intent to commit fraud or to deceive, such as creating a false written document, making alterations to a genuine document or making a copy of an object so that it resembles the original article such as a painting or a piece of jewellery (also see <i>forgery</i>) .		u sika, u shandukisa na u edzisela zwithu, zwitatisitiki kana maṅwalo nga ndivho ya u ita vhufhura, u fana na u bveledza kana u sika ḡiṅwalo ḡi si ḡa vhukuma, u shandukisa ḡiṅwalo ḡa vhukuma kana u ita khophi ya tshithu uri tshi fane na tsha vhukuma sa tshifanyiso na dzhuweḡari (kha vha sedze <i>muthu ane a fodzhara/mufodzhari</i>).

formal criminal justice	the set of formal agencies and processes established by governments to control crime and impose penalties on those who break the law. The South African criminal justice system is overseen by the Department of Justice and Constitutional Development and all the policing structures, the courts and correctional services fall under their governance.	vhulamukanyi ha vhutshinyi ha mulayo	sethe ya mazhendedzi a fomaJa na maitele zwo thomiwaho nga mivhuso u itela u laula vhutshinyi na u haJula vhane vha pfuka mulayo. Sisiteme ya vhulamukanyi ha vhutshinyi ya Afrika Tshipembe i nga fhasi ha Muhasho wa Vhulamukanyi na Mveledziso ya Ndayotewa nahone zwivhumbeo zwoJhe zwa mapholisa, dzikhothe na tshumelo dza vhulamukanyi zwi nga fhasi ha muvhuso wazwo.
fundamental criminology	a subfield of the discipline of criminology aimed at introducing novice students to the scientific study of the crime phenomenon and its causes.	ngudo ya vhutshinyi ya mutheo	khethekanyo Jhukhu ya sia Ja ngudo ya zwa vhutshinyi ine ndivho yayo ha vha u gudisa matshudeni maswa nga ha saintsi ya vhutshinyi na zwivhangi zwayo.
gangs	a group of more than three people with a collective or shared identity, name and/or other identifier, such as a sign, symbol and/or clothing, engaged in a pattern of criminal activities, including violence.	dzigennge	tshigwada tsha vhathu vhane vha fhira vhararu vhane vha vha na zwiJaluli zwi no fana kana zwithihi, dzina na/kana zwiJwe zwiJaluli, u fana na luswayo, tshiga na/kana zwiambaro, vhane vha ita nyito dza vhutshinyi dzi fanaho, hu tshi katelwa na dzikhakhathi.
gender-based violence	all acts perpetuated against women, men, girls and boys on the basis of their sex, which cause or could cause them physical, psychological, emotional or economic harm, including the threat to commit such acts, as well as the arbitrary deprivation of liberty or freedom, whether occurring in public or private life. It is an umbrella term that includes among others domestic violence, sexual harassment in the workplace, rape, genital mutilation or other traditional practices that may be harmful to individuals and human trafficking.	khakhathi dzo gisendekaho nga mbeu	nyito dzoJhe dzo livhiswaho kha vhafumakadzi, vhanna, vhasidzana na vhatukana ho sedzwa mbeu yavho, dzine dzi nga vhang a u vha isala ha muvhili, muhumbuloni, muyani na u thithisa ikonomi, hu tshi katelwa na tshutshedzo dza u ita nyito dzenedzo, khathihi na khonadzeo ya u ita uri muthu a songo vha na mbofholowo, zwi nga bvelela phanJa ha vhathu vhoJhe kana tshiphirini. Ndi themo Jine Ja angaredza Jine Ja katela vhukati ha zwiJwe khakhathi dza muJani, u Jambudza nga kha vhudzekani mushumoni, u tshipa, u Jhukhula miraJo ya vhudzimu kana dziJwe nyito dza sialala dzine dzi nga vha khombo kha vhathu na u rengisa vhathu.
grievous bodily harm	a type of assault that is intended by the perpetrator to cause serious or major injury to the human body, in general perpetrated with some kind of weapon, not necessarily a knife or gun but something like an iron pipe, a brick, a bottle, a broomstick and even a cup of hot coffee or tea thrown into the face of another person and which can cause serious injuries.	mafuvhalo mahulwane	u rwa nga mutshinyi o Jiimisela u huvhadza, kanzhi hu vha ho shumiswa luJwe lushaka lwa tshihali, hu si lufhanga kana tshigidi, fhedzi tshithu tshi no nga phaiphi ya tsimbi, tshidina, boJelo, thanda ya luswielo na khaphu ya gofhi i fhisaho kana ya tie yo posiwaho khoJheni ha muJwe muthu zwine zwi nga vhang a mafuvhalo mahulwane.
hate crime	a criminal offence committed against a person, group of persons or their property as a result of the offender's bias, prejudice or intolerance towards the victim because of the victim's characteristics, or perceived characteristics, which include the victim's race, gender, sex, ethnic or social origin, colour, sexual orientation, religion, belief, culture, language, birth, disability, HIV status, nationality, gender identity, albinism and occupation or trade.	vhutshinyi vhune ha Jutuwedzwa nga vengo	vhutshinyi ho itwaho kha muthu, tshigwada tsha vhathu kana kha ndaka yavho zwi tshi khou itiswa nga u dzhia sia kana u Jalula na u sa kongelela ha mutshinyi zwi tshi khou itiswa nga zwiJaluli zwa mupondwa kana zwiJaluli zwine zwa khou waniwa, zwine zwa katela lushaka lwa mupondwa, mbeu, muraJho kana vhubvo ha muthu, muvhala, dzangalelo kha zwa vhudzekani, vhrereli, lutendo, mvelele, luambo, mabebo, vuholefhali, tshiimo tsha HIV, vhuajibino (vhuxweJhe) na mushumo.
homicide	the killing of one human being by another. South African law distinguishes between murder (not homicide), which is the unlawful and intentional killing of another human being, and manslaughter (culpable homicide), which is the negligent killing of another human being. In other words, murder requires intent and culpable homicide requires negligence.	bulayo	u vhulawa ha muthu nga muJwe. Mulayo wa Afrika Tshipembe u fhambanyisa u ponda (hu si bulayo), hune ha vha u vhulaha muJwe muthu zwi si ho mulayoni hu na u Jiimisela na u vhulaha u songo Jiimisela, zwine ha vha u vhulaha ho itiswaho nga u sa londa. Nga maJwe maipfi, u ponda zwi JoJa u Jiimisela hone u vhulaha u songo Jiimisela zwi tshi JoJa u sa londa.
human behaviour	the full range of actions that human beings engage in during their lifetime, which is shaped by factors like culture, attitudes, beliefs, emotions, authority, society, religion, values, morals, ethics and/or genetics.	vhudifari ha muthu	nyito nga vhuJalo dza vhathu dzine vha dzi ita kha vhutshilo havho, zwine zwa Jutuwedzwa nga zwiJutuwedzi zwi no nga sa mvelele, vhuJipfi, lutendo, maanJa, tshitshavha, vhrereli, mikhwa na/kana zwa u dzhieJela.

hypostasis	the post mortem (after death) pooling or accumulation of fluid such as blood in the most dependent (lower) parts of the human body as a result of the force of gravity and poor circulation. The value of the post mortem change in the human body is that it may assist in determining the time of death, possible movement of the body and, to some extent, the cause of death (also known as <i>livor mortis</i> or <i>post mortem lividity</i>).	u kuvhangana ha tshilugi muvhilini	u kuvhangana ha tshilugi (musi muthu o lovha) tshi no nga malofha kha zwipiga zwa fhasi zwa muvhili zwi tshi khou itiswa nga maanga a u tshimbidza tshithu na u sa tshimbila zwavhugi ha malofha. Ndeme ya tshanduko dzine dza bvelela nga murahu ha lufu ndi uri dzi nga thusa kha u wana uri muthu o lovha lini, khonadzeo ya u tsukunyea ha muvhili, tshivhangi tsha lufu (zwine zwa divhea hafhu sa <i>u shanduka ha muvhala wa lukanda nga murahu ha lufu</i>).
ill treatment	cruel, bad, unkind, inhumane, improper treatment of one person by another.	u sa fara muthu zwavhugi	u fara muriwe muthu nga ngila mmbi, i songo teaho.
imprisonment	a legal penalty in the form of limiting a person's freedom of movement through their admittance to, confinement and detention in a correctional facility, which in South Africa may be a prison or rehabilitation centre, for a period of time.	u vaelwa dzhele	u hafulwa lwa mulayo nga u fhungudza u tshimbila nga u vhofoholowa ha muthu, nga u vha valela kha tshiimiswa tsha vhululamisi, tshine Afrika Tshipembe tsha vhidzwa dzhele kana senthara ya mbuyedzedzo, lwa tshifhinga tsho tiwaho.
incest	broadly seen it is sexual activity between family members and close relatives. According to South African law it is acts of sexual penetration between persons who are related lineally (one person is a direct descendant of the other, such as parents and biological children), between one person who is a direct descendant of a parent of the other, including siblings and between uncles/aunts and their nieces/nephews, where one person is the direct descendant of the spouse of the other person, and between adoptive parents and adoptive children.	vhudzekani ha vathu vha re mashaka	ndi vhudzekani vhukati ha miraḡo ya muṭa na mashaka a tsini. U ya nga mulayo wa Afrika Tshipembe ndi nyito dza vhudzekani vhukati ha vathu vhane vha vha na vhushaka ho livhaho kana vhu sa vhudziswi (muthu ane a vha a shaka la tsinisa la muthu o tshilaho tshifhinga tsho fhiraho, u fana na vhabebi na vhana vhavho vha malofha kana vha vhukuma), vhukati ha shaka la tsini la mubebi wa muṛwe, hu tshi katelwa vhakomana/vharathu na vhukati ha vhomakhadzi/vhomalume na vhaḡuhulu vhavho hune muṛwe muthu a vha a shaka la tsinisa kana a ṛwana wa mufarisi wa muṛwe na vhukati ha vhabebi vho adoputiwaho na vhana vho adoputiwaho.
incised wounds/cuts	one of five types of wounds that may be identified on victims of violence. Incised wound/cuts are caused by a sharp-edged instrument, for example a knife, when it is drawn across the surface of the skin and its length is usually greater than the depth (also see <i>abrasions</i> , <i>lacerations</i> , <i>contusions/bruises</i> and <i>penetrating wounds</i>).	mbonzhe dza u ṭhavhiwa	iṛwe ya mbonzhe ṭhanu dzine dzi nga vhonala kha vhapondwa vha khakhathi. Mbonzhe dza u ṭhavhiwa nga tshithu tshine tsha pfa nga matungo atsho, sa tsumbo, lufhanga musi lu tshi tshea u rambalala na lukanda nahone vhulapfu hayo vhu fhira u dzhelenela hayo (kha vha sedze <i>mikhuvhulane</i> , <i>mbonzhe</i> , <i>mavhadzi na mbonzhe dza u thuntshiwa</i>).
individual criminality	explanation of criminal behaviour rooted in individual personality traits, which is believed to shape the emotional and existential (real lived) aspects of a person's life. Supporters of this approach believe that personality traits define how a person perceives their own world and that this can be used to predict outcomes.	vhutshinyi vhune ha tou vha malofhani/vhune ha ṭuṭuwedzwa nga zwine muthu a vha zwone	ṭhalutshedzo ya nyito ya u pfuka kana u sa tevhedzela mulayo zwine zwa vhonala kha zwiṭaluli zwa muthu, zwine zwa dzhiwa sa zwone zwi laulaho zwiṭaluli zwa vhuvha na vhuḡipfi zwa vhutshilo ha muthu. Vhatikedzi vha uyu muhumbulo vha tenda uri zwiṭaluli zwa muthu zwi ṭalutshedza nga ngila ine muthu a vhona liḡhasi laṛe ngayo na uri izwi zwi nga shumiswa u humbulela mvelelo.
informal criminal justice	the resolution of disputes and the regulation of social conduct by parties that are not part of the judicial system as established by law.	vhulamukanyi ha vhutshinyi vhu si ha fomaṭa	thandululo ya phambano na ndaulo ya vhuḡifari kana mikhwa ine ya si vhe tshipiga tsha sisiteme ya vhumukanyi sa yo thomiwaho nga mulayo.
informants	individuals who provide information to law enforcement officials about criminals, ongoing criminal activities or planned criminal activities, but who are not complainants, witnesses, victims or suspects. An example of this would be a barman who overhears a group of people planning a bank robbery and conveys this information to the police.	dzitsevhi	vathu vhane vha ṛetshedza mafhungo kha vhaofisiri vha u kombetshedza mulayo nga ha vhatshinyi, nyito dza vhutshinyi dzi bvelaho phanga kana nyito dza vhutshinyi dzo dzudzanywaho, fhedzi vha si vhahweleli, dziṭhanzi, vhapondwa kana vathu vhane vha khou humbulelwa. Tsumbo ya izwi hu ḡo vha muthu ane a shuma barani ane a pfa tshigwada tsha vathu tshi tshi khou pulana u fhura bannga a vhudza mapholisa.

inmates	individuals, regardless of conviction, who are detained in custody in a correctional facility, being transferred in custody or are in transit from one facility to another, which in South Africa could be a prison or rehabilitation centre. In other words, it includes individuals who have received a prison sentence for a period of time as punishment for committing a crime and individuals who are waiting to be processed by the courts, whether it is for a bail application or awaiting trial because bail was denied or could not be paid.	zwivhotshwa	vhathu, hu sa sedzwi uri vho haṭuliwa, vho valeliwaho kha tshiimiswa tsha vhululamisi, vhane vha bva kha tshiṅwe tshiimiswa vha tshi ya kha tshiṅwe, tshine Afrika Tshipembe tsha vhidzwa dzhele kana senthara ya vhululamisi. Nga maṅwe maipfi, zwi katela vhathu vhane vha wana tshigwevho tsha dzhele lwa tshifhinga tsho tiwaho malugana na u ita vhutshinyi na vhathu vhane vha vha vha vho imela u shumanwa navho nga dzikhothe, hu nga vha hu malugana na khumbelo ya beiji kana vho imela u sengiswa ngauri vho hanelwa beiji kana i songo badelwa.
international crime	an umbrella term for violations of international law, including crimes, which are considered so heinous and disgraceful that it justifies international agency intervention and prosecution. Examples include genocide, war crimes, crimes against humanity, torture and forced disappearances.	u pfuka mulayo wa dzitshakha	ipfi ja u angaredza ja u pfukhwa ha mulayo wa dzitshakha, hu tshi katelwa vhutshinyi, vhu shushaho vhune ha ṭoḡa uri hu vhe na u dzhenelela ha mazhendedzi a dzitshakha na u tshutshiswa. Tsumbo dzi katela mabulayo, vhutshinyi ha dzinnndwa, vhutshinyi kha vhathu, u pfisa vhuṭungu na u ngalangala ha u kombetshedzwa.
interpersonal violence	intentional use of physical force, power or control against oneself such as suicide and self-harm, against another person such as domestic violence and child negligence, or against a group or community such as xenophobic attacks, in the form of physical, sexual or emotional acts, or threats thereof, and which results in, or has the potential to result in physical injury, death, emotional harm, maldevelopment or deprivation.	khakhathi dza vhukati ha vhathu	tshumiso hu na ndivho ya dzikhakhathi kana maanḡa kha iwe muṅe u fana na u ḡivhulaha kana u ḡipfisa vhuṭungu, kha muṅwe muthu u fana na khakhathi dza muṅani na u sa londa riwana, kana kha tshigwada kana tshitshavha u fana na u ṭhasela vhabvanḡa, nga u tou vha rwa, nga kha vhudzekani kana nga u vha pfisa vhuṭungu muyani, kana tshutshedzo, zwine zwa ita uri hu vhe na khonadzeo ya mafuvhalo a muvhili, dzimpfu, u vhaishala muyani, u sa aluwa zwavhuḡi kana u fhuriwa.
Interpol	the International Criminal Police Organisation (Interpol) is an international intergovernmental organisation, which aims to facilitate international police cooperation. The organisation functions as an administrative liaison between the law enforcement agencies of approximately 190 member countries, with its head office in Lyon, France. However, the South African Police Services (SAPS), similar to most law enforcement agencies of member countries, has a local National Crime Bureau (NCB) of Interpol that maintains a globally connected computer system, including databases for DNA, fingerprints, and names and photographs of wanted or missing persons, which assists SAPS in combatting transnational crimes. The focus of Interpol is devoted to the combating of crimes that occur across the borders of countries like terrorism, crimes against humanity, genocide, war crimes, environmental crime, organised crime, piracy, illicit trafficking in art, drugs, firearms and humans, as well as money laundering, child pornography, computer/cybercrime and corruption.	interpol	Dzangano ja Mapholisa ja Vhutshinyi ja Dzitshaka (Interpol) ndi dzangano ja dzitshaka ja mivhuso, jine ndivho yaḡo ha vha u leludza tshumisano ya mapholisa a dzitshaka. Dzangano ji shuma sa mudavhidzani wa ndaulo vhukati ha mazhendedzi a u kombetshedza mulayo a mashango ane a vha miraḡo ane a ṭoḡlou swika 190, ane a vha na ofisi khulwane Lyon ngei France. Naho zwo ralo, Tshumelo dza Mapholisa dza Afrika Tshipembe (SAPS), u fana na maṅwe mazhendedzi a u kombetshedza mulayo a mashango ane a vha miraḡo, i na Birou ya Vhutshinyi ya Lushaka yapo (National Crime Bureau (NCB)) ya interpol ine ya ṭhogomela sisiteme ya khomphyutha yo ṭumiwaho kha jifhasi nga vphupara, hu tshi katelwa na dathabeisi dza DNA, minwe na madzina na zwifanyiso zwa vhathu vho xelaho, zwine zwa thusa SAPS kha u fhelisa vhutshinyi na kha jifhasi loṭhe. Ndivho ya Interpol ndi u fhelisa vhutshinyi vhune ha bvelela hoṭhe kha mashango u fana na vhutherorisi, vhutshinyi vhu sa ṭanganedzei kha vhathu, mabulayo, vhutshinyi ha nndwa, vhutshinyi ha vhupo, vhutshinyi ho dzudzanywaho, u dzhiela nga khani, u rengisa vhutsila zwi siho mulayoni, zwidzidzivhadzi, zwigidi na vhathu khathihi na u dzumba vhubvo ha tshelede yo wanalaho nga ḡdila i si ho mulayoni, filimu dza zwa vhudzekani ha vhana, vhutshinyi nga kha khomphyutha na vhuḡaḡa.
investigator	a law enforcement official whose task it is to investigate crimes through gathering information of a direct/subjective nature such as victim statements, and indirect/objective nature such as fingerprints, prepare reports for the prosecution process and present evidence in court. Also known as a police detective, crime investigator or criminal investigator.	muṭoḡisisi	muofisiri wa u kombetshedza mulayo ane mushumo wawe ha vha u ṭoḡisisa vhutshinyi nga u kuvhanganya vhuṭanzi ho livhaho/kana zwiṭaluli zwa muthu u fana na zwitatamennde zwa vhapondwa, na vhu songo livhaho/ kana ha vhukuma nahone vhu sa dzhii sia u fana na minwe, u dzudzanya mivhigo ya maitele a u tshutshisa na u ḡetshedza khothe vhuṭanzi. U dovha hafhu a ḡivhea sa pholisa ja u ṭoḡisisa, muṭoḡisisi wa vhutshinyi kana muṭoḡisisi wa vhatshinyi

Judicial Inspectorate of Correctional Services	an independent statutory oversight body in South Africa established to facilitate the inspection of correctional centres to report on the treatment of inmates and conditions in correctional centres. The aim of the inspectorate is to protect the human rights of inmates in correctional centres by ensuring that all inmates are detained under humane conditions, treated with human dignity and effectively prepared for a dignified reintegration into the community upon their release.	Tshiimiswa tsha Vhulavhelesi tsha Tshumelo ya zwa Vhululamisi	Tshiimiswa tsha Mulayo tsho diimisaho tsha u lavhelesa tsha Afrika Tshipembe tsho thomiwaho u itela u tola kana u lavhelesa senthara dza vhululamisi u itela u vhiga nga ha kufarelwe kwa zwivhotshwa na nyimele kha senthara dza vhululamisi. Ndivho ya tshiimiswa tsha u lavhelesa ndi u tsiredza pfanelo dza zwivhotshwa kha senthara dza vhululamisi nga u vhona uri zwivhotshwa zwothe zwo valelwa nga fhasi ha nyimele dzavhugi dzo teaho vhathu, u fariwa nga ndila ya tshirunzi na u lugiselwa u vhuzelela u tshila zwavhugi na tshitshavha mus i vha tshi vhothololwa.
JICS	the abbreviation of <i>Judicial Inspectorate of Correctional Services</i> .	JICS	tshikhau tsha <i>Judicial Inspectorate of Correctional Services</i> .
justice	the use of laws to judge and punish crime and criminals in a way that is fair.	vhulamukanyi	u shumisa milayo u hatula vhatshinyi kana vhapfuka mulayo hu si na u dzhia sia.
justice process	the processes established by governments to respond to crime and impose penalties on those who break the law. The process of criminal justice is set in motion when a crime is committed with an ensuing criminal investigation and ends when a convicted offender is released from correctional detention (also known as <i>criminal justice process</i>).	maitele a vhulamukanyi	maitele o thomiwaho nga mivhuso u shumana na vhutshinyi na u hatula vhane vha pfuka mulayo. Maitele a vhulamukanyi ha vhutshinyi a thoma mus i hu tshi itwa vhutshinyi ha tevhela thodisiso ya vhutshinyi a fhela mus i tshivhotshwa tshi tshi vhothololwa dzhele (hafhu a vhidzwa <i>maitele a vhulamukanyi ha vhutshinyi</i>).
juvenile court	according to the South African Child Justice Act no 75 of 2008, a child justice court is any court provided for in the Criminal Procedure Act, dealing with a bail application, plea, trial or sentencing of a child. This means that even a High Court which is applying the provisions of the Child Justice Act is a child justice court. The term 'juvenile court' is mostly considered an archaic concept because it tends to stigmatise and label a child who comes into conflict with the law. The preferred term is 'child justice court'.	khothe ya vhaswa	u ya nga Mulayo wa Vhulamukanyi ha Vhana wa Afrika Tshipembe wa vhu 75 wa 2008, khothe ya vhulamukanyi ha vhana ndi khothe inwe na inwe yo neshedzwaho kha Mulayo wa Matshimbidzele a Vhutshinyi, une wa shumana na khumbelo ya beiji, khatululo, tsengo kana u hatulwa kana u gwevhiwa ha nwana. Themo 'khothe ya vhaswa' ndi khontseputi ye ya vha i tshi shumiswa kale vhunga yo vha i tshi shumiswa kha nwana o pfukaho mulayo. Themo line ja takalelwa ndi 'khothe ya vhulamukanyi ha vhana'.
juvenile crime	acts that are prohibited in common and statute law and are committed by individuals who are under the age of 18 years (children). The term 'juvenile crime' is mostly considered an archaic concept because it tends to stigmatise and label a child who comes into conflict with the law. the preferred term for referring to this subfield of criminology is 'children in conflict with the law'.	vhutshinyi ha vhaswa	nyito dzo iledzwaho nga mulayo wa tshithu na mulayo wo tou nwaliwaho dzine dza itwa nga vhathu vhane vha vha nga fhasi ha minwaha ya 18 (vhana). Themo 'vhutshinyi ha vhaswa' li dzhiwa sa khontseputi ya kale vhunga jo vha li tshi shumiswa kha nwana o pfukaho mulayo. Themo line ja takalelwa kha ili sia lituku ja ngudo ya vhutshinyi 'vhana vho pfukaho mulayo'.
juvenile delinquent	a person under the age of 18 years (a child) who has committed an act that is prohibited in common and statute law, but is not old enough to be legally considered an adult. The term 'juvenile delinquent' is mostly considered an archaic concept because it tends to stigmatise and label a child who commits crime. The preferred term is 'child in conflict with the law' (also known as juvenile offender).	mupfukamulayo wa muswa	muthu ane a vha nga fhasi ha minwaha ya 18 (nwana) o itaho nyito ine ya iledzwa nga mulayo wa tshithu na wo tou nwaliwaho, fhedzi a saathu swika uri a nga vhidzwa muthu muhulwane u ya nga mulayo. Ipfi 'mupfukamulayo wa muswa' li dzhiwa sa ipfi ja kale ngauri li anzela u shumiswa kha vhana vhane vha ita vhutshinyi: ipfi line ja takalelwa ndi 'nwana o pfukaho mulayo' (u dovha hafhu a vhidzwa muswa o pfukaho mulayo).
juvenile justice	the area of criminal law that applies to individuals who have committed acts that are prohibited in common and statute law, but are not old enough to be legally considered adults, in other words children. In South Africa juvenile justice is legislated by the Child Justice Act no 75 of 2008. The term 'juvenile justice' is mostly considered archaic because it tends to stigmatise and label a child who comes into conflict with the law. The preferred term is 'child justice'.	vhulamukanyi ha vhaswa	sia ja mulayo wa vhutshinyi line ja shumiswa kha vhathu vhe vha ita nyito dzo iledzwaho nga mulayo wa tshithu na mulayo wo tou nwaliwaho, vhane u ya nga mulayo vha si dzhiwe sa vhathu vhahulwane, nga manwe maipfi vhana. Afrika Tshipembe vhulamukanyi ha vhana vho itaho vhutshinyi ho thomiwa nga Mulayo wa Vhulamukanyi ha Vhana wa vhu 75 wa 2008. Ipfi 'vhulamukanyi ha vhaswa, ndi ja kale kana a li tsha shumiswa ngauri li shumiswa kha vhana vhane vha pfuka mulayo. Ipfi line ja shumisiwa zwino ndi 'vhulamukanyi ha vhana'.

juvenile offender	a person under the age of 18 years (a child) who has committed an act that is prohibited in common and statute law, but is not old enough to be legally considered an adult. The term 'juvenile offender' is mostly considered an archaic concept because it tends to stigmatise and label a child who commits crime; the preferred term is 'child in conflict with the law' (also known as juvenile delinquent).	muswa o pfukaho mulayo	muthu ane a vha nga fhasi ha miṁwaha ya 18 (ṁwana) o itaho nyito ine ya iledzwa nga mulayo wa tshithu na wo tou ṁwaliwaho, fhedzi a saathu swika uri a nga vhidzwa mualuwa u ya nga mulayo. Ipfi 'muswa o pfukaho mulayo' ḽi dzhiwa sa ipfi ḽa kale ngauri ḽi anzela u shumiswa kha vhana vhane vha ita vhutshinyi: ipfi ḽine ḽa takalelwa ndi 'ṁwana o pfukaho mulayo' (u dovha hafhu a vhidzwa mupfukamulayo wa muswa).
juvenile	a young person who is not old enough to be legally considered an adult. According to the South African Child Justice Act no 75 of 2008, it is a person under the age of 18 years, and the Act refers to such a person as a child. The term 'juvenile' is mostly considered archaic, because it tends to stigmatise and label a child who comes into conflict with the law.	muswa	muthu muswa ane a si vhe muhulwane lune a nga dzhiwa sa mualuwa lwa mulayo. U ya nga Mulayo wa Vhulamukanyi wa Vhana wa Afrika Tshipembe wa vhu 75 wa 2008, ndi muthu ane a vha nga fhasi ha miṁwaha ya 18, nahone u ya nga Mulayo, muthu onoyo u vhidzwa ṁwana. Ipfi 'muswa' ḽi dzhiwa sa ipfi ḽa kale sa izwi ḽi tshi shumiswa kha vhana vhane vha pfuka mulayo.
La Cosa Nostra	an influential organised crime syndicate with its roots in the Sicilian Mafia which emerged in the poor Italian immigrant neighbourhoods of New York and New Orleans in the United States of America (USA). The first known member of the Sicilian Mafia who immigrated to the USA was Giuseppe Esposito in the 1870s. The organisation is shrouded in secrecy and became known as La Cosa Nostra in the 1930s. Also known as the LCN, American Mafia, Italian Mafia or The Mob. The LCN specialises in drug-trafficking, murder, assault, gambling, extortion, loan-sharking, labour racketeering, money laundering, arson, selling contraband cigarettes, firearm smuggling, prostitution and infiltration of legitimate business enterprises. Much of the criminal organisation's reach and influence were wiped out by targeted law enforcement efforts in the mid-1980s. Currently the LCN is most active in the North-eastern parts of the USA and has diversified its criminal activities through their involvement in more modern types of crimes like health insurance fraud, credit card fraud and computer fraud/cybercrime. The Enterprise is a new name the LCN goes by (also see <i>mafia</i>) .	La Cosa Nostra	tshigwada tsha vhutshinyi tsho dzudzanywaho tshine tsha vha na ṁuṁhuwedzo khulwane tsho bvaho kha Sicillian Mafia tsho thomaho kha vhupo ha vhashai ha Italy tsini na New York na New Orleans ngei United States of America (USA). Muraḽo u ḽivheaho wa Mafia ya Sicilly wa u thoma we a pfulutshela USA ndi Giuseppe Esposito nga vho 1870. Dzangano ḽo ḽala zwidzumbe nahone nga vho 1930 ḽo vha ḽi tshi ḽivhea sa La Cosa Nostra. ḽi dovha hafhu ḽa ḽivhea sa LCN, American Mafia, Italian Mafia kana The Mob. LCN i ita zwa u rengisa zwidzidzivhadzi, u vhulaha, u rwa, u gembula, u shushedza, u hadzimisa tshelede, u shumisa muthu nga ṁḽila ya u ḽivhuedza, u dzumba vhubvo ha tshelede yo wanalaho nga ṁḽila i si ho mulayoni, u fhisa ndaka, u rengisa fola ḽo ṁuṁḽiwaho nga ṁḽila i si ho mulayoni, u rengisa mivhili na u shumisana na mabindu a re mulayoni. Vhunzhi ha mvelelo dza dzangano a dzo ngo bvelela kana u swikelelwa nga mulandu wa mulayo we wa vha u hone vhukati ha vho 1980 malugana na zwenezwo. Zwa zwino LCN i khou shumesa kha zwipiḽa zwa vhukovhela ha Devhula ha USA nahone i khou ita nyito dzayo dza vhutshinyi nga u dzhenelela kha tshakha dza zwino dza vhutshinyi dzi no nga sa vhufhura ha ndindakhombo ya zwa mutakalo, vhufhura ha garaṁa ya khiredithi na vhufhura ha khomphyutha. The Enterprise ndi dzina ḽiswa ḽine LCN ya vhidzwa ngaḽo (kha vha dovhe vha sedze Mafia) .
lacerations	one of five types of wounds that may be identified on victims of violence. Lacerations are caused by the tearing or overstretching of the skin and underlying tissue, for example when a person is hit with a blunt instrument and the skin ruptures as a result of the pressure exerted (also see <i>abrasions</i> , <i>contusions/bruises</i> , <i>incised wounds/cuts</i> and <i>penetrating wounds</i>) .	mbonzhe	iṁwe ya mbonzhe ṁhanu dzine dzi nga vhonala kha vhapondwa vha khakhathi. Mbonzhe i vhangiwa nga u kheruwa kana u tatamuwa ho fhiraho mpimo ha lukanda na tsikila ya nga fhasi, sa tsumbo, musu muthu o rwiwa nga tshithu tshi sa pfi lukanda lwa mbo ḽi balea zwi tshi khou itiswa nga mutsiko wo vhaho hone (kha vha dovhe vha sedze <i>mikhuvhulane</i> , <i>mavhadzi</i> , <i>mbonzhe dza u thuntshiwa na mbonzhe dza u ṁhavhiwa</i>).

liberal feminism	Supporters of the perspective argue that gender role socialisation is the cause of women's oppression in society and their resultant subordinate position. They believe that boys and girls are socialised into different masculine identities (competitive and aggressive) and feminine identities (nurturing and passive) and that masculine identities are afforded more social status and power in society. Followers advocate for political, social, legal and economic equality between men and women. They believe that women's offending behaviour is the product of gender role socialisation, gender role expectations, the manner in which crime is defined, and that the crime rate of women is lower than that of men because their socialisation provides them with fewer opportunities to commit crime. Also see the other major perspectives that have emerged: radical feminism, Marxist feminism, socialist feminism, postmodern feminism and black feminism.	ndwelatshikadzi ya tshijiberaja	vhatikedzi vha muhumbulo vha sumbedza uri mishumo u ya nga mbeu ndi tshiitisi tsha u kandededzwa ha vhafumakadzi kha tshitshavha na vhuimo havho ha fhasi. Vha ri vhatukana na vhasidzana vha gudiswa zwiṭaluli zwa vhunna zwo fhambanaho (u ṭoda u kunda na vuhali) na zwa vhusadzi (u alusa na u sa vha na maanḡa) na uri zwiṭaluli zwa vhunna zwi ṇetshedzwa maanḡa na vhuimo ha nṯha tshitshavhani. Vhatikedzi vha tikedza ndinganyiso kha zwa polṭitiki, mulayo na ikonomi vhukati ha vhanna na vhafumakadzi. Vha tenda uri kuitele kwa vhutshinyi nga vhafumakadzi ndi mvelelo ya mikhwa ye vha gudiswa yone u ya nga mbeu, ndavhelelo u ya nga mbeu, nga nḡila ye vhutshinyi ha ṭalutshedzwa ngayo na uri phimo ya vhutshinyi kha vhafumakadzi i fhasi kha ya vhanna ngauri ngudo ye vha ṇetshedzwa malugana na mikhwa i vha ṇetshedza tshikhala tshiṭuku tsha u ita vhutshinyi. Kha vha dovhe vha sedze miṇwe mihumbulo mihulwane ye ya bvelela: ndwelatshikadzi yo kalulaho, ndwelatshikadzi ya Marxism, ndwelatshikadzi ya u tshilisana, ndwelatshikadzi ya u hanedzana na mihumbulo ya zwino na ndwelatshikadzi ya vhafumakadzi vha vharema).
mafia	an umbrella term used to refer to organised crime syndicates loosely based on the ethnic, family or cultural backgrounds of its members, for example the Russian Mafia, Albanian Mafia, Nigerian Mafia, Israeli Mafia, Mexican Mafia, Pakistani Mafia and Japanese Mafia(also see <i>La Cosa Nostra</i>).	mafia	ipfi ja u angaredza line ja amba zwigwada zwo dzudzanywaho zwa vhutshinyi u ya nga lushaka, muṭa kana mvelele ya miraḡo yazwo, sa tsumbo, Russian Mafia, Albanian Mafia, Nigerian Mafia, Israeli Mafia, Mexican Mafia, Pakistani Mafia na Japanese Mafia (kha vha dovhe vha sedze <i>La Cosa Nostra</i>).
Marxist feminism	proponents of this perspective trace the oppression of women back to the disproportionate location of economic power among men. They argue that the ownership of the means of production in capitalist societies causes the imbalance of power between men and women. Capitalist societies serve the interests of the male elite, because they subjugate women to roles of sexual and domestic service. They believe that women in capitalist societies are victims of double oppression in the sense that, just like men from the proletariat, women are oppressed economically, but unlike men, women are also subjugated by their domestic roles. They believe that the subordinate class status of women may force them to commit crime as a means of financial survival (also see the other major perspectives that have emerged: <i>liberal feminism</i> , <i>radical feminism</i> , <i>socialist feminism</i> , <i>postmodern feminism</i> and <i>black feminism</i>) .	ndwelatshikadzi ya Marxism	vhatikedzi vha uyu muhumbulo vha wanulusa u kandededzwa ha vhafumakadzi u bva murahu nga tshifhinga tsha musi vhanna vha tshi ṇetshedzwa maanḡa mahulwane kha zwa ikonomi. Vha ri vhuṇe ha zwishumiswa zwa u bveledza kha tshitshavha tshine tsha vha vhaṇe vha mabindu (vhabindudzi) zwo vhanga u sa lingana ha maanḡa vhukati ha vhanna na vhafumakadzi. Vhabindudzi kana tshitshavha tsha vhabindudzi tshi fusha ṯhoḡea dza vhanna vho pfumaho kana vha maimo a nṯha, ngauri vha ita vhafumakadzi phuli dza zwa vhudzekani na mishumo ya hayani. Vha tenda uri vhafumakadzi kha zwitshavha zwa vhabindudzi vha kandededzwa luvhili, u fana na vhanna kha vhashumi vha mishumo ya zwandḡa, vhasadzi na vhone vha kandededzwa na kha zwa ikonomi, hone hu uri vhafumakadzi vha dovha vha itwa dziphuli dza mishumo ya hayani. Vha ri tshiimo tsha vhafumakadzi tsha u vha nga fhasi ha vhanna tshi nga vha kombetshedza u ita vhutshinyi vha tshi itela u ḡitshidza (kha vha sedze miṇwe mihumbulo mihulwane yo bvelelaho: ndwelatshikadzi ya tshijiberaja, <i>ndwelatshikadzi yo kalulaho</i> , <i>ndwelatshikadzi ya zwa u tshilisana</i> , <i>ndwelatshikadzi ya u hanedza mihumbulo ya zwino</i> na ndwelatshikadzi ya tshirema.)
penetrating wounds	one of five types of wounds that may be identified on victims of violence. Penetrating wounds are caused by a sharp or pointed object, for example a knife, and the depth of the wound is greater than the length of the wound (also see <i>abrasions</i> , <i>contusions/bruises</i> , <i>lacerations</i> and <i>incised wounds/cuts</i>) .	mbonzhe dza u thuntshiwa	iṇwe ya mbonzhe ṯhanu dzine dzi nga vhonala kha vhapondwa vha khakhathi. Mbonzhe dza u ṯhavhiwa dzi vhangwiwa nga zwithu zwo itaho ṯhodzi zwa u pfa, sa tsumbo, lufhanga, nahone u dzhenelela ha mbonzhe hu fhira vhlapfu ha mbonzhe (kha vha sedze <i>mikhuvhulane</i> , <i>mavhadzi</i> , <i>mbonzhe na mbonzhe dza u ṯhavhiwa</i>).

postmodern feminism	proponents of this perspective question the existence of any one truth, including the oppression of women. The notion that rationalism and science are superior in explaining the way things are, is rejected. In essence postmodern feminists believe that truth is not purely objective. They reject fixed categories and challenge universal, socially-constructed concepts such as 'crime' and 'justice', suggesting that our understanding of such concepts is dominated by definitions constructed in a male culture and through positivist means of obtaining knowledge and truth. They also argue that knowledge and methods used in criminology are gendered, thus rendering positivist criminology incapable of understanding the diversity of gender constructions. Instead, followers are in favour of multiple truths and believe that there are many ways to pursue the truth. Supporters view knowledge in egalitarian terms with equal consideration given to every individual person's understanding of the world. It is believed that knowledge construction requires many voices, particularly those that have been marginalised by racism, sexism and class privilege (also see the other major perspectives that have emerged: <i>liberal feminism, radical feminism, Marxist feminism, socialist feminism</i> and <i>black feminism</i>).	ndwelatshikadzi ine ya hanedza mihumbulo ya zwino	vhatikedzi vha uyu muhumbulo vha hanedzana na ngoho ya muṁwe na muṁwe, hu tshi katelwa na u kandededzwa ha vhafumakadzi. Muhumbulo wa uri mbuno na saintsĩ ndi ṅḽila dza ndeme kha u ṭalutshedza nga ṅḽila ine zwithu zwa hanedzwa ngayo. Zwavhuḽivhuḽi vhalwelatshikadzi vhane vha hanedza mihumbulo ya zwino vha tenda uri a si uri ngoho a i ṭuṭuwedzwi tshoṭhe nga vhuḽipfi ha vhathu. Vha hanedza zwigwada zwo tiwaho na mihumbulo ya u angaredza yo bveledzwaho nga tshitshavha u fana na 'vhutshinyi' na 'vhulamukanyi, nga u sumbedzisa uri ṅḽivho yashu nga ha mihumbulo kana khontseputi dzenedzo ndi ya ṭhalutshedzo dzo itwaho kana dzo bveledzwaho kha mvelele ya vhanna nahone nga kha ṅḽivho ya vhukuma yo wanalaho nga kha tshenzhemo na ngoho. Vha dovha hafhu vha sumbedza uri ṅḽivho na maitele kana ṅḽila zwine zwa shumiswa kha ngudo ya vhutshinyi zwi vha zwi zwa mbeu nthihi, ndi uri zwi ṅetshedza ṅḽivho ya vhutshinyi yo wanalaho nga kha tshenzhemo ya u sa kona u pfesesa u fhambana ha kufhambanyisele kwa mbeu kha tshitshavha. Vhudzuloni hazwo, vhatikedzi vha takalela ngoho dzo vhalaho na uri hu na ṅḽila nnzhi dza u wana ngoho. Vhatikedzi vha vhona ṅḽivho u ya nga u lingana hu tshi khou dzhielwa ṁṭha ṅḽivho ya muthu muṁwe na muṁwe ya ḽifhasi. Hu tendiwa uri u sikwa ha ṅḽivho hu ṭoḽa vhathu vhanzhi, nga maanḽa vhe vha vha tshi ṭalulwa u ya nga lushaka, mbeu na kilasi. (Kha vha sedze miṁwe mihumbulo ya ndeme ye ya bvelela: <i>ndwelatshikadzi ya tshi ḽibera ḽa, ndwelatshikadzi yo kalulaho, ndwelatshikadzi ya Marxism, ndwelatshikadzi ya u tshilisana na ndwelatshikadzi ya vhafumakadzi vha vharema</i>).
radical feminism	proponents of this perspective single out patriarchy (male dominance) and human reproduction as the fundamental causes for the oppression of women in society. They believe that social relations and social interactions are shaped by male power and privilege. Proponents further assert that it is part of the biological nature of men to be aggressive and domineering. Consequently crime is seen as an expression of men's need to dominate and control others, but especially women by forcing them into motherhood and sexual slavery. They are particularly focussed on crimes against women and how patriarchy plays a pivotal role in domestic violence, rape, sexual harassment and pornography. They stress that offending behaviour by women is most often preceded by men victimising women. In other words, female crimes are seen as female survival strategies which are necessitated by a patriarchal society that subjugates women (also see the other major perspectives that have emerged: <i>liberal feminism, Marxist feminism, socialist feminism, postmodern feminism</i> and <i>black feminism</i>).	ndwelatshikadzi yo kalulaho	vhatikedzi vha uyu muhumbulo vho sumbedza muvhuso wa vhanna na u beba vhana sa zwiitisi zwa ndeme zwa u kandededzwa ha vhafumakadzi kha tshitshavha. U ya nga havho vhushaka ha vhathu na u shumisana ha vhathu zwi ṭuṭuwedzwa nga maanḽa a vhanna na mbuelo. Vhatikedzi vha dovha hafhu vha ombedzela uri nga tsiko vhanna vha tea u vha na vhuhali na lulango. Ngauralo vhutshinyi vhu vhonala sa ṅḽila ya vhanna ya u sumbedza u ṭoḽa u langa vhaṁwe, nga maanḽa vhafumakadzi nga u vha kombetshedza u vha vhomme na u vha phuli dza zwa vhudzekani. Vho sedzesa nga maanḽa vhafumakadzi nga u vha kombetshedza u vha vhomme na u vha phuli dza vhudzekani. Vho sedzesa nga maanḽa kha vhutshinyi vhune ha itiwa kha vhafumakadzi na nga ṅḽila ine muvhuso wa vhanna wa shela ngayo mulenzhe zwiḽulwane kha khakhathi dza muṭani, u tshipa, u tambudzwa nga kha vhudzekani na filimu dza zwa vhudzekani. Vha ombedzela uri vhutshinyi vhune ha itwa nga vhafumakadzi vhu vha ho itiswa nga u tambudzwa ha vhafumakadzi nga vhanna. Nga maṁwe maipfi, vhutshinyi ha vhafumakadzi vhu vhonala sa ṅḽila kana maitele a u ḽitshidza a vhafumakadzi zwo itiswa nga muvhuso wa vhanna vhane vha laula vhafumakadzi. (Kha vha dovhe vha sedze mihumbulo mihulwane ye ya bvelela: <i>ndwelatshikadzi ya tshi ḽibera ḽa, ndwelatshikadzi ya Marxism, ndwelatshikadzi ya u tshilisana, ndwelatshikadzi ya u hanedza mihumbulo ya zwino na ndwelatshikadzi ya vhafumakadzi vha vharema</i>).

socialist feminism	supporters of the perspective attempt to merge radical and Marxist feminist views by arguing that the oppression of women is the result of concurrent gender and class-based inequalities. They examine the interrelated and interdependent forces of capitalism and patriarchy that lead to the crime of men and the oppression, subordination and dependency of women. This means that they believe that class and gender work together to structure society and they prioritise neither class nor gender. They assert that the powerful position that men hold in society provides them with greater opportunities to commit crime and to create harm, whereas the subordinate position of women in society not only gives them fewer opportunities to offend, but also limits them from benefiting from legitimate opportunities (also see the other major perspectives that have emerged: <i>liberal feminism, radical feminism, Marxist feminism, postmodern feminism</i> and <i>black feminism</i>).	ndwelatshikadzi ya zwa u tshilisana	vhatikedzi vha muhumbulo vha lingedza u țanganyisa mihumbulo ya ndwelatshikadzi yo kalulaho na ya Marxism nga u sumbedza uri u kandededzwa ha vhafumakadzi ho itiswa nga u khethululwa u ya nga mbeu na nga kilasi. Vha sedzulusa vhushaka ha țhuthuwedzo ya vhuņe ha tshomedzo na muvhuso wa vhanna zwine zwa livhisa kha vhutshinyi ha vhanna na u laulwa na u kandededzwa ha vhafumakadzi. Izwi zwi amba uri vha tenda uri kilasi na mbeu zwi a shumisana zwavhuđi u fhața tshitshavha nahone khavho zwoțhe kilasi na mbeu zwi a lingana kana zwi na ndeme i linganaho. Vha ombedzela uri vhuimo ha nțha vhune vha vhanna vha vha naho kha tshitshavha vhu vha ņetshedza khonadzeo khulwane dza u ita vhutshinyi na u pfisa vhaņwe vhuțungu, hone hu uri vhuimo ha fhasi ha vhafumakadzi vhu ita uri hu vhe na khonadzeo țhukhu ya u ita vhutshinyi, fhedzi vhu dovha hafhu ha vha thivhela u wana mbuelo kha zwikhala zwi re mulayoni (kha vha dovhe vha sedze ndwelatshikadzi ya tshiliberața, <i>ndwelatshikadzi yo kalulaho, ndwelatshikadzi ya Marxism, ndwelatshikadzi ya u hanedza mihumbulo ya zwino na ndwelatshikadzi ya vhafumakadzi vha vharema</i>).
subjective evidence	one of two types of information in a criminal investigation. In a criminal investigation, subjective evidence is also often referred to as direct evidence and includes all the information gathered from people directly or indirectly involved in the crime such as victims, eyewitnesses, suspects, informants etc., that is presented to a court of law to settle a factual dispute (also see <i>circumstantial evidence</i>) .	vhuțanzi vhune ha ņetshedzwa nga vhathu	iņwe ya tshakha mbili dza vhuțanzi kha țhođisiso ya vhutshinyi. Kha țhođisiso ya vhutshinyi, vhuțanzi vhune ha ņetshedzwa nga vhathu kanzhi vhu vhidzwa vhuțanzi ho livhaho nahone vhu katela vhuțanzi hoțhe ho waniwaho kha vhathu vhe vha kwamea nga nđila yo livhaho na i songo livhaho nga vhutshinyi u fana na vhapondwa, dzițhanzi, vhapomokwa kana vhahumbulelwa, dzitsevhi na vhaņwe vhune ha ņetshedzwa khothe u tandulula phambano (kha vha dovhe vha sedze <i>vhu țanzi u ya nga nyimele</i>) .
vehicle hijackers	individuals who forcefully seize a vehicle from another person without their consent (also known as a car hijacker or car-jacker).	vhadzhii vha zwiendisi	vhathu vhane vha dzhia goloi kha muthu muņwe nga khani nga nņđa ha thendelo yawe (zwi dovha hafhu zwa đivhea sa vhadzhii vha dzigoloi).
vehicle hijacking	the forceful seizure of a vehicle from another person without their consent (also known as a car hijacking or car-jacking).	u dzhia zwiendisi	u dzhia goloi kha muņwe muthu nga khani nga nņđa ha thendelo yawe (zwi đivhea hafhu sa u dzhia dzigoloi).