

**CHAVE CHEMUTENGURE VHIRI RENGORO: HUSARUNGANO  
NERWENDO RWENGANO DZEVASHONA**

(The Folktale in Confrontation with a Changing World: A Shona Storyteller's  
Autoethnography)

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autoethnography.*

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## **DECLARATION**

**Student Number: 19M4002**

I declare that **CHAVE CHEMUTENGURE VHIRI RENGORO: HUSARUNGANO NERWENDO RWENGANO DZEVASHONA** is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

All quotations from sources as they appear in this thesis are my own translations.

## MUSUMO

Mbiri kuna Yave Musikavanhu. Hamuna kuuya kwatiri nevarungu, asi makagara muriko uye munesu kubva kare kari kure kudarika kare kemungano.

Kuna mbuya vangu VaMaNgwenya, Mazvirega Emma Mabasa-Chirisa (mushakabvu). Makandidzidzisa kukosha kwemashoko asingawanikwe kuchikoro.

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*Chinonyanyosuwisa pakudzidzwa kwengano inyaya yekusakosheswa kwanasarungano. Vanhu vazhinji vakaita basa rekuunganidza ngano havana kana kumbotaura mazita evanhu vakavaudza ngano dzavakanyora. Hadzisi ngano dzega chete dzakakosha: asi hupenyu hwengano idzodzo hwakakosha, uyewo hupenyu hwengano idzodzo hwakanyn'ura muhupenyu hwavanasarungano. Saka zvakakoshawo kuti tigashire nekuziva kuti hupenyu hwavanasarungano hunofanirawo kuverengwa sebhuku* (Mishler, 2013:49).

*The saddest part of folklore scholarship has always been the lack of recognition of the storytellers. Many collectors did not even tell us the names of the persons from whom they recorded their texts. But it's not just the stories themselves that are important: it's the lives of the stories, and the lives of the stories are deeply embedded in the lives of the storytellers. And it's time to recognize that the lives of the storytellers also become texts if they are documented* (Mishler, 2013:49).

## **PFUPISO**

Tsvakurudzo ino inyaya yangu sasarungano nemunyori weChiShona, asiwo iri nyaya yevanhu veChiShona. Inyaya yekurerwa kwandakaitwa nengano, ndikaona ngano dzakandirera dzichipinzwa muzvikoro, dzichisangana nechirungu, dzichifambidzana nechirungu, nekuzopedzisira dzazvara mimwe misambo yengano. Basa rino maonero angu ndichishandisa nzira yetsvakurudzo inonzi husarungano, kureva muono wasarungano. Izvi zvinoreva kududzira nekutsanangura, kufungisia nekupenengura humhizha hunowanikwa mutsika nemagariro angu, sasarungano ari kupfuurira mberi nekuita ngano munyika yazara chirungu.

Naizvozvo, ini ndini musoro wenyaya yandiri kutaura, asiwo ndirini zvakare multi wetsvakurudzo. Ndichishandisa zvandakasangana nazvo, nezvandinofunga nekuona sasarungano – ndinodzokera kuchimbo chinotaura nyaya yevaShona pakapinda vachena munyika yeZimbabwe. Ndinotsanangura zvinoreva Chemutengure, uye nekukosha kwacho mukufambisa ruzivo, mashoko nekutsanangura hupenyu hwedu sevanhu vatema vakanga vakadzvanyiriwa. Chemutengure mafungiro, imhenenguro, iyambiro nehungwaru. Ndinotsanangura ruzivo rwevanhu vangu nekushanduka kwarwo kwakakonzerwa nechirungu. Ndinoita izvi ndichipenengura ngano, mabhuku, nziyo, mafungiro nezvimwe zvimitengure zvakatakura ngano.

Otoetinogirafu iyo yandichapa zita rekuti *husarungano* imhando yekuvhiya uchiita tsvakurudzo, uye inowanikwa pakati pehumhizha hwekunyora nyaya nekupenengura zvine chekuita nehumhizha hwetsika nemagariro evanhu. Husarungano hunovhurira musiwo vanhu vanowanzovharirwa kunze netsvakurudzo dzinoitwa mumayunivhesiti dzine mitauro isiri yavo uyewo dzimwe nguva isinganzwisisike zviri nyn'ore. Husarungano hunoshandisa ronderdedzero nengano kuti zvinhu zvinosanganisira hukama nezvakasanganikwa nazvo nevanhu zvinzwisisike, panguva imwechete pachiumbwu hukama pakati penguva dzakare nazvino, hukama pakati pevanoita tsvakurudzo nevavari kuita tsvakurudzo pamusoro pavo, hukama pakati pevanyori nevaverengi, vanasarungano nevateereri vengano (Adams nevamwe, 2015).

Tsvakurudzo ino haisi kuzopedza zvese zvinofanira kutaurwa pamusoro pengano, tsika nemagariro evanhu vatema, kunyorwa kwemabhuku nezvimwe zvakawanda zvainobata nekutarisa, asi riripo kuratidza simba nehupfumi huri muruzivo rwevaShona rwuri kurarisa muberere memba, chirungu chichirariswa mumba. Shanduko yandiri kutarisa mubasa rino inoda kuti isu vanhu vatema tisarambe tichiverengera kuti tirongeke nekuronga mafambiro nemararamiro achaita ruzivo rwedu munyika iri kukoshesa ruzivo, maitiro nezvinhu zvinogadzirwa nevarungu. Kana tikasaronga kuti tipembedze nekuwanisa ruzivo rwedu mukana, tichaita mufakose – kurasikirwa nezvedu, nekusakwana kana kunyatsonzwisia zvevamwe zvatiri kukoshesa.

Ruzivo rwandakashandisa mubasa rino rwunosanganisira zvakaitika kwandiri kubva pandakatanga kuziva ngano dzandakaudzwa nambuya vangu, kubatsirwa kwangu nengano kuchikoro, kuve munyori wemabhuku, nekuenda kwangu mhiri kwemakungwa sasarungano. Zvakarewo ndiri kutarisa ngano dzakaunganidzwa nekunyorwa nemamishenari, ngano dzakanyorwa kare mu*Native Affairs Department Annual* (NADA), ngano dzakaitwa senziyo, ngano dzakaitwa neLiterature Bureau, nengano dzandave kuita *dzemanon-governmental organisations* (NGO), panhepfenyuro, paTwitter nezvimwe zvimutengure zvakasiyana-siyana.

Hupfumi huri mungano, mazano ekuri kuenda ngano dzedu, nezvinoreva chemutengure senzira yemafungiro zvinobuda mutsvakurudzo ino. Chitsauko 1 ndicho chinozama kutevedza nzira yekuita tsvakurudzo inozivikanwa, asi Chitsauko 2 inyunyuto inoburitsa mukundo une chirungu sekuunzwa kwachakaitwa naCecil John Rhodes. Chitsauko 3 chinotambanudza nekujekesa kukosha kwechimbo Chemutengure, uyewo nekuti sezano, chemutengure chinotibata sei nhasi uno. Chitsauko 4 chinoronda nzira dzakafamba nadzo ngano dzekunze dzichipinda matiri, uyewo nezvakaitwa nengano dzedu pamusoro peshanduko yakanga yauya. Chitsauko 5 chinopa mienzaniso yeqviteshi zvakamira ngano dzevatema padzakabva mumisha dzichienda kuzvikoro kusvika dzazove muzvimwe zvimutengure zvakadziendesa kure nasarungano. Chitsauko 6 chinotarisa dambudzikorine chirungu muhupenyu hwevanhu vatema, nekukosha kwekudada nerudzi rwedu.

Chitsauko 7 chinopeta basa chichipa mazano, chichiratidza kuti ngano hadzifanire kufa nekuti dzakagara dzine simba rekufambirana nenguva.

## **Abstract**

*This research is my story as a Shona folklorist and creative writer, but it is also the story of the Shona people. It is a story of how I am “a child” of storytelling, and how the stories that raised me got appropriated and incorporated into the colonial school system where they converged and mixed with western forms of storytelling to create hybrids. As a storyteller I use autoethnography – which offers an insider’s perspective - to interpret and explain, to reflect and analyse the art of storytelling in my culture.*

*The alienation of indigenous knowledge and cultural practices – specifically storytelling, is what necessitates the use of autoethnography for this study. Autoethnography is a qualitative research method of writing and storytelling where the researcher is the subject and the researcher's experiences are the data. I, being a Shona storyteller and creative writer, will systematically journey back and analyse personal experiences in order to make sense of the Shona people's cultural experiences.*

*The research process will see me running away from depending on other people's records about my people's cultural history. Instead, I traverse back in time to consult and extract a theory from the Shona song called Chemutengure from around 1890 that tells the story of British colonisation from the perspective of the colonised. I theorise and explain Chemutengure's pedagogical and epistemological significance in critiquing the plight of Africans suffering contact-induced change. I apply the Chemutengure theory to folktales, books, songs, paradigms and other agents that played an active role in producing new forms of storytelling and worldviews.*

*Autoethnography is a type of research method that blends engaging creative writing and analysis of cultural experiences. It opens doors of research to the subalterns who are usually shut out by research that is done in universities. “Rather than producing esoteric, jargon-laden texts, many auto-ethnographers recognize a need to speak also to non-academic audiences,” (Adams et al, 2015: 42) employing narrative and story-telling to give meaning to identities, relationships, and experiences, and to create relationships between past and present, researchers and participants, writers and readers, tellers and*

*audiences, (Adams et al, 2015:23).*

*This research will not exhaust all that needs to be explored and said about Shona folktales, creativity and culture, or its literature and the many cultural aspects it looks at. Rather, it seeks to highlight, decolonize and deconstruct colonial mentalities, while emancipating the Shona worldview that has been put on leash by colonialism and western capitalistic tendencies. The study also looks at positive change that occurs when cultures inform one another, but without turning a blind eye to the lack of mutuality and how the logic of capitalism has left Africa hemorrhaging ideologically.*

*Drawing from personal experiences when I listened to my grandmother's stories, the study looks at the influence of folktales on my creative writing career. I reflect on my experiences as a Fulbright Scholar, as well as my Canadian experiences as storyteller and writer-in-residence at the University of Manitoba. Besides analysing stories written by missionaries in early Shona school readers, I also discuss folktales published in the Native Affairs Department Annual (NADA); the folktales performed as songs; the comic tales published by the Literature Bureau; tales developed for private institutions, government and non-governmental organisations; stories on radio, Twitter and many other forms.*

*Besides giving the subaltern a voice, this research attempts to artistically demonstrate the power and versatility of the Shona folktale, as well as the genre's potential for growth and development.*

*Chapter 1 introduces the autoethnography method as well as what I hope to achieve through the methodology and style of writing. Chapter 2 is a conversation between a representative of the colonised and Cecil John Rhodes the imperialist. Besides pointing out imperialism's damage to indigenous identities, the chapter discusses how Africa and Europe's paradigms are diametrically conflicting. Chapter 3 introduces, explains and analyses the song/theory Chemutengure, and how it applies to the condition of the native in postcolonial Africa today.*

*Chapter 4 tracks the trajectory of foreign tales in Zimbabwe, and how they influenced native folktales. The response of local tales is also critiqued. Chapter 5 looks at the milestones in the structural transformation of indigenous folktales, and how they were appropriated and hitched a ride in the wagon of change. Chapter 6 is a reflection on the impact of westernisation and globalisation in the lives of Africans, and how confused the native has become without his cultural anchor. Chapter 7 concludes by acknowledging the inevitability of change, and suggests how cultural practices and perspectives must respond to social change so as to remain relevant.*

# ZVIRI MUKATI

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## **Chitsauko 1 – Ngano neHusarungano**

### **Pfupiso**

Kuparura basa rino, ndiri kutaura pamusoro pengano semhando yehumhizha nenzira yekufambisa mashoko. Ndichange ndichitarisa kuti senzira yeruzivo ngano dzakabatsira, uye nanhasi dzichiri kubatsira nenzira ipi kudzidzisa nekubatsira kuti zvinhu zvinzwisisike. Asi nekuda kweshanduko yakakonzerwa nechirungu, ngano dzakadamburwa makumbo sehwiza, uye dzikapfigirwa nekupfuyiwa sehuku dzemabhuroira. Nyangwe zvazvo ngano dzevanhu vatema dzakaramba kunyarara pamusoro peshanduko yakanga ichiitika, ngano senzira yehupenyu hwevatema dzakasangana nazvovo. Dzakapfachurirwa munzvimbo itsva zvekuti basa radzo semugwaku wetsika rakanakurirwa kure.

Chitsauko chino chinotarisa maitiro evatorwa nevakafunda mabhuku vanoshandisa nzira dzechirungu dzekuita nadzo tsvakurudzo nekuumba ruzivo rutsva vakatsanangura vanhu veChiShona nengano dzavo vachishandisa meso echirungu (*ethnocentrism*). Vatorwa kutsika dzevaShona ava vakaita hurukuro dzinosimbisa nzira dzeruzivo rwechirungu kubudikidza nekunyora-monyorora kwavo uye nekushora vanhu vatema nenzira dzavo dzekudzidza.

Kutsvairirwa kudurunhuru kweruzivo netsika dzevanhu vatema ndicho chikonzero chirikuita kuti ndishandise husarungano kutaura pamusoro pengano dzevatema. Husarungano inzira yetsvakurudzo inotsanangura ichishandisa kunyora nekutura nyaya, asi munhu ari kuita tsvakurudzo ari iye musoro wenyaya, uye zvaakasangana nazvo zviri umbowo hwake. Ini sasarungano nemunyori wemabhuku eChiShona ndichadzokera munguva yekumashure kuti ndiongorore zvakaitika kwandiri nechinangwa chekuti pave nekunzwisia zvine chekuita netsika nemagariro zvevaShona.

Nyangwe zvazvo chitsauko chino chichiratidza nzira yekuita tsvakurudzo ichashandiswa, chichavambawo kuramba nzira dzekuti vamwe vanhu vataure pamusoro pevanhu vatema sekunonzi vanhu vatema havagone kuzvitaurira. Ndichatarisa nzira dziri kushandiswa

nanasarungano kuti vagadzire ngano dzekusvinudza vagari vemusha, nekuita kuti pave nedare rehurukuro. Nekudaro, hadzisi ngano chete dzandinoona sekurwisana kwemazano, asi kana naiyowo nzira yehusarungano yekuita tsvakurudzo.

Pakupa zvikonzero zvakaita kuti ndishandise nzira yehusarungano, chitsauko chino chichatarisawo dzimwe nzira dzakaita sekuongororwa kwezviri mukati; kuongororwa kwakadzamisia kwemashoko akanyorwa kana akataurwa; kuongorora zviitiko zvakaitika mumagariro evanhu – uye nekuti dzimwe nzira idzi dzakaita pfupi kuti dzisvikire paidiwa kana kuti pane zvimbewo zviri madziri zvakazonhongwanhongwa zvikapinzwa munzira yehusarungano. Ndinopeta chitsauko chino ndichinongedzera kuchimbo-ngano chinonzi Chemutengure chinova rimwe rebasa richashanda sehwaro nenzira yemafungiro mutsvakurudzo yangu. Chimbo ichi chakagadzirwa kuma1890 senzira yekuridza mhere nekuda kwekupindirwa munyika nenyoka dzinonzi vapambevhu neshanduko yavakakonzera.

### ***Abstract/Summary***

*In this chapter I set out and introduce storytelling as an indigenous art form and medium of communication. I look at how storytelling as an epistemology has helped, and still helps bring about understanding and knowledge, but became a victim of colonial contact-induced change and cultural appropriation. While indigenous storytelling may have orally responded and documented the changes, storytelling became affected as an important part of African social life. It got dispersed into unique new spaces, resulting in it being marginalized and weakened as a cultural agent.*

*The chapter explores how cultural strangers and academic gatekeepers subscribing to western methods of intellectual inquiry and knowledge generation stepped in to describe Shona people and their storytelling from a Eurocentric point of view. These cultural outsiders engaged in a cultural discourse that strengthened western forms of "knowing" by re-writing and "othering" indigenous people and their forms of acquiring knowledge.*

*The alienation of indigenous knowledge and cultural practices – specifically storytelling, is what necessitates my deployment of autoethnography for this study. Autoethnography is a qualitative research method of writing and storytelling where the researcher is the subject and the researcher's experiences are the data. I, being a Shona storyteller and creative writer, will systematically journey back and analyse personal experiences in order to make sense of the Shona people's cultural experiences.*

*While the chapter outlines the methodology to be used, in the process it also embarks on a journey of challenging ways of representing others. I look at how storytellers are responding and generating a socially conscious product that raises awareness, gives the “other” perspective as well as creates spaces for dialogue. Therefore, it is not just storytelling that I view as an ideological battleground, but the methodology as well.*

*In justifying the use of autoethnography, the chapter looks at the other methods, specifically ethnography, content analysis, critical discourse analysis and socio-historical analysis and how they fell short, or how some of their elements got incorporated into the main methodology. I conclude the chapter by pointing to the Shona story-song – Chemutengure which is a primary source and a potential theory within my research. The song was created around 1890 in response to colonial invasion and the resultant social and cultural change.*

### **Nhanganyaya**

Ngano dzevaShona inzira yekufambisa kwemashoko, nemafungiro, nemaitiro, nekuvaraaidza uyewo nekudzidzisa kwakadzama nekurongeka. Zvinoreva kuti ngano isimba guru rekuvaka munhu, misha nenyika. Kutangisa basa rino, ndichada kutaura zvishoma pamusoro pemhando dzengano dzevaShona. Ndichatsanangura chakandipa kuti ndiite tsvakurudzo ino, uyewo nechandakasarudzira nzira yehusarungano kuti nditaure nyaya yangu. Nyangwe zvangu ndiri kuti tsvakurudzo ino inyaya yangu, zvakakosha kuti ndigare ndajekesa kuti sezvo ini semunyori nasarungano ndichiwanikwa murudzi rwevaShona, zvinoreva kuti nyaya yangu inyaya yenyika nevanhu veChiShona.

Sezvichange zvichionekwa mutsvakurudzo ino yese, ndinopota ndichitsauka kubva munzira yandiri kufamba kuti ndinochera mudzi wemuroro nemutsambatsi zvandingade kuzoshandisa kwandiri kuenda. Kutsauka kwangu hakusi kurasika, kana kuti ndakanganwa rwendo rwandiri kufamba, asi ndihwo hunhu nemaitiro etsvakurudzo yehusarungano. Mhando yetsvakurudzo ino yehusarungano haisati yanyanya kushandiswa muAfrika, asi kufunga kwangu ndiyo tsvakurudzo yakakosha kuvanhu vatema kana ndichitarisa zvakaitika kwatiri zvakakonzerwa nehupambevh. Husarungano hunopa mukana wekuunganidza ruzivo, asi panguva imwechete huchitaura nyaya dziri pamusoro petsika nemagariro edu. Ichokwadi sezvatichanza kuti tsika nemagariro hazvisi zvinhu zvenguva yakapfuura, asi ndihwo hupenyu hwatiri kutorarama nguva dzino. Asi kunzwisia kwedu hupenyu hwatiri kurarama hakusi chinhu chisina pachakazembera. Kunzwisia tsika nemagariro edu nhasi kwakatsamira pazviitiko zvehupenyu hwedu nehwevakatisiira nyika ino.

## **Vavariro**

Nyangwe zvazvo husarungano huchindipa mukana wekutura zvine chekuita nezvetsika nemagariro evanhu vangu, ndichange ndichitaurawo nezvangu sasarungano nemunyori kudarika kutaura kwandichaита nezvehusarungano hwacho pachezvahwo (Wall, 2006). Ndicharatidza nzira dzaishandiswa nevaShona kuti vataure nyaya dzine chekuita nehupenyu hwavo. Ndichatarisawo kuti varungu vaive nemaonero api evanhu vatema munyaya dzavainyora nekutura pamusoro pevanhu vatema.

### **1.1.1 Zvinangwa**

1. Kutsvagisia kuti vanhu vatema vakanga vakadzvanyirirwa nevachena vaiwana ruzivo rwavo nenzira dzipi, vainzwisia zviitiko zvehupenyu hwavo pamwe chete nekuti ivo ndivanaani chirudzii (Bulhan, 2015). Ndicharatidza kuti dzidziso yevanhu vatema pamwe chete nemabasa avo ehumhizha (ngano, nziyo nezvimwe) zvakapazwa nehupambepfumi zvichiri kukwanisa kushanda basa rekutura pamusoro pezviitiko zvehupenyu hwavo sevanhu vanotorwa sevasiri vanhu. Mabasa ehumhizha evanhu vakadzvanyirirwa ane basa rekugadzirisa matambudziko nekudzorera chiremera chavo chakabiwa (Freire, 1995) nechiremerera chavo chavakazorasa vega vawana rusununguko. Naizvozvo,

- ngano dzevaShona dzichatariswa senzira yekupa maonero nekuongorora, senzira yekududzira kuti pave nekunzwisia, senzira yakakosha yekudzidzisa mafungiro, kumutsiridza kufunga, pamwe chetewo nekurwisa kufunga kwakatsveyama, nekuramba hunhu hwekutarisa mafungiro anoshandisa nekukoshesa chirungu.
2. Kutarisa dzimwe dzengano dzevaShona dzakatorwa nemamishenari dzikanyorwa nekudhindiswa semabhuku echikoro panguva dzidzo yevanhu vatema yakanga ichiri mumaoko emamishenari kubva 1890 kusvika 1920. Basa rino richatarisa nzira dzakatorwa nadzo ngano nedzimwe hurukuro dzevanhu vatema kuti dzitaure nyaya dzeChiKristu nezvaikosheswa nemamishenari zvakaita sekuenzaniswa kwevanhu vese pasina anodzvanyirirwa kana kumanikidzwa, uyewo nekusvinudza vanhu vatema kuti vaone kuti vakadzvanyirirwa.
  3. Pachavevo nekuongorora zvinotevera: shanduko mumafungiro, zvinokosheswa, zvinoitwa, midziyo inoshandisa, zvitendero, pamwe chete nemutauro mungano dzevaShona dzakazoitwa nevanhu vatema vakanga vave kunyorawo. Basa rino parichange richiongorora zvakakonzerwa, zvinangwa pamwe chete neshanduko yakazoitika mungano – iniwo ndichange ndichipawo maonero angu anobva mukufungisisa nezvandakasangana nazvo sasarungano akadzidza ngano kubva kuna ambuya vake uye akazotangawo kugadzira ngano dzake ega.
  4. Basa rino zvakarewo richandipa mukana sasarungano wekutaura mashandisiro andakakwanisa kuita chimiro chengano dzepasichigare kuti ndigadzire ngano itsva dzinosvika nekutambirika nevateereri venguva ino. Naizvozvo, ndichishandisa maitiro echinyakare neanhasi ekugadzira ngano nekudzipakura, ndinovimba kuti ndichaburitsawo pfungwa inoratidza kuti tsika dzevanhu vatema dzakapazwa nekutsokodzerwa pamwe chete nehumhizha hwavo zvaive zvinhu zvakanga zvine mukana wekuvandudzika kusvika munguva dziri mberi. Basa rino richandipawo mukana wekuongorora dzimwe dzengano dzandakagadzira senzira yekugadzirisa matambudziko, nenzira yekutura nekfambisa mashoko nekushandura mafungiro neruzivo rwevanhu vatema vave kurarama munguva dzekutongwa nemari, kutenga nekudya.

## Huku neGarwe

*Huku dzakaenda kunonwa mvura kurwizi, dzichibva dzaona mbanje yakanga yarimwa naGarwe pamahombekombe. Huku dzakaita chipitipiti kupinda mumunda maGarwe, dzikadya mbanje yakawanda. Dzapedza dzakabva dzanwa mvura dzikaenda kumusha kwadzo dzichibhabhauka nekufara. Garwe paakanotarisa mbanje dzake akawana dzapururwa. Garwe akashinyira nehasha. Akatarisisa akaona matsimba ehuku, achibva adzokera zvake mumvura.*

*Zuva rakatevera huku padzakadzokera kurwizi, dzakawana Garwe akadzimirira. Huku dzichiona Garwe, dzakamukwazisa zvine tsika neruremekedzo. Asi Garwe akanga akashatirwa zvikuru. Garwe akabva ati, “Makadya mbanje dzangu, ndiri kudzida.”*

*Garwe akachenama achiratidza mazino anenge mapanga. Huku dzakatya dzikanzwa kutyoka-tyoka. Garwe akabva atanga kufamba achibva ati huku shanu dzvi mune rumwe ruoko, dzimwe shanu dzvi mune rumwe. Makushe nematoto zvikati mwarara semarara.*

*Imwe huku yakati nezwi rakazhezhera nekuda kwekudzipwa, “Garwe usadaro, inga wani tiri hama nehama.”*

*Garwe akaviruka nehasha akati, “Wati chii? Ani? Ini kuita hama yenu, asi munopenga?”*

*Huku hadzina kupindura. Dzakanga dzave kupindura maziso.*

*Garwe akati, “Munogara mumvura here?”*

*Huku dzakati kwete.*

*“Munoziva zvakaita pasi pemvura here?”*

*Kwete.*

*“Mune mazino here?”*

*Kwete.*

*“Mune ganda rine makwati here?”*

*Kwete.*

*“Saka ndinoita hama yenu chirudzii?”*

*Imwe huku yakabva yati, “Nekuti iwe Garwe unokandira mazai, kana nesuwo tinokandira mazai. Ndipo pane ukama hwedu ipapo.”*

*Garwe akabva arutsa hove nekusvotwa. Akaregedza huku dzaakanga akabata. Huku dzakabva dzatiza dzichidzokera kumba. Kubva ipapo, huku hadziende kurwizi kunonwa mvura.*

### **Ngano dzevaShona**

Chimhundu (2001:335) anoti, “Ngano inyaya inorondedzera zvakaitika kare, zvingave zvechokwadi kana zvisingakwanisi kuitika,” Tsananguro iyi inotora ngano sechinhu chakare chisingakwanise kubata zviitiko zvenguva ino kana inouya. Asi sezvatichaona, ngano hadzina kuroverwa hoko. Nyangwe zvazvo Chimhundu achitaura kuti zviitiko zvemungano zvinogona kuve zvechokwadi kana zvezvinhu zvisingakwanisi kuitika, ngano zhinji dzevaShona kunyanya dzekutura nemuromo dzinoshanduka-shanduka nezvikonzero zvakawanda. Chimwe chezvikonzero izvi kukanganwa kwasarungano zviitiko zvemungano yekutanga zvekuti anopedzisira ave kungozadzisa zvacho zvaakanganwa nezvemusoro wake.

Pasichigare ngano dzaitaurirwa vana vadiki, asi hazvireve kuti majaya nemhandara, kana vanhu vakuru vakanga vasingateerere ngano. Ngano dzaive nedzidziso kumunhu wese, mukuru kana mudiki. Zvakarewo kuteerera ngano kwaiitwa nevanhu vakuru kwaibatsira kuti vasazodzikanganwa nekuti vaitarisirwa kuti vazoitirawo vana ngano dzavakambonzwa.

Kazhinji sarungano aive munhukadzi abve zera. Kana akasave ambuya, aigona kuve amai (Chitepo, 1958; Mkanganwi, 1974, 1998). Ngano dzaifadza nekuti munguva yadzakanga dzakakurumbira, kwakanga kusina maredhiyo, matiivhii nemasimatifoni.

Chaikonzerwa kuti vanhukadzi vave ndivo vanotaura ngano inyaya yekuti ndivo vakanga vari vareri vevana. Varume vakanga vaine mabasa avo ekuvhima, kurima, humhizha hwekugadzira mapadza, mapfumo nezvimwe zvakadaro. Zvakarewo, varume vaiwanzowanikwa vari kudare kwakanga kusingabvumirwe vana nevakadzi, kunze kwekunge vachifambira kunosiya zvekudya kana kutora midziyo ikoko.

Nyangwe zvazvo ngano dzaiitwa nevanhukadzi, hazvireve kuti dzaiitwa chero nguva nekuti kana naivovo vakadzi vakanga vane mabasa avo akawanda pamusha akaita sekutsvaga huni, kusakura, kukuya, kuchera mvura nezvimwewo zvakawanda. Nguva yengano yaive manheru munguva dzeChirimo kusisina mabasa ekuminda. Ngano dzaitaurwa vanhu vapedza kudya pavanenge vakatandara. Ngano waive mukana wekushamiswa nezviitiko zvitsva, nekuendeswa kunyika dzine mhuka dzinotaura, kana dzine vanhu nhubu vakanga vachiita zvakaipa asi vakazobatwa nekurangwa.

Ngano dzaidzidzisa vana vadiki zvakawanda zvehupenyu. Dzaipa mikana yekuti mwana adzidze zvinhu achinge ndiye ari kuzviita, kana kuzviitirwa. Nzira yakadai yekudzidza yaikoshesa kugarisana zvakanaka. Mungano ndimo matinoona huipi huchirambwa nekurangwa. Ndimo matinodzidza kuzvidzora nekubatsirana, kuve netsitsi, kuremekedza vakuru, nezvimwe zvakawanda. Nekuda kwekuti ngano dzaiita zvekutaurwa nasarungano, vana vadiki vafanira kugara pasi vachiteerera. Imo mukuteerera umu ndimo maizozvarwawo vamwe anasarungano, kana anadambanemazwi. Kunze kwengano, kwaivewo nemitambo yejenaguru, nziyo dzevana, nezvirahwe asi zvese izvi zvaikurudzira kuteerera nekunzwisia. Ngano nemimwe mitambo iyi yaigadzirirawo vana kuti vagozove vanhu vakuru vanokoshesa mashoko nekugona kuronda nyaya. Ngano dzaigadzira nekusimbisa hwaro hwedanho rekuzobva muhupwere vana vachipinda muhujaya nehumhandara. Kana vachinge vasamhuka, vakomana nevasikana vaitanga kudzidzira nhetembo dzakasiyanasiyana, nziyo, kunemerana, chisekdzani, chiramu, nekuziva kutaura kunobvumidzwa nekusingabvumidzwe.

Yese iyoyi yakanga iri dzidzo yevaShona yakarongwa kubva pasi kusvika kumusoro, iine matanho ayo nemazera ayo (*education system*). Padanho rengano ndipo pane hwaro, panotangira kuumbwa pfungwa huru dzeunhu nekugarisana.

Ngano dzevaShona dzine hukama hwakanyanya nedzimwe ngano dzemuAfrika, kunyanya dzandakaverenga dzeAfrica yekuChamhembe. Nyika dzeAfrika kuChambembe ndidzo nyika dzinoti, Tanzania, Zambia, Malawi, Mozambique, Angola, Botswana, Zimbabwe, Namibia, Eswatini, South Africa, neLesotho.

Nyaya, rongetedzo, vatambi, matingindira nezvimwe zviri mudzimwe ngano dzevaShona zvakanyatsofanana kana kuti zvinongosiyana zvishoma nengano dzinowanikwa mune dzimwe nyika dzemuAfrika yekuChamhembe. Semuenzaniso, ngano dzekuMalawi dzakaunganidzwa naRattray (1969) mubhuku rinonzi, *Some Folk-lore Stories and Songs in Chinyanja, with English Translation and Notes* dzakafanana zvikuru nedzimwe ngano dzevaShona. Zvimwechetewo zvinoonekwa mungano dzekuZambia dzakanyorwa naFrank Worthington mumabhuku *Kalulu The Hare* (1930) naAfrican Aesop (1940). Imo munyika dzeAfrika yekuChamhembe, Tsuro anowanikwa aine hunhu hwakafanana hwekuchenjeresa, kunyengedza, kushereketa, kushandisa njere, kusatya, kupusisa vanhu zvese nemhuka, kumhanya zvikuru nezvimwewo zvakadaro. Dube (2016) anoti mungano dzevanhu vatema, Tsuro ndiye mungwaru wemunyika dzeAfrika kuChambembe.

Alice Werner (1995) naRuth Finnegan (1970) vanotaurawo nezvekufanana kuri mungano dzevanhu vatema.

*Vanoita tsvakurudzo vakaona kufanana kwakanyanyisa mungano dzemuAfrica dzinowanikwa munyika dzakasiyana-siyana. Kufanana uku kuri murongetedzo, mupfungwa huru, uyewo neimwe nzira muvatambi, (Finnegan 1970:336).*

Basa rino harina chinangwa chekuti ripinde mukutura nezvehukama hwengano dzevaShona nedzemamwe marudzi, nekuti ibasa rakaitwa kare nevamwe vakawanda sekutura kwaFinnegan (1970) naRadin (1952).

### **Mhando dzengano dzevaShona**

Ngano dzevaShona dziri pakawanda, uye dzine mabasa akawanda kwazvo muhupenyu hwavo sekutsanangura kwaFortune (1973) naMkanganwi (1974, 1998). Mumabhuku *Ngano Volume 1 neNgano Volume 2*, Fortune naMkanganwi vanotaura kuti sei ngano dzevaShona dzakakosha, mabasa adzo, mhando, chimiro chadzo, nguva dzadzaiitwa nezvimwe zvakadaro. Sezvo basa rino risina kunangana nekutarisa zvese izvi, uyewo paine njodzi yekudzokorora zvizhinji zvakataurwa kare, ndichangoti bate zvishoma pamusoro pemhando dzengano dzevaShona.

### **1.1.2 Dzemhuka**

Ngano idzi dzinenge dzisina vatambi vevanhu, asi vemhuka chete. Nyangwe mhuka dziri idzo vatambi, mhuka idzodzo dzinenge dziine mafungiro, maonero, kutaura nekuita sekwevanhu. Mungano idzodzo, kazhinji mhuka yega-yega ine hunhu hwainomirira, uye hunhu ihwohwo hauperere mungano iyoyo, asi hunowanzodzokororeka mune dzimwe ngano. Ngano dzemhuka dzinoitikira musango, uyewo vatambi vemhuka vanogona kunge vachigara mumisha inenge yevanhu.

### **1.1.3 Dzevanhu**

Kufanana nengano dzinenge dzine mhuka chete-chete pasina vanhu, ngano dzevanhu dzinenge dziri dzevanhu chete-chete. Kana mungano dzevanhu muine mhuka, mhuka idzodzo dzinenge dzisina hunhu sehwevanhu. Dzinogona kunge dziri zvipfuyo, asi zvisingataure nekuita sevanhu. Mungano dzevanhu, vatambi vanowanikwa vari mumisha, uye makakatanwa anowanikwa ari ane chekuita nehupenyu hwavo mukugarisana kwavo. Matingindira anowanzobata nyaya dzerudo, kugarisana, kusawirirana, kutsungirira, hunyengeri, hutsinye, makaro, kushora mbodza neinozvimbira nezvimwe zvakadaro.

### **1.1.4 Dzevanhu nemhuka**

Ngano dzerudzi urwu dzinenge dzine mhuka dzinokwanisa kutaurirana nevanhu, kugarisana, kuitirana zvinhu nyangwe kutoroorana nevanhu. Mhuka mungano dzerudzi urwu hadzishorwe semhuka, asi dzinoremekedza sezvinongoitwawo vanhu. Asi zvakakosha kuti tizive kuti hazvigashirwe kuti mutambi awanikwe mungano achimbopota achieve munhu, uyewo achimbove mhuka. Mutambi anoshanduka-shanduka anenge ave kupinda muboka rengano dzemajandukwa.

### **1.1.5 Majandukwa**

Idzi ingano dzinotyisa nekuda kwekuti vatambi vadzo, kana kuti vamwe vevatambi vengano idzi vanenge vachishanduka kubva mukuve vanhu, vachiita mhuka kana zvimwe zvinhu zvinotyisa. Kazhinji hunhu hwekushanduka hunoratidza kusagadzikana kana

chinhu chisina kunaka chinenge chichivanzwa mungano. Ngano ine mukurumbira yemajandukwa ingano yevakomana vaipinduka kuita shumba.

#### **1.1.6 Dzekutura**

Zvingaite sechishamiso kuti kune ngano dzinotsanangurwa dzichinzi dzekutura, sekunonzi kune dzimwe ngano dzisingataurwe. Ichokwadi ngano zhinji dzinotaurwa nemuromo nasarungano anenge achirondedzera, kutevedzera zviitiko, kushandisa izwi rake kuti ngano ityise kana kuti iburitse zvidavado nezvinhu zvakadzama. Asi hadzisi dzese ngano dzinotaurwa, dzimwe dzinoimbwa. Zvakarewo sezvatave kuziva, kwavewo nengano dzakanyorwa kana dzakatapwa nemichina.

#### **1.1.7 Ngano nenziyo**

Dzirikowo ngano dzekutura, dzinopota dzichibatsirwa nenziyo. Kazhinji nziyo dzinowanikwa mungano dzekutura dzinouya senzira yekuwedzera kuburitsa shungu, kana kusekenyedza vateereri kuti vazive kuti pane chabe kuda kuzoitika mungano. Nziyo dzinovhurira vateereri mukana wekuti vave pamwe chete nasarungano nenzira yakasimba. Zvisirizvo zvega, pane nziyo dzinoita kuti ngano inakidze, idzokorore mamwe mazwi anoita kuti isakanganwike nyn'ore. Nziyo mungano dzinoimbawo kuti dzibatsire ngano kuti iture befu kana paita dzimwe nguva kana zviitiko zvakarema-remma mungano.

#### **1.1.8 Dzenziyo**

Kusiyana nengano dzinotaurwa dzichipota dzichimbopinda munziyo, dzirikowo ngano dzenziyo chete-chete. Ngano idzi hadzitaurwe, asi dzinongoita zvekuimbwa kubva ichitanga kusvika ichipera. Ngano dzekuimba hadziwanzotanga sedzekutura, uye dzinoda kuti munhu anyatsoteerera nekushandisa pfungwa dzake kuti abatanidze zviitiko zvengano yakadai. Mienzaniso wengano idzi yakawanda, uye ndichaitsanangura zvishoma nekuti mhando yengano idzi yakakosha mutsvakurudzo ino.

## **Ngano dzenziyo nebasis rino**

Tsvakurudzo ino ichange ichishandisa, uye nekutarisa chimbo chinonzi Chemutengure semhando yengano. Kune zvihinji zvine chekuita nehumhizha hwekutura hunosanganisira ngano zvaiitwa nevaShona. Pandaikura, nguva yengano yaisava yengano chete-chete, asi yaiitwawo zvirahwe, nhetembo, nziyo nekumwe kutaura kunonakidza uye kwekutamba nemazwi asi kusina zvakunoreva. Sekutura kwaKumbirai (1979), ngano dzinogona kuita nziyo dzinotaura nyaya, kana dzinoita hurukuro, uye dzinogona kunzi dziri paviri, a) Dzimbo dzengano b) Dzimbo dzezviri kuitika.

Panoitwa ngano dzekuimba, sarungano anowanikwa ari mushauri anotungamira vateereri kuti vagopota vachipindira kuti vatsinhire kana kubvumira. Dzimbo mungano dzinobatsira kusimbisa zviri kutaurwa. “Nziyo hadzisi dzekungobvotomoka sezvinofunga vamwe, nyangwe zvazvo zvinoreva mamwe mazwi acho enziyo zvisisazivikanwe,” (Kumbirai 1979:2).

### **1.1.9 Dzimbo dzezviri kuitika**

Chemutengure imwe yenziyo-ngano dziri mubhuku rakapepetwa naJ. C. Kumbirai (1979) rintonzi *Ngano neDzimbo*. Bhuku iri rakasiyana ne*Ngano Volume 1* (1973) ne*Ngano Volume 2* (1974) akapepetwa naFortune anonyanyotarisa ngano dzisina nziyo. *Ngano neDzimbo* (1979) ibhuku rintonura zvemhando yengano dzinoita zvekuimbwa. Kutaurwa kunoitwa ngano dziri pamwe chete nedzimbo kune chirevo kana tichitarisa zvehumhizha hwemashoko ekutura muvaShona. Kutaura, kuimba, kudetemba nemamwe mashoko ekutura ane basa rekuvaraidza kana kuperekedza nyaya kana kusvitsa mafungiro. VaShona vanogona kunge vakanga vasingaise mashoko ekutura mumapoka akawanda, asi zvakakosha kuti tione kuti ngano dzaive nemipanda yakawanda, uye yakasiyana-siyana. Mimwe yemipanda iyi “haichanyanyozivikanwa nevechidiki,” (Hannan 1954).

Kunze kwekuimbwa, ngano dzenziyo dzinopihwawo zita rekuti “dzimbo dzezviri kuitika,” (Kumbirai, 1979). Ngano padzinotaurwa dzinogadzira nyika yezviitiko, uye zviitiko izvi zvinenge zviri zvenguva dzakare kana zvenguva iyoyo iri kutaurwa ngano. Izvi zvinoreva kuti kunze kwekudzidzisa, ngano ndiwo maziso, nzeve nemuromo wekududzira zviitiko

zvemuhupenyu hwevanhu. Ngano dzekuimba dzinokurumidza kusvitsa nyaya, kusiyana nedzekutaura. Ngano dzekuimbwa dzinogona kungoitwa nemunhu ari ega achizviimbira sechimbo. Zvakarewo, mhando iyi yengano inotiza kubatwa nenguva dzemanheru kana dzeChirimo dzinonzi ndidzo dzinofanira kutaurwa ngano.

Nyangwe zvazvo ngano dzekuimba dzisisanyanyowanikwa nhasi uno, panguva yadzaiitwa dzaive nemapandiko akasiyana-siyana. Rimwe bandiko rengano dzekuimba rakatsanangurwa richinzi,

*... kune imwe mhando yakasiyana nedzimwe ngano inongoita zvekuimbwa chete, kana kuti tinogona kuti, chimbo chakasiyana nezvimwe zvimbo asi icho chine zita rakafanana nerengano, (Hannan, 1954:30).*

Hannan ari kuti kune nziyo dzinotonzi ngano. Sekutsanangura kwaKumbirai (1979) dzimbo-ngano inzira yekududzira zviri kuitika kana zviri kutarisirwa panguva iyoyo. Kazhinji nziyo idzi dzinofambirana nekuita mabasa akaita sekutswa, kupura, kutamba, kuombera, kukuya, kusakura nezvimwe zvakadaro. Nziyo idzi dzinowanzodyidzana nenhetembo nezvirevo zvakasiyana-siyana zvaiwanikwa muhupenyu hwevaShona hwemazuva ese (Hodza naFortune, 1979).

Nziyo dzerudzi urwu dzinowanikwawo pajakwara. Dzinorondedzera, kuvhendenyura nekupepputsa. Sekutsanangura kwaHodza (1974) dzinowanzoita zimunzwa mundove pakutura kwadzo. Munziyo-ngano mune rusununguko pamwe chete nehunyanzvi hunoratidzwa nemushauri-sarungano. Sekutura kwaKumbirai (1979), mushauri-sarungano wenziyo-ngano idzi haangodzokorora zvinhu zvemazuva ese zvinozivikanwa uye zvakambonzwikwa kana zvakafungwa nemumwewo mushauri-sarungano kare. Mushauri-sarungano ndiye anotofunga zvinhu zvitsva nekubva atozviimba ipapo-ipapo. Chaanongoda chete kuti pave nemazwi evabvumiri vanoramba vachimutsigira nekutsinhira nechimbo, kana nemahon'era.

*Mushauri anoramba achingodzinina achiita kuti zvirevo nemazwi akakodzera zvipinde muchimbo-ngano. Chinhu chinoshamisa zvikuru muhumhizha hwerudzi urwu kukurumidza kufunga nekuimba mitsara mitsva kunoitwa nemushauri, (Kumbirai, 1979:4).*

Kumbirai anoti rimwe simba nehumhizha zviri munziyo-ngano zvinobva muzvinhu zvagara zviri mumagariro evanhu, zvekuti mhizha dzemhando yengano idzi hadzinyanyonetseka nekufunga mifananidzo kana madimikira matsva. Zvinoreva kuti mhizha idzi padziri kugadzira zvinhu zvitsva zvenguva iyoyo, zvinozembera nekukwereta dzimwe nzira kubva mune zvagara zvichizivikanwa mumagariro avo. Kureva kuti vanenge vachiita zvinhu zvitsva, asi vachishandisa ruzivo rwagara rwuripo.

Muhumhizha uhu, vateereri, vanovewo vabvumiri asiwo vachiwanikwa vari zvimwe zvezvinhu zviri kushandisa nemushauri-sarungano kutaura nyaya. Izvi zvinoita kuti mushauri-sarungano apedzisire ave kuita hurukuro nevanhu vari kudaira sezvatichaona zvizere muChitsauko 3 muchimbo-ngano Chemutengure patinonzwa mushauri achiimba achiita sekunge ndiye mutyairi wengoro ari kubvunza vabvumiri kuti nemhaka yei vamuti “mutyairi.” Pamwe pacho mushauri anosiya izwi remutyairi kuti aimbe achiseka hupenzi hunofungidzirwa kuti hunoitwa nemukadzi wemutyairi hwekutora girizi achikurungira.

Chinhu chakakosha kwazvo kuti mushauri anowana zvinhu zvaanotaura kubva muzvinhu zvaagara achiziva pamusoro pevanhu vake, nekuti iye mushauri mumwe wevanhu ava. Kana zvakadai, zvinoreva kuti munhu asiri mumwe wevanhu ava haakwanise kunyatsoita mhando yehumhizha uhu akabudirira nekuti haana ruzivo rwezviri kuitika muvanhu. Nyangwe akaita zvekudzidzira, haabudirire nekuti simba rehumhizha uhu riri mukusununguka kunenge chisekedzani, kunobva mukuzivana kwakanyanya. Mushauri anotaura nyaya haasi mutorwa kunyaya dzemumusha, nekuvanhu kana tsika inoshandisa mhando yehumhizha uhu.

Apa ndipo panouya dambudziko rekuti pane vatorwa vakada kutaura zvengano dzevaShona, asi zvavakanga vachida kutaura zvinonyatsonzwisiswa nevene vazvo. Handisi kuti vatorwa havana ruzivo kana chavanganzwisise pamusoro pengano dzevanhu vatema, asi pane zvinovanzvenga sekuona kwaChinua Achebe munaLindfors (1979) kuti, “Hakuna munhu anganzwisise mumwe munhu ane mutauro waasingataure.” Nhamo

yevalorwa vakada kutsanangura zvehumhizha hwengano ndeyekuti “vakanga vachiedza kunzwisia maonero akasiyana neavo” (Lindfors, 1979:223).

Hutorwa mukutsanangura zvetsika dzevamwe hunoratidzwa naHannan (1954) paanonyora achitsanangura ngano dzekupunza. Hannan anoti, “Handikwanise kutsigira zvandiri kutaura, asi ndinofunga kuti ngano dzese dzechokwadi dzakanga dzine mushauri nevabvumiri.” Pamwe pacho anoti,

*Nyangwe dai NADA yakanga ine nzvimbo yekuburitsa nziyo dzacho, ini handina chipo chekuimba kana mishini yekutapa maimbirwo enziyo idzi. Nekudaro, pano ndiri kungokupai makushe ehuku asina nyama, (Hannan, 1954:31).*

Nyaya dziri mungano-nziyo inyaya dzevagari vemumusha. Inyaya dziri kutaurwa nevhu pamusoro pekurwara kwemwana wembeva. Vagari vemusha vanhu vanozivana, uye vari kutsvaga kukurukura, kuzivisana, kuonesana nekugadzirisa zvine chekuita nehupenyu nemagariro avo. Kubudikidza nengano-nziyo, vagari vemusha vari kubatsirana kuti zvavanokoshesa nezvinovabatanidza nekuvapa rugare nerunyararo zvisaparadzwe. Chinovabatanidza hunhu, mutauro, mitupo, tsumo, nziyo nengano dzinodzidzisa, kufadza nekutsiura.

Vagari vemusha vanogona kunge vasina chiri kuda kugadziriswa nengano-nziyo, asi vachida zvavo kungoseka nekuvara vari pamwe chete. Mungano-nziyo vanhu vanoseka nekusekana, asi kwete kuti ari kusekwa avenge vari kumuseka. Kusekana kwavo kusekana kune chinangwa chekuti ari kusekwa aone kuti anodiwa uye nechikonzero chekudiwa ikoko, anogamuchira mashoko ari kutaurwa, achirasa hupenzi hwake. VaShona vanoti mwana haarangirwe kuba nzungu asi kuti azive kuti nzungu hadzibiwe. Mutuaro uri mungano-nziyo uzere madimikira nemicherechedzo yakadzama inobva pakunzwisia kukosha kwemutauro semugwaku wekupakura ruzivo.

Haasi Hannan chete asina kunzwisia ngano-nziyo nekuda kwehutorwa. Mumwe muchena akatsanangura jakwara rekupura zviyo achiti,

*Vakanga vachiimba nekutamba vachitenderera dutu (rezviyo), mipuro yavo ichirova zviyo panguva imwechete zvaienderana nekuimba. Nziyo dzacho dzese*

*dzaive pfupi, uye dziine chirevo chimwechete kana zviviri zvaienderana nekuimba nemazwi... Asi vaiimba zvisina kurongeka, uyewo nguva dzekushaura nekudaira dzaingoshanduka usingafungire zvekuti zvainetsa kuti ndizive kuti vaishandisa chikero chipi chekuimba. .... vaidzokorora chimbo chega chega pasina kuzorora kusvika watosvotwa... (Balfour, 1895:143-144).*

Balfour anoshora kuimba kwejakwara nekuti haazive chinangwa nebara rekuimba uku kana kunzwa mashoko ezviri kuimbwa. Ari kushandisa ruzivo rweChiRungu kutsvaga zvinoreva maimbiro ari kuitwa zvekuti haanonoke kuti nziyo dzacho ipfupi, hadzina kurongeka, hadzishandise chikero chemaimbiro ekuYuropu. Asi mumwe muchena anoti,

*Vanhu vatema vane maimbiro avanoita ari pakawanda, uye avanotsinhira nezviridzwa. Maimbiro avo akasiyana zvikuru needu. Ndakapima zviuru nezviuru zvemaimbiro avo ... (Tracey, 1954:239).*

Kutsanangura kunoita Tracey kunobva pamaonero emunhu akaita tsvakurudzo, asi maonero aBalfour ndeemunhu akangoona akabva atoshora. Iri ndiro dambudzikio revarungu rekutsanangura nekushora zvinhu zvetsika dzemamwe marudzi nekuti vanotangira pakuti mwero wezvese unotangira pavari ivo.

Maitiro aBalfour anowanikwawo muna Paul Berliner. Dagger achinyora mashoko aPaul Berliner waakanza achitsanangurira vana vaaidzidzisa kuAmerica pamusoro peChemutengure anoti, “Akabva ati ‘Chemutengure’ izwi rakabva pakutevedzera ruzha rwemavhiri engoro dzevachena vakanga vauya kuzotora nyika yeRhodesia...” (Dagger, 2007). Sezvatichazoona muchitsauko 3, idzi inhema. Manyepo emunhu ari kutaura zvaasingazive. Maonero aBerliner anomonyorotsa, kurerutsa nekuparadza nhoroondo yevaShona.

Finnegan (1970) anotsigira nyaya yekuti vachena vanoshora zvinhu zvetsika dzemamwe marudzi achishandisa mashoko emumwe muchena akazotsoropodzwa naBurton (1865) anoti,

*Tinonzwa kuti ‘tsika yehumhuka yekufamba vasina kupfeka yaita kuti nepfungwa dzavo dzishame, uye yaparadza runako rwese rwuri mumutauro. Nhetembo*

*havana... havana mutinhimira, havana mabvumira, havana chinosekenyedza kana chinodzikamisa hana, kana chinochemedza (Finnegan, 1970:26).*

Maonero evachena ekushora akadai anonzi naFinnegan (1970) achiri akadaro nyangwe nanhasi. Nyangwe zvazvo Finnegan akataura aya makore makumi mashanu akadarika, nenivo ndakasangana nezvaari kutaura pandakanodzidzisa kuAmerica mugore ra1999 ndikabvunzo mibvunzo yakandirwadza sendabayiwa nemunzwa pamwoyo inoti:

1. Iwe unobva kuAfrica, ichokwadi here kuti munogara mumiti, nekuti hamuna dzimba?
2. Pawakauya kuno kuUSA, wakanga wakapfekei sezvo kuAfrica musina hembe?
3. Ko kana uri kuAfrica une furiramudenga raunochengeta kumba kwenu sechipfuyo here?

Maitiro aya ndiwo anosimbisa husarungano nepfungwa dzaSpivak (2010), naSaid (1978), naBhabha (1983, 1990) kuti kuvanhu vachena rumwe ruzivo rwusiri rwavo ivo harusi ruzivo. Zvakarewo kana varungu vachinge vashora zvinhu zvetsika dzedu kudai, isu varidzi vetsika dzashorwa tinobva taona sekuti ichokwadi kuti zvinhu zvedu zvakashoreka zvikuru. Vachena vakabvira kare kunyora vachisimbisa maonero avo pamusoro pevatema, asi isu vanhu vatema tinofanira kuti tipepuke.

*Tsumo yechiIgbo inoti munhu asingazive kuti mvura yakatanga kumunaya kupi, haazive kuti muviru wake wakaomera kupi. Mvura yakanaya Afrika yakatanga makore ari pakati pemazana mana nemazana mashanu akadarika, kubva pakatanga “kuwanikwa” Afrika neYropu, vachena vachipamba nekutakura vanhu vatema kuti vanovatengesa sevaranda. Vachena vachizoita musangano weBerlin Conference wa1885. Berlin Conference inova yakazvara miganhu yakapaza magariro evatema aiveko... (Achebe, 2012:14).*

Mumusumo webhuku rinonzi *Tsika Dzevatema VeZimbabwe*, Zvobgo achitaura mashoko aAchebe (1990) anoti,

*Kwenguva yakareba kwazvo, vanhu vatema vanga vachitaurwa nezvavo, kutsanangurwa nekuitirwa zvinhu nevanhu vemamwe marudzi... Pada yasvika zvino nguva yekuti isu sevanhu vatema titsvage tega sevaridzi venyika nenhaka yedu, nzira dzekuti titaurire vamwe vedu nevamwewo zvavo vangade kuudzwa*

*nezvatiri, zvatisiri, zvatinoda, zvatisingadi nezvatakaita seboka revanhu*, (Magwa, 2016: vii).

Mamiriro ezvinhu aya ndiwo anondibatsira pakuketa “vatorwa” nehama. Ndicho chinhu chiri kuita kuti basa rino riite kunge rine hasha dzakasangana nekuti isu vatema tizvitaurirewo nyaya dzedu.

### **Izwi rasarungano**

Pane zvakawanda zvakanyorwa pamusoro pengano dzevaShona, zvichinyorwa nevatorwa. Kunyorwa kwezvinhu zvetsika dzevaShona nevanhu vasingararame mutsika yevaShona kwakafanana nekuti huku itaurire garwe kuti mumvura makaita sei. Hunhu hwekuti vatorwa vanobva kwavanobva kuti vazozviita nyanzvi dzekutsanangura tsika dzemamwe marudzi ndiko kunonzi nevaShona kuganhira. Maitiro aya akatsanangurwa naHomi Bhabha (1983) achiti inonzi “tsika yekutura pamusoro pevamwe vakasiyana newe.” Chiri kutaurwa naBhabha ndechekuti hazvibude zvakanaka kuti vanhu vabve kwavanobva, voda kutsanangura zvisiri zvavo uye zvavasingazive kana kunzwisia. Maitiro aya ane dambudziko rekuti hunhu hwekutura pamusoro pevamwe hunopedzisira hwave,

*chombo chinoshandiswa kusimbisa, kukurudzira nekusimudzira tsika dzevauyi sedzakakosha kudarika dzemamwe marudzi, asi panguva imwechete maitiro iwaya achinakurira kure, pamwe chete nekuwundura kana kupurura ruzivo, nezvinokosheswa pamwe chetewo nekodzero dzevanhu vakadzvanyirirwa, (Bulhan, 2015:241).*

Hunhu hwakadai, hwekuti vamwe vanokumirwa semombe yevhu hunoita kuti vanhu vakadzvanyirirwa vasazvitaurire vega nyaya dzavo, vasaburitse shungu dzavo, kana kuti vaonekwewo kuti varipo uye vane nhoroondo dzavowo. Kushaya mikana kunokonzerwa nemaonero aKarl Marx (1976) ekuti pfungwa dzevanhu vane mari ndidzo pfungwa dzinotonga chero munguva ipi zvayo. Kana huku dzikadya munda waGarwe, hadzifanire zvakare kuda kushora Garwe dzichida kukoshesa hukama husipo.

Kana chiri chokwadi kuti nyika dzinoumbwa nekuda kwenyaya nenhoroondo dzinotaurwa pamusoro penyika idzodzo (Bhabha, 1993), zvinoreva kuti “simba rekutura kana kudzivisa dzimwe nyaya kuti dzisataurwe kana kuzivikanwa” inyaya inoda

kunyatsoongororwa nemazvo, nekuti nyaya inobata ngano dzevaShona muZimbabwe. Munyika yeZimbabwe, ngano inhaka yetsika yevanhu vatema, zvakarewo inzira yeruzivo nekufambiswa kwemashoko, asi vazhinji vakanyora pamusoro pengano dzevaShona Kumbirai (1979), Fortune (1973, 1974, 1980), Chiwome (1998), Vambe (1998, 2001), Matambirofa (2017) nevamwe vakanyanyotarisa nekuongorora hukama huripo pakati pengano nemabhuku enganonyorwa. Vamwewo ndivo vakangoperera pakungodziunganidza nekutarisa nyaya dzadzinotaura, vatambi varimo, nguva yadzaitaurwa pasichigare nechimiro chadzo.

Asiwo nyangwe tikave nevanhu vatema veChiShona vakadzidza vanotsanangura zvinhu zvetsika dzavo zvakaita sengano, vanhu ivavo kufananawo nevatorwa, vane kumwe kunzwisia kwavasina nekuti naivowo havasi mukati mengano kufanana nasarungano anogadzira nekutura ngano idzodzo. Vazhinji vevanhu veChiShona vanogona kunge vakataura ngano dzavakanzwa dzichitaurwa, asi handina wandakanzwa pakati pavo akati ndisarungano anogara munyika yengano zvekusvika pakugadzira ngano itsva.

Kudzoka kwangu payunivhesiti semudzidzisi mushure memakore makumi maviri ndichiitira vanhu ngano, ndichigadzira ngano itsva, ndichinatsurudza nekusanganisa, nekutamba nengano dzedu vaShona kwandiita kuti ndifungisise pamusoro pengano senzira yemafungiro, senzira yekufambiswa kwemashoko, uyewo semaitiro ekugadzirisa zvinhu zvinonetsa. Sasarungano ndinoona kuti nzira dzedu dzakare dzekuita kana kugadzira zvinhu zvemitambo yetsika (ngano, nziyo nezvimwe) dzakanga dzisinei nekutsvaga mari nepfuma, asi nhasi uno dzabatwa huro nemweya wekudisia zvinhu nekushambadza. Ndlovu-Gatsheni (2013:11) anoti maitiro ekushambadza nekutsvaga mari aya anozvara “vanhu vatema vanodzidziswa kuvenga Afrika yakavaumba, vachida Yuropu neAmerica dzisingavade.” Ruzivo rwevanhu vatema, kusanganisira ngano, nziyo, zvetsika nemagariro avo zvabatwa mumusungo wemagariro nemararamiro echirungu ekusianisa vanhu, zvekuti vane mari vanenge vachida kushandisa pfuma yavo kudzipa izwi reruzhinji kuti ritraure nekuita zvavanoda (Fischer, 1963:40).

Kuita kwakadai kwekuti vashoma vane mari vanoshandisa pfuma yavo kunyalararidza mazwi evazhinji vasina mari kunokonzena kutsikirirwa kwetsika dzevamwe, uye Antonio Gramsci wekuItaly akashandisa maonero ekutsikirira tsika dzevamwe aya kutarisa hukama huri pakati petsika nesimba mumagariro nemaitiro evanhu vane simba rekugadzirwa nekutengeswa kwezvinhu kuti vaite mari nechisvetasimba. Sekutsanangura kwaLears (1985:568),

*Pfungwa yekutsikirira tsika dzevamwe inogona kubatsira vanoita tsvakurudzo yenhoroondo cuti vanzwisise mazano anoshandiswa kusimbisa kana kupaza mararamiro agara aripo, pamwe chete nekupaza vanochengetedza nhoroondo (nekuti) vanenge vachida kunzwisia musiyano uri pakati pesimba rine mapoka anotsikirira mamwe zvichienzaniswa nekusununguka kushoma mune zvetsika nemagariro kwemapoka akatsikirirwa.*

Tsvakurudzo yangu inoongorora zvakadzama uye ichitarisawo humhizha huri mungano nekuzoshanduka kwadzakaita. Itsvakurudzo iri kutsvaga kuyanika pachena ruzivo rwusina kunyanyopenengurwa nekuda kwekutsikirirwa kwevanhu vatema “nevanhu vanofunga kuti ivo vane ruzivo pamusoro pevavanofunga kuti havana chavanoziva” (Freire, 2000:72). Kubudikidza nechinyorwa chino, ndichange ndichidzokera kumashure, ndichinogadzira patsva, ndichipa maonero matsva pamusoro pedzimwe dzengano dzevaShona dzinosanganisira chimbo-ngano chinonzi Chemutengure kuti tive nemaonero matsva pamwe chete nekunzwisia mafungiro, mutauro nemafambisirwo emashoko anoumba nyika senhoroondo ine simba (Bhabha, 1990).

Chemutengure chimbo chine mukurumbira chenhoroodo yepasichigare yekuma 1890 pakapambwa nyika yeZimbabwe nemaBritish. Ihurukuro yemusha, ihurukuro yenyika nevanhu vese. Ihurukuro inorondedzera, inopa maonero, inopembedza, inoongorora nekuyambira vanhu vatema pamusoro pehupambevhu nemhedzisiro yahwo.

Ngano mafungiro uyewo dziri zvinhu zvakasanganikwa nazvo nevanhu. Ngano dzinobatsira cuti vanhu vanzwisise nyika yavagere. Tsvakurudzo ino ichapenengura dzimwe ngano dzevaShona ichitarisa “zvakanga zvichiitika panguva yadzakagadzirwa” (Eagleton 2006: v) uyewo nemashoko adzakanga dzichifambisa. Kana zvadaro basa rino richadzokorora kutura ngano sedariro rinoramba richirwirwa uyewo sechinhu chinoramba

chichishanduka (Wayne 2001). Kufanana nemafirimu eThird Cinema ane chinangwa chekupaza nhaka yakasiwa nevapambepfumi (Sarkar 2008), basa rino rinoita zvinonzi naFreire (2002) kusvinudzwa kwakadzama kwevakadzvanyirirwa, nechinangwa chekushandura vanonzi naFanon “vasemwa venyika” kuti varege kuve “vanhu vevamwe vanhu” asi vave “vanhu vakazvimiririra,” (Aronowitz, 1993:8).

Kubva panguva yakapambwa nyika yeZimbabwe nemaBritish muna 1890 kusvika nhasi, maitiro ekugadzirisa zvinhu kubudikidza nezvigadzirwa zvetsika nemagariro ari kuneta, ari kupera simba. Tsvakurudzo ino iripo kuti ironde, kudenengura nekuvhendenyura zvakanga zvichiitika kungano dzevaShona kubva padzaitaurwa nasarungano mumhuri, nepadzakazotorwa nemamishenari vakadziisa mumabhuku, dzisati dzazonyararidzwa nehondo yeChimurenga chechipiri. Nyangwe zvazvo hondo yeChimurenga chechipiri yakakonzerza kutangwa kwedzimwe nzira dzekutaura nekutaurirana nekufambisa kwemashoko – idzi dzakanga dzisiri ngano chaidzo – asi nziyo, kutamba nemapungwe zvine zvazvairevawo. Ngano sekutura kwaPropp (1968) ine chimiro chakajeka “nezvinhu zvinotonyatsozivikanwa zvinowanikwa mairi...” (Dundes, 1971:334).

Basa rino richange richitarisa zvakashandurwa mungano dzevaShona kubva pane zvadzakanga dziri pasichigare kuti dzive zvadziri nhasi wadzave kuwanikwa dziri misanganiswa yezvigadzirwa zvinoshandisa makombiyuta kuti dziende kuvanhu vakawanda. Kushanduka kwengano kwakadai kunofadza, asi kwakatsoropodzwa kuchinzi ishanduko isina zvakakosha zvirimo uyewo ine manyepo (McIntyre, 2012). Pfungwa yekuti ngano dzakashandurwa dzine manyepo inobva pamaonero ekuti zvinhu zvizhinji zvetsika nemagariro zvave kushandisa kufambisa mashoko ekushambadza pfungwa, nezvinhu nemaitiro evanhu vane simba rekugadzirwa nekutengeswa kwezvinhu kuti vaite mari nechisvetasimba. Asiwo basa rino richatarisawo zvakanaaka zviri mungano itsva.

Chinyorwa chino chiri kuedza kutsvakurudza zvakare nzira dzechenjeri hwavanhu vatema – hunyanzvi hwavo hwakanzvenga vatorwa vakanga vachida kudzidza zvetsika dzevatema, asi vakazongoperera mukuunganidza ngano kana kuongorora vasina ruzivo rwasarungano. Tsvakurudzo ino iri kuvarira kuti maonero, mafungiro nemanzwiro

asarungano avewo anonzwikwa. Ndiri kutsvaga kuti inzwi rasarungano ritaure, uye haisi nyaya yekuti sarungano atsvage kufananidza ngano dzaTsuro naGudo nepfungwa dzakaita sedzana Freud, Homer kana Aristotle. Ndiri kuda kugadzirisa nekurwisa kudheererwa nekushorwa kweruzivo rwevanhu vatema nemitauro yavo. Ndicho chikonzero chiri kuita kuti tsvakurudzo ino inyorwe nerurimi rweChiShona. Mutauro, sekutsanangurwa kunoitwa naChung mubhuku raMoyana (1989:vi),

*Unoumba manzwisisiro edu echokwadi, uyewo une chekuita nehukama hwedu nechokwadi. Mutauro wakakosha kwazvo pakuvandudza ruzivo rwekuti tisu vanaani nezvatinokwanisa kuita.*

Mutauro wakakosha pahrukuro dzine chekuita nehurstanda hwemupfungwa, uyewo une basa guru rekusvitsa mashoko neruzivo kune vakadzvanyirirwa.

### **Nzira, Maitiro neRuzivo rwuchashandisa**

Kune nzira nepfungwa dzevanhu zhinji dzinoshandisa pakuyemura, kutambanudza nekunzwisia mabasa ehumhizha hwevanhu. Imwe yenzira inoshandisa inonzi husarungano (*autoethnography*), inova kufungisisa nekurondedzera zvehupenyu hwako, zvawakasangana nazvo maringe nehukama hwazvo netsika dzerudzi rwako, zvematongerwo enyika nezvinoreva zvinhu izvozvo muhupenyu. Tichitarisa chimiro chezwi iri, *auto* – inoreva **mbune**; *ethno* – inoreva **rudzi** uyewo *graphy* ichireva **kunyora**. Naizvozvo husarungano kutaura kana kunyora zverudzi rwako mbune.

Husarungano inzira yekuita nayo tsvakurudzo nekunyora inotsanangura pamwe chete nekunyatsoongorora nenzira yakarongeka, zvinhu zvakaitika muhupenyu nechinangwa chekuda kunzwisia zvinhu zvine chekuita netsika dzevanhu. Nzira iyi inoramba maitiro agara achishandisa, uye maitiro agara achizivikanwa pakuita tsvakurudzo ekuti vatorwa vekunze kwenyika nemamwe marudzi vave ndivo vanotaura nekupa maonero pamusoro petsika nemagariro zvemamwe marudzi vakasiyana navo. “Husarungano hunoshandisa tsvakurudzo sezano, sechinhu chekugadzirisa pakatsveyama, pamwe chete nekupa ruzivo rwekugadzirisa zvinhu,” (Ellis *nevamwe*, 2011:1) kuti tive nemaonero pamwe chete neruzivo rutsva.

Ndiri munyori wemabhuku nasarungano weChiShona. Nyangwe zvangu ndichitaura ndichiti “ndi” kureva ini ndega semunhu mumwechete, zita rekuti Shona rinooreva rudzi rwevanhu vakawanda, uye izita rine nhoroondo huru (Mudenge 1988, Chigwedere 1989, Chimhundu, 1992). Izita rakapiringana, zvakarewo rakakura kwazvo. Ndichishandisa husarungano inova nzira yekutsanangura nekurondedzera ruzivo rwusiri pachena, ruzivo rwakapfekana-pfekana uyewo rwuri ruzivo rwakanyatsonangana nehupenyu hwemunhu mbune, zvaakasangana nazvo pamwe chetewo nehukama hwezvinhu izvozvo, “husarungano hahungotaura nyaya senyaya yevanhu vazhinji” (Adams nevamwe, 2015:21). Neniwo ndiri kuda kutaura nyaya yangu semunyori nasarungano, asi panguva imwechete iri nyaya yedu tese sevaShona. Ndinotarisira kuti pandichange ndichitaura nyaya yangu, inovawo zvakare nyaya yedu, ndichada kusvika pakuziva patakarasikira panguva iye patakadzvanyirwa nemaBhiritishi, uye kana ndadaro ndigotanga kuda kunzwisia zvinoreva kurasisikirwa ikoko (Attig, 1996). Nyaya yangu inyaya yedu nekuda kwekuti,

*Kubudikidza nekutura nyaya yangu, ndinopa chimedu chehupenyu hwangu kune vamwe, uyewo nehupenyu hwevamwe kuti ndisimbise hukama nekuda kwekufanana kwezvatakasangana nazvo pakurasikirwa kwedu, (McGreehan, 2017:124).*

Tsvakurudzo ino inyaya yekurasikirwa kwangu semunhu, uyewo nekurasikirwa kwevanhu veChiShona. Zvakarewo, inyaya yekushanduka pamwe chete nekupfumiswa kwevatema nekuda kwekupindirwa nekukanganiswa kwedu nevapambevhу. Ndicho chimwe chezvikonzero zvinoita kuti ndimutse Cecil Rhodes muChitsauko 2 kuti ndimuonese zvaakatiita.

Adams nevamwe (2015:21-22) vanoti,

*husarungano hwakazvarwa kubva mukunetseka nehunhu hwevapambevhу, kubva mukuda kutaura kuti hatina kufanana mumagariro nezvinhu zvinotiita kuti tive vanhu vatiri, uyewo nekuita nharo kuti vanhu vanoshandiswa panoitwa tsvakurudzo varemekedzwe, pamwe chete nekugashira kuti kune nzira dzakasiyana-siyana dzekudzidza pamusoro pezvetsika.*

Chandiri kunyanya kurwisana nacho mutsvakurudzo yangu idambudziko rekuti vamwe vanhu vanoda kuzviita vamiririri nevatauriri vevamwe vakasiyana navo. Ini tsvakurudzo yangu haisi pamusoro penyaya yevaShona chete, asi iri pamusoro pezvandakasangana nazvo sasarungano, zvandinoziva nekunzwisia kufanana nemaonero aAdams nevamwe vake (2015) vanoti hazvichaita kuti vanhu vanota tsvakurudzo,

*vataure sekunge ndivo vane ruzivo chairwo rwechokwadi, kana kuti vange vanoti zvavakawana nemadudziriro avo ‘ndeechochokwadi.’ Tinoziva kuti ‘zvizvarwa zvenyika’ zvine madudziriro azvovo uyewo nekuti vamwe vedu vanogonawo kunge vaine mamwe maonero akasiyana, (Adams nevamwe, 2015:14).*

Nyaya yangu sasarungano nezvandakasangana nazvo inyaya yemakuriro andakaita, uyewo zvinhu zvandakasangana nazvo hazvisi zvinhu zvingataurwe pachishandisa ruzivo rwesainzi kana nedzimwe nzira dzekuda kuti tione kuti tikadai chii chinobuda sei. Izvi zvinodaro nekuda kwekuti, sekutsanangura kwaAdams nevamwe (2015), tsvakurudzo dzinoshandisa ruzivo rwesainzi mumagariro dzinowananzvengwa nekutadza kutsanangura tumwe tunhu twakaita,

*sekungonzwa kuda kuenda nepadivi, kumbodzokera shure, kumbokanganisa, kana kuita tunhu twunongosiwa twakarembora, kana nezvimwe zvinongoerekana zvangobuda usina kunge wakazvironga murwendo rwekutsvakurudza, (Adams nevamwe, 2015:22).*

Kunze kwekukura nekukudza nengano, ndiri mudzidzisi wengano. Ndakapaza ngano kuti ndidziumbe patsva, ndakafungisisa pamusoro pezvadzinoita nekutura, uyewo ndine zvandakacherechedza pamusoro padzo. Nenzira iyi, ndiri kushandisa ruzivo runobatika kuti rwusangane neruzivo rwezvandinoita nezvandakasangana nazvo semunhu. Ndizvo zvinotsanangurwa naAdams nevamwe vake (2015) kuti mubasa rehusarungano, kuve pedyo nezvauri kutsvakurudza kunobva kwave nzira yeruzivo, kwete zvinotaurwa zvekuti usuduruke kubva mune zvauri kutsvakurudza. Asi nyangwe zvazvo ruzivo rwangu sasarungano rwuri rwakakosha, zvimwe zvinoda kukosheswa ndezvekuti tizive kuti ruzivo rwangu haisiyo yega nzira yekunzwisia ngano dzevanhu veChiShona. Kuchine nyaya zhinji kunze uko dzisati dzataurwa, asi chandiri kukoshesa mubasa rino

inyaya yekuti tirege kufunga kuti mamwe maonero haana basa nekuti ndeevanhu vasina kufunda mabhuku kana kuti havasi varungu. Zvakarewo, sekutsanangura kwaDavies (1999:1) husarungano “inogona kutipa zvekushandisa zvisina vazhinji, zvisingawanikwe mumashoko ezvizvarwa zvenyika kana mukufunga kwemunhu anouya achibva kune imwe nyika kuzodzidza nezvetsika dzevamwe.”

Ndichatanga basa rekutaura nyaya yangu kubudikidza nekudzokera kumashure kuti ndinofungisisa pamusoro pekuti makudzirwo andakaitwa mumhuri yangu yaitaura ChiShona ndiko kwakaumba mafungiro angu nehunhu hwangu sasarungano nemunyori wemabhuku. Ndichishandisa husarungano, ndichange ndichitsvagisisa kuti basa rangu sasarungano rinorevei. Sekutura kwaFreire,

*Kana ukanyatsofungisisa unofanira kuwana zvaunoita kubva pakufungisisa ikoko, uye zvacho zvaunozoita zvinenge zviru zvinhu zvekuti kana zvaitwa zvinokwanisawo kudenengurwa zvine hudzamu, (Freire, 2000:66).*

Handina kuzvarwa mumhuri ine mhizha dzekuimba kana humwe hunyanzvi hwezvemitambo netsika. Vabereki vangu pavakarambana, ndakanga ndine makore matatu ekuberekwa. Amai vangu pavakarambwa vakadzoserwa kumusha kwavo, baba vangu vachibva varoora mumwe mukadzi. Ini ndakasara ndichigara nasekuru nambuya papurazi pavo. Neimwe nzira, ambuya vangu nengano dzavo ndivo vakabva vave amai vangu. Ndiri mwana wengano.

Papurazi pasekuru nambuya paive nezvihinji zvaiitika – kukama mombe, kurima, kudyara, kusakura, kutsvaga michero, kutsvaga mombe, kudzinga shiri, kubata shiri, kuwundura shiri, kugocha shiri nezvimwe zvakawanda. Panguva yaiitika zvese izvi, handina kumbobvira ndaziva kuti ndaigara munyika inonzi Rhodesia, iri muAfrika mune dzimwe nyika zhinji. Handina kumbobvira ndaziva kuti kune mabhuku nezvikoro nemimwe mitauro isiri mutauro wangu. Handina kuziva kuti zvandaizove semunyori nasarungano zvakanga zvatogadzwa pamoto, zvatotanga kubikwa. Panguva iyi, zvandaiziva zvaive zvishoma kwazvo.

Nyangwe zvazvo kurambwa kwamai vangu nekubva kwavo muhupenyu hwangu kwakandibvarura sepeji rabviswa mubhuku, nzvimbo yamai vangu yakatorwa nechinhu chisiri munhu. Ambuya vangu VaMazvirega vaitaura ngano kwatiri vazukuru vavo tiri gurumwandira – asi ndinofunga kuti pavazukuru vavo vese, ngano dzakanyanyoda ini dzikandimbundira nekundigarisa pamakumbo adzo.

Adams nevamwe (2015:2) vanotsanangura nyaya dzerudzi rwehusarungano vachiti inyaya “dzechumhizha uye dzinoongorora kuti tinowana ruzivo nenzira ipi, tinopa mazita nekududzira zvatakasangana nazvo sevanhu mune zvetsika nemagariro edu chirudzii.” Izvi zvinoreva kuti tsvakurudzo yangu ichange iri nyaya. Sekutsanangura kwekuti,

*naizvozvo, munhu anoita husarungano haasi kungoedza chete kuti zvaakasangana nazvo muhupenyu hwake zvireve chinhu, asi kubudikidza nekunyora zvinhu zvinonzwisisika, anokwanisawo kuti ataure nevanhu vakawanda vakasiyanasiyana vasingawanzoitirwa han’ya netsvakurudzo dzagara dzichiitwa nevanhu vakafunda mabhuku. Nekuda kwaizvozvo, husarungano inzira inogona kuita kuti pave neshanduko mumagariro kana muhupenyu hwevanhu vakawanda, (Ellis nevamwe, 2010:5).*

Saka nechinangwa chekuda kuti vanhu vedu vave nemafungiro anopfungaira hutsi popedzisira papfuta moto, ndichada kuita sezvakaitwa naRoland Barthes akatsanangurwa mubasa raMoriarty (2013) akaramba,

*manyorero evanhu vakafunda mabhuku nekuti manyorero anotungamirirwa nekushandiswa nevanhu vanoda kuomesera vanhu. Manyorero iwayo ane mapurisa awo anonzi vapepeti, nematare embongorori zvekuti zvazvinoreva ndezvezekuti vanhu vanonyorera nyanzvi dzakafunda mabhuku vanotorwa sevaranda vanomanikidzwa zvekuti kunyora kwavo hakunyatsosvitsa zvavanoda kutaura nenzira yakasununguka sezvinofanira kuitwa nekunyora kwakanaka, (Moriarty, 2013:68).*

Ngano idariro rinorwirwa mazano, simba, kunyararidza vamwe, pamwe chete nekuedza kumiririra vasina simba. Kuziva patsva kuti ngano chii, dzine basa rei pamafungiro angu,

nekuti ndini ani semunhu akanga akadzvanyirirwa ndizvo zvakaita kuti ndisvike pakufungisisa, kuti ndive nemanzwisisiro matsva, nekutura nyaya yangu nechinangwa chekushandura mararamiro edu ekugashira kudzvinyirirwa sekunge ndizvo zvinofanira kuitika (Ndlovu-Gatsheni, 2013). Nemhaka yei isu vanhu vatema, isu zvidzazvepo tichibvuma kubvumburudzwa, kuitwa zvituta nemafungiro nemaitiro evachena?

Kufungisisa pamusoro pengano dzedu kwandiri kuita kunofamba nenzira inofamba nyaya dzinotaurwa nevvizvarwa zvenzvimbo. Nyaya dzavo inyaya dzinobva “mukudzvanyirirwa kwavo, kana mukuitwa varombo, uye dzinoshandisa kubvanyangura simba revanoda kuuya kuzoita tsvakurudzo nekutura pamusoro petsika nemagariro evanhu vavasingazine” (Ellis *nevamwe*, 2011:7). Vavariro yangu nebara rino ndeyekumutsa nekupeputsa vanhu vatema kuti vazive kuti ndivanaani uye kuti tigotanga kunyatsoongorora hupenyu hwedu sekutura kwaStuart Hall (1996) kuti tirege kutongwa nemari pazvinhu zvese kunyanya. Hupenyu hwekutandanisana nekutenga zvinhu huri kuramba huchitisiya tave nherera mune zvetsika nemagariro.

Kufanana naSuominen (2003) akashandisawo husarungano, basa rino muenzaniso wekuti tizive nzira dzatingapenengure kuti tisu vana ani munyika yatave kugara yazara misanganisa inotisanganisa nezvinhu zvakasiyanasiyana pakurarama kwedu. Nyangwe zvazvo ndine zvizhinji zvakaitika kwandiri sasarungano, nyaya yangu yakatanga kutumbuka nekushamisa pandakaenda kunodzidzisa kuUniversity of Zimbabwe mugore ra2017. Ndakatanga kutarisa ngano ndichishandisa pfungwa dzenyanzvi dzakasiyanasiyana nemafungiro akasiyana-siyana akaite se*Cultural Studies, Marxism, Neo-Marxism, Post-colonialism, Globalisation* nemamwewo. Ndakatanga kuona kuti ngano dzandaingofunga kuti inganowo dzekuvaraidza nekudzidzisa dzakatanga kundibvunza mibvunzo yekurwisa kutsikirirwa kwadzakaitwa senzira yekufambisa mashoko mumagariro netsika dzevanhu veChiShona.

Behar (1996) anoti husarungano inzira inonetsa kuti tinyatsoiwanira payo chaipo.

*Inowanikwa pamuganhu wevanhu vanonyora zvinhu zvinobva mushungu dzemwoyo, kana vaye vanonyora vachishandisa huchenjeri, kana vanopenengura,*

*kana vanhu vanotora divi pakunyora kwavo nyaya dzine chekuita netsika dzavo (Behar 1996: 174).*

Nyangwe zvazvo vamwe vari mubasa regwashazivo vachiti manyorero anotevedza zvinotarisirwa mumayunivhesiti ane zvaanotadzisa, kwandiri manyorero ehusarungano anondisunungura sasarungano kuti ndinyatsopinda mubako rinogara shumba yemungano ndisingatye kurumwa kana kudyiwa. Asiwo, izvo zvekusekenyedzwa kwangu nemanyorero erudzi urwu ndizvo zvinoyambirwa naHolman-Jones (2005: 765) paanotsanangura husarungano semanyorero anotsvedza, anonetsa kubata sehove iri mumvura. Ndizvo zvinoita kuti ati vanoshandisa nzira yehusarungano pakunyora kwavo ngavaenzanise maonero avo. Anoti kana tichishandisa manyorero aya ndezvipi zvehupenyu hwedu zvatinosiya, ko ndezvipi zvatinoti izvi hazvisare? Ini pakutura nyaya yangu, chakanyanya kundisunda kuda nyika yangu, vanhu vangu netsika dzavo kuti zvigoramba zviripo mumakore anotevera. Shungu dzangu dziri pakuti nditaure zvese zvingagone kubatsira kuti pave neshanduko inoita kuti pave nezvakataurwa naRichard Shaull mubhuku raFreire (2000:34) paakati:

*Dzidzo inogona kushanda sechombo chinoshandisa kuti vechidiki vanzwisise mafungiro aripo panguva iyoyo zvekuti vanofamba vari mugwara rinodiwa, kana kuti dzidzo yacho inogona kuve nzira yerusununguko, nzira inoshandisa nevarume nevakadzi kuti vanyatsopenengura zvine humhizha chokwadi chiripo zvekuti vanosvika pakuziva zvavangaite kuti vashandure hupenyu hwavo.*

Tichitarisa nyaya yekuti manyorero ehusarungano anoda kuenzanisa maonero, zvakakosha kuti tisakanganwe kuti nzira yekunyora iyi inonyanyoshandisa izwi remunhu ari kutaura nyaya yacho (Ellis naBochner, 2000). Neniwo pandichange ndichitaura nyaya yangu, ndicharangarira kuti Denshire (2013: 4) anoyambira kuti “kutaura nyaya uchishandisa izwi remuridzi wenyaya kunogona kukonzera njodzi yekunyanyonamatira kunyaya yako pamwe chete nezvimwe zvinhu zvaunorangarira.” Zvino ini nekuda kwekuti nyaya yandiri kutaura hongu inyaya yangu, asiwo inyaya yenyika yeZimbabwe yandiri kutaura ndichishandisa maonero angu semunhu, naizvozvo ichadzorwa nekusimbisa nezviitiko chaizvo zvakaitika munhoroondo yenyika nemuhupenyu hwevanhu. Izvi zvichabatsira kuti nyaya yangu ive nyaya isiri chikochikari chebenzi chinozomira nekuda kwekuhakira.

### **Sei ndakasarudza husarungano?**

Kune nzira zhinji kwazvo dzinoshandisa kutaura nekuongorora zvinhu zvine chekuita nemhando dzakasiyana-siyana dzezvehumhizha hunowanikwa mutsika nemagariro evanhu. Neniwo sasarungano nemunyori wemabhuku erurimi rweChiShona, ndakanga ndichitsvaga nzira inondibvumira kupa pfungwa dzangu pamusoro pehumhizha hwengano nemabhuku mumutauro wangu. Ndakanga ndichitsvaga nzira inotsanangura, nekupa maonero neruzivo rutsva pamusoro pesimba rehumhizha hwengano. Izwi revanyori nanasarungano veChiShona harisati ranyatsonzwikwa nenzira inovabvumira kuti vamire vari kunze kwebasa ravo vachitaura zvavanoita, zvavanoona nezvavanofunga. Kusakwanisa kutaura nyaya dzavo kwevanyori vedu vemabhuku enganonyorwa, pamwe chete nanasarungano vacho kunoita kuti zviite sekuti havana chekitura, kana kuti vanogutsikana nekuti vamwe vanhu vavataurire nyaya dzavo.

Chimwewo zvakare, ndechekuti ivo pachezvavo vanoongorora zvine chekuita nehumhizha hwemabhuku enganonyorwa nengano dzevaShona, vane maonero akasiyana-siyana pamusoro penzira dzekutura zviri pamusoro pemabasa aya. Achitura nezvekusiyana kwemaonero evanhu uku, Loomba (2005) anoti hakuna nhoroondo imwechete yevanhu, asi vanhu nyangwe vari vamwechete, vane nhoroondo zhinji. Izvi zvinoreva kuti kana tiine nhoroondo zhinji, nyangwe kududzirwa kwadzo hakufanane. Kufanana nehuku yakararira mazai, nhiyo dzayo hadzibudirane dzese, uye dzimwe hadzitobude zvachose – dzinofira muzai. Maonero akasiyana-siyana aya anoratidza kuti kutaurwa kwenyaya yezvehumhizha hwevaShona kubva kungano, mabhuku nemafungiro avo ihuku ichiri kurarira mazai, uye nhyio dzayo dzese hadzisati dzachochonywa.

Pandakatarisa nzira zhinji dzaikwanisa kundibatsira kutaura nyaya yengano mururimi rweChiShona, ndakaona paine andiroporoji (*anthropology*). Andiroporoji inzira ine nhoroondo inodzokera kunguva dzekunge nyika dzeYuropu dzatanga kupamba nekugoverana nyika dzemamwe marudzi, zvikuru dzemuAfrika (Monaghan naJust, 2000). Andiroporoji inotsanangurwa ichinzi,

*inzira dzezvinhu zvinokonzerwa netsika nemagariro muhupenyu hwemunhu, kana ... maonero akakwana eruzivo, kana maitiro nezvinhu zvinotevedzwa mutsika nemagariro evanhu (Barfield, 1997:17).*

Tsananguro iyi inoreva kuti hakuna tsika nemagariro zvisina chazvinokonzera muhupenyu hwemunhu anogara kana kukurira mazviri. Neniwo ndine zvandakaona, nezvandakakonzerwa kuti ndive, uye ndiite nekuda kwekukura ndichiteerera ngano.

Panguva yekupambwa nekugoveranwa kweAfrika, vanhu veYuropu vakatanga kuona kuti vanhu vekune dzimwe nyika dzavakanga vachipamba vakanga vakasiyana navo muzvinhu zvakawanda. Izvi zvakaita kuti “kusiyana kwevanhu mune zvetsika uku rive dambudziko rinofanira kutsanangurwa pane kuti ringogashirwa,” (Cheater, 1986: 1). Monaghan naJust (2000) vanoti kubva pakupera kwesenjuri yechi19, vanhu vanoita andiroporoji vakanga vasisagutsikane nekuudzwa nevapambevh, nemamishenari, nevashanyi nevamwewo vanhu pamusoro pezvetsika nemagariro emamwe marudzi. Vanhu vanoita andiroporoji vakatanga kuenda vega kunyika dzakanga dzichipambwa nenyika dzeYuropu kunozvionera nekuzvinzwira pamusoro pezvetsika nemagariro emamwe marudzi.

Monaghan naJust (2000) vanoti andiroporoji inonyanyoongorora zvetsika nemagariro ichitarisa misiyano pakati petsika nemarudzi akasiyana. Asi munyori wekuNigeria anoti,

*Kungonzwa divi rimwechete renyaya pamusoro pevanhu kunovabvisa chiremera... uye kunoita kuti kuve kwedu vanhu vakaenzana kunetse, nekuti maitiro akadai anonyanya kukoshesa kusiyana kwedu asi asingatarise kufanana kwedu, (Adichie, 2016:87)*

Chimwewo zvakare ndecekuti andiroporoji inoshandisa hunyanzvi hwekutsanangura kuti itaure pamusoro pezvinhu zvinosanganikwa nazvo nevanhu vanoenda kunodzidza zvetsika nenzvimbo dzemamwe marudzi. Asi vaShona vane chirevo chinoti “Kutsanangura inharo.” Naizvozvo, kana andiroporoji ichishandisa hunyanzvi hwekutsanangura, zvinoreva kuti simba rekutsanangura iroro rinogona kuve nzira yekuita nharo pamusoro pezviri kuonekwa, zvekuti vanozosara vouya mumashure kuzopa mamwe maonero vanenge vasisina anovateerera. Nyaya zhinji dzevanhu vatema netsika

dzavo dzakataurwa nevachena zvekuti vachena vakaita saDavid Beach, Terrence Ranger, W.D. Gale nevamwe ndivo vakapedzisira vave kutorwa senyanzvi dzevetsika, nhoroondo nemagariro evanhu vatema muZimbabwe.

Vanhу veandiroporoji vane muitiro wavanoita basa ravo pavanenge vachitsvaga kuziva nekunzwisia zvetsika nemagariro emamwe marudzi. Zvavanoita inonzi etinogirafi.

*Etinogirafi inobva pakuti kana uchida kunzwisia tsika nemagariro evanhu, chinhу chinobatsira kuti uongorore zvavanoita, uchidyidzana navo zvakadzama uye kwenguva refu (Monaghan naJust, 2000:13).*

Ndicho chikonzero chinoita kuti vanoita andiroporoji vapote vachienda kunogara kwenguva refu - pamwe pacho kwemakore - vari muvanhu vavanenge vachidzidza nezvavo. Kufanana nezvimwe zvikamu zvezivo, vanoita andiroporoji vanoshandisawo nzira dzekuunganidza ruzivo nehumbowo dzakaita semibunzo yakanyorwa kana kuunganidza ruzivo runoshandisa manhamba. Asi nyangwe zvakadaro, vanoita andiroporoji vanoona sekuti kushandisa mibunzo yakanyorwa neruzivo runoshandisa manhamba hazvinyatsoburitsa nyaya dzemamiriro chaiwo ezvinhu. Vanoona sekuti “zvinogona kutoita kuti vanhu vasazive chokwadi pamusoro pemamwe marudzi anenge achidzidza nezvawo” Monaghan naJust (2000:13).

Asi, sekutsanangura kunoita Cheater (1986:22),

*kashoma kuti mutorwa anyatsonzi ave mumwe wevanhu vemutsika yaari kudzidza nezvayo. Kazhinji munhu anoita andiroporoji anenge arimo muvanhu vetsika yaari kudzidza, asi asiri wemo zvakanyatsokwana.*

Saka zviri pachena kuti hazvikwanisike kuti mutorwa azonyatsove mumwe wevanhu vaari kudzidza nezvavo. Kusakwanisika kwazvo kuti mutorwa anyatsove mumwe wevanhu vetsika nemagariro zvaari kudzidza kunokonzerwa nekusiyana kwake ganda, rudzi, kudzidza kwake, mutauro waanoshandisa, kupfuma kwake nezvimwe zvakadaro (Cheater, 1986).

Pane zvimevewo zvikonzero zvakawanda zvinoita kuti basa reandiroporoji riome nekuda kwehutorwa hwevanoenda kunodzidza nezvetsika nemagariro evamwe. Cheater (1986)

anoti kugara nevanhu veimwe tsika kwega hakuna kukwana. Vamwewo ndivo vane dambudziko nekutsanangurwa kunoitwa etinogirafi:

*Etinogirafi inogona kutsanangurwa sekudzidza zvine chekuita nevanhu vari munzvimbo dzavo dzavanorarama vari. Kudzidza uku kunoitwa nenzira inoratidza zvinoreva zvinhu zvavanoita mumagariro avo mazuva ese. Mukudzidza kunenge kuchiitika, munhu ari kuita tsvakurudzo anenge achitoitawo zvinhu zvinoitwa munzvimbo iyoyo nechinangwa chekuti akwanise kuunganidza zivo nenzira yakarongeka, asi asingaite kuti zvaagara achiziva iye zvikanganise kududzirwa kwezvaari kuona (Brewer, 2003 muna Hammersley, 2018:4).*

Asi nyangwe etinogirafi ichiita zvese zvatsanangurwa izvi, kune mibvunzo inoda kuziva kuti kudzidza zvetsika dzevamwe zvinoda kuitwa kwenguva yakareba sei kuti zvizonzi ari kudzidza ave kunyatsonzwisisa? Panodiwa mazuva here kana mwedzi kana makore? Mibvunzo yevanoita tsvakurudzo vachishandisa etinogirafi inosvika pakuti tinganyatsoziva here zvinoreva “magapiro emazuva ese?” Hapana here zvime zvingadaro zvichisiwa kunze kwezvinonzi zvemazuva ese? Chimwewo chinobvunzwa inyaya yekuti “zvinokwanisika here kuti munhu anyore ‘zvinhu zvinonyatsoitika’ iye angori munhu ari kuona?” (Hammersley, 2018:5). Zvinonyatsokwanisika here kuti tinyatsonzwisisa zvinoreva zvinhu mumararamiro evamwe?

Kufanana nemaonero aCheater, nyaya iri kubuda apa ndeyekuti nyangwe zvazvo munhu akagara nevanhu vetsika yaari kuda kudzidza, kugara kwake hakuna kukwana kuti kuburitse ruzivo rwakanyatsokwana. Tinobva tadzokera kunyaya yekuti hakuna nyaya imwechete ingatsanangure hupenyu kana zvinoreva tsika nemagariro evanhu. Mamiriro ezvinhu aya ndiwo anoita kuti ndisashandise etinogirafi, asi kuti nditsvage dzimwe nzira dzinogona kushandiswa kutaura nekuongorora zvinhu zvine chekuita netsika nemagariro evanhu. Kwandiri etinogirafi yakanaka, asi inoda kuti iitwe neimwe nzira.

### **Kuvhendenyura nekuongorora zviri mukati**

Tinoonawo kuti panzvimbo yekuongorora tsika nemagariro evanhu, vanhu vanoita tsvakurudzo yekuda kunzwisisa zvine chekuita netsika nemagariro evanhu vanogona

kuda kunangana nekuvhendenyura pamwe chete nekuongorora mabasa ehumhizha akasiyana-siyana anowanikwa mutsika yavasarudza. Imwe yenzira inotarisa humhizha hvezvinhu zvinowanikwa mutsika nemagariro evanhu inzira yekuvhendenyura nekuongorora zviri mukati mezvigadzirwa zvavo (*content analysis*). Kuvhendenyurwa nekuongororwa kwezviri muzvigadzirwa kunotorwa seimwe yenzira dzakakoshesesa dzekuita tsvakurudzo mune zvetsika nemagariro evanhu.

*Munhu anoongorora zviri muzvigadzirwa anoona ruzivo rwakaunganidzwa kwete sezvinhu zvinomiririra zviitiko zvakaitika, asi anotarisa zvinhu zvakaita sezvinyorwa, semifananidzo pamwe chete nezvimwe zvigadzirwa zvehumhizha zvakaitwa nechinangwa chekuti zvionekwe, zviverengwe, zvidudzirwe nekushandiswa nekuda kwezvazvinoreva (Krippendorff, 2004:xiii).*

Krippendorff anoti zvigadzirwa kana kuti zvinhu zvehumhizha zvinofanira kuti zvipenengurwe zvichitariswa kuti basa razvo nderei mutsika nemagariro. Anoti kuponengura zvinhu zvakagadzirwa takanangana nekuti zvinoshandiswei, ndiko kunosianisa nzira yekuongororwa kwezvinhu zvinowanikwa muzvigadzirwa nedzimwe nzira dzekutsvaga ruzivo.

Nyangwe zvazvo nzira yekuongorora nekuvhendenyura zvinhu zviri muzvigadzirwa ichirumbidza, uye iri nzira inoshandisa zvakanyanya mubasa rekuongorora zvigadzirwa zvehumhizha zvinowanikwa mutsika nemagariro, kwandiri nzira iyi ine zvimwe zvainosiya kunze. Kleppendorf (2004) anoti nzira yekuongororora zviri mukati mezvigadzirwa haisiyo yega nzira inokoshesa zvinoreva zvinhu, asi inzira ine simba, uye isingabvanyangure zviripo.

*Inotsvaga kunzwisia zvinofambiswa pakati pevanhu - zvakanyorwa, mifananidzo, mashoko, ruzivo, zviri mumapepanhau nenhepfenyuro pamwe chete nehukama hwevanhu hunoshandisa tekinoloji - asi nzira iyi isingakanganise vanhu vacho vanoshandisa zvakagadzirwa (Krippendorff, 2004:xiii).*

Asi kana tikanyatsotarisa nzira iyi, tinoona kuti inongotora zvinhu zvehumhizha zvakagadzirwa yopenengura nekuvhendenyura kuti zvinoshanda sei, zvinotaurei, zvakarongwa kana kugadzirwa sei nezvimwe zvakadaro. Chaisingaite, kutipa mukana wekunzwa kuti vacho vanogadzira nekuita zvehumhizha uhwu mutsika nemagariro

vanozvigadzira sei? Vanofungei pavanenge vachigadzira nekupakurira vanhu zvinhu zvehumhizha hwavo. Ipapa ndipo panoita kuti nzira iyi itadze kusvitsa vanhu panyaya yakakwana.

### **Kuongorora nekupenengura kwakadzamisia kwemashoko akanyorwa kana akataurwa**

Izvi zvinobva zvatiendesa kune imwe nzira inoshandiswa kutarisa basa rezvehumhizha inoongorora nekupenengura mashoko akanyorwa kana akataurwa (*discourse analysis*) uyewo inogona kunzi kuongorora nekupenengura mashoko akanyorwa kana akataurwa kwakadzamisia (*critical discourse analysis*). Van Djik (1995) anoti iyi nzira inoshandisa marongerwo emutauro nekushandiswa kunoitwa micherechedzo kuti iongorore mutauro, mashoko nematauriro kana kufambiswa kwemashoko. Van Djik anoti chinonetsera nzira iyi kusaziva painoperera kana tichitarisa zvinofanira kutevedzwa, kana painoshandiswa, kana zvinangwa zvayo.

Kuongorora nekupenengura mashoko hakupere nekuti mashoko anoreva zvinhu zvakawanda kwazvo, uye zvimwe zvacho zvaanoreva zvinobva pahukama hwemamwe mashoko akavakidzana nawo, kana muzviitiko zvinenge zvichiitika muhupenyu hwemunyori panguva yaanonyora, kana kuti akadzidza kupi, achidzidziswa nani uyewo nezvimwe zvakawanda.

Iko kuongorora nekupenengura kunotarisa zviitiko zvenguva yakanyorwa kana kugadzirwa zvehumhizha inzira inoshandisawo muMarxism sekutsanangura kwaEagleton (2006). Nzira iyi inotaurwa nezvayo naEagleton ine hukama hwakanyanyisa nenzira yakanyanyoshandiswa kuongorora mabasa ehumhizha hwengano nenganonyorwa muZimbabwe nembongorori zhinji dzakaita saGeorge Kahari, Musaemura Zimunya, Flora Veit-Wild, Emmanuel Chiwome nevamwe yekuongorora nekupenengura zviitiko zvakaitika munhorooondo yemagariro evanhу.

### **Kuongorora nekupenengura zviitiko zvakaitika munhoroondo yemagariro evanhu**

Kuongorora nekupenengura zviitiko zvakaitika munhoroondo yemagariro evanhu (*socio-historical analysis*) kunotarisa zvinhu zvakawanda. Zvimwe zvacho ndeizvi; zvakataurwa nezvakanyorwa zvingava mumabhuku, mumashoko akatapwa, mumapepanhau, mafirimu nezvimwe zvinhu zvinoshandiswa nevanhu kutaura nekufambisa mazano nemashoko.

Kupinda kwangu mudariro rekutaura pamusoro pengano nenganonyorwa dzevaShona kunotsika zvitsitsinho zvevakanga vari mberi kwangu vakaita saGeorge Fortune (1973, 1974), Flora Veit-Wild (1992), Emmanuel Chiwome (1996, 1998), Itai Muwati naDave Mutasa (2008), Maurice Vambe (1998, 2001), Tavengwa Gwekwerere (2013) nevamwe. Ava vese vakaongorora nganonyorwa nenhetembo vachipa maonero akasiyana-siyana pamusoro pezvinoreva zvinyorwa nemabasa enganonyorwa muhupenyu hwevaShona. Ichokwadi kuti ongororo dzavo dzakanga dzichitarisia mashoko akanyorwa kana akataurwa munganonyorwa, nhetembo nengano vachicherechedza nguva yakanyorwa, basa raiitwa nevakanyora, matingindira avaibata, kushanduka kwehupenyu nekuparara kwemhuri nekuda kwechirungu, kugara mumadhorobha, pamwe chetewo nekudzidza. Vane zvizhinji zvavakaburitsa pachena zvakanga zvichibva muzviitiko zvakaitika munhoroondo yemagariro evanhu vatema zvichikonzerwa nehudzvanyiriri hwevapambevu.

Kupenengura nekuvhendenyura zvinyorwa zvinobva muzviitiko zvakaitika munhoroondo yemagariro evanhu vatema munguva yehudzvanyiriri hwevapambevu kunotsoropodzwa naVambe (2005) muna Gwekwerere (2013:50) achiti,

*Kunyora uku hakuna mutauro une mazino anoruma zvekukwanisa kutiratidza pairwiswa tsika dzevapambevu (nehumhiza hwevaShona). Nzira dzakavanda dzezvaizivikanwa neruzhinji rwevanhu vatema pamwe chete netsika yezvengano nezvimwe zvavanotaura zvinoramba zvichingoshanduka ... nechinangwa chekurwisa tsika dzevapambevu.*

Vambe anoti nzira dzakavanda dzezvaizivikanwa neruzhinji rwevanhu vatema hadzina kumbotariswa mubasa rekupenengura zvinyorwa zvinobva muzviitiko zvakaitika munhoroondo yemagariro evanhu vatema. Vambe anoratidza kugumbuka nekuda

kwekuti vanopenengura basa remabhuku enganonyorwa vanokanganwa kushereketa kunoitwa nengano dzekutaura padzinenge dzichitaura zviitiko zvemazuva ese. Anoti matarisirwo anoitwa zvengano nemabhuku enganonyorwa zvinoita sekuti hupenyu hwewanhu vatema hauna kumbobvira hwashanduka. “Nyaya dzinotariswa dzinoita sekuti dzakaroverwa hoko kuti dzisatsukunyuke. Hadziratidze kugona kugadzirisa matambudziko anenge achisangana nevanhu veAfrika,” (Vambe, 1998:113).

Chimwe zvakare chiri muzvinyorwa zvizhinji zvinopenengura nekuvhendenyura zvigadzirwa zvetsika dzevaShona inyaya yekuti mutauro wakashandisa nevazhinji ndeweEnglish. Izvi zvinofanana nekuenda kunovhima nembwa, asi imbwa yobva yabata tsuro yorega kudzokera nayo kuna tenzi, zvekuti tenzi vanodzokera kumba vangori maoko. Nyaya dzevanhu dzinoda kuve mururimi rwevanhu, kuti naivovo vadzidze nekunzwisia, vawane maonero matsva, vabve pakushorwa kwakatangira munguva dzehypambevhu kunoti vanhu vatema havafunge uye zvinhu zvavo zvakasaririra. Sekutura kwaVambe (1998), kunyora kwevanhu vedu vanotsanangura nekuongorora nyaya dzedu nezvehumhizha hwedu vachishandisa ChiRungu kunoita kuti tibvunze kuti vanotsanangura nekuongorora ava vanenge vachizviitira ani? Vane hany'a nevanhu vavo netsika dzavo here? Iyi mibvunzo yakakosha nekuti inoita kuti nevanhu vedu vatema vanoongorora zvehumhizha hwedu vaite sevanokoshesa kuwadzana nevachena vachishayira vanhu vavo hanyn'a dzekuti vavhurike pfungwa sekutura kwaFreire.

Ini sasarungano ari kutsvaga nzira yekuti awanewo chaanotaura pamusoro petsika yekutaurwa kwengano, ndinobvumirana nemaonero aVambe (2005) paanoti dzimwe nzira dzakaita seyakashandisa naVeit-Wild mubhuku rionzi *Teachers, Preachers, Non-Believers* dzinoratidza kutarisira pasi basa rengano dzevanhu vatema pakuve nechekuita nekunyorwa kwemabhuku enganonyorwa eChiShona neeChiRungu.

Ichokwadi kuti kunyora kwakakosha, uye nhoroondo dzevaShona dzakanga dzine zvizhinji zvisingazivikanwe kana zvakanga zvakanganwikwa. Dai pasina maPutukezi akanyora zvimwe zvacho, dai (zviitiko zvevaShona) zvenguva dzakare zvisina anoziva (Howman, 1957). Asi Vambe anoona dambudziko mumafungiro aVeit-Wild ekuti zvese

zvisina kunyorwa hazvisi ruzivo. Mamiriro aya sekuona kwaGwekwerere (2013) anokonzera kuti zvese zvisina kunyorwa zvionekwe sezvisingakwane musainzi. Zviri pachena kuti mafungiro aya haaremekedze nzira dzevanhu vatema dzekuchengeta ruzivo zvekuti kana nesuwo vanhu vatema vacho tinopedzisira tave kutarisa ruzivo rwedu rwepasichigare rwuri mutsumo, madimikira, nziyo nengano sezvinhu zvakasaririra munguva dzino dzekutsvaga kufambirana nenguva. Asi mubvunzo unovepo unoti zvatinoti kufambirana nenguva zvinotibatsirei kana zvisingakwanise kutaura nyaya dzedu nenzira dzedu isu vatema?

Pavanhu vakanyora vachiongorora mabasa ehumhizha hwenganonyorwa muChiShona, Kahari ndiye ane mabhuku akawandisa, uye tingati ndiye akaparura basa iri muZimbabwe. Asi Chiwome (1996) anotarisa ongororo dzakaitwa naKahari achiratidza kuti Kahari anopembedza maonero nebuldiriro yakuya nevarungu asi asingaongorore kuti vanhu vatema vakanga vane nzira dzavo. Kahari anopihwa mhosva yekukwereta maziso nepfungwa dzeChiRungu kuti azvishandise kunzwisia tsika nemagariro evanhu vake.

Zvadaro, Gwekwerere (2013) anotsinhira maonero aChiwome achiti kunyora kwaKahari sembongorori yemabhuku enganonyorwa evanhu vatema kunokwidziridza vachena sekunonzi pasina ivo (vachena) zvinhu zvevanhu vatema zvakanga zvisingafambe. Kunze kwemaonero aGwekwerere (2013) kuti basa raKahari rekuongorora nhoroondo yemabhuku enganonyorwa muZimbabwe rinogomera, Veit-Wild (1992) naChiwome (1996) vanoshandisawo nzira imwechete inoshandiswa naKahari pakutarisa mabhuku enganonyorwa muZimbabwe. Nyangwe zvazvo basa raVeit-Wild richizarura misuwo yakanga isati yambovhurwa mukunzwisia kwedu hukama hwetsika, hupambevhу nekushanduka kwemararamiro evanhu vatema, Vambe (2005) anoshora nzira yekupenengura zvinyorwa kunoita Veit-Wild achiti (Veit-Wild) anosarudza mabhuku akanyorwa asi achisiya ngano dzisina kunyorwa.

Saka tinoona kuti kusanyorwa kwengano chatove chinhu chinoita kuti dzionekwe sezvinhu zvisina kukodzera kuti dzitariswe sezvinhu zvakakosha zvehumhizha. Zvave kuita sekuti ngano dzakafanana nemafufu anenge asaririra padyiwa chingwa.

Achitarisa basa rekunyora pamusoro pezvemabhuku enganonyorwa rakaitwa naKahari, Gwekwerere (2013) anoti Muhwati (2009) anotsoropodza Kahari kuti anotarisa nhoroondo yekuvandudzika kwemabhuku enganonyorwa eChiShona achinyanyotarisa chimiro nemanyorerwo... achipa pfupiso, achitura zviri pamusoro pehupenyu hwevanyori neongororo inoratidza mafambiro emabhuku enganonyorwa munguva yehupambevhу. Adaro, Gwekwerere anoti Muhwati haazotaura kana kuongorora kuti basa raKahari iri pamusoro pemabhuku enganonyorwa evanhu vatema raifanira kufambiswa nenzira ipi chaiyo inogutsa. Zvinotisiya tave nepfungwa yekuti nyangwe zvazvo Muhwati achiona dambudziko mubasa raKahari, naiyewo pachezvake haana chinotibatsira chaanotipa kuti dambudziko iri ringagadziriswe sei.

Tinoona kuti chiru kuitika nguva yese iyi, imbongorori dziri kupa pfungwa nemaonero adzo pamusoro pezvinyorwa zvengano, zvazvinoreva nezvazvisingareve, zvazvinobata nezvazvisingabate. Nyaya iyi inoda kutidzosera kunyaya inotaurwa naSaid (1978) kuti kutaurwa kwenyaya kunogona kusiya vamwe kunze zvekuti hurukuro inopedzisira yarerekera divi rimwe chete.

Ipapa ndipo panondiita kuti nditi panofanira kuve neimwe nzira yekuti nyaya yengano mutsika nemagariro evaShona itaurwe tisingangotarisa zviri mungano, kana nguva yakanyorwa ngano dzacho. Ini semunyori wemabhuku nasarungano ndiri kudawo kutaura ndichiwedzera izwi rangu pane zvakataurwa nekuonekwa nevamwe, asi ini ndizviite ndiri kurutivi rwemunyori nasarungano. Izwi rangu rinokwanisa kunyatsoburitsa zviri kutsi kwemwoyo chete kana ndikashandisa husarungano nekuda kwekuti ndicho chimwe chezvinangwa zvayo - kuenzanisa nekuwanisa mukana wekuti nyaya nemazwi asina kumbowaniswa dariro awanewo dariro. Ndinofunga kuti kana tikadaro, tinowanawo mamwe maonero anowedzera hupfumi hweruzivo nenhaka yedu sevanhu vatema.

Vambe mabhuku rakapepetwa naPrimorac naMuponde (2005) anopa maonero ekuti kana zvinofungwa nembongorori zvisingabvuraudzwe nekubvunzurudzwa, maonero iwayo anenge apihwa nembongorori ane njodzi yekuita sekuti ndiwo chete mafungiro neruzivo zvinokwanisa kutsanangura zvehumhizha nehupenyu. Maonero aVambe aya ndiwo anopa kuti Gwekwerere (2013) awedzere kuti kana tichitarisa vanoongorora nekutsanangura zvinhu zvehumhizha hunowanikwa mutsika nemagariro, tinofanira kuti tiwanewo mamwe maonero, kwete kungorambira pane zvagara zviripo. Saka ini ndiri kupindawo mudariro nemamwe maonero kuti dare redu rive nemativi ese ezingade kuti tizeye nyaya yedu.

Zvakarewo, kusarudza kwandinoita kushandisa husarungano kunozama kugadzirisa dambudziko rinonongedzerwa naGwekwerere (2013) rekuti kushandisa pfungwa nemaonero eChiRungu kunoitwa naKahari inzira yekunzvenga basa rinofanira kuitwa nevatema vakadzidza mabhuku, rekupa mafungiro nemaonero angashandiswe kuti pave nehurukuro pamusoro pemabhuku enganonyorwa evanhu vatema muZimbabwe.

Gwekwerere (2013) anotiwo zvakare, Vambe haafare nekusarudza kunoita Chiwome mabhuku anonyatsoratidza kuti akazorwa mafuta ehupambevh, nechinangwa chekuti iye Chiwome agowana zvekutura pamusoro pawo. Chisingafadze Vambe ndecekuti kusarudzwa kwemabhuku uku kune divi rakwakarerekera zvekuti mabhuku iwayo anoita seanosimbisa zvagara zvichifungwa nevaongorori. Saka nyaya inoburitswa naVambe inobata kuti mabhuku anenge asarudzwa anonyatsomiririra chokwadi chaicho here nekuti anoti mabhuku anofanira kutaura nyaya dzenguva yawo.

Ini ndiri sarungano akazova munyori wenganonyorwa nekuda kwekuumburuka mudota remoto wengano sembambaira iri kugochwa. Kunyora kwangu nganonyorwa kwakazvarwa nengano kukazokwenenzverwa nekuda kweketamba nemhare dzekunyora nekuongorora kunyorwa kwemabhuku enganonyorwa dzinenge Davison Maruziva, Emmanuel Chiwome, Solomon Mutswairo, Thompson Tsodzo, Charles Mungoshi, Nhamo Mhiripiri, Chiedza Musengezi naMemory Chirere nevamwe.

Panguva yandaive paYuniversity yeZimbabwe, ndakadzidzisa kosi yainzi Shona Novel naChiwome. Panguva yekuti vamwe vangu vakanga vachidzidza kuti vapase mazamanishoni, ini ndakanga ndichidzidza kuti ndepapi pakaita pfundo murwendo rwekunyorwa kana kuti rwekutaurwa kwengano pachishandisa mabhuku. Ndakadzidza zvakawanda zvandakazoshandisa kunyora bhuku rangu renganonyorwa rekutanga rionzi *Mapenzi* rakabuda muna 1999.

Ndisati ndazoita tsvakurudzo ino, ndakanga ndichida kuti ndiite muzvinazivo wekunyorwa kwemabhuku enganonyorwa. Asi vemayunivhesiti andaida kudzidza nawo vakanga vasingagone kundigamuchira nekuti mabhuku anoratidza kuti ndiri munyori haasi mururimi rweChiRungu. Ndakarwadziwa zvikuru zvekuti ndakaita hurukuro neshamwari yangu Flora Veit-Wild. Veit-Wild ndiye akazoti, ko zvauri sarungano nemunyori wemabhuku wadii wanyora nyaya yako, iriwo zvakare nyaya yevanhu verudzi rwako inotarisa rwendo rwekutaurwa kwengano nekunyorwa kwemabhuku enganonyorwa mururimi rweChiShona muZimbabwe. Ndiye akandizivisa nezvenzira yehusarungano. Ndakaverenga nezvehusarungano, ndikanzwa iri nzira yaindisimbisa pamusoro pekuti nyaya dziri pamusoro pezvetsika nemagariro dzinoda kuti dzisangotaurwa nevatorwa, asi nevaridzi venyaya dzacho, vachiburitsa zvavanofunga nezvavanonzwa. Varidzi vetsika nemagariro vanoona, nekunzwa zvinhu zvisingaonekwe nekunzwikwa nevatorwa.

Ndakaonawo zvakare kuti Veit-Wild akandipa zano rakanaka nekuti iye akanga azama kunyora zvakawanda pamusoro pemabhuku edu enganonyorwa nengano asi akasaita basa rakanyatsogutsa mbongorori dzakaita saVambe, Gwekwerere, Muhwati nevamwe. Saka zvichida, kunyora kwangu ndichishandisa nzira yehusarungano mukana wekuvhura musiwo wezvimwe zvingadai zvisina kutaurwa nanaKahari, Chiwome naVeit-Wild kana kuponengurwa nanaVambe, Muhwati, Gwekwerere nevamwe. Basa iri rakakura, uye hariwoteswe nemunhu mumwechete. Ini ndiri kukandawo ibwe rangu pachihambakwe.

### **Basa richave hwaro**

Basa richashanda sehwaro huchatakura imba yebasa rino, chimbo chinonzi Chemutengure chinotaura hurukuro yevanhu vemusha vapindirwa mumba mavo nechishiri chabva mudondo. Chemutengure chimbo chevanhu, hachina muridzi nekuti haazivikanwe. Chimbo ichi chonofungidzirwa kuti chakaimbwa kuma1890 pakapinda hondo yePioneer Column munyika yeZimbabwe.

Mutsvakurudzo ino, pese panotaurwa izwi rekuti chemutengure, pachange pachirehwa chimwe chezvinhu zvinotevera:

1. Ngoro dzakauya nevachena muna1890 nehunhu hwadzo hweukohwa, kutakura nekubvisa vanhu vatema munzvimbo dzavo.
2. Chimbo chakazoimbwa pamusoro pengoro dzevachena. Panotaurwa Chemutengure chimbo, pachashandiswa C mukuru kuratidza kuti izita rechinhu.
3. Chirungu, tekinoloji nehunhu hwese hwechirungu.
4. Fananidzo yevhiri sechinhu chinotenderera, iri fananidzo inodudzira kushanduka kwehupenyu, kana kukanyaniswa nekupishana kwezvinhu.

## **2 Chitsauko 2 – Rhodes Muka Titaure!**

### **2.1 Pfupiso**

*Semaitiro chaiwo ehusarungano, chitsauko chino ihurukuri pakati pangu naCecil John Rhodes – musvetasimba, mupambevhу nemuvambi weRhodesia. Cecil John Rhodes akanga asingori muBhiritishi, asi akanga ari mumiriri wehupambevhу, ariwo zvakare murongi wekupambwa kweZimbabwe. Hurukuro yangu naRhodes iri kuitika mushure memakore zana nemakumi matatu kubva pasimudzwa mureza weUnion Jack munyika yaakapamba yeZimbabwe. Pane zvishinji zvakaitika zvekuti Rhodes anoda kuziviswa.*

*Chitsauko chino chinogadzira mukana wekuti munhu mutema akurukure naRhodes. Uyu mukana ungadai usina kana kumbovepo panguva yakapambwa Zimbabwe. Kubudikidza nemaonero, mibvunzo, pamuromo nekuongororesa, ndinozama kuyanika pachena shanduko yakakonzerwa nehupambevhу mumafungiro evanhu vatema.*

*Chitsauko chino chinogadzira dariro rekuti nzira dzechirungu nenzira dzedu vatema dzeruzivo dzirwisane. Nyaya iripo iri yekuti mafungiro ekuti ruzivo rwevanhu vatema rusina kunyorwa harusi ruzivo – mafungiro anoratidza kusaziva kwevachena. Ruzivo rwevanhu vatema rwunobva kure, uye rwunoshanda kunyanya muhupenyu hwevanhu vave kurarama hwevasvetasimba. Ndiri kukurudzira kuti tishandise ruzivo rwevanhu, kwete kuvimba neruzivo rwevachena rwunovapofomadza kuti vave varanda vehupenyu. Ruzivo ngaruve runoshanda, runoshandura uyewo ruchigadzirisa.*

*Husarungano huri mubasa rino hahungoperera pakushandisa ngano dzekutura, asi ndiri kugadzirawo mavhidhiyo ekuti nditange kutaura nyaya yevanhu veAfrika, kunyanya zvavakarasikirwa nazvo. Ndiri kucherechedzawо zviitiko zviri kupa vanhu nzira dzekudzidza kuti vazive nekunzwisia kuti vakarasikirwa zvakadii, uye nekuti vangakunde sei. Nzira dzekudzidzisa dzakadai dzinenge dziri munyaya kuitira kuti dzidenhe nekutsigira kufunga kwakadzama pamwe chete nehugwaku hwehumhizha hwengano pakugadzirisa zvinonetsa.*

*Nechinangwa chekuti tione kuti tiri papi, uyewo nekuti pave nemafungiro matsva, ndinoshandisa nyaya kuti ndiratidze zvimhingamupinyi nenzira dzekugadzirisa dambudziko. Kumuka idingindira rakashandiswa mubasa rino pakawanda, uye pano pari kunzi Rhodes Muka kutaura kwekumuratidza kuti akanga akarara akatadza kuona zvakakosha zvevanhu vatema.*

## ***Chapter 2 - Wake Up Mr Rhodes***

### ***Abstract/Summary***

*In a typical autoethnographic style, this chapter is a conversation between me and Cecil John Rhodes – who is a capitalist, imperialist, colonizer, and founder of Rhodesia. Cecil John Rhodes is not just British but is a representative of the colonial system, as well as its architect in the colonization of Zimbabwe. This conversation with Rhodes is happening 130 years from when the Union Jack went up in the colonized land of Zimbabwe. So much has transpired and Rhodes needs an update.*

*The chapter creates an opportunity that would never have existed during the colonization of Zimbabwe for natives to have a dialogue with Rhodes. Through a series of observations, questions, comments and critique, I try to signpost for all to see the impact and extent of the transformative actions of the colonizer and his shipped cargo of foreign tastes on the indigenous people's worldview.*

*The chapter prepares the battleground for a contestation of epistemologies by making a case that the philosophy which dismisses oral African knowledge betrays how limited in understanding of the world its proponents are. It is the knowledge systems that were in use since time immemorial that are effective, especially in societies that suffer from the vagaries of capitalist modes of production. I also argue that there is need for the African to revisit his knowledge systems and exploit them, instead of western knowledge which blinds him to the needs of his life and society. Knowledge must be relevant, transformative and practical.*

*The autoethnographic research also mentions how besides making use of the folktale, I*

*employ and produce videos to start telling the African story, particularly the loss that was experienced. I also examine the processes that are giving the Shona people pedagogical tools to make them aware and understand their loss and how to overcome it. Such tools will be part of the storytelling in order to challenge and support critical thinking as well as the agency of the art as a solution to problems.*

*In order for a reality check as well as to enable a paradigm shift to take place, I make use of anecdotal evidence, as well as stories to illustrate the challenges, and the opportunities to possibly remedy the problem. Waking up is a motif that will be running through this work and here, “waking” in relation to Mr Rhodes, is meant as a pun.*

### **Nhanganyaya**

Muchitsauko chino zvingashamise kuti sei ndiri kumutsa Rhodes munhu akafa kare-kare. Ko Rhodes anei chekuita nengano dzevanhu vatema? Kana ngano dzevaShona dziri nzira yeruzivo nekudzidza kwevanhu vatema, zvinoreva kuti kusaziva kwedu vatema, uye nekusadzidza kwedu kunotangira pakusaziva kuti tisu vanaani. Kunotangira pakatanga kupazwa ngano dzaive zvikoro zvedu, tsika nehunhu hwedu. Zvine chirevo chikuru kuti basa rino ringe riri mururimi rweChiShona, asi sezvandakatosangana nazvo kare, vamwe vanhu vatema vanoti basa repadanho rehuzvinafundo rinofanira kunge riri mururimi rweChiRungu nekuti ndicho chinofambirana nezvepamusoro-soro zvakasarudzika. Chii chatisvitsa pakufunga kwakatsveyama uku, kuti tibva tazvishora zvekusvika pakuti ChiRungu ndicho mutauro wakapfeka dehwe reshumba? Rhodes haana kuvanza kuti vachena chete ndivo rudzi rwuri pamusoro pemamwe marudzi ese. Chatave kuona iko zvino kumera kwesora remafungiro aRhodes rakakushwa mumafungiro edu kare kare.

Naizvozvo chikonzero chekutura naRhodes ndechekuti vanhu vatema tisvinure tione zvatataitwa nezvatave nhasi uno. Izvo zvatave zvinorevei? Zvatave zvinozadzisa shoko riri muChimbo Chemutengure rinozi, “chave.” Kutu “chave” kunotaura simba rechatsiva changa chiripo. Changa chiripo chacho tichiri kuchiziva here kana kuti nesuwo tafanana nevachena vakauya vakaona nyika ino senyika yakanga isina vanhu kunze kwemhuka chete? Ndiyo pfungwa yakanzi mururimi rweLatin *terra nullis*, nyika isina vanhu. Nesuwo nanhasi vanhu vatema tiripo, asi hatipo nekuti tasiya pfungwa dzedu kuti

tikoshese mafungiro evamwe. Zvino tikati Rhodes nevamwe vake vakaona nyika isina vanhu, iko zvino toonekwa sevanhu vasina pfungwa, tinenge tave vanhu vei?

Pfungwa yenyika isina vanhu iyoyo ndiyo yakapa vachena simba rekuita musangano kuBerlin wekugoverana Africa. Asika kana vanhu vatema tikasawana mukana wekutura naRhodes (kureva vachena vese zvavo), kuti timuratidze kuti kuve zvatave hakureve kuti akatikurira. Ichokwadi mamiriro “atave” haasi edu, uye atipinda mupfungwa zvekuti hatichaona, asi. Izvo zvatave zvakauya sei kuti tizonzi tave zvatiri?

### **Kuziva nekusaziva**

*Yuropu neAfrika misha yakasiyana chaizvo. Misha inotorwisana. Nhoroondo dzemisha iyi dzakasiyana. Misha iyi ine zvitendero zvakasiyana-siyana, pamwe chete netsika nemaitiro anodzidzisa maonero nezvinangwa zvakasiyana-siyana. Mafungiro emisha iyi (Yuropu neAfrika) akasiyana, uyewo maonero avanoita hukama hwavo nemasanganiro avakaita muzyiitiko zvenguva dzakadarika akasiyana (Chivaura, 1998:96).*

Nekuda kwekuti mabhuku anonyanyowanikwa muzvikoro, vazhinji vedu tine mifungo yekuti ruzivo rwusiri mubhuku harusi ruzivo. Mubhuku rake rintonzi *Making Meaning*, David Bordwell anoti,

*Mafungiro, kana ruzivo rwuri muzvinhu zvakarongwa, kana nzira dzakabvira kare dzichishandiswa uye dzinonyatsozivikanwa, ndiwo anofambisa kana kusvitsa zviri kutaurwa kana kurehwa nevanhu (Bordwell, 1991:132).*

Vanhу veChiShona vanoratidza ruzivo rwakadzama mutsumo, zvirahwe, madimikira, nhetembo, ngano, zvimbo, nezvirevo zvakasiyana-siyana. Ruzivo rwavo urwu, ruzivo rwave nemakore mazana akazanirana rwuchishandiswa nekutambidzanwa. Ruzivo urwu nderwekuti kana paine gakava, zvikanzi “Vakuru vakati...” zvinenge zvave kureva kuti haasisiri maonero emunhu ari kutaura akakosha, asi chave kufanira kuremekedzwa mafungiro akagamuchirwa nevanhu vese, uye achibva munguva dzekumashure kusina anoziva.

VaShona vane tsumo inoti, “Takabva neko kumhunga hakuna ipwa.” Tsumo iyi inoratidza ruzivo rwuri muvanhu vakaenda, vakaona, vakatsvaga, vakacherechedza nekupenengura kusvika vakagutsikana kuti zvechokwadi “hakuna” chinhu chamuri kufunga kuti chiriko, nekuti takabvako tikaita zvese kuti tione kuti kune “ipwa” here. Kana takatarisa tsumo iyi, tinoona kuti vanhu vakazoitaura vakanga vafunga, uye vaita tsvakurudzo nechinangwa chekuda kuwana ruzivo. Tsumo iyi inoratidza kuti kare ikako kasingazivikanwe, vanhu veChiShona vakanga vachiitawo “tsvakurudzo” inotevedza nzira dzekuwana ruzivo dziri kupembedzwa nhasi uno nevakadzidza mabhuku.

Mutsumo iyi, chirimwa chemhunga chakada kufanana nepwa zvekuti munhu asingazine anogona kупедза nguva yake achitsvaga ipwa mumunda une mhunga. Saka tsumo iyi iri kuti kumunhu asingazine, rega tikubatsire usapedze nguva yako nekuti tine zvatinoziva nekuti takafamba mumunda (muzvinhu) mune zvauri kutsvaga. Tsumo iyi inosimbisa maonero ekuti ruzivo harungofuma rwavepo, asi kuti runobva pane zvinoonekwa nekuitwa nevanhu kana zvavakasangana nazvo. Haungaitise vanhu nharo pamusoro peruzivo rwavo ivo vaine humbowo nenhoroondo yekushanda kweruzivo rwavo. Asi nyangwe zvakadaro, variko vanoti kuziva kunowanikwa kana kuti kuri muvanhu vashoma chete.

*Vashoma chete vakadzidziswa zvemhando yepamusoro, kwete vazhinji vakangopumhwawo nedzidzo ndivo vachave nzira yeruzivo nechokwadi mukurarama kwevanhu. Ruzivo nechokwadi zvemandorokwati hazviwanikwe neruzhinji rwevanhu (Arnold 1960 muna Storey, 2009:22).*

Maonero aArnold anoratidza dambudziko riripo kana tasvika panyaya dzeruzivo. Kana achiti “vashoma vakadzidziswa zvemhando yepamusoro” anoreva vanhu vakaita sei? Chii chinonzi kudzidza? Tiri kungotaura kugona kuverenga nekunyora chete here? Ko ruzivo rwepasichigare rwakashandiswa kwemakore nemakore nevanhu vedu vakanga vasingagone kunyora nekuverenga torwurasa here nekuti rwakaitwa nevanhu vasina kuenda kumayunivhesiti? Hapasi ipapa here panobva pfungwa yekuti ruzivo rwevachena ndirwo ruzivo chete, uye chairwo? Ko kuti ruzonzi ruzivo, runenge rwaonekwa nani kuti ruzivo? Kuti ruzivo ruzogashirwa, runenge rwabva kupi kana kuti kunaani? Mibvunzo iyi

inonotambira muchivanze chepfungwa dzaSpivak (2010) anoti ruzivo nedzidzo yenyika dzevachena inokoshesa zvinodiwa nezvinotsvagwa nevaridzi vadzo.

Nyaya iyi inobatwawo zvishoma naFreire paanobvunza kuti munhu angaite hurukuro nevamwe sei kana iye achiona sekuti ndiye mumwe wevanhu “vakasarudzwa nekusurudzwa,” varidzi vechokwadi neruzivo uye vanoona vamwe vese vasina kufanana navo sekuti “vamwewo vanhu” kana kuti “sevanhu vane tsvina?” Freire anobvunza kuti, “Ndingaite hurukuro sei kana tichitangira pakuti basa rekupa zvinhu zviri munyika mazita ibasa revane mari...?” (Freire, 2000:90).

Zvinhu zvehumhizha hwezvetsika nemagariro zvakaita sengano, zvimbo nezvirahwe hazvisi zvinhu zvatinofanira kutarisa senzira yekutandara kana kubvisa pfungwa pane zvinonetsa zvehupenyu, chete. Sekuona kwaMapara (2013) basa rekudzidzisa rinofambilana nerekuvvaraaidza, asi kuna Arnold (2006) zvinhu zvehumhizha hwezvetsika nemagariro midziyo yakakosha semugoti pakubikwa kwesadza. Asi nyangwe zvakadaro, tinoona kukosha kweruzivo rwevanhu vatema kuchishorwa nekushayiswa basa nekuti hakuna mabhuku, uye hakunyanyogamuchirwa nevachena (Mphahlele, 1972; Smith 1999; Ndlovu-Gatsheni 2013).

Zviri pachena kuti unogona kunge uchiziva, asi poita vamwe vanhu vari kutarisa ruzivo rwako vachirwuona semadzihwa afurwa neminwe achibva anamira paminwe ipapo. Zvakadaro, naivowo vanozviti vanoziva, havazive kuti pane zvimwe zvinhu zvakakosha zvavanofanira kunge vachiziva zvavasingazive, asi nekuda kwekuti vanozviti vanoziva, vanoramba kuti havazive. Kuziva kuti mukaka unobva pamombe, hakusi kuziva zvekuita kana wasvika pane mombe kuti uwane mukaka. Zvakarewo, hadzisi dzese mombe dzinokamwa. Dzimwe mombe ndedzekurimisa, uye dzimwe ndedzenyama.

Kuziva hakusi muvanhu “vashoma chete vakadzidzisa zvemhando yepamusoro.” Vanhu vakadzidzisa zvemhando yepamusoro vane zvizhinji zvavasingazive kana mukavabvisa munzvimbo dzavanopururudzirwa. Vanhu vakadzidzisa zvemhando yepamusoro havadi kubvuma kuti pane kuziva kwavasingazive, kune varidzi vako vasina kudzidzisa muzvikoro zvevarungu, asi vakadzidzisa nekusangana nezvakasiyanasiyana muhupenyu hwavo nehwevakavadzidziswawo nevakafa kare.

Kusaziva kubayiwa nepfumo. Kusaziva kunogona kukuuraya kana ukaramba nako, kana kuti ukarambiria makuri. Kusaziva kunogona kukuvharira panze, asi iwe uchifunga kuti unoziva. Kuziva kwako kana kusina chakunonzwisisa nekugadzirisa pamatambudziko akatarisana nevanhu, kunenge kusiri kuziva. Kusaziva kwako kunogona kufanana nekusaziva kuti une nyoka inogara mumba mako, yakapinda rimwe zuva kunze kuchipisa ichitsvaga kutonhorerwa. Nyoka iyoyo inogona kutopedzisira yave kufunga kuti iwewe ndiwe usingafanire kunge uchigara munzvimbo yayakazviwanira. Nyoka iyoyo inogona kuzokuruma rimwe zuva ichirwira kuchengetedza nzvimbo yayo.

Asi chandakaona ndechekuti kusaziva kwevachena hakunyanye kushorwa, sekushorwa kunoitwa kusaziva kwemunhu mutema anoziva zvetsika nerurimi rwake, asi asingazine zvechirungu. Kusaziva zvechirungu kwemunhu mutema kunoshambadzwa, asi kusaziva zvevanhu vatema kwemuchena hakutaurwe. Munhu mutema anopimwa kuziva kwake pachishandiswa nzira dzechirungu, uye munhu mutema anobvumira muchena kuti ataure nekutsanangura kuti ruzivo rwemunhu mutema rwakasaririra. Asi nekune rimwe divi, munhu mutema haatarisirwe kushandisa nzira dzechivanhu kutsanangura ruzivo rwevachena nekuti chirungu chinoti ruzivo rwese ngarwuchipfugamire.

Asi pane mhando yekuziva inoda kutarisiswa tisati tasvika kumaonero evachena ekuti vanhu vatema havazive. Sekuona kwaFreire (2000), zvakakosha kuti tisangove nekuziva kwezvatinoziva zvetsika dzedu nemagariro edu, asi zvakakosha kuti tive neruzivo rwekuti pane vari kutishandisira ruzivo kuti tirambe takavharika njere nemaziso edu. Mhando yekuziva iyi inowanikwa pamwe chete nekubva mukudzidza kune chinangwa chekupa ruzivo rwunoshandura mamiriro ezvinhu, kubva pakuputirwa nekushandiswa nevamwe vanhu vanoda kuzviita anaTsuromagen'a.

Kana ukatadza kuziva kuti hauzive, unogona kuramba uri munhu asingazine, zvekuti unopedzisira wave kuzivikanwa nekusaziva kwako, zvekuti newewo wacho unopedzisira wagashira zita rekuti hauzive. Kana usingazine kuti hauzive, kusaziva kwako kunokuita kuti uite zvinhu zvinoita kuti vanhu vasakuremekedze, pamwe chete nekungotorwa sembwa, nyangwe usina muswe kana makumbo mana. Kuziva, chinhu chakakosha, nekuti kunotangira pakuziva kwako chokwadi kuti hauzive. Kana waziva chokwadi kuti

hauzive, uchada kushandura zvauri kuti ugove munhu anoziva, anoremekedzeka.

Kutsvaga ruzivo kunokutuma kuti utize kusaziva. Kana watiza kusaziva, uchatanga kuona kuti zvime zvinhu zvawakanga uchiona usingative, zvakanga zviru mukana kune vanoziva kuti vakutsikirire nekukuita munhu wavo. Sekautura kwaMoyana (1989), kuziva ndiko kunoita kuti zvizivikanwe kuti munhu munhu here akanyatsokwana, kana kuti chinhu chisina shumo. Kana Bhaibheri rinotuka hupenzi richiti, “Baba vebenzi havana mufaro” (Zvirevo 17:21). Uye kumwe roti, “Muchaziva chokwadi, uye chokwadi chichakusunungurai” (Johane 8:31). Kureva kuti nyangwe naMwari vanokoshesa kusunungurwa kwevakasungwa. Hakuna chokwadi chinosungirira kana kuvharira. Mbeu yakavharirwa muvhui inobuda kunze nekuti kunze ndiko kune hupenyu, kwete pasi.

Sekautura kwaFreire (2000), kune vanhu vanoti basa rekupenengura, kufungisia nekubvunzisa mibvunzo yekutsvaga chokwadi neruzivo zvinokonzerza nyonganyonga. Vamwewo ndivo vanobva vati kudenengura, kufungisia nekubvunzisa mibvunzo yekutsvaga ruzivo kunogona kumutsa zvanga zvakarara. Asi pane zvakarara zvinofanira kumutswa nekuti zvinenge zvakarara pamubhedha pako, mumba mako, mumagumbeze ako. Ini ndiri kuda kumutsa zvakarara nekuti tine mibvunzo nehurukuro yatinofanira kuita isina kumbowanirwa nguva. Ko ndinonyararirei ini ndichiona muhwezu wenyoka yakapinda mumba?

Achitura mashoko aMalcom X, Chivaura (1998:96) anoti, “Munhu haazive zvekuita kusvika aona, akaziva chaari kurwa nacho. Uye hauzive chauri kurwa nacho kusvikira waziva zvavakakuita.” Asi ini ndinoda kuwedzera kuti hauzive zvekuita nedambudzikro rako kana ruzivo rwauri kushandisa kugadzirisa dambudzikro rako rwuri ruzivo rwawakawana kune vanhu vakakutsikirira nekuita zvavakakuita. Hazvina musoro kuti iwe uine zita rako nemutupo wako, asi wobvuma kushevedzwa nezita remumwe munhu, uyewo nemutupo wake munhu iyeye. Kukwereta ruzivo nemaitiro aunoita zvaunoita kune dambudzikro nekuti hauzive kuti kugona uchishandisa ruzivo rwevatorwa kunozove kugona kana wasvika papi. Asiwo panguva yauri kushandisa ruzivo rwunonzi nevatorwa ndiko kugona, kuziva kwako kunenge kuchikanganwikwa pamwe chete nekutorwa sekusina basa kana sekusingakodzere, zvekuti newewo muridzi weruzivo irworwo

unopedzisira wazvigashira, usisina chokwadi neruzivo rwako.

Ini sasarungano ndakaona uye ndave kuziva chatiri kurwa nacho nhasi uno sevanhu vatema, uye ndave kuziva zvavakatiita. Tinenge munhu ari kufamba akakotsira, asi akakotsira kudaro ari kufunga kuti akasvinura zvekuti ari kutoita zvinhu zvakasiyani-siyana. Asi kune vamwewo vari kuona kuti kana tikasabatsira munhu uyu ari kufamba akarara, achapedzisira ave kunzi muroyi musi waachafamba kuenda kumba yemuvakidzani wake akakotsira kudaro, uye asina kupfeka.

Kusaziva kuti hauzive imhando yekufa nekuti unogona kuramba uchiita zvauri kuita asi iwe wakafa, asi uchifunga kuti uri mupenu. Nhasi uno vanhu vatema vakawanda havasisina hany'a nekuti ndivo vana ani, kana kuti vanhu vavo vakafamba rwendo nemunzvimbo dzakaita sei kuti vazosvika pavari. Sekutura kwaMalcolm X muchinyorwa chaChivaura (1998:98),

*Ruzivo rwekwatacabva, rwezvatinoziva zvetsika dzedu ndiro dura rekurangarira, uye tikange tisingarangarire tinosara tafanana nemhuka. Kana usina ruzivo rwekwawakabva, ungoriwo mhuka zvayo... hauzive kuti ndiwe ani, hauzive zvauri, hauzive kuti uri kipi uye hauzive kuti pauri ipapo wakasvika sei. Asi paunongomuka chete ukaziva... unobva wave munhu."*

Nyaya yekumuka inyaya hombe. Kana wakakotsira mbavha dzinouya dzikatora pfuma yako. Paunozomuka ndipo paunoona kuti kurara sewakafa kunokonzerza kurasikirwa zvikuru.

Chiripo kana tichinge taverenga mabhuku evachena, tave kutaura mitauro yevachena nekusimbisa maonero evachena ndecekuti hatife takagamuchirwa nevachena sevamwe vavo. Kana tichinge tave kuziva kuti tave kuziva zvizhinji zvevachena, ngatirege kufadzwa nekusimudza mireza yekuziva kwedu, asi pasina chatiri kugadzirisa muvanhu vedu kana mafungiro nemaonero avo. Ndicho chikonzero chinoita kuti ndipembedze pfungwa nemaonero aKarl Marx (1976) ekufunga kunofugura magumbeze evakaputirwa nehope dzekusaziva kuti havazive, kuti vabve pakutsanangura mamiriro ezvinhu nenyika, asi kuti vapfuurire mberi nekushandura mamiriro enyika.

Kuratidza kuti basa rino harisi rekuvaraaidza nguva takamirira bhazi, ndichagadzira tumafirimu twengano, netwekutsanangura kuitira kuti vanhu vangu vaone, vakoshese nekuziva kuti tine zvinhu zvedu. Kana vaona vakaziva, vachabatwawo nemweya wekuenderera mberi kuti tivambe kushandisa hutsuro mumaitiro atinoita zvinhu. Tsuro haagarire pfungwa nemaoko, asi anoshanda kuti matambudziko evanhу vake agadzirwe, apere. Ngano inzira yekugadzirisa zvanga zvichinzvenga maYunivhesiti edu pavanga vachingoita basa rekuvukura zhou, asi zhou dzacho dzisingavhunduke, dzichingoramba dzichifamba. Kufanana nemafungiro asvika paYunivhesiti yeZimbabwe pavari kuti, “Yunivhesiti maitiro ekuziva nekuita kuti zvinonetsa zvigadzirwe nehunyanzvi, pamwe chetewo nekuita zvinhu zvinoshandiswa” (*University of Zimbabwe 2019-2025 Strategic Plan: 6*).

Mafungiro eUniversity of Zimbabwe pamusoro pekwavanoti “kuziva” anopindirana nezvandakanangana nekuita. Vachitsanangura “kuziva,” veUniversity of Zimbabwe vakati, “tinoreva kunzwisia kwedu kwakadzama nekuvhurika njere pamusoro pezvinhu zvinotii ta kuti tive vanhu: matambudziko edu, mamiriro ezvinhu zvedu, nhaka yedu nemikana yatiinayo. Saka haisisiri nyaya yekuwana mashoko neruzivo chete.” Vanoenderera mberi vachiti, “Muhuromwa hwezano rino tichada kunzwisia zvinotevera:

1. Zvinhu zvinodiwa nevanhu vedu (mumaindastiri, mune zvemari nekutengeserana, nemumagariro)
2. Zvinhu zvatiri kuda kuti zviitike (chii chatiri kuda kuti chivepo)

Muruzivo rwevanhu vatema veChiShona, ngano dzavo dzinotaura nezvaTsuro. Tsuro anozivikanwa nekufunga, nekutura, nekugadzirisa zvinonetsa. Tsuro anoronga, nesuwo ngatironge.

### **Rhodes, Muka Titaure!**

Cecil John Rhodes, muka titaure. Muka titaure neChiShona nekuti vanhu vangu vakadzidzira kutaura rurimi rwako rweChiRungu vari kundiitisa nharo vachiti havasisiri vanhu vatema, asi vave varungu. Muka Rhodes ndikuudze kuti watikuvadza sei nesora rawakadyara muminda yepfungwa dzedu risiri kusakurika, uye kana nemishonga riri

kuramba kufa. Sora rawakadyara takarara harisakurike kana kudzurika richipera. Tikada kuridzura riri kubva radzura zvese nepfungwa dzedu. Tinotya kuti titaure kuti regai zvikurirane tozozviona pakukohwa. Tikasiya zvichikurirana zviri pachena kuti chichakurirwa ndechipi. Tikasiya zvichikurirana tinokohwa nhamo. Muka Rhodes ndikuudze kuti vanhu vatema nyangwe tave nemakore mazhinji tasununguka, Nemakonde achiri kungonzi Lomagundi, uye Nyavira achinzi Nyabhira.

Rhodes, chimwe chandiri kukumutsira ndecekuti ndiri kutsvaga vanhu vangu munyika yavo, asi handisi kuvaona. Vanhu vangu vapera kuita motokari dzevachena. Chokwadi Rhodes ungashandure vanhu kuvaita motokari dzinotakura vaRungu neChiRungu? Usandiudze kuti imhosva yavo. Mhosva ndinoipa kwauri Rhodes nekuti hauna “kumbobvira warega kufunga kuti VaRungu ndivo rudzi rwuri pamusorosoro, zvakare hauna “kana kumborangarira, nyangwe kwekanguva kadiki zvako kuti pangave nehumwe hupenyu hungaramwe nevanhu vatema” (Rotberg, 1988:688) kunze kwekuve motokari dzinotyairwa nekumonyorotswa nevachena. Asi uri kuona here kufa, tsaona nekupera peturu dzisati dzasvika kuri kuita vanhu-motokari? Ndiyo nyaya yakanga ichitaurwa naChivaura paakati,

*Ruzivo rwekwatakabva, rwezvatinoziva zvetsika dzedu ndirwo chairwo rwunoparadzwa nevachena nechinangwa chekuti tirasike tobva tapedzisira tave kuvimba neruzivo rwavo. ... tinosara tisina chekudzidza kubva kuruzivo rwekwatakabva nezvatinoziva kana zvetsika dzedu zvikange zvaparadzwa (1998:97).*

Rhodes unotsanangurwa uchinzi “kazhinji aiwanzowana zvaanenge achida, chero nenzira ipi zvayo” (Rotberg, 1988:5). Munhu anowana zvaanoda chero nenzira ipi zvayo haana hanyn’ a nevamwe, kunyanya vaanenge achida kutorera kana kuitira zvinhu zvinoita kuti zvake zvimufambire. Shiri inovaka dendere rayo neminhenga yedzimwe shiri haimirire kuti minhenga yedzimwe shiri idonhe yega, asi inogona kutonoita yekudzura, ichirwadzisa nekusiya ronda neropa. Wakatidzura minhenga yedu ukatisiya tangove misvuwu, tichipindwa nechando nemhepo. Asi hauna kuperera ipapo. Wakatishandura maimbiro, madyiro kana mafungiro edu zvekuti mumwe muchena akasvika pakuti,

*Munhu mutema ari kusimukira ... ave kupfeka mbatya dzevachena, achishandisa fenicha nezvekudyisa zvevachena, achigara mumba dzeChiRungu, achityaira mota dzeChiRungu, achiverenga ChiRungu – ave kurarama hupenyu hwakasiyana zvikuru nehwemadzitateguru ake, (Peck, 1966:58).*

Pamusoro pemashoko aPeck aya, Wild anotsinhirawo achiti,

*Hunhu hwevaRungu vakanga vapinda munyika hwakabva hwave ndihwo hwaishandisa nevanhu vatema semuenzaniso wemaitiro anofanira kutevedzerwa. Chero chihu chipi zvacho chaienderana nemaitiro eChiRungu chakabva chive chinoshamisira, chinodiwa uye chinofanira kutevedzerwa (1998:18).*

Kusafunga ndiko kunokonzcera kuti vanhu vakanga vane tsika nehunhu zvavo vakatanure tsika nehunhu ihwohwo vachizvitsokodzera pasi kuti vatore zvisiri zvavo, uye zvavasingazive. Kuvanhu vatema chirungu hachisi chekutsvaga kubatsirikana, asi chinotori chombo chekushamisira nacho. Nhasi uno vanhu vatema tafanana nehuku yanhonga gonye pachivanze – haina zororo kana rugare nekuti dzimwe huku dzinoitandanisa kuti dziitorere gonye iroro. Tinoita makwikwi ekuita zvinhu pachirungu, pamwe chete nekufunga, nekutura, nekudya zvechirungu. Zvese izvi hazvinei sekutura kwaChivaura (1998), nekuti Yuropu neAfrika misha yakasiyana sekusiyana kwakaita gudo netsoko, nyangwe zvese zviri shasha dzekukwira miti. Ufunge Rhodes, kana nevadetembi vedu vakatosvika pakuti, “Chirungu chakanaka nekuti mvana dzevamwe tongozembera.”

Rhodes wakawana mvumo mugore ra1889 yawakashandisa muna 1890 senzira yekupinda nekupamba matunhu ari kumusoro kwerwizi Limpopo iyo yakazove nyika yeSouthern Rhodesia (Rotberg, 1988). Izvi wakaziita mushure mekunge wanyengedza Lobengula mambo wemaNdebele. Wanyengedza Lobengula, wakapinda munyika yevatema nemanomano, zvekuti Lobengula akazozviona pasisina chekuita. Agurwa kunorira kudaro, Lobengula akazoudza mufundisi wechichena ainzi Charles Helm weLondon Missionary Society kuti:

*Wakamboona here kubatwa kunoitwa nhunzi nerwaivhi? Rwaivhi rwunoenda*

*shure kwenhunzi rworega kupfakanyika kwechinguva. Mushure mazvo rwotanga kufamba zvinyoronyoro, rwuchiisa gumbo mberi, rimwe richitevera. Pakupedzisira, kana nhunzi yave pedyo, rurimi rwerwaivhi rwunobva rwati svaku, nhunzi yobva yamedzwa. England ndiyo rwaivhi, ini ndiri nhunzi (Okoth, 2006:149).*

Rhodes, ndinotsamwa nevanokuremekedza vachikupa zita rekuti “Founder.” Ndinoziva kuti vanokuti “founder” zvichireva munhu akavamba kana kuti akaumba kana kuti akaita kuti zvivepo. Rotberg (1988:3) anoti, “(Rhodes) Ndiye akavamba indasitiri yemadhayamondi yepasi rese, ndiye akavamba Rhodesia, ndiye akavamba homwe yemari yemasikorashipi ...” Asika Rhodes, hauna kuvamba nyika yeRhodesia nekuti wakaiwana iripo kare. Wakaiwana ine vanhu vayo, iwe ukaiba, ukaikanganisa uchishandisa simba nenjere. Ndizvo zvakaita kuti Lobengula azoyeuka bako atonaiwa, watomumeda kare. Hauna kutanga, hauna kuvamba, asi wakaparadza, ukapa zita rako nyika yevaridzi. Hakusi kufarisa here ikoko? Kusvika mumusha mevaridzi wovapa mutupo wako iwe muuyi?

Kupa nyika yeZimbabwe zita rako rekuti Rhodesia, nekupa nzvimbo dzakaita seMasvingo zita ramambokadzi wenu wekuEngland muchiiti Fort Victoria, maitya kuti mazita enzvimbo dzedu amakawana aripo aizogara achikurangaridzai kuti nyika ino ine varidzi vayo handiti? Saka chinangwa chenyu chekupa mazita enyu chaive chekuti tikanganwe zvedu, asi tigorangarira zvenyu?

Kutura chokwadi ndanga ndichida kukuti, “Rwaivhi Rhodes!” Ko handiti ndiwo masvikiro awakaita munyika medu? Kunyangira serwaivhi, kushanduka mavara uchihwanda kuti usaonekwe paumire chaipo. Wakaudza hama dzako dzegandajena sekutura kwaDavidson (1984) muna Chivaura (1998) kuti,

*Kuwanda kweVaRungu kunoreva kuwanda kwevanhu vakakoshesesa kudarika mamwe marudzi, nekuti tiri rudzi runoremekedzeka kudarika mamwe marudzi pasi rese.*

Chii chawakanga uchishandisa kuti upe maonero akadai kana iwe nehamu dzako makanga muchitiza nyika yenu muchiuya kunyika dzevatema muAfrika? Mafungiro enyu ekuti rudzi rwenyu ndirwo rudzi rwuri pamusoro-soro pemamwe marudzi ese kwakaita kuti mutadze kukoshesa zvinhu zvakatikoshera zvataive nazvo. Handirambe kuti tine zvizhinji zvatakadzidza kubva kwamuri, asiwo imi mune zvizhinji zvamungadai makadzidzawo kubva kватiri. Tine zvishamiso neruzivo ruzhinji rwataive narwo rwakapazwa nekuuya kwenyu nekuti makatirongonora marongerwo atakanga takaita mukugara kwedu. Pazvinhu zvamakaronganora ndinonyanya kuchema mafungiro, mutauro, hunhu nengano. Unoona Rhodes, ngano dzaitaurika nekuda kwemutauro, dzichiburitsa mafungiro evanhu nehunhu hwavanokoshesa.

Nguva haina makumbo asi inofamba, Rhodes. Kana maDhachi akaimba chimbo chinoti:

*Nhambo dzinongosienda*

*Zuva mwedzi gore pasi pose tinoshaiwa*

*Chisingazoori*

*Pamakwara edu ose*

*Shoka dzinodzimwa*

*Nhambo dzinoenda chose*

*Bva todzibvunziwa.*

**(Morgenster Mission 1963: Hymn 192).**

Handisi kuda kukupinza chechi Rhodes nekuti seri kweguva hakuna munamato. Chandiri kuda kutaura newe ndechekuti vamwe vanhu vatema vave kusvinura nekuona kuti wakanga uri horomori. Zvakarewo, shoka dzako dzave kudzimiwa pamakwara awakafamba. Wakazvinzwa here Rhodes kuti kuYunivhesiti yeCape Town kuSouth Africa vakabvisisa chiumbwa chemufananidzo wako? Zvine chirevo chikuru izvozvo Rhodes.

Usatye zvako Rhodes, ini ndiri munhu mutema ane hunhu, uye handina pamuromo. Saka kutaura kwangu kuti “Rhodes muka,” hakusi kwekuda kuti ufukunurwe muguva rako pamatombo edu kuMatopo kwawakarara. Asi nyangwe ukafukunurwa, ndinozviziva kuti hauchakwanisa kundikungurutsa sendove yanyamututa sezwakaita madzitateguru angu uchivabvisa munzvimbo dzavo, nekugura tsika nemitauro yavo kuti vave misuva yesadza

iri muruoko rwako yaunosvinyanga, kuseva nekutsenga uchimedza.

Rhodes, ndiri kutaura newe nekuti hakuna vanhu vatema vakambotaura newe sezvandiri kuita, nekuti nyangwe wakanga uri muuyi akanga achiba hupfumi hwedu, wakanga une maonero ekushora isu vanhu vatema, varidzi venyika. Rega vanhu vangu vazoti, “Tsvimborume haina mugoni, kutuka munhu aipa sadza.” Sekutura kwaMagubane (1996) waizvida Rhodes, uchitsvinya chaizvo nekuti wakati,

*munhu mutema anofanira kutorwa semwana, uye asapihwe mikana. Pakudyidzana kwedu nehumhuka hwevanhu vatema... tinofanira kuita tsika yekutonga nehudzvanyiriri sezvatiri kuita kunyika yeIndia (Magubane, 1996:108).*

Hauna kuperera ipapa, asi wakaenderera mberi uchiti,

*kana VaRungu vakakwanisa kuramba vari pamusoro uye vachitorwa sevanhu vakakosha kudarika vanhu vatema, rimwe zuva tichagona kuzozvitenda kuti tine vanhu vatema vanoziva zvisina kana nharo kuti vari pasi peVaRungu (Magubane, 1996:109).*

Rhodes tiri vanhu, asi iwe wakanga uchitiona sezvitutamatuzvi, zvitototo, ngoko dzevanhu. Tiri varume vakuru nevakadzi vakuru, asi waititora sepwere.

Rhodes ichokwadi kuti waive muzvinabhizesi nemupambepfumi, urivo zvakare musvetasimba wemandorokwati. Waitsvaga kutonga nehudzvanyiriri nekuti waifunga kuti wakanga wawana zvituta zvako. Asika, “zvituta” zvinosvikawo pazvinopepuka, zvoramba kututwa sendove yanyamututa.

Rhodes, ndiri kuda kukuudza kuti vanhu vako vawakauya navo muZimbabwe pawakapamba nyika yedu vakataura nekunyora zvinhu zvakawanda kwazvo pamusoro pedu isu vanhu vatema. Vaitaura zvavanoda, nekutitsanangura nenzira dzavanoda, asi isu takanga tisingazine kuti ndizvo zvavari kutaura nekuti takanga tisingagone kunyora nekuverenga. Asi kutaura kwekunge waona zvinhu, kwakasiyana nekutaura kunobva pakuziva zvauri kutaura pamusoro pazvo. Zvamakanga muchitaura pamusoro pedu maitiziva here? Kana nanhasi uno munofunga kuti munotiziva, asi hamutizive nekuti

vanhu vatema hatina kufanana tese kuti mungotitora semunhu mumwechete. Andre Brink (1983:19) akati, “kungoziva chete hakuna kukwana. Munhu anofanirawo kuti anzwisise.” Asi imi nyangwe makanga musinganzwisise nyika, vanhu, tsika, mutauro nezvimwe zvedu isu vanhu vatema, iwe nevanhu vako Rhodes “makaona vanhu vatema sevasina zvavanogonawo” (Mudzanire naNyota, 2016:54). Kana Peck akanga achiona sekuti imi vachena makauya kuzonunura vanhu vatema kubva murima rekusaziva paakati,

*Asi nyika yeRhodesia pachezvayo yakavepo nekuda kwekuti Rhodes aitenda kuti munhu muchena ane basa rekununura munhu mutema – aitenda nemwoyo wese kuti aida kuve mubatsiri kubudikidza nekuparadzira hupenyu hwechiBritish kunzvimbo zhinji nepese paaigona. Hupenyu hweChiBritish huri ihwo hupenyu hunofadza, uye hwakanakisia kuvanhu vese... (Peck, 1965:22).*

Apa wakareva nhema kuti ChiBritish chakanakisia kuvanhu vese. Chinogumbura ndechekuti kana nenyika ino makanga mave kutotaura musinganyare kuti inyika yenu. Yamakawana kupi? Mumwe muchena Frank Clements (1964) akasvika pakuita zvirongwa panhepfenyuro, pamwe chete nekunyora mabhuku maviri akanzi, “This is our land,” kureva kuti, “Nyika ino ndeyedu.” Hamuna tsika nehunhu. Hakusi kupenga here ikoko kuti ini ndiende kuEngland nyika ine varidzi vayo kuti ndinoti “inyika yevanhu vatema?”

Nyangwe dai nyika ino yaive nyika yenu, sei makanga musina hanyn'a nekutizivawo isu zviwanikwa zvamakawana zviri munyika yenu? Sei musina kubvunza kuti tisu vanaani – muchingotionera kure? Hunhu hwenyu hwekuti nyika ino ndeyenu, pamwe chete nemaonero enyu ekuti zvechiBhiritishi ndizvo zvinhu zviri pamusorosoro akasvika pakutogashirwa nevamwe vanhu vatema, zvekuti nhasi uno havachada zvinhu zvavo nekuti vanoti zvakasaririra nekushoreka. Kana nyika ino havachaida, vave kuda kuenda kunogara kunyika dzenyu. Sekutura kwaSabelo Ndlovu-Gatsheni (2013:11) “zvizvarwa zvizhinji zveAfrika hazvisisina hukama neAfrika nekuti zviri kudzidziswa kuvenga Afrika yakavazvara, vachida Yuropu neAmerica dzisingavade.”

Rhodes, nyaya yekuti vamwe ndivo chete vanongotaura zvavari kuona pamusoro pevamwe, asi vacho vari kutaurwa vasingawane mukana wektaurawo pfungwa dzavo

kana zvavari, ine matambudziko mazhinji ainokonzer. Chimamanda Adichie (2009:87) akati, “kungonzwa divi rimwechete renyaya pamusoro pevanhu kunovabvisa chiremera...” uye “kunoita kuti kuva kwedu vanhu vakasikwa vakaenzana kунетсе nekuti nyaya yakadai inonyanya kukoshesa kusiyana kwedu isingatarise kufanana kwedu...” Rhodes kusiyana kweruvara rweganda hakureve kuti isu vanhu vatema hatina ropa mutsinga dzedu. Nesuwo tiri vanhu, uye tine hana dzinongoshandawo basa rimwe chete sehana dziri mumatundundu enyu. Nesuwo tiri vana vaMwari akasika denga nepasi. Musati matombouya, taiziva kuti munhu haana kubva kumakudo sekufunga kwaCharles Darwin. Tiri vanhu vamunoshora ivavo, taitoziva kuti munhu akasikwa naMusikavanhu, Zame, Nyadenga kana kuti Mwari.

Chausina kuziva ndecekuti hunhu nemafungiro akaite seako Rhodes anokonzer hondo. Bob Marley, muimbi wekuJamaica akati, “Kusvikira, maonero anoti rudzi rumwechete chete ndirwo rwuri pamusoro pemamwe marudzi ese aparadzwa zvachose, kwese kwese ichange ingori hondo,” (Marley, 1976). Hondo yaitaurwa naBob Marley haisi yepfuti chete, nekuti hondo dziri pakawanda. Hondo yekusiyana kwemafungiro enyu varungu nemafungiro edu vanhu vatema imwe yehondo dzacho. Asi chakaipa ndecekuti hondo yamakakonzer yakauraya pfungwa dzevanhu vatema vakawanda. Vanhu vatema havasisiri zvigwaya zvinotamba mudziva mazvo, asi vave hove dziri mudziva rakavakwa mavanongoraramira kufunga pamusoro pezvakafungwa nevamwe kare. Munhu mutema ari kurarama muchirungu nhasi uno, asi ane nhamo inenge yekamba yadonha nemanhede.

Neniwo ndiri kubvunza vanhu vatema mubvunzo wakabvunzwa naHeller (1952:47) wekuti, “Sei isu vanhu venguva dzino tiri vanhu vanongovarairwa zvikuru, sei tichitandanisa zvinhu zvatisingabate?” Sei tichikanganwa nzira dzatakfamba tikapfumbidza, tichitevera dzevanhu vakabva mudondo? Mhosva ndeyako Rhodes nekuti wakashandisa chisimba kuti vanhu vabve mumamisha vachienda kumadhorobha kunokushandirai imi vachena (Hodder-Williams, 1983).

Kana Yuropu neAfrika iri misha yakasiyana sekutura kwaChivaura (1998), uri kuona here kunetsa kwenyaya yako nehamza dzako Rhodes? Paye pamakanga muchitura nyaya pamusoro pedu isu vatema, tsika nemagariro edu, makanga muchitura pamusoro

pevanhu nezvinhu zvamusingazive kana kunzwisia. Makanga muchititsanangura asi muchishandisa ruzivo rwekwamakabva, nezvamunokoshesa nezvamakarovedzerwa pazviri muchikura ikoko kwamakabva. Kwamuri, vanhu vatema vakanga vasina kudzidza, vasina ruzivo nehunyanzvi uye vakasaririra kumashure nekuti sekuona kwenyu,

*Vanhu vese vatema vakanga vasingagone kunyora kana kuverenga. Tekinoloji yavo yakanga yakafanana neyema British muna 55 B.C. pakasvika VaRoma. Zvehutsanana hwevanhu vatema zvaise mesa, ruzivo rwavo rwezvemishonga yekurapa zvakanga zviri zvepasipasi, vachinyanya kushandisa tumakwenzi tushoma. Kana zviri zvemari vakanga vasingatomboiziva – hupfumi hwavo hwakanga huri mumombe, uyewo vese zvavo vaitenda mune zvehuroyi (Peck, 1966:52).*

Asi kana ukazvicherechedza, uchaona kuti nyangwe takanga tisingagone kunyora kana kuverenga, taive nenzira dzedu dzekuverenga dzamusina kumbobvira mada kunzwisia kana kuremekedza. Rhodes, munoita semunotinzwira tsitsi kuti takanga tisingamboziva zvemari, asi mari ndiyo chimwe chezvinhu zvinoparadza zvamakatidzidzisa. Mari yakatiita varanda, uye nanhasi uno vanhu vane mari ndivo vanoremekedzwa nyangwe vasina hunhu.

Rhodes, kana tikada kunyatsopenengura nyaya yaPeck, chaari kubvuma ndecekuti kana nemwo maBritish hamuna kungogara muri vanhu vamuri nhasi. Nemiwo makanga makasaririra kana zvichienzaniswa neVaRoma. Asi manyepo makuru, uye anonuhuwa ari pakuti kana ndikange ndichitarisa mararamiro evamwe ndifunge kuti mararamiro angu ari nani pane avo. Vanhu tine tsika yekutarisa zvinhu tichishandisa maonero nemafungiro etsika dzedu. Pfungwa iyi inonzi ‘ethnocentrism’ ndiyo yekuti, “vanhu vanotarisa vamwe vanhu vachishandisa zverudzi rwavo sekuti ndirwo rwune maitiro kwawo akanaka uye ari pamusoro peevamwe vese” (Booth, 1979:13).

Vanhu vako Rhodes, havana kupa vanhu vatema mukana wekuti vave shamwari kana hama dzavo, kuti vagosvika pekuti vati tave kuzivana. Ivo vamwe vako varungu ndivo vakanga vachizviti vanoziva zvese, vachiona rudzi rwavo sekuti ndirwo rwune maitiro kwawo akanaka, nekuti iwe Rhodes ndiwe wakanga watanga nazvo. Asika Rhodes,

muridzi wenyika ane ruzivo nehukama nevhu rake kukudarika iwe muuyi. Munhu mutema anonzi mwana wevhу nekuda kwechikonzero chekuti ane hukama nevhu rake husinganzwisisike nemi varungu.

### **Mabhoyi neChibhoyi**

Pamaitaura nezvedu, iwe Rhodes nevamwe vako makatipa mazita akanga asiri edu. Makanga musina basa nekuda kutiziva kunze kwekutiita mabhoyi enyu. Iko zvino tave kuona kuti hudzvanyiriri hunoitwawo zvakare neimwe nzira isiri yekushandisa chisimba. Iko kutitumidza mazita, nekutitsanangura kwamaiita ndiko kwakaita kuti varume tese zvedu mungotiti “boy.” Alice Balfour (1895:94) mubhuku rake *Twelve Hundred Miles in a Waggon* anotsanangurira vamwe varungu pamusoro pevanhu vatema achiti, “Varume zvinoreva varume vechichena chete, nekuti varume vese vechitema vanonzi vakomana (*boys = mabhoyi*).” Zviri pachena kuti maonero nematsananguriro aya kunze kwekushora nekudzikisira, ane chaakanga achidyara muvanhu. Ufunge Rhodes, chamakadyara nekutumidza vashandi vechitema kuti bhoyi, chakazomera, asi mbeu negoho racho hazvifadze.

Maonero enyu ekuti kana varume vechichena vari ivo vanonzi varume, ukuwo varume vechitema vachinzi vakomana – zvinoreva kuti vachena ndivo ana baba, uye vana “boy” vanofanira kutya, kuremekedza nekuteerera ana baba vavo nekuti vane simba, uye mwana haakunde baba vake. Kubudikidza nekudzikisirwa vachinzi mabhoyi, tinoona kuti nyangwe vanhu vatema vari ana baba kudzimba dzavo, kana vave nemuchena vanenge vave vana. Maitiro aya ndiwo chaiwo awakanga uchikurudzira iwe Rhodes paye pawakati, “munhu mutema anofanira kutorwa semwana, uye asapihwe mikana” (Magubane, 1996:108). Saka makatibvisa chiremerera muchiti tiri vakomana isu tiri varume. Asi isuwo vacho takabva tazodzidza kuti bhoyi zvinoreva munhu wako anokushandira nekukuitira zvaunoda. Saka patakanga tave tega sevanhu vatema takanga tisisina kuwirirana nekuda kwezita renyu rekuti bhoyi nekuti takanga tave kuziva kuti tiri mabhoyi enyu varungu, uye munotishandisa. Unoziva kuti kana zvirahwe zvedu zvakanga zvave kutogashira nekusimbisa maonero enyu. Ndicho chinhu chinonyanya kugumbura ichocco kuti sekutura kwaHomi Bhabha (1990) mubhuku rake *Nation and Narration*, zvimwe zvinhu zvikaramba zvichingotaurwa zvinopedzisira zvazogashirwa

sechokwadi, sekunge ndiwo mamiriro azvinofanira kunge zviri.

Vanhу vatema takatozopedzisira tave nechirahwe chinoti: *Zamupiki zamufoshoro muRungu asina bhoyi*. Chirahwe ichi chaireva gurwe rinochera nekuburitsa ivhu mumwena rega risina anorishandira kana kuribatsira. Saka ukatarisa pfungwa yakanga yave kutoshambadzwa nevanhu vatema kubudikidza nechirahwe ichi ndeyekuti muchena haafanire kushanda basa rekutimba nekufohora, kana rimwe basa rinorwadza, asi anofanira kunge aine mabhoyi anomushandira.

Taizviona zvese izvi ufunge Rhodes. Kana nanhasi uno tinosekana pachezvedu vanhu vatema tichiti chinhу chese chakashoreka ndechechibhoyi. Zvimwe zvirevo zvatinoshandisa zita rekuti bhoyi ramakatidzidzisa kuti tizvidzikisire ndeizvi:

1. Mabhoyi haasi ekuvimba nawo/mabhoyi haatembheke.
2. Uri kuita zvinhu pachibhoyi.
3. Huku yechibhoyi.
4. Mushonga wechibhoyi.
5. Vhudzi rechibhoyi.
6. *Promise* yechibhoyi.
7. Uri mubhoyi chaiye.
8. Mabhoyi haaite.
9. *Love* yechibhoyi.
10. *Time* yechibhoyi
11. Zvechibhoyi zvinonetsa

Kumunhu mutema, zvechirungu ndicho chiyero chake chezvinhu zvakanaka, zviri pamusoro. Zvechibhoyi zvinonetsa nekuti hazvitevedze mugwagwa, asi zvinofamba munzira dzetsoka dzinomonyoroka. Ndiwo maonero mamwechete anoita Ngugi wa Thiongo paanoti “Vachena pavaitaura kuti munhu, vainge vachireva munhu weganda jena ... kwete munhu mutema,” (1981:15). Takagashira kuti tiri pasi pevachena. Tatojaira kushorana vanhu vatema nekuti takadzidziswa kufunga nekuona zvinhu sevachena, nyangwe zvichireva kuti tinofanira kuzvishora.

Chibhoi chinoonekwa nevanasikana nevanhukadzi vedu vanhu vatema kana tasvika panyaya dzerudo. Rudo rwevarungu rwune maruva, makenduru, mafuta anonhuhwirira, hembe dzakanaka, zvekudya zvinotora mwoyo, kutsvodana, kutengerwa zvipo, kuendeswa kunzvimbo dzakanaka. Ndizvo zvakanga zviri muna N'Deye Touti mubhuku raSembene Ousmane (1962) rinonzi *God's Bits of Wood*. Kufanana naLucifer Mandengu waCharles Mungoshi (1981) muna *Waiting for the Rain*, N'Deye Touti waSembene anoona hupenyu chaihwo husiri muvanhu vake vaanoona vachisemesa. Kwaari, hupenyu chaihwo ndehwechirungu. Vanyori havapenge, vanonyora zviri kuitika muvanhu vavo. Zvakaonekwa naSembene naMungoshi kuma1960 nekuma1980 nhasi uno zvatumbuka michekechera, zvave kukukuridza sejongwe muvanhu vatema. Nekuda kwechirungu tave shasha dzekutiza zvinhu zvechibhoi. Vanasikana vedu vave kutiza ganda rakasviba rechibhoi kuti vanzi vakatsvuka. Vave kuvenga vhudzi ravo kuti vatenge rakagadzirwa nemapurasisiki kana rezvitunha, rinoyerera serevarungu. Asika, dai taikwanisa kuramba chibhoi chiri mukufunga sekwevanhu,

*varombo uye vakadzvanyirirwa vanonzwa kuti havasi chinhu kana vachienzaniswa nevanovatonga, nekuti kwavari, vanotonga vanoita sekuti ndivo chete vanoziva maitirwo ezvinhu uye nekuti zvinhu zvinofamba sei, (Boston muna Freire, 2000: 63).*

Rhodes, makatiwana tiri vanhu vaishanda asi tisingashandisane. Taibatsirana tichiita nhimbe dzedu, asi tisingatengeserane. Taiita zvekutsinhana. Nyaya yemari, yekutenga nekutengesa pamwe chete nekuti kune vamwe vanhu vakakosha kudarika vamwe zvakauya nemi. Ndiyo pfungwa inotaurwa naKarl Marx muna Wayne (2003) achiti imi vavhimi vemari nehupfumi munoti vanhu vakasiyana – munoonaa vamwe sevari pamusoro pevamwe nekuti vane mari nehupfumi nezvekushandisa kudarika vamwe vari pasi pavo. Asi isu pakugarisana kwedu tisati tazodzidza humbimbindoga kubva kwamuri, taiita mishandirapamwe tichiti munhu wese ihama yako, uye mwana wehama kana ashanya akanga asingabvunzwe kuti wavingei. Kunyimana, kusemana nerusrura zvakanga zvisiri zvedu.

## **Ngano**

Rhodes, handisi sangano asi ndiri sarungano wevanhu vangu. Zvemasangano zvakauya nemi munotsvaga kuti zvinhu zvese zvive zvinofamba nemavhiri emari. Wakambonzwa ngano dzevanhu vatema here nhai Rhodes? Kune varungu vakawanda vakadziunganidza nekuti vane zvavakanga vaona madziri. Ko iwe sei usinawo kuona zvakanga zvichionekwa nevamwe vako? Chete mari ikawanda inopofomadza nekuti ine rima. Ngano inzira yekufambisa mashoko, inzira yekurovedzera, kudzidzisa, kuyambira, kutuma nekupa mazano.

Hatiwanzotsanangura kuti ngano inoreva zvekuti nezvekuti nekuti “chiri mumusakasaka chinozvinzwira,” uye ngano imwechete inogona kureva zvinhu zvakawanda kudarika vanhu vari kuteerera ngano yacho. Asi dzimwe nguva tinombotaura zvedu kwekupedzisira kwengano kuti chidzidzo changa chiri chei. Zvakarewo, mushure mekunzwa ngano panogona kunge paine vane mibvunzo. Mibvunzo iyoyo inopindurwa kuti zviri kutaurwa zvisvike. Asi iwe Rhodes kuti ndikubatsire, ndichakuudza kuti pane ngano yekuti ichingotanga chete, unobva watoziva kuti zvatanzwa pekutanga izvi zvichakonzerza matambudziko. Pane zvinhu zvisingakurudzirwe mukurarama kwemunhu mutema, zvekuti zvikabvumirwa kuti zviitike – magumo acho haafadze. Chimwe chezvinhu zvinogara zvatomoyambira vanhu kuti zvinhu zvichakanganisika mungano inyaya yehushamwari hwakaipa. Nyangwe zvazvo vanhu veChiShona vachikurudzira kugarisana nekuwadzana, vanodzidzisa kuipa kwehushamwari husina rudo, ruremekedzo nechokwadi. Nesu Rhodes pamakauya takafunga kuti pachave nehushamwari asi makazobvisa dehwe mukativhundutsa. Teerera ngano inotevera Rhodes.

### **2.1.1 Tsuro naBere**

*Rimwe gore, Tsuro naBere vakaita hushamwari. Vaita hushamwari kudaro, vakawirirana kuti vaende kunotsvaga basa kuti vawane zvekudya. Vakapihwa basa rekusakura munda. Pavakapihwa basa rekusakura, vakapihwawo nyemba dzekuti vagopota vachibika nekudya pavanenge vachishanda kumunda.*

*Tsuro naBere vakawirirana kuti vaizopota vachigadza hari yavo pamoto, uye pavanenge vachisakura vopota vachikuchidzira moto nekutarisa mvura kuti*

*nyemba dzavo dzisatsve. Musi wekutanga vakashanda kwenguva refu zvekuti vakazowirirana kuti vadye nyemba dzavo, vobva vangoenda kumba kunozorora.*

*Pavakaenda kuhari yavo kuti vapakure, Bere akabva ati kuna Tsuro, “Ndichamboenda kunogeza parukova rwuri pedyo paseri apo nekuti ndanyanya kudikitira. Ndinodzoka usati watombopakura ndiro yechipiri.”*

*Tsuro akati zvakanaka. Bere achibva aenda. Bere aenda, Tsuro akati, “Handingambotanga kupakura shamwari yangu isipo. Ndichamirira Bere kuti auye, topakura, tobva tadya tese.”*

*Bere paakangopota paseri pechuru, akabva abvisa dehwe rake, achibva asara ave nemuviri wakati piriviri kutsvuka, uchiratidza nyama. Bere akange ave kutyisa. Haana kuzomira, akabva apeta dehwe rake, achibva ariviga ndokudzokera kuna Tsuro.*

*Tsuro akamira zvake achinzwa kunhuhwirira kwenyemba dzavo, akangoerekana pasvika chimhuka chinotyisa chakati piriviri muviri wese. Nekutya, Tsuro akaridza mhere akatiza zvekuti Bere akasara achiseka zvekubuda misodzi.*

*Kuseka kwapera, Bere akadya nyemba dzese, achibva adzokera kunotora dehwe rake, achibva aripfeka zvakare. Bere akabva adzokera kwaive nehari yavo, akawana Tsuro adzoka, asi nyemba pasisina.*

*Bere akati, “Wapakura here nyemba dzedu?”*

*Tsuro akatsanangura zvakanga zvaitika zvechimhuka chinotyisa chakanga chauya chikamuvhundutsa achibva atiza.*

*Bere akashatirwa zvikuru. Akapopotera shamwari yake zvekuti Tsuro akavimbisa kuti aizoripa Bere nekumukanganisira kwaakanga amuita.*

*Zuva rakatevera mushure mekunge vaswera vachishanda, Tsuro haana kudya nyemba dzavo zvakare nekuti chimhuka chiye chakabva chauya chikamuvhundutsa, achibva atiza achisiya nyemba.*

*Tsuro akatanga kunyumwa nekuti Bere haana kumbobvira ati kuna Tsuro ndinogona kukubatsira kugarira chipuka chauri kutaura. Saka kuti apedze nyaya yechinhu chaidya nyemba dzavo, akaenda kunotsvaga kapfuti kadiki kanenge chidya chehuku. Akabva aviga kapfuti kake. Zuva rechitatu, Bere akaenda kunogeza achisiya Tsuro kuti apakure. Pasina nguva, chimhuka chiye chakabva*

*chauya chichimhanya. Tsuro haana kutiza, akabva aburitsa pfuti ndokuti po, po, po. Akapfura chimhuka chiye chichibva chafa. Paakazotarisisa, akabva aona kuti akanga apfura shamwari yake Bere.*

*Ndipo pakafira sarungano.*

Rhodes ndipindurewo mibvunzo iyi:

1. Ndiani wawafarira mungano iyi?
2. Sei wamufarira?
3. Bere aive shamwari yakanaka here? Sei wapa mhinduro yawapa?
4. Chii chinonzi hushamwari?
5. Unogona kuita shamwari ine hunhu hwausingazine here?
6. Chii chawafarira mungano iyi?
7. Chii chausina kufarira mungano iyi?
8. Ko dai uri mungano iyi, waida kuita ani?
9. Ndiudzewo zvinhu zvitatu chete zvawadzidza mungano iyi?

Ndapedza zvangu Rhodes, ndakupinza chikoro chevanhu vatema. Tine zvizhinji zvataigona kudzidza mungano yakadai. Uye ngano kana yataurwa saizvozvi, yaigona kuita mazuva akawanda ichitaurwa nevakainzwa, vachitevedzera zvakanga zvichiitwa nevatambi vemungano.

### **Mumvuri wako Rhodes**

Rhodes, ndakanza kuti kana wakamira kuCape Town, kunyika yeSouth Africa, mumvuri wako waisvika kuna Zambezi kunyika yeZimbabwe (Peck, 1966). Mucherechedzo uyu unoratidza hukuru pamwe chete nesimba rako kwete munyika dzinevhu raisvikwa nemumvuri wako chete, asi nematiri vanhu vatema vaive varidzi vemutunhu iwaya. Mumvuri wako Rhodes unondifungisa mashoko akataurwa nemutambi ainzi Cassius mumutambo waWilliam Shakespeare unonzi *Julius Caesar*. Cassius achitura nezvaJulius Caesar akati:

*Iwe shamwari, Caesar anotanangira nyika kunge kanzira kembeva  
Iye achinge zigomo kukura, zvekuti isu tuvanhu tunenge masvosve  
Tinofamba pakati pemakumbo aka anenge mazitanda tichidongorera  
Asi tobva tangoona kuti hatisi chinhu, tiri zvitutu zvenhuta zvisina basa.*

*Dzimwe nguva tine simba pamusoro pezvatichazove mune ramangwana.*  
*Mhosva shamwari Brutus haisi mumazvarirwo atakaitwa,*  
*Asi mhosva ndeyedu, nekuti tiri mbwende.*  
*Enzanisa mazita aya: Brutus naCaesar – chii chinoshamisa muzita rekuti*  
*“Caesar”?*  
*Sei zita iroro richifanira kutyiwa nekuremekedzwa kudarika rako?*

(Shakespeare, 2009:12)

Rhodes, ndiri kuramba pfungwa dzaLucifer Mandengu naN'Deye Touti vari mumambhuku aCharles Mungoshi naSembene Ousmane. Nyaya, kana mhosva haisi mumazvarirwo atakaitwa, asi sekutura kwaCassius, “mhosva ndeyedu, nekuti tiri mbwende.”

Ndiri kutaura newe Rhodes, ndakamirira vanhu vatema vawakanga uchityisidzira kuti iwe zizi une nyanga, ivo vakazvibvuma kuti uvashandisire simba. Ndinoziva kuti rakanga risiri basa rako kana faniro kuti ubatsire vanhu vatema pamwe chete nekuchengetedza tsika nemagariro avo, nekuti hazvisizvo zvamakanga mafambira kuno kuAfrika. Hazvivanzike kuti iwe nevamwe vako makanga muri vashavi vanotsvaga kuunganidza pfuma vachishandisa simba revamwe. Chinangwa chenyu chikuru kwakanga kuri kutora nyika kubva kuvanhu vatema kuti ive nyika yenu nehamu dzenu. Zvamunotaura zvekuuya kuAfrika kuzobatsira vanhu vatema (Peck, 1965; Rotberg, 1988) ndidzo dzinonzi nhema dzine nyanga nemuswe. Makauya mune chinangwa chekupamba hupfumi, uye makapamba hupfumi mukadya zvevapfupi nekureba.

Rhodes, makashandisa vanhu vatema kuita mabasa enyu, imi muchinota ivo vachiwota. Asi Rhodes, kufanana nemubunzo waCassius kuna Brutus, “Enzanisa mazita aya: British neAfrika – chii chinoshamisa muzita rekuti “British”? Sei zita rekuti British richifanira kutyiwa nekuremekedzwa kudarika zita rekuti Afrika? Apa Afrika inotori mubatanidzwa wenyika, asi Britain chiri chitsuwa. Wakauya neChiRungu chakanga chine hunhu hwatakanga tisingapururudzire. Sei wakanga usina mudzimai nhai Rhodes? Takazvinzwa kuti wakanga usingade vakadzi, asi uchifarira kuwadzana nevarume

(Rotberg 1988). Nhasi uno vana vedu vave kuzviitawo izvozvo – vasikana vachidanana nevasikana, ukuwo vakomana vachidanana nevakomana. Rhodes, takanga tisina zvedu chechi, asi taiziva mitemo yaMwari nyangwe takanga tisina kuverenga Bhaibheri.

Rhodes, wakanga uchityaira muchini wakafanana newakataurwa naJohn Steinbeck munyaya yake inonzi *The Leader of the People*. Nyaya yaSteinbeck inotaura nezvekupazwa kwakaitwa vene vevhu, zvizvarwa zvekuAmerica zverudzi rwechiIndiya. Steinbeck anoti,

*Akanga asiri maIndiya (varidzi venyika) akanga akakosha, kana kupinda kwedu munyika tichiona zvinhu zvitsva, kana kuuya kwedu munzvimbo ino. Chaiive chakakosha rakanga riri gurumwandira revanhu vakanga vashanduka kuita zibuka rinokambaira. Ini ndini ndaive musoro wezibuka iri. Chataiita kwaive kutora nekutora. Munhu wese ane zvake ega zvaaitsvaga, asi zibuka rakanga riri vanhu ava vese raingoda kutora. Ndini ndaive mutungamiri, asi nyangwe dai ndakanga ndisipo, paingowana mumwewo aiita mutungamiri waro. Zinhu iri raifanira kuve nemusoro unotungamira (Steinbeck, 1971).*

Rhodes, pawakapihwa mvumo naLobengula yekupinda munyika yedu, “kutsvaga goridhe ndicho chinhu chakanga chiri pamwoyo” (Hodder-Williams, 1983:13) penyu kutanga sezvo wakanga usina mvumo yekupa vanhu nzvimbo dzekugara uchibvisa vanhu vatema munzvimbo dzavo.

Rhodes waive musoro wevapambevh. Kuuya kwako nevanhu verudzi rwako munyika yevatema yeZimbabwe kwakanga kusiri kuuya kuzoona vanhu vane ganda dema. Makanga musiri vanhu vari kuvhakacha vachizodzokera kumisha yavo. Makanga makafanana nehondo yemasvosve inotora zvayawana ichidzokera nazvo kumwena yawo. Sekutura kwaJohn Steinbeck, isu vanhu vatema, varidzi venyika nenzvimbo dzamakanga muchitora maitiona setisina kukosha.

Nhoroondo yenyika yedu inotaura zvakawanda pamusoro pekurwiswa kwevaShona nerudzi rwemaNdebele. Semuenzaniso tinonzwa kuti, “Vanhu veRhodesia vanotaura mitauro inoti ChiKaranga, ChiZezuru, ChiManyika neChiNdau vaipota vachirwiswa

nendudzi dzeMatabele neGaza...” (Hadfield Report, 1925:7). Ichokwadi kuti makabatsira padambudziko renhamo yaionekwa nevanhu veChiShona yekurwiswa, kubvutirwa zvipfuyo nekushungurudzwa nemaNdebele, asi makabva matsiva kushungurudzwa kwaiitwa nemaNdebele nekuripisa vanhu mitero nekuvabata chibharo kuti vakushandirei. Mushure mekurwisa nekukurira Lobengula muna 1893, iwe Rhodes nevamwe vako makabva manyatsodzika midzi mukatanga kuripisa vanhu vatema mitero. Hodder-Williams (1983:21) anoti,

*Mutero wemba wekubatsira Kambani (yaRhodes) kuti iwane mari pamwe chete nekumanikidza varume veChiShona kuti vaende kunotsvaga basa mumapurazi nemadhorobha wakanga wave nenguva uchirongwa, uye nzira dzekutora mari iyi dzakatanga kushandiswa chisungo cheHut Tax Ordinance chisati chazodzikwa semutemo.*

Sezvo vanhu veChiShona vakanga vasiri kunzwisia kuti nemhaka yei vakanga vave kufanira kuripa mutero uyu, Hodder-Williams (1983) anoti muchena aive apihwa basa iri kuMarondera ainzi Meredith akatanga kushandisa chisimba. Meredith aifumira kunotorera vanhu mombe dzavo mumatanga achinodzitengesera varungu senzira yekuwana mari yemutero yaidiwa paimba yega yega. Rhodes, munhu mutema aigara mumusha nehama dzake, uye munhu nemunhu aive nebara rake mumusha imomo zvekuti kumanikidza vanhu kuti vasiye misha yavo vachinoshandira mari kwakaparadza misha, kukaparadza hunhu netsika. Makatibatsira, asi panguva imwechete makatiparadzanisa semunhu anotokonyora chibage kubva pamuguri. Hachisi ChiKristu chakatipaza, nekuti iwe Rhodes usati watombouya nehondo yako, mamishenari akanga achivaka zvikoro nekugara muvanhu. Tinonzwa kuti, mamishenari akatokutangirai vachena vakazouya vachipamba nyika.

*VeLondon Mission Society ndivo vakave boka rekutanga muMatabeleland nebara ravo rekuvaka Inyati Mission Station muna 1859 pakashanya Dr Moffat parwendo rwavo rwechipiri kuMatebeleland. Munguva yakazotevera, asi zvakare hondo yeChartered Company isati yazouya, kwakauya Father Prestage veZambezi Mission vakavamba basa paMpandeni. Ndivo vakavaka chikoro chekutanga paMpandeni muna 1887, mushure mekunge vapihwa mvumo*

*naLobengula pavakamboshanya nevamwe vafundisi muna 1879, (Hadfield Report, 1925:7).*

Handisi kuchemera mvura yakadeuka, kana kutsvaga,

*kushambadza Afrika semucherechedzo werunako nerugare varungu vasati vauya, zvekuti nyangwe pandinenge ndichityaira mota yangu, ndinenge ndichituka nekushora kuti dai nzira dzetsoka dzisina kutsiviwa nemigwagwa ine tara”*  
*(Mphahlele, 1972:131).*

Kwete, nyaya iripo ndeyekuti ndiri kuda kuti iwe Rhodes nevamwe vako munzwisise zvinhu zvainge zvichitaurwa nevanhu vatema vakaimba Chemutengure. Hamuna kuperera pakutakura vanhu nengoro dzenyu, makatevera vakanga vasara mukavapaza. Hupenyu hwevatema hwakave chemutengure vhiri rengoro. Nanhasi tiri kutenderedzwa, tiri kukungurutswa nechirungu. Hatisisina pedu chaipo. Kumusha kwataive hatichakuda nekuti kune huni, hutsi, minzwa nendove. Asiwo kumadhorobha kwamakatitinhira semombe, tave kugara tichitsvaga mari kwete hunhu, uye mitauro yedu yapfukutwa zvekuti nevana vedu havasisina mutauro wekutura nawo zvine maturo.

Ichokwadi kuti sevanhu vatema tine ruzivo rwatakanga tisina, asiwo tine ruzivo rwatakanga tinarwo, nehukama, nehunhu, nehumwe zvamakanga musina. Makatibvisa mumisha yedu, kuita zvekutidzura nekuzunza ivhu, ndokutitakura mukanotisiyira kure kusina guyo nehuyo, kusina dovi, kusina misha, kusina ngano, kusina hunhu. Ikoko kwamakatikavira, makativakira misha yamakati inonzi marukesheni, asi vanhu vedu vakati munonzi muchirungu. Kana muchinzi muchirungu zvinoreva kuti hamusi medu. Imomo ndimo matakazonyatsoita mhuka chaidzo, kwete humhuka hwamaiti tinahwo tichigara kumamisha. Chirungu ndihwo humhuka nekuti hachina hunhu, Rhodes.

Rhodes, nhasi uno tave kure nekwamakatibvisa. Hatisisina mabhegi ehunhu netsika dzedu dzataive nadzo tiri mumisha yedu. Masaisai engano, emitupo nezvidao akasasamurwa nekutsokodzerwa nemi vachena. Sekutura kwakaita Jacob Grimm kuti hamusi mumaguta munowanikwa ngano asi “kumisha iye iri munzvimbo dzakanyarara, dzinonetsa kusvika, dziri mukati memasango kana mumakomo, idzodzo nzvimbo

dzakadaro ndidzo dzinowanikwa dzakapavhurirwa nekuropafadzwa nengano," (Dundes 1999: 18). Asi sango rengano rakapiswa nemisa vachena Rhodes. Vanhu vatema havachada zvine chekuita nemisha yavo nehunhu hwavo. Nyaya iyi inoburitswa pachena naCharles Mungoshi kuburikidza nemutambi wake Lucifer Mandengu mubhuku rionzi *Waiting for the Rain*. Lucifer anoti:

*Ndinonzi Lucifer Mandengu. Ndakazvarirwa munzvimbo ino ndisingade. Ndaifanira kunge ndakazvarirwa kumwe kunhu - nevamwewo vabereki. Handina kumbobvira ndada nzvimbo ino, uye handife ndakaida zvekuti kana ndikabva munzvimbo ino, handisi kuzodzoka. Inzvimbo yevanhu vakakundikana. Vaye vanenge vaenda kumadhorobha vanongozodzoka kuno kuzofa. Kumusha inzvimbo yaunodzokera kunofa mushure mekunge wapedza nguva yako uchigara kune imwewo nzvimbo. Kumusha kune tumirwi twetudzimba twakadyiwa nemuchenje twakabatirira pamawere ekachikomo kabvuraudzwa nezuva. Chii chiri munzvimbo ino chinodika? Chii chekuda munzvimbo muno - mumarara, mumakura aneta, muguruva rakangwa nezuva?... Ndakazvarirwa zvangu muno, asi imhosva here? Kuzvarirwa kwangu muno kukanganisa kweropa nevhu*" (Mungoshi, 1981:162).

Rhodes, uri kunzwa here zvandiri kutaura? Lucifer Mandengu akamiririra zera revechidiki vakadzidza zvechirungu vachigara muchirungu vave nemaonero echirungu. Kuramba kwaLucifer vabereki vake nekumusha kwake zvinoreva kubudirira kwebanga rechirungu pakudimbura zvakanga zvakatibatanidza sezvinorehwa naObierika mubhuku raChinua Achebe (1994) rionzi *Things Fall Apart*. Lucifer haachada kudzoka munzvimbo ine rukuvhute rwake. Haachada zvese zvine chekuita nevanhu vake vaanoti vakakundikana, asi vari ivo vakamuzvara nekumurera.

Kwatasvika nhasi sevanhu vatema vakatakurwa nechemutengure kwave kure nekumba. Munhu mutema aita mufakose, nekuti arasikirwa nemisha, netsika nezvinhu zvinoita kuti ave iye. Tave nherera panyaya dzezvetsika, mitauro yedu nemagariro.

Asi nyangwe zvake Lucifer akaperekedzwa naFata vekuchechi, kuramba kwake kumusha nevabereki hakunei nemamishenari kana nechechi. Mamishenari ndiwo akavaka zvikoro nezvipatara zvekutanga muRhodesia. Kubva pamakapinda iwe Rhodes nevamwe vachena vekupamba ivhu munyika yedu muna 1890 kusvika muna 1920, (mamishenari) ndivo chete vakanga vachidzidzisa vanhu vatema kunyora nekuverenga. “Kusvika muna 1920, kudzidziswa kwevanhu vatema kwakanga kuchingoitwa nezvikoro zvemamishenari chete,” (Hadfield Report, 1925:12). Panguva iyoyo, iwe Rhodes nevamwe vako makanga muchitsvaga hupfumi nekutora ivhu, muchizadzisa maitiro ako awaiti, “tinofanira kuita tsika yekutonga nehudzvanyiriri sezvatiri kuita kunyika yeIndia” (Magubane, 1996:108). Kusavakira vanhu vatema zvikoro, kana kuda kuti vadzidze kunyora nekuverenga imhando yehudzvanyiriri hwakakomba nekuti kuwanhu vanodzvanyirira vamwe, vanonzi vanhu chaivo ndivo vari kudzvinyirira, vamwe vese havasi vanhu (Freire, 2000). Asi ukazvitarisisa Rhodes, uchaona kuti mamishenari akanga “apindira kuti adzidzise vanhu vatema kuti vazive kuti nzara yavo yakanga ine vakanga vachiikonzenza,” uye “mamishenari iwaya akashanda kuti vabatsire vanhu vatema kuti vazive vanhu vacho vaikonzenza mamiriro akadaro ezvinhu” (Freire, 2000:20). Sekutura kwaFreire kudzidzisa vanhu kunofanira kuvashandura nekuvasunungura kubva pahudzvanyiriri.

Kune maonero akasiyana-siyana munhoroondo. Vamwe vanoti kwekutangatanga mamishenari aive vanagwevedzi vaanaRhodes, asi tikadzoka mudzidziso yavo, ChiKristu chinoti “kudza baba vako namai vako,” zvakarewo chinoti, “chikuru pazvinhu zvese rudo.” Mamishenari akauya iwe Rhodes usati wazouya, asi vakanga vasina kufambira kuzotora ivhu. Mamishenari ndiwo akadzidzira mitauro yedu, vakateerera ngano dzedu nechinangwa chekuti vakwanise kutaura nesu, uyewo nekuti vatizive. Mamishenari haana kutaura nesu neChiLapalapa sevarungu vekumabasa, asi vakataura nesu nemitauro yedu. Zvakanzi naNelson Mandela (n.d), “kana ukataura nemunhu nerurimi rwaanonzwa, zvaunotaura zvinopinda mumusoro make. Ukataura naye nerurimi rwake, zvaunotaura zvinopinda mumwoyo make.” Rhodes, kusadzidza mitauro yevatema kwevapambevhу kunoratidza kushaya rudo, kushora pamwe chete nekusakoshesa vanhu vatema. Sekutura kwaHodder-Williams (1983:126) “Nguva zhinji vanhu vatema vakanga vasingafungwe nezvavo, vaingotorwa sevashandi vanonetsa, vaive vavakidzani vanogona

kukonzera matambudziko. ... Maonerwo aitwa vanhu vatema anonyatsobuda mutsamba yakatumirwa kuBritain muna Gumiguru 1927 yaiti: ‘Nekuti vashandi vedu vanhu veganda dema, zvinoreva kuti havana basa...’ Chaive nebasa yaive fodya (yairimwa nevachena vachishandisa vanhu vatema). Ndizvo zvinoita kuti ndiwirirane nemashoko aDr. Norman Leys paakati,

*Mamisheni anowanzopomerwa mhosva yekuparadza hunhu huri mukuita zvinhu kwechivanhu. Mamisheni haaparadze asi ... chinhu chaicho chinoparadza inyaya yemari, kutenga nekutengeserana yakaunzwa nevachena kuti vanote... ”* (Hadfield Report, 1925:15).

Ndinoziva kuti Fata vaLucifer vanotsanangurwa sevanomirira hugomarara hwevachena, asi kuenda kwavo kumusha kunodawo kutariswa sekune chirevo kana tichitarisa kuti vakaenda kwakanga kusingasvikwe nevamwe vachena kunze kwekunge vachida mitero. Ini munhu wandinoshora ndiLucifer newe Rhodes wakati pfungwa yekuti chirungu chiri pamusoro-soro isimbiswe. Tarisa uone kuda chirungu kunoburitsa hufuza nehumbindoga. Zviri pachena kuti Lucifer adzidza zvekuti ave kugona kunyora nekuverenga. Ngaachishandisa ruzivo rwake sevamwe vatema vakanga vadzidza vakave maziso nemiromo yevatema vaidzvanyirirwa. Panzvimbo yekusema hama dzake nekwaakabva, Lucifer ndiyе anga ave kufanira kutaura nyaya dzevanhu vatema. Ndiye anga ave kufanira kuita Tsuromagen’а wevanhu vatema – “semuchenjeri, segandanga, semuyananisi, segamba nezvimwe zvakadaro” (Posselt, 1927:36-37).

Iwe Rhodes nevamwe vapambepfumi makanga musingade kuti mamishenari ape simba rekunyora nekuverenga kuvanhu vatema. Mamishenari nyangwe vakanga vari veganda rako iwe Rhodes, “havana kunyara kumiririra kodzero dzevanhu vatema pamwe chete nechiremera chavo sevana vaMwari muchechi nemunyika” (Gibbon, 1973:144). Mumwe wemamishenari ainzi Edward Paget akanyora tsamba mugore ra1941 kuna Archbishop weCape Town achichema-chema nenyaya yemabatirwo evanhu vatema nevamwe vako iwe Rhodes. Paget akati:

*Ndapesana kakawanda nevamwe (vachena) nekuda kwebasa ratiri kuita nevanhu vatema, uye ndinotarisira kuti kuplesana uku kuchatowedzera. Vanhu vari kuno*

*vari kuramba hurongwa hwekuti mari yehomwe yemubatanidzwa inobva kuEurope iende kubasa rekubatsira vanhu vatema. Chechi mbiri dziri kupa mari kuhomwe yemubatanidzwa isangano reSalisbury nereBulawayo, asi vanhu ava (vachena) vobva vati mari iyi inofanira kuenda kubasa rinoymura vachena. Vari kupikisawo zvakare kuti chechi isave nechekuita nekudzidziswa zvinhu zvisinei nechechi kwevanhu vatema. Ini ndinonzwa mumwoyo mangu kuti ndakafanira kupikisa maonero aya nekuda kwezyandinokoshesa semuKristu..."Gibbon, 1973:154-155).*

Rhodes zviri pachena kuti makanga muchida kuti chechi ishande basa renyu rekudzvanyirira nekutsikirira vanhu vatema. Maida kuti vanhu vatema varege kudzidziswa zvimwe zvinhu zvisinei nechechi nekuti maitya kuti vanozosvinura handiti? Handisi kutarisira zvangu mhinduro nekuti ndinoziva kuti vashakabvu havataure, asi kusada kuti vanhu vatema vadzidziswe raive zano renyu rekuramba makatitsikirira nekuti zvinonzi,

*Kufanana nevamwe vatungamiri vechichena vakazouya mushure make, Rhodes aifunga kuti nyaya dzine chekuita nevanhu vatema dzainyanya kupihwa mikana mumapepanhau kudarika zvadzaifanira (Rotberg, 1988:132).*

Kushayiswa mikana kwenyaya dzevanhu vatema kuratidza kuti waiziva huipi hwezvamakanga muchiita.

Rhodes, mashoko angu ndeekukuzivisa kuti nyangwe zvedu makatiwana tisina mbatya dzakanaka sedzenyu, tisina kufunda sekuziva kwamunoita fundo, isuwo takanga tine zvedu zvataiziva zvamakanga musingative. Takanga tine tsika, maonero, marongero, maitiro nehunhu hwedu, asi makatiraura sehove, mukatipara, kutitumbura nekutisasika. Taive nemitambo, ngano, ruzivo, mbira nemhizha dzedu. Dai makaita mwoyo murefu pamwe chete nekutiremekedza, mungadai makadzidza zvakawanda, uye zvakadzama maererano netsika, hunhu nemagariro edu zvinosanganisira zvakatikomberedza nezvisikwa zviri munyika, mwaka nemamiriro ekunze, marudzi emhuka nezvinomera muvhу, zvinodyiwa, mishonga inorapa, umhizha hwekugadzira zvinhu zvakaita semidziyo (hari, matuwo, tswanda, matengu) nezviridzwa (mbira, ngoma

dzakasiyanasiyana dzinenge tsuri, mhitu, mitumba). Nhasi uno varungu ndimi muri kuverevedza kuzotitorera zvinhu izvozvi makanyarara zvenyu, isu varidzi vazvo tozoti bengenu vachena modzoka nezvigadzirwa zvinokunotesai, isu vatema tichipitipidzana kukutengerai. Mienzaniso iri yezvigadzirwa zvinobva pagavakava (*Aloe Vera*) nepamapfura (*Amarula*) nezvimwe zvakawanda. Ndiyoka yava kunzi *IKS/ICH/traditional knowledge/local knowledge* yava kuitwa tsvakurudzo yekutipa zvinhu zvitsva (*heritage-based innovations*). *Bva nhamo yedu vene vazvo ndeyekuti zvizvinji zvacho hatichazvioni* sezvedu nekuti tanga tisina kuzvinyora uye ‘takanganwa’ kana kuti takatozvitorerwa nekuda kwekuramba tichingotenderedzwa nechemutengure.

Rhodes, dai musina kuuya muri mudenga pamabhiza nengoro muchititarisira pasi, pamwe kutaura kuno, tingadai takagarisana sehamu nehama, takatokuwaniraiwo mitupo nezvidawo sezwatakangoitawo anaSinyoro “senhor” maPutukezi. Rhodes,ndiri kunyora tsamba ino ndakamiririra tuvanhu tuye twakataurwa naCassius tunenge masvosve. Ndiri kutaura semunhu mutema ane hama dzakashandisirwa simba, dzikashamiswa netekinoloji nesimba resimbi dzamakauya nadzo. Martin naJohnson (1981:35) vanoti,

*Musi wa26 Chikumi 1890, hondo yemapurisa 300 akapihwa basa nekambani yaCecil Rhodes yainzi South African Company, pamwe chete nenhungamiri dzaisvika 200 vakayambuka rwizi Macloutsie vachibva kuBechuanaland (ndiyo Botswana nhasi) vachiuya kuzotora nekugara munyika yeMashonaland, inova nhasi dunhu guru kudarika mamwe ese eZimbabwe.*

Makasvika neboka renyu rePioneer Column muine ngoro dzinoshamisa uye ngoro imwechete ichikwewewa nemombe zhinji. Maive nemabhiza, pfuti, matemo nezvinoputitsa. 1890 kave kare Rhodes. 1890 kave kakova kakapwa kare kare zvekuti kana newewo mapfupa ako akavigwa pamusoro pechikomo cheMatopo anofanira kunge ave kupfupfunyuka. Pawakazofa Rhodes, wakanga wave mbozha ine hupfumi hunopfungaira sehutsi. Wakafa musi wa26 Kurume 1902 (Rotberg, 1988) asi hukuru hwako hwatakaudzwa kuti hwaive hwakareba semumvuri hauna kurara pawakarara mumatombo eMatopo.

Ufunge zvako Rhodes, madzitateguru angu haana kumbobvira afungidzira kuti nguva yakaita seino ichazowanikwa yekuti mumwe wavo, munhu mutema achatsanangurira nyika nezvekukosha kwemitauro, nziyo nengano zvevanhu vatema. Kurira kwetsoko kunoita sekuti hakuna chakunoreva, asi ukazvipa nguva unozooona kuti ruzha irworwo chinotori chipo chekududza nekuzivisa mifungo yakadzama nyangwe zvazvo tsoko isingagone kunyora nekuverenga.

Ndinozviziva hangu kuti newewo Rhodes haunawo kumbozvifunga kuti ivo vanhu “vakasaririra” kudai ava vachazokwanisawo rimwe zuva kunyora nekuverenga. Asi nyaya iripo haisi yekugona kunyora nekuverenga kwevanhu vatema. Nyaya chaiyo inyaya yepasvika munhu mutema nhasi uno nekuda kwezvamakaita kwaari. Munhu mutema apindana nedambudziko rakabva pakutsvaga kwake kuda kutiza kunzi mubhoi, kuti agoita muchena. Amai vatsva musana, mwana akatsva dumbu. Nekuti makatifuta nekutijumha, mukati tikwire mungoro yechemutengure, nekuti makati zvatakanga tiri zvaive zvakasaririra. Mumwe wenyu akatitsanangura achiti;

*Vanhu vatema vazhinji havasati vamboshandisa chimbuzi, tishu kana hingichepfu muhupenyu hwavo; uye kugara kwavanoita mudzimba dzedhaga vakabatidza moto (havana fireplace), vachienda kunochera mvura kure, hupenyu hwakaoma – uye hazvikwanisike kuti munhu mutema wekumusha (ndivo vazhinji vavo) ave nehutsanana hungagashirwe nemuchena, (Peck, 1966:53).*

Rhodes, sezvo imi makanga maona kuti tiri kumashure-shure pazvinhu zvakakosha, hauone here kuti zvakanga zvisingaite kuti tirambire pazvinhu zvamakanga muchishora kudaro. Taifanira kuti tisiye zvinhu zvaikusemesai izvi, kunyanya kana taive vanhu vaizokushandirai kurera vana venyu nekukubikirai. Taifanira kusiya hunhu hwedu hwemusango kuti tifanane nemi maBritish. Saka nemamwe maonero Lucifer Mandengu haana kurasika. Lucifer Mandengu chiratidzo chekubudirira kwehugomarara hwenyu muhupenyu hwevanhu vatema. Asi kubudirira kwaLucifer Mandengu kunoreva kuti anofanira kusiya zvinhu zvevanhu vake, kusanganisira dovi raakuyirwa raakarasa nepahwindo remota kuti risare kumusha kunonhuhwa kusaririra, hutsi nenhamo. Asi sekutura kwaSembene Ousmane mubasa raChivaura (1998) zvekumusha, pamwe chete nemabasa

*ezvehumhizha akaitwa kare, ayo anonzi nevamwe anoratidza kusaririra kwevanhu vatema, achionekwawo semicherechedzo yekushaya hunyanzvi, akashanda kumutsa nekusutsa zviuru nezviuru zvevarume nevakadzi. Mabasa ehumhizha neruzivo rwenguva dzakare imbiriso (inokonzera shanduko). Ndiwo mazimbe anopfuta mukati memwoyo nemapapu. Saka ... vanhu vakaawumba, vakaavamba, vakaaveza, kukwenenzvera, kuimba, kuruka, uye vachifunga kuti vakanga vachizyiitira zvinhu zvakanangana nenguva dzavo, nezvakanga zvichiitika panguva dzavo, havana kuziva kuti vakatoponesawo vanhu venguva ino nevenguva ichazotevera kubva mukurukutika nemukutsikirirwa nevamwe.*

(109).

Kurasa dovi kwaLucifer nechinangwa chekuti aende kuchirungu achisiya zvese zvine chekuita nevanhu vake, kuramba. Lucifer achimirira vanhu vatema venguva ino, haazive kuti kana munhu mutema ari chisikwa chaMwari, uye akafanana naMwari, zvinoreva kuti nyangwe vanhu vedu murima ravanonzi vaigara kare kare, vachinzi vaive vakasaririra, kana ukanyatsotarisisa murima iroro, uchaona tumvarimvari twechiedza.

### **Chiedza murima**

Murima munogona kubuda chiedza. Zvakarewo chiedza chiri murima hachigone kuvanzika. Rhodes, ndiri munhu mutema weAfrika. Hakuna pandingazomboonekwa kana kufungirwa kuti ndiri muchena. Asi nyangwe zvakadaro, ndine nguva imwechete yandakanzi “baba” nemwana wemuchena. Pafunge Rhodes, ini kuita mwana ane ganda jena, vhudzi rinoyerera nemaziso *eblue*.

Ndakanga ndaenda kunoona mutambo waiveko panguva yeHarare International Festival of the Arts. Takapinda mu7 Arts maiitirwa mutambo takawanda uye tiri vanhu vemarudzi akasangana. Pamberi pangu paive nemurume wechichena aive akabata mwana mumaoko uye nevamwe vana vadiki vaviri vaigona kunge vane makore matatu mumwe mashanu vaifamba naye. Tave mukati uye tichiri kutsvaga pekugara, magetsi akabva aenda tikasara murima rakapfeka hovhorosi nemagambhutsu. Vanhu vakashaya kuti voita sei nekuti vakanga vasisaone pekugara kana kwekuenda murima iroro raityisa.

Ipapo, vana vemuchena vakatanga kutsvaga baba vavo. Ndakabva ndabatwa ruoko nemumwe mwana wemuchena. Akabva anditi, “Baba” nezwi rairatidza kunyaradzwa kwemunhu awana munhu waanoda. Handina kuda kumupindura ndichimuti handisi baba vako. Ndaitya kumuvhundutsa kana akazoziva kuti akabata ruoko rwemunhu mutema. Ndakadzidza chinhu chikuru kuti tikabvisa ruvara rweganda, munhu wese akafanana, nekuti mwana wemuchena akanga azviwanira baba vake. Tikabvisa rusaruraganda, tikaona munhu kwete ganda, tinogarisana murunyararo. Imbopafunga Rhodes, dai ndakati kukamwana ikako, “Handisi baba vako. Ini ndiri munhu mutema,” haufunge kuti paiita bishi? Makaudza vana venyu kuti vanhu vatema imhuka.

Chandakaona nezvawakaita kuwanhu vatema Rhodes ndecekuti wakavadzidzisa kuve mapofu. Havachaona tumvarimvari twechiedza twuri murima ravo. Kwavari zvese zvevanhu vatema zvinongove rima chete-chete, uye havaone kana chakaipa muchirungu. Kudzidzisa vanhu kuti vakande mapfumo pasi idzidziso yakarasika. Iwe Rhodes waityei, pawakaudza mamishenari kuti vasatidzidzise zvimwe zvinhu zvisinei neBhaibheri?

Rhodes, hupenyu hwedu hwakanga hune zvizhinji zvakasiyana nezvenyu – ichokwadi takanga tisina magetsi nembatya dzakanaka, asi takanga tine hunhu. Hunhu hausi chinhu chinobatika, asi maitiro nemafungiro. Hunhu ipfungwa inokoshesa kubatana nekuitirana zvakanaka. Ifejika (2006) akati, “hunhu chinhu chine chekuita nehunhu hwedu hunotisunganidza asi chinonetsa kunyatsotsanangura. Chinoreva humwe hwedu, ini newe tese.” Rukuni (2007:180) akabva atiwo hunhu, “imhando yekunzwisia iri pamusoro-soro” inobva pamakudzirwo anoita kuti munhu adzidze mararamiro anotarisirwa munzvimbbo yaanogara – anonzi munhu ane hunhu zvichibva pakurovedzerwa pazvinhu zvakakosha (Mararike, 2012). Chinhu chatiri kutaura nezvacho ichi chinonzi hunhu idzidzo inoumba munhu kuti ave munhu chaiye akakwana, asi haiwanikwe mumabhuku. Saka sezvauri kuona Rhodes, taive tiri kumberi mukusaririra kwedu, uye taive neruzivo nehuchenjeri mukupusa kwedu. Chiri kubuda mumashoko evatema vari kutsanangura hunhu ndecekuti – ruzivo haruwanikwe muchirungu chete. Kune nzira dzevanhu vatema dzeruzivo, dzekuvaka nebuldiriro.

Nyangwe zvedu tichibvuma kuti kune zvinhu zvechirungu zvakanaka, tiri kudawo kuti uone kuti pane zvakanakawo zvechivanhu zvamakatitorera. Dai makazvitora kuti muzvishandisewo pakunzwisia vanhu vatema, dai zvakatibatsira tese. Zvino Rhodes, unopihwa ruremekedzo uchinzi “*founder*” asi iwe wakapaza nekuparadza, iwe wakatsikirira nekutsokodzera ruzivo rwevanhu vatema nemaitiro avo. Kuvaka rudzii kunopaza nekuparadza? Iyo nyika ingazove nyika here kana tese tikange tafanana?

Rhodes iwe nehama dzako makatadza kuverenga huchenjeri hwedu vanhu vatema. Sekuona kwenyu takanga tisina kupepuwa, asi chokwadi chiripo ndecekuti takanga takarongeka. Takanga tisina humbimbindoga. Takanga tichikoshesa kubatana zvekuti taiziva kuti “Munhu munhu nevanhu.” Takanga tisingagone kunyora, asi mafungiro edu aikwikwidzana nyangwe nemunyori wenyu akanyora nhetembo ine mukurumbira inonzi “No man is an island” inoti;

*Hakuna munhu anorarama akatokwana nezvese ari ega sekachitsuwa; munhu wese ivhu, rinoti kana rabatanidzwa rinogadzira nyika. Kana chitutu chevhu chikakukurwa nemvura, nyika inenge yatotapudzwa, kufanana nekunge gomo rakoromoka, kufanana nekutorwa kweshamwari dzako dzipi zvadzo kana dzangu; kufa kwemunhu upi zvake kunonditapudza, nekuti nenliwo ndiri mumwechete nevamwe vanhu vese. Naizvozvo, kana pafiwa usade kutsvaga kuti ndiani afa, ndiwe wafa, (Doone, n.d).*

Pfungwa yaDoone iyi, inowanikwawo muna Ernest Hemingway (1940), *For Whom The Bell Tolls*, ndiyo yaive yakatibatanidza sevanhu vatema. Taiziva kuti “ndiripo nekuti iwe uripo” uye kuti “nyika ndini newe nezvakatikomberedza.” Kana nanhasi uno ukati kumunhu mutema “Makadii zvenyu?” anopindura achiti, “Tiripo kana muripowo?” “Tamuka kana mamukawo?” “Taswera kana maswerawo?” Chikonzero chinodariso ndecekuti tiri vanhu sekutsanangura kwaChimhundu nevamwe muDuramazwi Guru reChiShona (2001:288) kuti, “Kana vanhu vachiti nhingi *munhu* vanenge vachireva kuti ane tsika nounhu hwakanaka. Ihwo hunhu hwakanaka ndihwo hunouumba nyika patinoti, “Nyika vanhu.”

Kana mumwe muRungu aive netsika yekutsoropodza “kusaririra” kwevanhu vatema, akabvuma kuti vanhu vatema vaive nerudo uye vakarongeka paakati,

*Panyaya dzine chekuita nemhuri dzavo, ndakaona kuti vanhu vatema vanoziva kudzichengeta nenzira inoita kuti isu vachena tinyare. Varume vazhinji vechitema vari kubatsira hama dzavo dzakura kana vamwewo vehukama, kana kudzidzisa vana vevakoma kana vevanin'ina, nyangwe ivo pachavo vaine pfuma shoma kana kuti vachitambira mari shoma; zvakarewo kana munhu mutema akasangana nedambudziko, hama dzisingapere dzinouya kuzomubatsira dzichiunganidza mari zhinji inokunda pfuma yavo kana mari dzavanotambira, (Peck, 1966:56).*

Zvinhu izvozvi zvave zvishoma nhasi uno muvanhu vatema Rhodes. Hukama hwedu, rudo, kubatana, kubatsirana nehunhu hwevanhu zvakundwa nechirungu nekukoshesa kwatave kuita mari. Wild (1988) anoti nyangwe rufu rwemunhu mutema rwaisive nguva yekubatana nekuchemana rwave mukana wekuratidzana kukosha kwemari. Nhasi vanhu vatema parufu vave kuvigwa mumakasiketi, nemakambani ari mubhizinesi rezvekuvigwa kwevanhu. Kuvigwa kwemufi raive basa raiitwa nemhuri yemufi, asi chirungu chakati ngarive bhizinesi. Vanhu vatema vave kusiyana rufu vachiti rwevarombo ndiyo inonzi nhamo, asi rwevapfumi inenge iri “funeral.” Kushandisa zita reChiRungu rekuti *funeral*, kunotaura kukwidziridza nekupembedza rufu zvekuti zvinoita sekuti munhu wacho afa, nyangwe afa, anenge afa rufu rwunoshamisa nekushamisira, uye rwunofanira kuti rurambe rwuchitaurwa nezvarwo. Zvakare kana rufu rwemunhu rwuri “funeral” panenge paine purogiramu yakadhindwa, mifananidzo yemufi inenge yakaiswa pamota, pahembe nezvimwe zvinhu zvakasiyana-siyana. ChiRungu chako Rhodes chakatiparira nekuti rufu rwafanana nemuchato. Vanhu vatema vakadzidza kuti ChiRungu chinoreva zvinhu zvemhando yepamusoro, zvisiri zvemazuva ese, zvinodhura, zvine kutsvinya, kuonererwa nekushamisira sezwawaiita iwe Rhodes. Takatora kutsvinya nekushamisira tikarasa kuzvininipisa nekudanana.

Asi takazoonawo kuti kune vachena vakanga vasina tsika dzeChiRungu chako iwe Rhodes chekuda mari, humbimbindoga, gakava, ruvengo nekupesanisa. Vachena ava vaive nehany'a, tsitsi nerudo – ivavo vakave shamwari dzevanhu vatema, uye zvavaidzidzisa zvaipindirana netsika nehunhu hwedu vatema.

Rhodes, vazhinji vedu kufanana naLucifer Mandengu wemubhuku raMungoshi (1981) *Waiting for the Rain*, takakwira ngoro dzamakauya nadzo tikasiya misha, hama, ngano nemitupo kumashure. Takabvuma kuendeswa kwatakanga tisingazine. Takabvuma kupihwa mazita echirungu nekuti iwe nehamza dzako zvaikunetsai kuti mushevedze mazita edu anenge Nemakonde, Nyikadzino, Mashayamombe, Maravanyika, Muzanenhamo nemamwe. Takarasa zvidawo tikagashira zvitupa. Takasiya misha tikakwana mumarukisheni ane dzimba dzakafanana, dzine midhuri pamwe chete nemanhamba.

Rhodes, mitauro inobva kuna Mwari musiki, uye inoratidza kushamisa nekutyisa kunoita Musiki. Saka kana vanhu vasinganzwisise mitauro yevamwe vanhu, zvinoreva kuti havana kodzero yekutsanangura mitauro iyoyo vachiishora. Rhodes, ndiri kukunyorera nhasi uno nekuti ndave kugona kuverenga nekunyora. Ndave kudawo kuti mutauro, tsika nemagariro evanhu vatema amakanga muchitaura nezvawo zvinzwikwewo.

### **Hwadzira/Hugugu Hwehupambevhu**

Hwadzira kana kuti hugugu hwehupambevhu chirevo chandiri kushandisa kutsanangura maonero aGrosfoguel (2007) ekuenderera mberi kunoita simba rehupambevhu mushure mekunge hupambevhu hwevarungu hwaperu munyika dzavakanga vabvuta kuvaridzi vadzo. Ichi chatove chirwere ndambirire nekuti Rhodes wakamuka uye watove vamwe vanhu vakawanda. Isuwo vacho tiri kungoramba tichidyira nekuda kwemakaro nehuori; saka hatisati tasununguka. Hwadzira hwehupambevhu hunonzwika nekuoneka kana ruzivo rwevarungu rwuri irwo rwunokosheswa kudarika mafungiro nemaonero emamwe marudzi (Mignolo, 2009). Asika kana varidzi veruzivo rwuri kutsikirirwa, kusubvurirwa kunze nekusemwa tikaramba takanyarara, tichapedzisira tese tave kufunga nekuita zvinhu zvedu sevarungu. Ipapa Rhodes ndipo panoita kuti ndipesane netsvina yawakasiya waisa mupfimbi yedu. Chinorwadza ndechekuti nhasi uno nyangwe nepatinofanira kuti titaurirane tichinzwanana sevanhu vatema, pakati pedu panomuka vanoda kuzviita varungu asi ivo vari vanhu vatema. Vanhu ivavo vanopfeka nyanga dzechirungu, votanga kutunga vamwe.

Ndinonzwa kuda kuputika neshungu kana vabereki vachidzidzisa vana vavo kutadza ChiShona. Hapana hutengesi hunodarika uhwu, kuti Mwari vakatipa chipo chemutauro kuti tigodzidzisa vana vedu, kuti naivo vagodzidzisawo vanotevera, asi isu toti nyangwe pachezvedu tiri mudzimba dzedu – “*What are you doing Tino? Stop it.*” Chinongosara apa izita reChiShona asi harishevedzwe sezita reChiShona. Rhodes wakatibvondorera mvura, uchibva waenda uchitisiira mabvondwe.

Mumwe mwana wemunhu mutema akazoti aenda kuAmerica kuchikoro, ndipo paakazoziva kuti kukura muchitaura ChiRungu nekuita zvechirungu kumba kwenyu haisi pasipoti yekuti uve muRungu. Akasvika kuAmerica akasimudza muswe mudenga setsindi. Vachena vekuAmerica vakamuudza kuti mutauriro waaiita ChiRungu wakanga uchiratidza kuti haasi muAmerican. Mwanasikana akashamisika nekuti kuZimbabwe ndivoka vacho vaipembedzwa kuti varungu. Bhasikoro remanyawi raakanga akakwira rakabva raponja zvekuti akabva aburuka ndokutanga kurinanaidza. Asi nyaya yake yakazoenderera mberi ikasvika kunosiririsa.

Semunhu aizviona seasiri munhu mutema, akashamwaridzana nevachena chaivo. Zvino vakatanga kumukoka kudzimba dzavo vachitaura naye. Achitaura anoti pamwe pacho akabvunzwa kuti:

Saka munodyei kuZimbabwe?

Iye akati, “*Tinodya pizza, chips, lasagna, burgers ...*”

Vaye vakabva vamumisa vakati, “Asi tiri kubvunza zvenyu imimi vanhu vekuZimbabwe kwete zvevamwe.”

Mwanasikana akabva ati, “Vanodya sadza.”

Vaye vakabva vafara vakati, “Tiudze, sadza racho rinobikwa sei?”

Mwanasikana akabva ati, “Handizive. Handirifarire uye rinobikwa natete vanoshanda kumba kwedu.”

Vaye vakati, “Asi kana riri iro rinodyiwa nevanhu venyu, unofanira kunge uine karuzivo kekuti rinobikwa sei?”

Vaye pavakaona kuti sadza raramba kudzika, vakabva vati, “Tiudze zvimwe zvamunodya kunze kwesadza?”

Mwanasikana akanga afanana nehuku yanaiwa. Akabva ati, “Regai ndizobvunza amai vangu kana vandifonera.”

Vamwe vake vekuAmerica vakabva vati, “Asi iwe uri wekuZimbabwe zvechokwadi here?”

Kugara kwake kuAmerica kwakamuwundura sehuku yanyikwa mumvura. Paakadzoka kumba, akashamisa amai vake paakakumbira kuti vaende kumusha. Ndipo paakadzidzirawo kekutanga kubika sadza, asika sadza rine nharo kana ukada kurtanga wakura nekuti rinoda kumonwa roshinyira, rozomonwa. Kana uri muRungu mutema unogona kuzviramwa.

### Sango reNgano

Hupenyu hwangu hwakatangira munzvimbo yakagukuchira zvishamiso zvaMwari - miti, huswa, maruva, michero, shiri, zvipembene nemhuka. Ndakakurira papurazi pasekuru nambuya vangu kuseri kwegomo rintonzi Pfura, pedyo nesango rintonzi Gwetera munyika yeDande asi yakatumidzwa zita revarungu rekuti Mt Darwin. Nyika yandakakurira mairi yaive masango, zvekuti nguva nenguva taiona mhando dzemhuka dzakasiyana-siyana. Taiona matanga enhoro dzichimhanya, taiona mhembwe netsuro zvichifura. Njiri nenunu dzaiuya husiku kuzodya chibage chedu. Makava, makondo, nyoka, nhiriri nehovo zvichiuya kuzoba mazai ehuku nehuku dzacho. Nyika iyi yaive kure kwazvo nechirungu uye yakanga isina chirungu – zvese chekutaura nechemaitirwo ezvinhu. Taiti tikakwira bhazi pamusika weMbare, uye rikasimuka nenguva dza7am, tainosvika kumba kuma2pm. Nhasi uno ukakwira bhazi na7am paMbare unosvika kuma10am.

Handidi kuramba ndichitsanangura nyika iyi nekuti vakafunda mabhuku vanogona kупедзисира vandipa mhosva yekurumbidza zvinhu zvenguva yakapfuura nenzira yakapfurikidza, zvekuti ndinenge ndave kuona sekuti zvese munyika nenguva iyi zvakanga zvakanaka. Ndingatozoita sekuti kana nyoka dzemo dzakanga dzisingarume. Asi ndiri kutaura zvenzvimbo yandakakurira nekuti yaive nzvimbo isina kumhanya kwevanobika ma*Fast Foods*, kana kumhanya kwe*Wi-Fi*, kwemotokari, kana midhudhudhu, kana makombi. Yaive nzvimbo yakadzikama, ine hova, matoro nendororo dzinorira kana kwanaya. Nyika iyi, yaive nemakate azere ngano nehupenyu

husingatengese zvese zvese sehechirungu.

Nyika yandakakurira iyi, inoita kuti ndiwirirane naJacob Grimm mumwe wevarume vekunyika yeGermany vakaita basa rekuunganidza nekunyora ngano dzevanhu vake. Jacob Grimm mubhuku rakapepetwa naAlan Dundes (1999:18) akati,

*Nyangwe zvazvo pasina dunhu ringanzi harina ngano zvachose kana kuti dzakapera, chiripo chaicho ndecekuti, inzvimbo dzematunhu, kwete mumaguta; zvakarewo inzvimbo dzekumamisha kwete mumatunhu; uye kumamisha kwacho, misha iye iri munzvimbo dzakanyarara, dzinonetsa kusvika, dziri mukati memasango kana mumakomo, idzodzo nzvimbo dzakadaro ndidzo dzinowanikwa dzakapavhurirwa nekuropafadzwa nengano.*

Ndinovimba kuti iko zvino manzwissa sei ndanga ndichitaura nezvenzimbo yandakakurira. Yaive nzvimbo yakafukidzwa gumbeze resango, nzvimbo ine mhuka, nezvipuka zvinokambaira, zvinosvosvoma nezvinonanaira zvekuti zvime zvacho zvakatombondifamba. Kana rudzi rwenyoka inotyisa kwazvo inonzi rovambira ndakatombosangana nadzo dzikadarika pedyo netsoka dzangu dzichiita sedzairwa, dzichipiringishana nekumonanana dzichiratidzana mukanwa madzo makasviba kunge tsito.

Ngano dzinoda, uye dzine chekuita nerunyararo, kudzikama nekugadzikana. Ngano hadzidi vanhu vasingagone kuteerera zvekuti vanopinda munyika yengano, zvekuti kana munyika iyoyo mukanaya mvura naivovo vanonyorova. Ndicho chikonzero chandinoti kuvanhu vanoda kuitirwa ngano, musandiite kuti nditaure ngano ndiri paStage, ndepevaimbi hapasi pengano. PaStage ndinenge ndiri kure nevateerereri, maziso edu haakwanise kutambidzana moto wengano. Kana vamwewo vanoti ndiite ngano paFestival pakazara vanhu vanenge vachikwira nekudzika, uye paine zvime wewo zvizhinji zvinenge zvichiitika – hazvinyatsoshanda. Ngano dzinoda kuti vanhu vagare pasi sezvatanzwa muChitsauko 1 kuti dzaiitwa vanhu vapedza kudya.

Ngano inyika inoda kuti kana muteereri apinda mairi abvumirwe kurasika achiziva zvake kuti achazodzoka. Ngano isango, uyewo sango racho pachezvaro ingano. Mhuka

dzesango ingano, nengano dzachowo imhuka dzesango – dzimwe dzinoruma, dzimwe dzichitiza, dzimwe dzichikudyira munda, dzimwe dzichikutyisa. Kana kupiringana kwenyoka mukati mesango inyaya. Hukama hwemunhu nenyika ingano yakakura kwazvo. Munhu anofa, ngano dzinoramba dzichitaurwa.

### **Magumbeze eNgano**

Ndiri munyori, asi ngano ndidzo dzakatanga. Ndino fuga magumbeze engano, ndichirota hope dzengano zvekuti zvandinonyora zvisati zvazoverengwa sezvinyorwa, zvinenge zvatanga ari mashoko asina kunyora sevazvaive pakutanga. Munyika yangu sasarungano nemunyori, kunyora hakutangire Tsuro naGudo, nekuti sekuru ava nemuzukuru wavo ndivo vakanga varipo mabhuku nepenzura zvisati zvavapo. Tsuro naGudo ndivo vakanga vari mabhuku nepenzura dzevanhu vatema kufanana nenzira kusati kwazove nemigwagwa. Munyika yangu sasarungano nemunyori, kunyora kunozouya patova paye semupurisa anouya mushure metsaona. Mupurisa anozouya patsaona ave kutobvunza zvaitika, dzatove nhoroondo dzevaita tsaona (ndokunge vasina kufa) pamwe chete nevaona tsaona ichiitika.

Kunyora kunozouya kuitira kuti hanganwa dzirege kunokora dzichiba runako rwemashoko aivepo pakutanga. Asi nyangwe zvazvo kunyora kuchibatsira kuti tisakanganwe ngano nenziyo dzaivepo pakutanga, kunyora ikoko kunotadzisawo zvakare kuti zvinhu zvitsva zviwedzerwe pane zvakagara zviripo. Kashoma kuti zvinenge zvanyorwa zvikaburitswa sebhuku zvigonatsurudzwa. Zvinenge zvanyorwa zvatonyorwa, hazvipfudzunu ke, hazvitsukunyuke.

Nekune rimwe divi, hunhu hwengano ndehwekuti kana yataurwa nhasi, paichazotaurwa mangwana, zvimwe zvakanga zviri mungano iyoyo nezuro zvinosara, pachiuya zvitsva. Kana ndiri seni, handikwanise kutaura ngano imwechete nemonemo nyangwe ndikanzi ndiitaure zvakare ndichangobva mukuitaura. Ndino bva ndafunga kuti pamwe ndicho chikonzero chaita kuti ambuya vangu kana vataura ngano yavakambotaura nezuro varambe kuidzokorora zvakare zuva rinotevera. Pamwe pacho kana taramba tichinetsa vaitipa mukana wekuti isu titaurewo ngano yacho ivo vachinzwa.

Ndakadzidziswa ngano nambuya vangu, baba vamai vangu. Ambuya vangu

VaMazvirega Chirisa, VaMaNgwenya. Vaifungidzira kuti vakaberekwa muna 1918 uye vakafa muna 1995. Kugona kwangu kutamba chisveru kana chihwandehwande nemashoko kwakabva kuna ambuya vangu vaive mudzidzisi anonzwisia hupenyu nemagariro emunhu mutema. Nhasi uno ndinopembedzwa kuti ndiri munyori, asi mavambo ekuve munyori kwangu ari mungano dzandakaudzwa nambuya vangu ndisati ndave kugona kuverenga a, e, i, o, u.

Ndakamhanyirwa, ndikambundirwa nekugashirwa nemashoko nezvidavado seshamwari yazvo. Mashoko akandipa nzvimbo yekuvaka musha munyika yawo. Kana mukabvisa ruzivo, hunhu, nzvimbo dzese, tsumo, zvirahwe nemadimikira zvandakadzidza kubva mungano, ndinosara ndiri mbodza, ndiri mupinyi usina demo. Izvi ndizvo zvinoita kuti ndibvumirane naOnyango-Ogutu naRoscoe (1974:40) pavanoti “tisingaperere pakutarisa tsika nemagariro kana zvimwe zvaiitwa nguva dzakare, ngano dzakakosha mune zvehumhizha hwekunyora nekunyorwa, kuverenga nekuverengwa kwemabhuku.” Neniwo ndiri munyori nekuda kwengano. Nyaya dzinondivhurira misiwo yemba yadzo nekuti dzinonditora sehamma yadzo, nekuti ndine ngano mukati mangu, ndiri mumwe wadzo.

### **Nyaya yeshumba**

*Kare kare zvako, munyika ino, paive neshumba yakanga yachembera zvekuti yakanga isisagone kumhanya, kusvetuka kana kudzvova zvinondengendesa makomo.*

*Shumba iyi yaive nemavanga ekuratidza kuti yakanga yakarwa hondo zhinji kważvo. Shumba iyoyi yaive yaona zvinhu zvizhinji zvichishanduka. Yakanga yaona kufa kwamambo wayo, mwanakomana wamambo achitora chigaro chehushe hwababa vake. Yakaona varungu vachiuya, ikaona kurwiswa kwakaitwa nyika, nekutemwa kweshumba yaive mambo, ichisara yave chimhini.*

*Nekufamba kwenguva, masango akasvika pakupera, shumba iye ichibva yaenda kunogara munzvimbo yakanga yave kuchengeterwa shumba nevarungu. Shumba dzakanga dzisisiri dzesango, asi dzevarungu.*

*Shumba iye yakaona varungu vachitaura nyaya dzekupusa, kusatyisa nekunzwisa tsitsi kwaiita shumba. Varungu vakanyora mabhuku akawanda vachitsanangura nyaya dzenyika yeshumba, maitiro nemagariro eshumba, nemafungiro eshumba. Mabhuku evarungu aive pamusoro peshumba, achitsanangura shumba, asi asinganyorwe neshumba.*

*Shumba yedu iye nyangwe zvayo yakanga yachembera, yaiziva kuti nyaya dzeshumba dzinotaurwa nevarungu hadzisi dzechokwadi. Payakaverengerwa zvimwe zvakanga zvanyorwa nevarungu pamusoro peshumba, yakachema neshungu. Shumba yaida kunyora nyaya yayo, asi yakanga isingagone kunyora.*

*Shumba iye yakaita hushamwari nemumwe muchena. Yakaudza muchena shungu dzayo dzekuti itaure nyaya yayo, inovawo nyaya yeshumba dzese. Muchena akabvuma kuti anyore nyaya yeshumba. Mushuremekudurura shungu dzayo kumuchena, nyaya yeshumba yakanyorwa nemuchena. Nyaya yeshumba yakanga isiri nyaya diki kana pfupi. Yakanga isiri nyaya inofadza muchena kana iyo shumba yakanga isingafadzwe nenyaya iyi. Yakanga iri nyaya ine shungu, misodzi, dikita, ropa nemapfupa eshumba. Inyaya yaibva kure kure kune mapani nemakomo akakwidibirwa nemhute yenguva. Muchena akashamisika kuti shumba yakanga ichirangarira zvinhu zvese zvayakanga ichitaura zvenguva dzakarekare makomo achakapfava seholhwa. Shumba yakaudza muchena kuti nyaya yeshumba yakanga iri yeshumba dzese, saka yakanga iri yendangariro nematambidzanwa.*

*Shumba payakanga yave kufara kuti nyaya yayo yakanga yave kunyorwa, uye yave kuzonzwikwawo pamwe chete nekuchengetedza kuti dzimwe shumba dzigozoziva kuti shumba dzakanga dziri mhondoro, muchena akabva ati kushumba, "Zvatanyora zvakwana." Hana yeshumba yakanibikirwa nerima, chiso chayo chikaputana nekusuwa.*

*Shumba yakaedza kuti itsanangurire murungu kuti paive nezvishinji zvayaida kuti anyore. Asi muchena akaudza shumba kuti aive nehurombo. Akanga asingakwanise kunyorera shumba nyaya yayo. Shumba haina kuzorarama kwemakore akawanda, yakafa neshungu nenyaya dzeshumba dzisina kunyorwa.*

Kunyora iihurumende, isimba. Kunyora kusima. Anonyora anogona kurega kunyora zvinofanira kunyorwa kana zvinodikanwa nevasingagone kunyora kuti anyore. Anonyora anogona kunyora sezvaanoda, achishandisa mazwi aanoda. Zvakarewo, anogona kungoti haachada kunyora. Nyaya inobva yafa. Asi kana dziri ngano, nekuti dzinotaurwa, dzichinzwikwa nevakawanda, panofa sarungano, ngano inopfuirira mberi ichitaura zvinhu zvitsva.

### **Ngano na7 mangwanani**

*Nhasi ndakurumidza kusvika kuchikoro kwemwana wangu. Vana vabva vandimhanyira vakandikomba. “VaMabasa tiri kuda ngano. Tiitirei ngano VaMabasa. Tiitirei iye-iye yamakatiitira tiri giredhi 1. Ehe tiitirei ngano yaNjiva naPfunye.”*

Pane nguva dzandinofunga kuti ngano dzandinoitira vana havadzikoshese nekuti vajaira kuona makatuni pamatiivhii, nekutamba magemhu pamasimatifoni. Asi kana vana vachindiunganira vachikumbira kuitirwa ngano – ndinombowana tariro yekuti kurasi ka kwedu nekuda kwechirungu hakusati kwanyanya kuenda kure zvekuti tinogona kumutsiridza nekusimbisa ngano dzedu.

Kukumbira kuitirwa ngano kunondirangaridza mazuva angu ndichigara nambuya. Neniwo ndaikumbira kuitirwa ngano. Ngano dzine tsika yekuti unogona kuitaurirwa nhasi, ngano iyoyo igokunakidza kana kutaura newe nenzira yakadzama kwazvo zvekuti inopinda yowana pekugara mukati mako – yobva yaita yako, yobva yaita shamwari yako zvekuti nyangwe wakamboinzwa kakawanda, unogona kuda kuramba uchingoinzwa.

Ndine ngano zhiji dzandakanza dzikandishamwaridza. Ndinofunga kuti nevana vanondimhanyira nekuti naivovo vane nzvimbo dziri mavari dzakamirira kugarwa nengano, kana kuti dzakatogarwa nengano dzavanenge vachikumbira kuti ndivaitire zvakare. Ngano dzinopa mukana wekurasika, wekusangana neshumba, wekupinda mubako, wekutandaniswa - asi nyangwe zvinhu zvinotyisa zvikaitika mungano, hautye nekuti unoziva kuti uchapona, ugodzoka munyika yako chaiyo.

Asi kuita ngano na7 mangwanani pamazuva echinyakare kwaigona kutorwa semashura. Kana ambuya vangu vakazviziva kuti ndave kutaura ngano mangwanani akadaro,

vanogona kundibvunza kuti ndave kupenga here. Ngano dzaitaurwa manheru uye munguva yeChirimo. Asi chiripo ndechekuti nguva dziri kushanduka dzichindiratidza kuti nguva dzatiri kurarama chakakosha ingano kwete nguva yadzinotaurwa. Makambani makuru akaita seAdobe anotokurudzira mhizha dzinotaura ngano nemifananidzo pamakombiyuta kuti vatsvage nzira dzekuenda nenyaya dzavo kuvanhu, kwete kumirira kuti vanhu vavatsvage.

Nyaya yekuda kuramba tiine nguva dzinonzi ndidzo dzinoitwa ngano yave kukonzena kuti ngano dzedu dzishaye simba seradzaive nadzo kare nekuti nhasi uno dzave kukwikwidzana nezvakawanda zvenguva ino zvinofambisa nekumhanyisa mashoko nemifananidzo. Isu patinomirira Chirimo nemanheru kuti tizoti nguva yekutura ngano yasvika – tivhii, rhedhiyo, *internet*, mabhuku nemafoni zvinenge zvichiita ngano dzevamwe vasingamirire nguva nenzvimbo. Ngano dzedu padzinozoitwa, vana vedu vanenge vafanovaaidzwa nezvimbewo zvisingatarise nguva kana mamiriro ekunze. Patinozoda kuita ngano dzedu, vana vedu vanenge vasisadzide nekuti vanenge vatodya kumakwato, vatopinda nekubatwa netsika yetiivhii nemafirimu. Ngano dzepatiivhii nemafirimu dzine ngoma, mitimhimira, zviputi-puti nezvidhomu-dhomu zvinoita kuti kutaurwa kwenyaya kunyanye kunakidza. Kana vana vakajairira ngano dzerudzi urwu dzepatiivhii nemafirimu, vanowanzonetseka kuti vade ngano dzevanhu vatema. Nyika yengano dzedu, yemasango nemhuka yave kure navo. Vanoinzwisa kana yave firimu rinonzi *Jungle Book*.

Sekuona kwaTheodor Adorno naMax Horkheimer munaStorey (2009), mabasa ezbetsika nehumhizha zvashandurwa kuve mafekitari ari kutsvaga kuita mari nekuti zvetsika nehumhizha zvifanane kwese kwese. Kuvepo kwezvehumhizha netsika zvinogadzirwa sezvinhu zvemumafekitari kunobvisa simba rekunyatsopenengura zvinenge zvichiitika mumabasa aya. Nesuwo kumhanyira kunoisa ngano dzedu nenziyo, nemagariro mumari kunobvisa ‘simba’ nechiremerera chaivepo. Kutsvaga mari hakuna basa nekuchengetedza kana kuremekedza. Asi nhamo yavepo ndeyekuti, toramba nengano dzedu here kuti dzisakwire chemutengure? Kana zvave pachena sezvatave kuona kudai kuti tikasakwira chemutengure tinosara tangove mucherechedzo – hatingakwire here chemutengure ichi, asi torega kusya ngano, tsumo, tsika nehunhu hwedu? Mhinduro iri muzvisungo

zvenyika dzepasi rese zvakaitwa neUNESCO pamusoro penhaka yematambidzanwa, kunyanya cha2003 chinonzi *Convention for the Safeguarding of the Intangible Cultural Heritage (ICH)*. MuICH imomu ndimo mune ngano, uyezve ICH iyoyi ndiyozve inonzi *Living Heritage*. Kupinda muchemutengure ndiko kutorarama nekukura kwadzo nekuti dzinoramba dziri muvanhu, dziine hukoshi hwadzo nedzidziso dzadzo dzekare, asi fananidzo dzoshandisa dzava kushanduka dzichinzisisika nekuenderana nezvavapo. Kana tikadai tiri kutochengeteza hunhu hwedu sevanhu. Ndiwo matambidzanwa acho iwaya (*intergerational transfer*). Ngano nenhoroondo zvakakosha chaizvo pamatambidzanwa enhaka.

Saka kufunga kwangu, kana ngano dzine vari kudzida, uye vachiteerera hapana chingatadzise kuti dzitaurwe na7 mangwanani. Kukumbira kuitirwa ngano na7 mangwanani kwevana kunoreva kuti pane panovava padziri kuvakwenya. Chimwe zvakare chiripo ndechekuti idzo ngano idzi dzine chipo chekubvisa mbatya dzadzakanga dzakapfeka nezuro, dzichipfeka mbatya dzanhasi uno, nekuti “kare haagare ari kare,” uye “gore harizi pakaza rimwe.” Ndiyo nyaya iri kutaurwa naMabasa (2019:46) achitaura nezvenhetembo yaHerbert Chitepo inonzi *Soko Risina Musoro* (1958), paanoti: “Chitepo ari kukurudzira vanhu kuti vagashire kuti nguva dzinoshanduka zvekuti hatingatarisire zvaitishandira pamatambudziko azuro kuti zvitishandire pamatambudziko anhasi. Chitepo ane hushingi hwekubva atoti “vakuru vakatinyepera.”

Zvakanzi naWilliams, S. (1991:61) “Nhoroondo yevanhu inoonekwa muzvinhu zvavo zvetsika nemagariro.” Varungu pavakapinda vachitora nyika yeZimbabwe, vakawana vanhu vatema vaine tsika nemagariro avo. Vanhu vatema vaive nenziyo, mitambo, mitauro, ngano, miko nezvirevo zvavo. Vanhu vatema vaive mhizha, vachiveza, kuruka nekugadzira zvinhu zvizhinji zvakasiyana-siyana zvekushandisa mukurarama kwavo. Kusvika kwevarungu munyika ino kwakatsanangurwa nevanhu vakawanda, asi handisati ndambosangana nepakatsanangurwa kana kuongororwa nyaya yekusvika kwevarungu ichitsanangurwa nevanhu vatema vakaona varungu vachisvika munyika yedu. Vakaonei? Vakafunjei? Vakataurirana zvipi? Vakatsanangura zvinhu vachiti kudii?

Varungu pavakasvika munyika ino, vakasvika zvakanaka here? Maonero pamusoro

penyaya iyi akasiyana-siyana. David Martin naPhyllis Johnson (1981:36), vanovewo varungu vanoti;

*Varungu vakashandisa chisimba nehutsinye kuti zvido zvavo zvigashirwe, zvakarewo vakapaza nekuparadza nzira dzemarongerwo nemagariro evanhu vatema munyika. Vakakanganisa zvemawanirwo ehupfumi pamwe chete nezvinechekuita netsika nemagariro, zvekuti vakaita kuti vanhu vatema vave varanda, uyewo havana kuremekedza vakuru venyika kana zvinhu zvaikosheswa nevanhu vatema.*

Pazvinhu zvaikosheswa nevanhu vatema zvikuru – paive nehukama pakati pehama, nehukama hwemunhu nevhu. Pakasvika varungu, havana kuona vanhu, asi vakatorwa mwoyo nenyika, nemiti nemhuka – nevanhu vatema vakanga vakasaririra muzvinhu zvakawanda zvekuti vaitorwa semhuka nevachena (Blennerhassett naSleeman 2011:255). Ndipo panoonekwa musiyano wedu nevarungu, nekuti kwatiri isu vanhu vatema nyika ndini newe, nezvakatikomberedza.

Gale uyo airemekedza kwazvo nekutorwa senyanzvi yezvenhoroondo yeZimbabwe akanyora mugore ra1970 kuti,

*Nzvimbo yemuAfrika yaive yakakura 155,000 square miles ichiwanikwa pakati penzizi dzinoti Limpopo naZambezi inova iyo nyika yeRhodesia, rakanga riri sango risina anogara, (Gale, 1970:5).*

Saka kana Rhodesia yakanga iri sango risina anogara, Gale ari kuti vanhu vatema nyangwe vakanga varimo, vakanga vasiri vanhu. Asi ukaramba uchiverenga nhoroondo yaGale, uchaona kuti anokoshesa mhuka kudarika vanhu vatema. Iwaya maonero anobuda zvakanyanya muzvinyorwa zhevamwe varungu vakanga vazviita nyanzvi dzekunyora nekutura pamusoro pevanhu vatema nenyika yeZimbabwe.

Kusaona vanhu vatema sevanhu, uye nekuona vanhu vatema sevasipo kwevarungu kwakakonzenza kuti pavakazofunga kuti munyika yatapinda mune vanhu, vanhu vacho vatorwe sevasina basa. Muchitsauko chinotevera, ndichatsanangura zvakaitika kuvanhu vatema netsika dzavo nemagariro avo nekuda “kwekupindirwa vachigeza” kwavakaitwa

nevachena. Vanhu vatema sevanhu vakanga vaine zvikoro zvavo mumhuri nemumisha yavo, zvakazorarama here kana kuti zvakafa. Kana zvakararama, zvichiriko here nhasi? Vanhu vatema vave kudzidziswa naani, uye vari kudzidziswa chii panguva ino yavave kurarama vari kure nevhu, masango nedova?

Ndichinyanya kutarisana nenyaya yengano nenhoroondo yenyika, ndezvipi zvakaitika kubudikidza nekuvepo kwevarungu munyika? Tsuro naGudo vachine nzvimbo nebara here? Tingakwanise kuswedera kuti tivawanisewo pekugara mubhazi rino ratakakwira tichienda kure here? Ko kana takakundwa tikatorerwa ivhu, tikabviswa mutsika dzedu nemitauro yedu, chakafa chii? Mitauro yedu here? Itsika dzedu here? Ingano here kana kuti ndisarungano? Ko isu vacho tichiri vapenyu here? Tichiri kuziva kuti tisu vana ani here? Herbert Chimhundu anoti sekutaura kwaAaron C. Hodza (1983) kwaari, “Varungu vakatikurira vakatitorera nembiri yedu yose.”

Ndinotenda kuti nguva dzakauya varungu nenguva dzino dzatave dzasiyana. Vanhu vatema vakawanda vave kugona kunyora nekuverenga. Ruzivo muvanhu vatema harwusisiri rwezvinhu zvavo chete, asi vave neruzivo rwakatambanuka. Vanhu vatema vave kuzivawo zvakarasika zvavakanga vainazvo, asi pachine basa kuti ruzivo urwu rwutekeshere kuti vanhu vatema vatange kudyorera zvakarasika zvidzokere mudengu. Nyangwe vanhu vatema vave neruzivo pamusoro pezvinhu zvakawanda, mafungiro evanhu vatema vazhinji haasisiri avo, asi ave evatorwa. Ruzivo rwevanhu vatema harwusisiri rwezvinhu zvavo, asi zvevatorwa.

Mphahlele (1972:125) anobvunza kuti, “Nhasi uno mhizha dzemuAfrika dzave kuita mabasa adzo panguva yekuti Afrika yave kuzviziva kuti ndiyo Afrika. Asi kana vanhu vemuAfrika vari vave kusunungurwa mune zvematongerwo enyika, chii chinotadzisa mhizha, vanyori kana vari mune zveruzivo rwefundo kuti vabvise mafungiro echirungu?” Mubvunzo waMphahlele mubvunzo wakakosha kwatiri vanhu vatema tave kurarama semunhangwa watambarara ukaenda kunoberekera manhangwa awo kure nedzinde. Ipo patasvika nhasi uno hachisi here chakatobaya chikatyokera? Chedu chatichadzokera kwachiri chii chisina kunanzvwa nerurimi rwune masiriri echirungu? Haasi mafungiro nemaitiro echirungu here ave kupa kuti munhu mutema ade chirungu kudarika zvake?

Nyangwe zvedu tichifanira kufambirana nenguva, tinofanira here kuuraya vabereki vedu kuti tidiwe nezvechirungu? Chirungu chacho tinochiziva here? Tinochinzwisia here? Ko kubva zvatakatanga kuchitaura ChiRungu sevarungu, tave varungu here?

Iyi inyaya inomutsa gakava guru kwazvo, asi pakupera kwezuva vanhu vatema vanozogashira kuti havasi varungu nekuti varungu havadi kufananidzwa nesu. Mumwe muchena akati kune mumwe wake, “Handina rusaruraganda, vanhu vatema ndakangovavenga,” (Moore-King, 1988:109). Chinhu chakakosha kwazvo kuti kudzidza kwedu kutibatsire kuti tizive zvakakosha. Chisingazine vanhu vatema vazhinji, kunyanya venguva dzino dzatave ndecekuti Rhodes nevamwe vake vakauya kuti vazotiita kuti tide zvinhu zvevarungu, tichirasa zvedu. Rhodes nevamwe vake vakauya kuzopaza zvikoro zvedu nemarongerwo ehupenyu hwedu kuti tide kufanana navo. Asi mumwe munhu asinganzwisise anogona kuti “zvikoro zvaivepo zvakapazwa naRhodes ndezvipi?” Nziyo, mitambo, mitauro, ngano, masango, mhuka, miko nezvirevo zvavanhу vatema zvichibata humhizha hwakasiyana-siyana hwakaita sekuveza, kuruka nekugadzira zvinhu zvekushandisa mukurarama ndizvo zvikoro zvakapazwa naRhodes nehama dzake.

Tine zvinhu zvizhinji zvatisisina ruzivo pamusoro pazvo – angave maitirwo, mafambisirwo kana zvikonzero zvataitira zvinhu izvozvo. Kurasikirwa neruzivo kufa kwetsika nenhaka. Chinyakare chake chakare, asi sekutura kwaMphahlele,

*chinyakare chinorarama semuvakidzani wechizvinozvino zvekuti isu vanyori tinopota tichipinda mudzimba idzi dzese. Tinoda kuratidza nguva dzatave kurarama madziri kubudikidza nekushandisa mitauro isiri yedu nechinangwa chekuti tinzwikwe nevanhu vakawanda, asiwo nyangwe zvakadaro, tinonzwa shungu dzekuti dai tanzwanana nezvinhu zvechinyakare zvinongoramba zviinesu (1972:144).*

Kuve sarungano nemunyori kwangu kunokoshesa chizvinozvino, asiwo zvakare hakudi kurasa chinyakare nekuti Tsuro naGudo vangatenge zvavo pitsa yavo, asi vanoramba vari muzukuru nasekuru.

Sekutura kwaHeinrich Zimmer (1952:2),

*Micherechedzo ndiyo inobatsira pfungwa kuti dzizive chokwadi, asi iyo micherechedzo iyi pachezvayo hatingati ndiyo chokwadi, saka kuikwereta kuzvinyepera. Vanhu venguva yega-yega vanofanira kuve nemicherechedzo yavowo.*

Handisati ndagutsikana kuti Tsuro naGudo havachataura kana kutibatsira semicherechedzo inobatsira munguva dzino dzatiri.

Ndingaitse sekuti ndiri mumashure menguva, nekuti ndiri kumhanya ndichitevera nekuronda chinhu chakadarika kare kare, asi ndine chokwadi chekuti chandiri kuronda ndichachibata chete. Ndiri kuronda chemutengure (ngoro) chakadarika chakatakura varungu nevanhu vatema vachienda kunovaka guta reSalisbury. Ndiri kuronda rwendo rweshanduko yakaitika mungano nekuda kwechemutengure. Ndicho chikonzero chaita kuti ndisati ndatanga rwendo urwu, ndimbotsauka nditaure naCecil John Rhodes.

### **3 Chitsauko 3 – Chemutengure neNgano**

#### **Pfupiso**

Chitsauko chino chinoparura zano rakakosha kwazvo reChemutengure sechimbo-ngano chevaShona, asiwo chiri mucherechedzo nezano rinotsanangura kubvanyangurwa, kupfachurwa, kubviswa nekufambiswa, kugariswa patsva nekuita zvitsva kwevanhu vatema. Ndakagadzira mavhidhiyo maviri ekutsanangura zano nepfungwa yeChemutengure. Mavhidhiyo aya anokwanisa kuonekwa pakero dzeindaneti dzinoti:

Chemutengure 1 <https://youtu.be/SZL829JXgsw>

Chemutengure 2 <https://youtu.be/x1A2acv7pos>

Pakapinda mudungwe wevachena wePioneer Column muZimbabwe, vanhu vatema vakakatyamadzwa nengoro, kunyanya kutenderera kwemavhiri nekukwanisa kutakura vanhu nezvinhu zvakawanda kwengoro. Vanhu vatema vakanga vasina zita rengoro. Zita ravakazopa ngoro izita rakabva padengu rekutakurisa goho. Ngoro payakange yatumidzwa zita, kwakaramba kwouya dzimwe ngoro zhinji dzakanga dzichida vanhu vatema vanoshanda. Vamwe vanhu vatema vakapinzwa basa sevatyairi. Kuenda kunoshandira vachena kwakakanganisa magariro evatema mumisha yaive yakavakwa pahukama. Kubviswa mumisha kwakakonzerza kuti zvakanga zvakakosha kuvanhu vatema zvishanduke – kusanganisira mapfekero, mafungiro, mazita ezvinhu nemaitiro avo ezvinhu. Vanhu vatema vakagadzira chimbo chekutura pamusoro pezvinhu zvakanga zvichiitika.

Semafungiro, Chemutengure chimbo chinotaura nezvekudzurwa kwezvinhu zvevanhu zvichitsiviwa nezvinhu zvechirungu. Chemutengure chinotaura nezvehupenyu hwemumusha huchitsiviwa nehupenyu hwekutenga nekutengesa. Musha ndiwo waive wakabata zvese muhupenyu hwemunhu mutema. Zita rakazara rechimbo ichi rionzi, Chave Chemutengure zvichireva kuti pave nemamiriro matsva ekutakurwa nekufambiswa kwevanhu, kwemazano, kwezvinhu nezvekushandisa. Ongororo yakadzama iyi yakaitwa nevanhu vatema vakanga vachifungidzirwa kuti havafunge.

Ndinotarisawo maonero matsva ave kuita vanhu vatema hupenyu – zvikuru kufarira kwavo kuve nezvinhu zvakabva kunyika dzevachena zvavanoona sezvinoreva kubudirira, zvinovasiyanisa nevamwe, zvavanoona sehuchenjeri neruzivo rwezvinhu zvakawanda zvechirungu, uyewo nekugarika. Saka Chemutengure maonero akasiyanasiyana. Mune kakupembedza nekuyemura tekinoloji. Chemutengure kugashira nekuita zvinhu zvevauyi zvedu. Chemutengure iyambiro kunjodzi, pamwe chete nenzira yekurwisa nekuramba kunyararidzwa kwemaitiro, mafungiro nezvinhu zvevanhu vatema. Chemutengure chinotaura nekutunga hunhu hwekubvanyangura misha nemhuri huri muhupambevhу chisingatye.

Kubudikidza neChemutengure, tsvakurudzo ino iri kuti shanduko yakanaka kana isingaitwe zvechimbichimbi, uye isiri yekushora nekutsikirira vamwe. Kusimbisa pfungwa iyi ndinoshandisa ngano yaTsuro akanzwa kuti kwakanga kune mabiko, asi ari emhuka dzine nyanga chete. Tsuro akafunga zano rekuti avewo pamabiko aya, saka akatsvaga nyanga dzemhuka yakafa achibva adzinamira mumusoro make nenamo. Adaro akabva aenda kumabiko. Asi namo yakanyungudika Tsuro akafumurwa. Zvinoshandira vachena hazvishandire vanhu vatema. Muto wekupungurirwa haupedze sadza.

Kufanana nezvitsauko zviviri zvekutanga, chitsauko chino chinoshandisa nyaya dzezvandakasangana nazvo, uyewo nengano kuti zvinhu zvinzwisisike.

### ***Chapter 3 – Chemutengure – A Historical Story-Song***

#### ***Abstract/Summary***

*This chapter introduces the very important concept of Chemutengure as a historical story-song by the Shona people and also as a metaphor and a possible theory of disruption, displacement, migration, relocation, and innovation. I have made 2 short videos to explain the Chemutengure concept and theory. The videos can be accessed on these links:*

*Chemutengure 1 <https://youtu.be/SZL829JXgsw>*

*Chemutengure 2 <https://youtu.be/x1A2acv7pos>*

*When the Pioneer Column rolled into Zimbabwe, the natives were amazed by the wagons especially the turning of wheels and the ability of the wagons to carry people and many items. The natives had no name for a wagon, and the name they coined was derived from a large indigenous harvesting basket. Having named the wagon, more wagons continued pouring in and these required labour from the natives. Some natives were hired to work as wagon drivers. Naturally this disturbed the social system that was kinship-based. This led to the transformation of natives in values, dressing, thinking, names and practices. A song called Chemutengure to talk about all these changes was composed.*

*As a theory, Chemutengure speaks to the uprooting and replacement of the indigenous with the foreign, of non-commercial modes of production meeting capitalist modes of production. The village value system underpinned everything for Africans. The full name of the story-song is “Chave Chemutengure” and this literally means “it is time for Chemutengure.” Basically it is a commentary on the new state or condition of constant movement, constant transportation or mobility of people, ideas, goods and services. Such an analysis and way of explaining the phenomena was made by natives who were believed to have no conceptualization or abstraction capabilities.*

*I also look at the redefined worldview of Africans as there was and still is excitement about possessing foreign things which are believed to represent achievement, class, sophistication, and luxury. As a result, Chemutengure is many dichotomous perspectives – it is a veiled celebration of technology, it is the acceptance and adoption, it is a danger warning as well as way of resisting the silencing of certain indigenous practices and products, as well as perspectives. Chemutengure comments with confidence on the disruptive power of imperialism, especially on the African social structure.*

*In looking at Chemutengure, the research is arguing that change is good if it is mutual, respectful, and not too fast. To buttress this argument, I use a folktale anecdote of how Hare was dying to attend a party only for the horned animals. He found a pair of horns from a dead animal, and he used wax to attach the horns to his head and went to the*

*party. During the party, the wax melted and Hare was exposed. Borrowed solutions without a grounding in the local context can not have a sustainable or long term impact.*

*Like in the first 2 chapters, this chapter also illustrates its arguments through personal and anecdotal stories.*

### **Nhanganyaya**

Tine tsamba yatakanyorerwa nemadzitateguru vachida kutibatsira kuti tipepuke nekuziva zvatiri. Nyangwe takanzwa mashoko ayo, tsamba iyi hatina kuinzwisia. Chemutengure chimbo chenharo, chimbo chinorondedzera uye chichizivisa nekuyambira. Imwe yenhaka dzevaShona inokwana muhupfumi hwenhaka hunouumba mafungiro nemaonero enyika. Ndidzo nyaya dzinofambirana nekuziva zvinoreva mureza wenyika.

Zvinhu zvishinji zvatave kuziva nhasi uno sevanhu vatema zvinhu zvechirungu, asi nyangwe tikaziva nekuda chirungu, hachisi chedu uye varungu vacho vakapedza kupaza hunhu hwavo hwavaive nahwo zvekuti havachaziva kuti murume haaroore mumwe murume, kana mukadzi kuchata nemumwe mukadzi. Kurambira muzvinhu zvedu hakusi kusaririra sekufunga kungaite vamwe, asi kuti tirambe tiri vanhu vane hunhu munyika iri kutenderedzwa nechemutengure chekusanganiswa kwetsika nemagariro.

Tikasave nemafungiro kana maonero edu, tinogona kurasika masikati machena semombe dzinofura dzichibva pane huswa hwakasvibira dzichienda kune humwe huswa hwadziri kuona huri mhiri kwerwizi. Kana dzasvika mhiri kwerwizi ikoko dzoona humwe huswa hwakasvibira kuseri kwechuru, dziri kuseri kwechuru ikoko dzoona huswa huri mubani. Tinoda chirungu, asi hatife takachinzwisia, kana naicho hachife chakatipa kunzwisia. Kusina mai hakuendwe. Sevanhu vatema ngatimbodzokera kunoyamwa.

### **Nyaya dziri muberere**

Rimwe gore ndakakokwa sasarungano kuti ndinotaura ngano kune chimwe chikoro muHarare. Chikoro ichi chakanga chichipemberera kuverengwa kwemabhuku. Semunhu anofarira zvenhoroondo, mutauro, tsika nemagariro evanhu vatema veZimbabwe,

ndakafara zvikuru ndichisvika pachikoro ichi nekuti ndakabva ndachingamidzwa nemufananidzo wengoro dzakashandiswa nevarungu pavakapinda munyika yeZimbabwe muna1890.

Pachikoro apa ndakazopinzwa mumba huru yaive yaunganidzwa vana vechikoro nevadzidzisi vavo. Imomo ndakaona mifananidzo yengoro kumadziro, pambatya dzevana vechikoro nemimwe midziyo. Mwoyo wangu wakati, “Pano paita nyaya nemifananidzo inobatanidza vachena nevatema, ichidzokera kuzviitiko zvenyika yedu zvatisisataure nezvazvo.” Takagara pasi, mutambo uchibva watanga. Vana vechikoro vakabva vati vese dzvamu ndokutanga kuimba chimbo mururimi rwandakanga ndisingazine kana kunzwa.

Vana vepachikoro ichi vakandipedza mate mukanwa nekuda kwemuimbiro wakaurungana uye unobata pakadzika-dzika pemwoyo. Kuimba kune simba nyangwe munhu usinganzwe mutauro uri kuimbwa. Ndakazoziva pave paye kuti chimbo chavakanga vachiimba ndechenyika yeCuba uye chaive chiri mururimi rweSpanish. Chimbo chavakanga vachiimba chinonzi *Guantanamera*. Sekutsanangurwa kwazvinoitwa, *Guantanamera* chinganzi ndicho chimbo chenyika yeCuba chinonyanyozivikanwa, uyewo chiri chimbo chinoratidza rudo nekuzvipira kukuru kwevanhu veCuba kunyika yavo (Cheal, 2015). Nyangwe zvazvo ndakatorwa mwoyo nekuzipirwa nemaimbirwo akaitwa *Guantanamera*, ndakatanga kuzvibunza mibvunzo yakawanda.

*Guantanamera* inyaya yei, uye yaani? Sei takanga tichitaura nekudzidzisa vana vedu isu vatema veZimbabwe chimbo chechiSpanish isu tiri munyika yeZimbabwe? Ko zvachaitapira kuteerera chimbo ichi, chakanga chichirevei isu tisingachinzwe? Ko isu kuzoimba chimbo chevamwe vanhu veimwe nyika nerurimi rwatisingazine, nziyo dzedu dzine mukurumbira uye dzinoratidza rudo rwedu nekuzvipira kwedu kunyika yedu dziri kupi? Tinodziziva here? Kana *Guantanamera* chiri chimbo chinoratidza rudo nekuzvipira kukuru kwevanhu veCuba kunyika yavo, isu tiri vanhu veCuba here? Hatinawo here nziyo dzedu dzinoratidza rudo nekuzvipira kunyika yedu? Hatinawo here nziyo dzinotirangaridza nekupembedza nhoroondo yedu sevizvarwa zvezatema venyika

yeZimbabwe? Hatina here nziyo dzinotibatanidza, dzinotipa tariro, dzinopururudzira nekupuruzira mitauro yedu, tsika dzedu nemagariro? Sei tichida zvinhu zvevamwe, nyangwe tisingazive zvazvinoreva kana kuzvinzwisia? Kunzwa chimbo chekuCuba chichiimbwa nevana vevanhu vatema asi ivo vakakombwa nengoro dzechemutengure chavasingazive kwakandirwadza, asi izvi ndizvo zviri kuitika munzvimbo zhinji dzeAfrika.

Pakazopera kuimbwa *Guantanamera*, ndakabva ndakumbirwa kuti ndiende mudariro kuti ndiitire vana vechikoro nevadzidzisi vavo ngano. Handina kunyara kuti ndibvunze kana pane ainzwa Spanish kuti andiudzewo zvairehwa nechimbo chavakanga vapedza kuimba. Hapana kana mumwechete, kusanganisira vadzidzisi vaiimbisa chimbo ichi akandipindura. Ndakabvunza kuti vaiziva here chimbo chakaimba nevanhu vatema pavakaona varungu vachipinda nengoro dzavo munyika yeZimbabwe? Hapana akanga achiziva chimbo cheZimbabwe chinonzi Chemutengure, chimbo chakakosha sezvakaita *Guantanamera* kuvanhu vekuCuba. Ndakabva ndafunga mashoko aNgugi wa Thiongo paakati,

*Mwana wekuRussia anokura achiumbwa nengano dzevanhu vake: zvimwechetewo nemunhu wekuChina, wekuFrance, wekuGerman kana wekuEngland, anotanga anwa ngano nezvinyorwa zvenyika yake asati aedza kutsvaga zvedzimwe nyika. Tinobvumirana kuti pfungwa yekuti mudzi wekuvakwa nekudya kwetsika dzake unofanira kunge wakanyn'ura muvhu revanhu vake (Wa Thiongo, 1981:3).*

Mashoko aNgugi wa Thiongo aya anondipa kuti ndibvunze vanhu vatema kuti muroyi wedu ndiani chaizvo kana takatarisana nedambudziko randakaona pachikoro chakanga chichiimba chimbo chekuCuba mururimi rweSpanish asi ivo vasingagone zverurimi rwamai vavo? Tiri kuumba vana vakaita sei kana tichida zvisiri zvedu, tichisiya zvedu zvichiny'ura mudziva rehanganwa? Ko iyesu tinonyatsoziva kuti tisu vanaani here? Dambudziko rekufarira zvisiri zvedu idambudziko ratekeshera muvanhu vatema veZimbabwe. Tinoda zvevamwe, asi zvedu hatina shungu yekuzviziva kana kuzvinzwisia. Dambudziko iri rinodzokera kuhurumende isingagone kuronga, kubatsira nekutungamirira vanoita mabasa ezvehumhizha. Ndakazobva pachikoro ichi

ndavakurudzira kuti munguva inotevera, ngavambotanga kutaura nyaya dziri muberere memba vasati vatanga kutaura nyaya dzevatorwa.

Ichokwadi sekutura kwaRadin kuti,

*Afrika yevatema ine kusagadzikana nekupishana kwakanyanya nekuda kwekuramba ichingoitiswa nekugamuchiriswa zvinhu zvinobva kune dzimwe nyika dzine huchenjeri huri mberi uye husiri nyn'ore kunzwisia... (Radin, 1952:8).*

Patasvika nhasi sevanhu vatema nekuda kwekipishana kwakataurwa naRadin ndiwo mamiriro aye akanzi naFranz Fanon mubhuku raTsitsi Dangarembwa (1988) “Kusagadzikana.” Variko vamwe vanhu vatema vemuAfrika vakavhara mafekitari avo ekufunga nekuti vanoti vave kufungirwa nevarungu. Iko zvino vari kupeperetswa nemhepo sebepta rakapera maputi rikakandwa panze nepahwindo rebhazi. Chapa yakakanda bepa remaputi iroro hameno kwayave, uye yatokanganwa kuti yakambodya maputi.

Nekuda kwechemutengure, tave shasha dzekutura nekupembedza nyaya dzevatorwa asi tisingazive dzedu. Tsuro naGudo vari kutiimbira chemutengure kuti tipepuke, tifunge nekuona kuti zvatave hazvisi zvedu asi ndezvaRhodes nehamza dzake. Asi patasvika apa, hatina kungofuma tavapo, pane chakatitakura chatinofanirwa kuziva, uye tiburuke kubva machiri.

### **3.1.1 Shiri yeTwitter**

*Shiri yeTwitter yakasangana naNjiva. Njiva akati, “Mhoro shamwari. Uri shiri rudzii yandisingazive? Unodyei? Mazai ako akaita sei? Unorara pai?”*

*Shiri yeTwitter yakati, “Ndiri shiri inobva kuAmerica. Ndinotuma vanhu kwese-kwese nemashoko. Ndinodya nguva yevanhu. Ndinokandira mazai angu mupfungwa dzevanhu.”*

### **Kuponeswa naTsuro naGudo**

Hakusi kare pandainzwa ngano dzaitaurwa nambuya vangu VaMazvirega tichidziya moto tapedza kudya sadza manheru. Kazhinji munguva dzakadai, mumba mainge muine kudziya kwemufaro wevanhu vadya vakaguta. Kana moto waipota uchibvira kunge uri

kunzwa hope mushuremekunge wapedza kubikiswa sadza, zvekuti apo nepapo waipota uchishama nyai.

Mamwe mazuva pamanheru, kunze kwaiita rima rakati kwirindindi, nyika ichityisa. Panguva yemanheru akadai, kunze kwaishanduka kuve nyika yemhuka – mazizi, matahwa, makava, mapere, nyoka nezvimwe zvisikwa zvinochema, kufamba nekuvhima husiku. Nesuwo vanhu taivhimwa nengano murima rakadai, asi kwete kuti tidzitye, kana kuti idzo dzitidye kana kutiuraya. Nekuda kwezvishamiso zvemashoko asarungano, taibuda kubva mumitumbi yedu, taibuda muzvivanze zvepfungwa dzedu, tobuda mumusha, tobuda munyika yedu yatinoziva tichinopinda munyika yemhuka nemasango. Taienda kunyika dziri kure kure kwazvo – kune shumba dzinotaura nevanhu vasina mafoni. Pamwe pacho taipfeka mbatya dzenyika dzatinenge tapinda madziri, pamwe totoita madzishe kana machinda kana vagari vemo. Mupfungwa dzemunhu mune nyika dzine vanhu, misha, masango, miti, hohwa, nzvimbo nemhuka nezvishamiso zvisingapere.

Chinhu chakakosha kuti kana watakurwa nengano, udzoke munyika chaiyo kana ngano yapera. Kana wanga wapfeka mbatya dzenyika yemungano, unofanira kudzibvisa nekuti unenge wadzoka munyika chaiyo. Hatirambire munyika yengano nekuti hatiraremo, uye hatisi vemo nyangwe tikapfeka mbatya dzemo nekudya machikichori emo. Ndizvozvovo nenyika yezvinhu zhevachena nezvishamiso zvayo, haisi nyika chaiyo kumunhu mutema nekuti inyika ine varidzi vayo. Nyangwe vanhu vatema vakapinda mairi, havana nzvimbo imomo nekuti hamusi mavo. Kana vanhu vatema vachinge vapinda munyika yezvinhu zhevachena, vanofanira kukukurumidza kubudamo vasati vakanganwa nzira yavo kuti vadzokere kuzvinhu zvavo chaizvo. Asi inhamo kana vanhu vakada kurambira munyika yengano, nekuti pavanzoburitswa kana kudzingwa, kana kurambwa, kana kudzoswa vanogona kuwana nyika yavo chaiyo yaparara, yave matongo. Ine nhamo nen hunzi mombe isina muswe. Ane nhamo munhu asina hunhu, asina tsika, asina mutauro, asina mutupo, asina hama, asina ngano, asina musha.

Kana neniwo ndakafamba nzendo dzakawanda naTsuro naGudo, asi pane patakavika tichibva taparatzana. Ndakanga ndave kuenda kuSalisbury kunogara natete vangu mushuremekunge baba vangu vafa. Ndakaenda kuchirungu ndikashamiswa nezvinhu

zvakawanda zvechirungu zvakanga zvisiri munyika yangu kumusha. Ndakashamiswa nemagetsi aiita kuti husiku huti ngwee. Ndakashamiswa nesuwichi yekubatidza nekudzima magetsi. Ndakashamiswa neredhiyo yaitaura zvekuti ndakada kuziva kuti ko vanhu vacho vaitaura vakanga vapindamo sei? Nyika yechirungu yakanga isina Tsuro naGudo. Nyika yechirungu haina kundifarira, kana nenivo handina kuifarira. Chakandiponesa ndiTsuro naGudo. Kuchirungu ndakatanga kutaurira vazukuru vangu ngano dzandakanga ndaudzwa nambuya pandaive kumusha. Pandaitaura ngano, ndakawana mukana wekubuda muSalisbury ndikasangana zvakare naTsuro naGudo, zvekuti mwoyo wangu wakafara ndikave nekugadzikana. Ngano dzakave chipatara chekurapa mwoyo wangu. Pandaive ndakasuwa nekumanikidza nehupenyu hwemudhorobha, ngano dzaindikwidza mungoro yadzo, dzoenda nenii kure. Ndakapihwa zita remadunhurirwa nekuda kwekaura ngano.

### **Chishamiso chengoro**

Nyika yega yega ine zvinhu zvayo – tsika, zvigadzirwa, maonero, mitauro nezvimwe zvinozivikanwa kuti inhaka yenyika iyoyo. Zvinhu izvozvo zvakaita senziyo, machira, zvekudy, zvivakwa, zvivezwa, micherechedzo, madzaniro nezvimwewo. Zvinhu zvakadai zvinopa mweya wekunzwa kuti ndiri chizvarwa chenyika yangu, uyewo zvichibatanidza vanhu vazhinji pakutura nyaya dzinozivikanwa nekunzwisiswa neruzhinji rwevanhu. Nyaya nezvigadzirwa zvenyika zverudzi urwu hazvina kungokosha kuti tizive kwatakabva, nematakapinda namo chete, asi dzinoshanda semicherechedzo, nezvatakadzidza, nezvingatipe kutsunga nekuona mberi kватiri kuenda.

Nyaya nezvigadzirwa zvakadai zvinopa mhizha dzakaita sevanyori vemabhuku enganonyorwa, nevatapi venhau, nevanhu vanoita mafirimu nyaya dzisingawanikwe pese-pese. Nhoroondo idzi mikanawo zvakare kune vemayunivhesiti kuti vadzidzise nekuvandudza ruzivo urwu, nekuti nhaka haipfimbikwe. Nyaya nezvigadzirwa zvenyika zvine mukana wekushambadzira kune dzimwe nyika zveruzivo rwezvinhu zvehumhizha hwedu kuti dzimwe nyika dzitiremekedze, kwete kutitora sezvinhu zviri kutengeswa zvavanotora pamasherefu musupamaketi vachiisa mubhasikiti revatengi. Zvakarewo, zvinhu zvedu ndezvedu, nyangwe vachena vakada kuzviita kana kuzvitevedzera havazviburitse sesu. Isu tisu tinofanira kutaura nyaya dzedu, uye kana tichiwana mari

kubvamo zvove saizvozvo. Mabasa erudzi urwu anotsigirwa neChibvumirano cheUnesco cheKuchengetedzwa kweTsika neMagariro eVanhu Zvingabatiki (2003) (*Convention on the Safeguarding of the Intangible Cultural Heritage (ICH/Living Heritage)*).

Vachena pavakauya, vakauya nezvinhu zvetsika nemagariro avo zvakawanda – shuga, fodya, mabhuku, ngowani, magirazi, mbatya, pfuti, shangu, ngoro, zvipunu nehumwe hungwandangwanda hwakawanda (Balfour, 1895). Vakauya nezvinhu izvi zvichingoitawo semidziyo yekushandisa – asi sekuona kwakazoita vanhu vatema, mimwe midziyo iyi yaive yakavanza simba – simba rekudya nekumedza vanhu nemafungiro, nemaonero netsika dzavo zvichitsiviwa nezvevauyi. Kuuya kwevachena kwakanga kune mweya wekutorera vanhu vatema nyika dzavo nekuvatonga (Rotberg, 1988), pamwe chetewo nekuvapa nzara nenyota yezvinhu zvaive nevachena.

*Rhodesia yakazvarwa nekuda kwechiono – chiono chemumwe murume, Cecil John Rhodes uyo aitenda kuti hupenyu hweChiBhiritishi ndihwo hwakanga hwakanakisisa, zvekuti akazvipa basa rekuti aite kuti hupenyu hweChiBhiritishi hupararire muAfrika yese nepese paaikwanisa (Peck, 1966:7).*

Zviri pachena kuti Rhodes aive nebara rekupaza nekupfudzunura tsika dzaakanga awana dziri munyika dzevanhu vatema dzakaita seZimbabwe dzaakanga apamba. Kupaza kwaRhodes kwaive nechinangwa chekukoshesa zvevachena, asi nekune rimwe divi achitsikirira nekuparadza zvevanhu vatema. Vachena vakakwezva vanhu vatema nevishamiso zvavo zvekuti mumaziso evanhu vatema, vachena nezvinhu zvavo vakave vanamwari chaivo. Kukura kwegomo rekushamiswa nezvinhu zvevachena kwevanhu vatema kunoburitswa mubhuku rironzi *Mhudi* panotsanangurwa vanhu vatema vakanga vapihwa ngoro nevarungu kuti ichiita yavo.

*Vakagara mungoro yavo pachezvavo, (Ra Thaga) akafungisisa pamusoro pezvishamiso zvinoyera zvekutakurwa nengoro kubva panzvimbo imwe vachiendeswa kune dzimwe nzvimbo sezvaiita vachena (Plaatje, 1930:200).*

Kutsanangura kwaPlaatje achiti, “zvishamiso zvinoyera” kunotyisa nekuti kuyera kune chekuita nekunamata, nekuremekedza, nekushamiswa kwevanhu naMwari Musikavanhu pachezvake. Kuyera kwaMwari, nyangwe kwezvinhu zvakaita semakomo nenzvimbo pasichigare kune simba risingajairike zvekuti ukatamba nezvinoyera unogona kufa.

Wayne Grundem (1994:162) anotsanangura kuyera achiti, “Kuyera kwaMwari kunoreva kuti Mwari akasiyana kana kuti akatsaurwa kubva muzvinhu zvakaipa, uye akazvipira kutsvaga kurumbidzwa nekuremekedzwa.” Zviri pachena kuti nemaonero akadai ekuyera, vachena havana kungoonekwa sevanhuwo zvavo, asi vakapihwa chinzvimbo chiri pamusoro mumagariro evanhu vatema. Kahari (2016:305) naChimhundu (1995:138; 2001:298), vanopa tsananguro dzezita rekuti muRungu:

*MuRungu (LLL) Munhu weganda jena wenyika dzekuYuropu 2. Munhu anopinza basa 3. Munhu akapfuma 4. Munhu ane hunhu sehweVaRungu.*

*MuRungu (LHH) {Mulungu, Umbe} Mumwe wevamwari anonzi ari pamusorosoro asi achitaurwa naye kubudikidza nemidzimu yemadzitateguru akafa)*

Kunze kwetsananguro yaKahari (2016) neyaChimhundu (1995, 2001), tinonzwa kuti zita rekuti “Murungu” raitoreva kuti Mwari mururimi rweSwahili. Frankl (1990) anoti zita rinoreva Mwari mururimi rweSwahili rakananga kuwanikwa muchinyorwa chesenjuri yechi18 richinzi Mulungu.

*Zita rekuti Mulungu iri harichawanikwa mururimi rweSwahili (nekuti /V akabviswa kare) asi zita iri richiri kushandiswa mune mimwe mitauro iri pedyo neSwahili yakaita seMijikenda (mienzaniso iri rurimi rweGiryama); zita rekuti Mulungu rinowanikwawo richinzi (Murungu, Mluku, Mulunguo, Muunguo) mune mimwe mitauro yechiBantu, (Frankl, 1990).*

Tsananguro yekuti zita rekuti murungu rino bva pane rekuti Mwari, kana kuti murungu mumwe wevamwari ari pamusoro-soro haisisiri tsananguro inozivikanwa nevanhu veChiShona vakawanda nhasi uno. Asi chatinoziva ndecekuti muchena akauya munyika yevatema asina zita rekuti murungu. Nyaya yekuti vaRungu vakazopihwa zita rino yera kana kuti rinoreva Musikavanhu/Nyadenga inoda kuongororwa zvakakwana. Zita iri rino fanira kunge rakatorwa pane rekuti murungu nekuda kwezvishamiso zvaive nevachena zvakafadza, kukatyamadza nekukanutsa vanhu vatema zvinonzi naPlaatjie “zvishamiso zvinoyera.” Izvi zvinogonawo kunge zviri izvo zvaiita kuti vachena vanziwo “tenzi” kana “nkosi” anova zvakare mazita anoreva ishe/mambo (Louw, 1915).

Zvino kashoma kuti munhu ashamiswe, ade, afadzwe, akatyamadzwe nekukanutswa nezvinhu zvine mumwe munhu zvoperera ipapo chete. Kana akawana mukana, anofamba achiudza vamwe pamusoro pezvaona, uye anogona kutosarudza kunamata, kana kuita muranda kana kutozviramba iye pachake, kuti afanane nerudzi rwaari kuona serwepamusoro-soro. Kazhinji muBhaibheri patinonzwa nezvevanhu vakashanyirwa nevatumwa vaMwari, tinonzwa kuti vakazadzwa nekutya kana kuti vakada kunamata vatumwa ivavo (Vatongi 6, Zvakazarurwa 22:8-9).

Pazvinhu zvese zvakauya nevachena, chinhu chinoratidza kuti chakashamisa vanhu vatema kunyanya - ingoro. Chishamiso chengoro, nekukwanisa kwayo kutakura vachena nezvinhu zvakawanda kwakaita kuti vanhu vatema veChiShona vaimbe chimbo chararama kwemakore akawanda kwazvo kubva muna 1890 pakapinda vachena. Chimbo ichi chinonzi Chemutengure. Asi Chemutengure hachisi chimbo chekushamisika kwevanhu vatema chete, nekuti nechepasipasi chinoita sechiri kurumbidza vachena nehumhizha hwевачена nekuda kwechishamiso chengoro chavaunza, asiwo panguva imwechete chichiyambira vanhu vatema.

Kutakurwa kwevanhu vatema nengoro (chemutengure/chirungu) kwakave kutanga kwekupazwa, nekurudunurwa kwetswanda yaive yakatakura hunhu, tsika nemagariro evanhu vatema. Ichokwadi pane zvakanaka zvakabuda kubva mukuuya kwevachena, asi kuuya kwechemutengure ndiko kwakave kupera kwekuzviitira zvinhu zvavo zvizhinji kwevanhu vatema. Vanhu vatema vakabva vatanga hupenyu hwekuvimba nemichina, nemari, nefashoni, nedzidzo yevachena, nekufambilana nenguva. Asi paiitika shanduko yese iyi, munhu mutema akanga achivakirwa nekuvarirwa muchirugwi nechirungu asingazvione.

Ngano nezvimwe zvehumhizha hwevanhu vatema zvakaita sechimbo Chemutengure ndezvevanhu vasina kudzidza, vakashoreka, vepasi. Sekutura kwaSpivak (1990), kana vanhu vakafunda vachitura nezvehumhizha hwengano nezvimwe zvehumhizha hwevanhu vatema, vanenge vachitura vasiri mazviri. Vanenge vakafanana nemunhu ari mugomo ari kuona vanhu vari mumusha uri kure, une vanhu vanenge masvosve.

## **Chii chinonzi Chemutengure?**

Chemutengure izita rakapihwa ngoro dzevarungu nevanhu veChiShona kuma1890. Pakauya varungu vakatakurwa nengoro dzavo nehungwanda-ngwanda hwavo munyika yeZimbabwe muna 1890, vanhu vatema vakanga vasati vamboona zvinhu zvinotakura vanhu zvichikunguruka nemavhiri.

*Mumakore akatevera, vanhu vechiBhiritishi vazhinji vakauya pachikomo chinonzi Harare vakavaka dzimba dzavo ipapo. (Ishe) Chinamhora akaenda nevanhu vake kuHarare kunoona vachena vakapfeka midhebhe neshangu, nemabhiza nengoro dzavo,” (Waters, 2015).*

Varungu nengoro dzavo zvakanga zviri zvishamiso chaizvo. Vanhu vatema vakapa ngoro zita rekuti chemutengure nekuti vakati ichi chinhu, kufanana nematengu atinoshandisa pakukohwa, chinotengura, chinotakura, chinobvisa chichiendesa kune imwe nzvimbo. Kutumidza zita rekuti chemutengure kunoratidza kuti hachisi chinhu chakangoitika vanhu vasina kufunga zvakadzama kana kunyatsocherechedza zvakanga zvichiitika.

Sekutsanangurirwa kwandakaitwa nemushakabvu Dumisani Maraire, chemutengure zvinoreva chinhu chinotengura. Kutengura riri izwi rinoreva kutakura, kubvisa nekuendesa kumwe. Tsananguro yaMaraire inotsigirwa neinoti,

*Chemutengure chimbo chakadzama zvikuru nekuti chimbo chevanhu chinoburitsa nhoroondo yekuuya kwevachena muZimbabwe pamwe chete nezyakasanganikwa nazvo nevashandi vechitema vaifambisa ngoro. Chemutengure zvinoreva chinhu chinotakura, uye chinhu chacho chiri kurehwa ingoro yemuchena, (Matiure, 2008:19).*

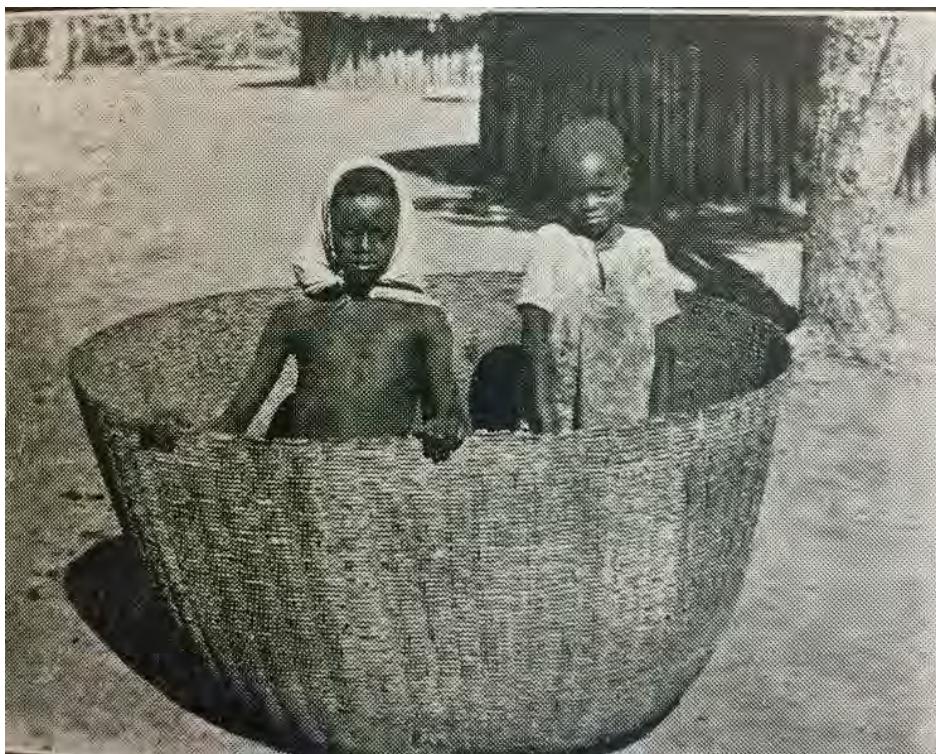
Muduramazwi raHannan (1959) rionzi *Standard Shona Dictionary*, mune mazwi maviri ane dzitsi rekuti “-tengu.” Mazwi aya ndeanoti: **katengu** nerekuti **matengu**.

**Katengu** rine chivakashure chemupanda 12 /ka-/ chinoratidza kuti idengu diki. Uyewo **matengu** rine chivakashure chemupanda 6 /ma-/ chinoratidza huwandu/huzhinji. Naizvozvo izwi rekuti chemutengure rinotidzosera kumudziyo wekutakurisa goho, wakatsanangurwa naHannan (1959) muduramazwi rake achiti, “Dengu zibhasikiti rinoshandiswa pakukohwa.”

Chimhundu, (2001:40) muDuramazwi Guru reChiShona anotiwo,

**Chamutengure** [chemutengure, chomutengure]. 1. Ichi chinhu chinoshandiswa kutakurisa vanhu kana zvinhu. 2 Urwu rwuyo rwekare rwaiimbirwa varume vaichaira ngoro nevakadzi vavo.

Nyaya yakakosha iri muhunhu kana basa rechemutengure riri kutsanangurwa kunzi ndere kutakura vanhu kana zvinhu. Ndiani ari kutakura, achiendepi kana kuti achiendesepi?



*Dengu. Mufananidzo uyu hauzivikanwe kuti wakatorwa riinhi, asi unoratidza mukuriro waive wakaita matengu enguva dzakasvika vachena. Matengu akakura seiri haachawanikwa nhasi uno. Dengu iri rinoratidza kuti mudziyo uyu waikwanisa kupinda zvinhu zvakawanda, kana uchikwana tukomana tuviri zvekutosiya nzvimbo yetumwe tukomana tutanhatu. (Mufananidzo uyu wakatorwa kubva muThe Zambesi Mission Record, 1925).*

### 3.1.2 Chemutengure chipauro

Chemutengure chipauro chakabva muchiito, uye tingaongorore izwi iri nenzira iyi:

/Che-/	Chivakashure chinoratidza huridzi. Chivakashure ichi chinoreva chinhu chechimwe chinhu. Uye dai huridzi uhwu hwaive hwemunhu, chivakashure ichi chaizonzi /cha-/.
/Mu-/	Ari kumiririra kana kuratidza nzvimbo. Tichinangana nezwi rekuti Chemutengure, /-mu-/ ari kureva mukati mechinhu chinotakura. Asiwo zvakare, iye /-mu-/ uyu anogonawo kuita chivakashure chehiridzi, semuenzaniso chemumba, chemusango zvichienda zvakadaro.
/Tengu-/	Inyaudzosingwi inobva pachiito chinobva pazita rekuti /dengu/. Tingafananidze nechiito chekuti /tema/ chinobva pazita rekuti /demo/.
/-re/	Chivakamberi chinowanzoiswa mberi kwezviito zvinobva panyaudzosingwi. Pano nyaudzosingwi iripo ndeinoti /tengu/ uye mumwe muenzaniso wechiito chinobva pazwi iri ndi/-tengurudza/. /-re/ ari kwekupedzisira kwa/tengu/ akada kufanana na/ra/ muzviito zvinenge zvakabva mumazwi akaita seaya: shapura, penengure, dhegemure, kudubure.

Kupa ngoro zita rekuti chemutengure, rinovala zita rinoreva chinhu chinotora kana chinotakura kana chinobvisa kunoratidza njere, kuona zviri mberi, kunzwisia nekusapererwa kwemutauro wevaShona. Chimwewo zvakare, tinoona hudzamu hwemutauro weChiShona panguva dzeshanduko. Vanhu vatema vakanga vaona chinhu chitsva, saka vaifanira kuchiwanira zita. Zita ravakapa vakaritora kubva pachinhu chavaiziva – dengu. Dengu itswanda hombe kwazvo yaishandisa pakukohwa. Naizvozvo Chemutengure chaireva kuti vanhu vatema netsika nehunhu hwavo vakohwewa, vaiswa mudengu rechemutengure, vakatakurwa nechirungu.

Asi nyangwe zvazvo chemutengure chakatakura vanhu, pane chinhu chakasara muvanhu semucherechedzo wekuti pane zino rakabva kukasara vende. Mavhiri echemutengure akakunguruka akaenda, asi vanhu vatema vakagadzira chimbo chinotaura nyaya yezvakaitika chinonzi Chemutengure. Chemutengure chimbo chine chikoro chakakura kwazvo, nekuti chimbo ichi inyaya yenyika yeZimbabwe. Nyangwe zvazvo zvichiita sekuti nguva yakaimbwa Chemutengure yave nguva yakare, vanhu venguva ino

veChiShona nevamwe vatema kwese kwese vanofanira kuti vazine nyaya dzakadai nekuti dzinotidzidza kuti hondo hadzirwiwe nezvombo zvinobatika chete, asi nepfungwa nemazano. Chemutengure inyaya inotizarurira kuti nyangwe zvazvo vanhu vatema vakanga vachishorwa nevachena kuti vakasaririra, uye vakafanana nemhuka, vaive nehungwaru.

Chemutengure chinofumura pfungwa yekuti “kufunga kwakadzama kunongoitwa chete nevakadzidza, uye nevaye vanonzi ndivo vakakosha, zvakare vari ivo vari pamusoro mumagariro edu,” (Bhabha, 1994:28). Chemutengure chinotiudza kuti “pane zvinhu zviri kuitika pano nekoko, kana usiri kuzviona, usafunge kuti sekuru havasi kuzviona,” (Mungoshi, 1981). Pane zvinhu zviri kuitika mumagariro edu sevanhu vatema nekuda kwechirungu, asi isu vanhu venguva ino tiri kufunga kuti chemutengure chakanga chiru chenguva yakapinda vapambevhu munyika yedu. Chemutengure chiru kutaura nesu vanhu vatema venguva ino kuti titarisise, titsvagisise, tifungisise nekubvunzisisa. Kana usina chauri kuona dzokera kungano dzedu ukumbire maziso nenzeve dzengano, uchaona kuti,  
*mashandisirwo aiitwa nzira dzekufambisa mashoko nevatema kana kuti nyaya dzavo, nekushandiswa kwadzaiitwa (zvaive) zvombo zvekupa mafungiro nedzidziso inorwisa simba revapambevhu, (Traber, 1988:121).*

Chemutengure seimwe yenaya dzeZimbabwe yakakosha zvikuru yasvika pekuti inogona kurasika nekukanganwika, yobva yarova. Sekutura kwaMbembe (2001), pane zvikonzero zvizhinji zvakatadzisa kuvepo kwemafungiro aigona kunge akatsanangura zvinoreva zviitiko zvemuhupenyu hwevanhu vatema veAfrika nekunongedza kwazvaiita kuzvinhu zvemberi.

Chemutengure inhaka isingabatike. Chemutengure inhaka isingafanire kuregwa ichirasika. Kana nhoroondo yeChemutengure ikarasika, nyika inenge yarasikirwa zvekuti naiyo nyika yacho inogonawo kurasika. Tine zvizhinji zvatakarasikirwa nazvo zvenhaka yedu sevanhu vatema nekuti hatina zvatakaita kuti tizvichenetedze kuti zvigosvika pakutumbuka zvichigadzira mbeu yeramangwana. Ichokwadi kuti kubva patakapindirwa munyika yedu nevachena, vachena vakakoshesa zvinhu zvavakanga vafambira. Mapepanhau avo aive muChiRungu achitura pamusoro penyika yavakanga vazviwanira, vachishora, kupaza nekutsikirira zvetsika nemagariro edu isu vatema. Vaiti munhu

mutema anofanira kubviswa humhuka (Gale, 1970), pamwe chete nekubviswa muzvinhu zvake. Mugore ra1906, bepanhau re*Rhodesia Herald* rakaratidza kutyiswa kukuru nekuda kwefungwa yemumwe muRungu Randall-MacIver akati masvingo eZimbabwe aigona kunge akavakwa nevanhu vatema. *Rhodesia Herald* yakati mafungiro akadai aidzinga vashanyi vangade kuuya kuzoona masvingo aya. Mushure mekuratidza kusafara kwavo nenyaya yaRandall-MacIver, *Rhodesia Herald* yakanyora kuti, “Chinenge chabatwa neruoko rwemuKefa rwune muchetura chinofa.’ (Warhurst, n.d). Kefa inonyorwa ichinzi “*kaffir*” muChiRungu izita raishandisa nevachena muSouth Africa nemuRhodesia rekusema nekutuka vanhu vatema.

### **3.1.3 Mazwi echimbo Chemutengure 1**

- Mushauri: Chemutengure  
Vabvumiri: Chemutengure  
Mushauri: Chemutengure  
Vabvumiri: Chemutengure  
Mushauri: Chava chemutengure vhiri rengoro  
Vabvumiri: Woye, woye  
Mushauri: Woye woye  
Vabvumiri: Woye woye  
Mushauri: Chava chemutengure vhiri rengoro  
Vabvumiri: Woye, woye  
Mushauri: Chemutengure  
Vabvumiri: Chemutengure  
Mushauri: Manditi mutyairi mandionei?  
Vabvumiri: Woye, woye  
Mushauri: Taona mabhurukwa azere dova  
Vabvumiri: Woye, woye  
Mushauri: Mukadzi wemutyairi haashaye dovi  
Vabvumiri: Woye, woye  
Mushauri: Anotora girisi okurungira  
Vabvumiri: Woye, woye

*Chemutengure – chimbo chevanhu.*

### **3.1.4 Mazwi echimbo Chemutengure 2**

#### **Mushauri**

Chomtengure

Chomtengure

#### **Vabvumiri**

Chomtengure

Chomtengure

#### **Mushauri**

Mkadzi womutyairi kwira pangoro

#### **Vabvumiri**

Aiya, aiya Aiya, aiya

#### **Mushauri**

Ugoti woburuka ngoro yachona

#### **Vabvumiri**

Aiya, aiya Aiya, aiya

#### **Mushauri**

Wanditi mutyairi wandionei?

#### **Vabvumiri**

Aiya, aiya Aiya, aiya

#### **Mushauri**

Wandiona bhurukwa randakapfeka

#### **Vabvumiri**

Aiya, aiya Aiya, aiya

#### **Mushauri**

Mkadzi womutyairi usakumbire dovi

#### **Vabvumiri**

Aiya, aiya Aiya, aiya

#### **Mushauri**

Dovi rake igirisri rengoro

### **Vabvumiri**

Aiya, aiya Aiya, aiya

### **Mushauri**

Chomtengure Chomtengure

### **Vabvumiri**

Chomtengure Chomtengure

(*Kahari*, 1981:87)

### **Chemutengure chinombundira shanduko**

Vanhu vakaimba Chemutengure havana kunyarara pavakanga vasvikirwa nezvinhu zvitsva zvavakanga vasingazive, uye zvavaive vasina mazita azvo. Kare ikako vakagadzira mazita nemazwi matsva, nyangwe zvazvo pfungwa yekuti mutauro haufanire kuita mazwi matsva nekutura nyaya itsva nekuti unozosvibiswa ichibata vamwe vanhu vedu nanhasi. Kumbirai (1979) mumwe wevanhu vakanga vakabatwa nepfungwa iyoyi zvekuti mubhuku *Ngano neDzimbo* anotsoropodza chimbo-*ngano* chine musoro wekuti *Mwari Akatonga Zvakaipisia* achiti, “Chimbo ichi hachiite sechechinyakare. Chinenge chimbo chenguva ino nekuti chinotaura kuti ‘Mwari akatonga,’ (Kumbirai, 1971:121). Asi Kumbirai haatarise kuti Mwari haana kuunzwa nevachena. Zvakarewo paanozotaura pamusoro peChemutengure anoti, “Ichi chimbo chechinyakare chenguva dzakaunzwa ngoro munyika ino. Chimbo ichi chaye **kukanganiswa** nekuda kwekushandisa mazwi akakweretwa kubva kumimwe mitauro anenge *dhiya, clinic, bhoysi*,” (Kumbirai, 1979:122). Chisingaone Kumbirai ndecekuti nyangwe zita rekuti “ngoro” rakanokweretwa. Kusafara nekuvepo kwemazwi matsva kunoita Kumbirai kunobuda zvakare mumashoko aka pamusoro pechimbo *Shamwari Chigambe*. Kumbirai anoti,

*Kufanana nechimbo Chemutengure, chimbo ichi chinokanganiswa nekuda kwekutaura zvinhu zvenguva ino. Semuenzaniso izwi rekuti ‘joki’ nezvarinoreva zvinhu zvitsva zvakauya nevarungu, (Kumbirai, 1979:125).*

Pamaonero aKumbirai, ngano nenziyo dzechinyakare hazvifanire kutaura zvinhu zvenguva ino, zvinofanira kurambira muzviitiko zvakare. Handizive kuti dambudziko rekuti ngano nenziyo dzedu dzitaure zvinhu zvenguva ino riri papi.

Mafungiro aKumbirai anoratidza kuti haana kuwana nguva yekupenengura kuti aone kuti Chemutengure inyaya yeshanduko mumutauro, mafungiro, maitiro nemagariro evanhu vatema. Kukwanisa kutaura nyaya dzinofambirana nenguva ndiro simba riri mungano dzedu, uye “kuchengetedza kungaite sekwanakanaka, asi hakuite kuti zvizvarwa zvenguva ino zvifarire zvechinyakare, kana kuita kuti zvechinyakare zvirege kufa,” (Chimhundu 1980:51). Kana nyaya dzikarambira muzviitiko zvechinyakare zvisawanikwe kana kuzivikanwa nevanhu venguva ino, nyaya idzodzo dzinofa nekuti dzinenge dzave vatorwa kuvanhu vadzo. Ngano hadzirarame kana dzikatadza kutaura pamusoro pezviri kuitika panguva yadzo, kwete panguva yechinyakare.

Chemutengure chimbo chinotaura nyaya nenzira inosetsa asi panguva imwechete chichiita ongororo yakadzama mukuseka imomo. Chimbo ichi chiri kutaura pamusoro pechiitiko nechinhu chapinda muhupenyu hwevanhu vatema chikashaisa vamwe vatema shumo yezviri kuitwa nevamwe vavo. Chemutengure chinonyanyotarisa basa rave kuitwa nemumwe munhu mutema rekutyaira ngoro yevarungu. Mukutanda makudo, ndimo mukunonga hohwa. Mukutura nyaya dzezvinhu zvitsva nekutsvaga mazwi matsva mutauro wevaShona wakanga uchiramba kutarirwa miganhу yausingatenderwe kudarika.

Tisati tatarisa zvizhinji, zvakakosha kuti ticherechedze zvinhu zviri kunongedzwa muchimbo ichi, zvinova zvinhu zvanga zvisina mazita mumutauro wevaShona. Tinonzwa mazwi ekuti “chemutengure,” “vhiri,” “ngoro,” “mutyairi,” “mabhurukwa” “chona” nerekuti “girisi.” Pamazwi manomwe aya,. matanhatu hatigone kuti haasi mazwi ari mumutauro weChiShona nekuti akatopinda akagashirwa, akadzika midzi, atova mazwi emutauro weChiShona (Chimhundu, 2002).

<b>ChiShona</b>	<b>Izwi rakakweretwa</b>	<b>Zvarinoreva</b>	<b>Mutauro warakabva</b>
Chemutengure	Dengu/chi-/ka-/ma-tengu	Imhando yezitswanda rekukohwesa.	ChiShona
Vhiri	Wheel	Vhiri	English
Ngoro	Ngolo/Ngolovane/Koloi	Motokari. Chinhу chine mavhiri, uye	Xhosa/Zulu

		chinosundwa chichishandisa kutakura zvinhu.	
Mutyairi	Umtshayeli rinogona kunge rakabva pazwi rekuti ukutshaya rimoreva kurova.	Munhu anorova mabhiza pangoro kuti afambe.	Zulu/Xhosa
Mabhurukwa	Broek	Mudhebhe kana mutarauzi.	Afrikaans/Dutch
Yachona	Tshona	Kuny'ura, kurambira mune imwe nzvimbo.	Zulu/Ndebele
Girizi	Grease	Mafuta ekuzora pamichina kana mavhiri kuti atenderere zvakasununguka.	English

Nekuda kweuti rurimi rweChiShona rwakanga rwusina mazwi ezvinhu zvitsva zvavakanga vachiona, vanhu venguva iyi vakashandisa manzwiro avaiita mazwi acho munzeve dzavo, vachibva vaataura sezvavainzwa asi vachishandisa mitinhimira yemutauro wavo. Muenzaniso wemamwe mazwi eChiRungu akataurwa sekunzwikwa kwaaiitwa muChiShona:

Victoria - vhitori

Week – vhiki

Shovel – foshoro

Spoon – chipunu

Book – bhuku

School - chikoro

Naizvozvo, izwi rekuti “vhiri” harina kuzomboshanduka kubva panguva yakapinda vachena kusvika pazuva ranhasi mururimi rweChiShona. Mitauro yose inotapa mazwi kune mimwe mitauro. Ndiyo imwe nzira yainokura nayo. Icho ChiRungu ndochakatonyanyisa kudaro pasi rese, (MacNeil, McCrum, naCran, 1986).

Rimwe izwi/zita rakanga risiri mumitauro wevaShona izita rekuti “ngoro.” Izwi iri rine midzi iri mumitauro yeChiNguni. “Koloi” (Sotho) kana “Ngolovane” muChiZulu neChiNdebele. Aya mazwi akabva agadzirwa, akagashirwa sezwi rekuti ngoro, uye zita rekuti “ngoro” ndiro rakanyanyoshandisa kudarika zita rekuti chemutengure.

Asi zvakakosha kuti titaure kuti ngoro dzaive dzakasiyana nezvikochikari. Ngoro dzaifukidza nematende, uye dziine mavhiri mana, zvakarewo dzaikwewewa nemombe dzakawanda. Chikochikari chine mavhiri maviri chete, uye chinokwewewa nemombe shoma (Balfour, 1895). Zita rekuti “chikochikari” rakakweretwa kubva kuzita reChiRungu rinoti “scotchcart.”

### **Zvakanyorwa pamusoro peChemutengure**

Hakungave nemaonero mamwechete anonzi ndiwo chaiwo pamusoro pekunyora zviitiko zvakaita seChemutengure. Nekuda kwekukosha kweChemutengure, pamwe chete nenyyaya yachinotaura, tingadai panguva dzino tiine zvinyorwa zvakawanda pamusoro pechimbo ichi. Ndinofunga kuti kunyarara kwedu pamusoro peChemutengure kunoratidza kurasa hwema kwedu. Nyangwe zvazvo kusina zvizhinji zvakanyorwa pamusoro peChemutengure, zvacho zvishoma zviripo zvinotipa pekutangira. Nyaya yandiri kuronda yeChemutengure inyaya yakakurisia semazita emitupo nezvidao zvedu vanhu veChiShona. Nyaya yeChemutengure inonetsa kutaura zvekuti inondiita kuti ndibvunze kuti,

*Ndingataure sei nyaya yechiitiko chekuti nyangwe chiitiko chacho chichitaura nezvedu, chinoenda mberi-mberi kutidarika kana tichitarisa vanhu, zviitiko, nzvimbo nenguva yachinobata?, (Douglas naCarless, 2013:85).*

Nyaya nemataurirwo adzo zvinhu zvagara zvinonetsa kuwotesa nekuti kune vamwe vachada kuwedzera kana kutapudza, vamwe vachida kutsanangura patsva nechikonzero chekuti vanofunga kuti vawana maonero matsva. Isu varidzi venyaya yeChemutengure tanga tichifanira kunge tichidzidzisa Chemutengure muzvikoro nemayunivhesiti edu kuti zvichida tingasvike pakuve nedanga rinopfakanya maonero edu anobva kutsamba iyi.

Tine zviitiko zvikuru munhoroondo yenyika yedu zvakanyorwa nevarungu, asi isu varidzi venyika tikasave nechekutura pamusoro pazvo. Patakazowana chekutura, takanga tave kutoshandisa zvakanga zvataurwa navarungu pamusoro pedu, nyangwe

zvakanga zviri zvakatsveyama. Izvi zvinobuda mumashoko aEmmanuel Chiwome achitaura pamusoro pemumwe wevanyori vakuru vemuZimbabwe Solomon Mutswairo achiti:

*Mutswairo anobvuma kukosha kweruzivo rwevapambevu zvekuti anosara padiki-diki kutsanangura makweretero aakaita zvinyorwa zvevarungu kuti iye agonyora zvake, asi achingozobvisa zvinangwa zvavo, (Chiwome, 1998:9).*

Kuratidza kuvimba kwevanhu vatema neruzivo rwevarungu pamusoro pezvakanyorwa nevarungu vachinyora pamusoro pevanhu vatema, Chiwome (1998) anopa muenzaniso wemashoko ari kwekutanga kwebhuku raMutswairo rinonzi Chaminuka kwakanzi, nyangwe zvazvo vaive nezvinangwa zvevapambevu, tinofanira kugamuchira kuti varungu ava vakanipa ruzivo rwunobatsira zvikuru pamusoro pevanhu vedu. Ichokwadi vakatibatsira, asi isu takabva tashaya simba rekuronga kuti nyaya dzedu dzakanga dzashairwa hany'a nevachena tichidzitsvaga, tidzikoshese.

Nhasi uno nyangwe tave kuzvitonga, hatisi kutaura nyaya dzedu sevne vadzo vave nemukana. Hatisi kuisa nguva nemari mukuita tsvakurudzo dzezvinhu zvemitauro netsika dzedu. Hatisi kukwanisa kumutsa Tsuro naGudo vemungano dzedu kuti vatipewo maonero matsva nemazano ekugadzirisa zvinonetsa muZimbabwe yakasununguka kuti tikwanise kupfuirira mberi. Sevanhu vatema tave nemafungiro akataurwa naTawadros (1990) muna Simpson (1996: i), achiti “muchirungu ndimo mune kubudirira, ndimo mune hunyanzvi, uyewo icho chirungu ndicho chiri pamusoro-soro pezvimwe zvese.” Asi semibvunzo inobvunzwa naChitimira nevamwe vake (2019), zvakakosha kuti tifungisise pamusoro pekuti chedu sevanhu vatema chii uye kuti hupfumi hwenhaka dzedu hwatakatorerwa nekuurayirwa nevapambepfumi tichazohukoshesa nekuhudzosa here?

Pane zvizhinji zvakaitika kunyika yeZimbabwe kubva muna 1890 kusvika 1980 zvakasiya nyika, vanhu, hunhu, mafungiro nemagariro zvashanduka zvikuru. Imwe yeshanduko yakaitika yakanga yakanaka, asi pane zvimwe zvinhu zvevanhu vatema zvakakosha zvakatakurwa nechamupupuri cheshanduko zvikanorasirwa kure nemusha. Hazvina kungorasirwa kure chete, asi kwazvakanowira ikoko zvakanga zvatyoka-tyoka nekusvuuka-svuuka nekuda kwekuponderwa-ponderwa mumiti nematombo.

### **3.1.5 G. P. Kahari**

Nyangwe zvazvo Chemutengure iri nyaya yave nemakore akawanda ichiimbwa nevanhu vemuZimbabwe, kubva kuma1890, chimbo ichi hachina pachakambonyatsotsanangurwa kukosha kwacho, kana kwachakabva nako. Chakavambwa naani? Gore ripi? Nechinangwa chei? Vanhu vaive pedyo nenguva yekuita tsvakurudzo pamusoro pechimbo ichi havana kutipa ruzivo rwunotibatsira.

Kahari (1981, IX (ii)) anotsanangura kuti Chemutengure chimbo chekuratidza kunyunya nekugunun'una kwevanhu vatema. Achinyora muZambezia, anoti:

*Kubva mumisha kwevanhurume vechitema vachienda kunoshanda mumigodhi, nemumapurazi, vachizopfuirira mberi kumadhorobha vachitsvaga mabasa kwakakanganisa hupenyu hwechinyakare hwavairarama. Pakugara kwavo kwese shanduko iyi isati yazouya, vanhurume ava vakanga vachishanda nguva yezhizha kusvika pakukohwa, asi kana yave nguva yechirimo vobva vazorora. Mashandiro matsva mumigodhi, mapurazi nemumadhorobha akanga asisina zororo uye vakanga vasisakwanise kugara pamwe chete nevakadzi vavo. Chakanga chavezpo ndecekuti vakanga vachishandira mari shoma kwazvo, uye pamari shoma iyoyo, vaitarisirwa kuti varipe mitero yakasiyana-siyana, (Kahari, 1981:87-88).*

Mushure mekutsanangura mamiriro ezvinhu aya, Kahari anobva apeta nyaya yeChemutengure achiti,

*Chimbo ichi, chinotaura kuuya kwengoro dzaikakatwa nemombe chinoimbwa nevaimbi venguva ino kurangaridza pamwe chete nekurangarira rwendo rurefu rwezvematongerwo enyika, nekuti chimbo ichi chinorangaridza vanhu nezvehunhapwa hwavo, (Kahari, 1981:88).*

Zviri pachena kuti Kahari akaita musiyapadiki mukuburitsa hudzamu hweruzivo rwakagukuchirwa nenhoroono iyi. Zvichida haana kukwanisa kunyatsozunza nechikonzero chekuti paakanyora akanga achitarisa nziyo dzakawanda.

### 3.1.6 Chiwome naMguni

Vamwe vakaedza kudenengura zviri munhava yeChemutengure ndiEmmanuel Chiwome naZifikile Mguni mubhuku ravo *Zimbabwean Literature in African Languages: Crossing Language Boundaries* (2012). Vanotivo pamusoro pechimbo ichi,

*Chave chomutengure vhiri rengoro (zvakafanana nekufamba kwengoro yakazarisa) kubvumira kunoitwa chimbo chine mukurumbira muvanhu veChiShona chakaimbwa munguva yekunopera kwesenjuri yechi19. Chakanga chiru chimbo chekuseka nekutsvinyira kusangana kwevanhu vatema nengoro dzevarungu dzakanga dzakazarisa. Ngoro dzaikwevewa nemombe ndizvo zvaive zvekufambisa zvevarungu venguva iyi. Chimbo ichi chinoseka vanhurume vatema vaishandira varungu vachivabatsira panzendo dzavo refu munyika yakanga isingazivikanwe nevarungu pavakanga vachitsvaga nzvimbo dzekuti vavake nzvimbo dzekuti vatange kugara. Muchairi wengoro, ndiro zita raipihwa munhu mutema aifamba parutivi pemombe dzichikweva ngoro, uye aikuza mombe (madunhurirwa okuchaira mombe) nechiwepu kuti mombe dzirambe dzichifamba. Ngoro dzaitakura midziyo yese yevarungu. Kubudikidza nekupinza vanhu vatema basa sevachairi vengoro, vapambevhu kekutanga muhupenyu hwavo vakave vanatenzi, ukuwo vanhu vatema vachibva vaita varanda, (Chiwome naMguni, 2012:31).*

Chiwome naMguni vanotipa maonero akakosha ekuti chimbo ichi chakaimbwa munguva yekupera kwesenjuri yechi19. Zvakarewo vanotiratidza kusvika vachibva vazviisa pamusoro pevatema kwakaita vachena.

*Varungu nemhuri dzavo nemikwende yavo pavakanga vakagara muhutepfetepfe hwengoro, vanhu vatema nemombe dzavo vakanga vachifamba. Basa rehuchairi iri rinoratidza mamwe emabasa ekutanga akanga ari ehudzvanyiriri. Saka vachairi vakanga vave kusekwa muchimbo chinonzi Chemutengure nekuti vakanga vasina chisvinu chavaienda nacho kumba semuripo kunze kwegirizi ravaizoshandisa pachinzvimbo chedovi: Mukadzi womuchairi haashaiwi dovi, (Chiwome naMguni, 2012:32)*

Chinonyanyoonekwa muChemutengure naChiwome naMguni inyaya yekubvuma kushandiswa nevachena kwemunhu mutema. Asi havaone nyaya iyi ichingoperera ipapa nekuti vanopomera munhu mutema mhosva yekushanda kana kuti yekubatsira varungu kuti vadzike midzi munyika ino. Vanopeta maonero avo nemashoko ekuti Chemutengure inhoroondo yakakosha yekupambwa kweAfrika nevapambevhу.

Chiwome naMguni vanobva vasiya kutsanangura zvechimbo ichi, vave kutaura zvekufanana kwakaita kunyora mabhuku kwevanhu vatema nekuzarisa kwengoro dzevapambepfumi. Chinhu chakakosha chinoburitswa naChiwome naMguni kubvuma kuti Chemutengure chimbo chakakosha zvikuru munhoroondo yekupambwa kwevhу rezvizvarwa zveAfrika. Asi kuti vaburitse kuti sei chimbo ichi chakakosha zvikuru, inyaya yavasina kuzoronda.

### 3.1.7 Mhoze Chikowero

Wekupedzisira anozama kutaura nezvechimbo chatiri kuda kutambanudza ndiMhoze Chikowero (2015). Mubhuku rake rintonzi *African Music, Power, and Being in Colonial Zimbabwe*, Chikowero anoti,

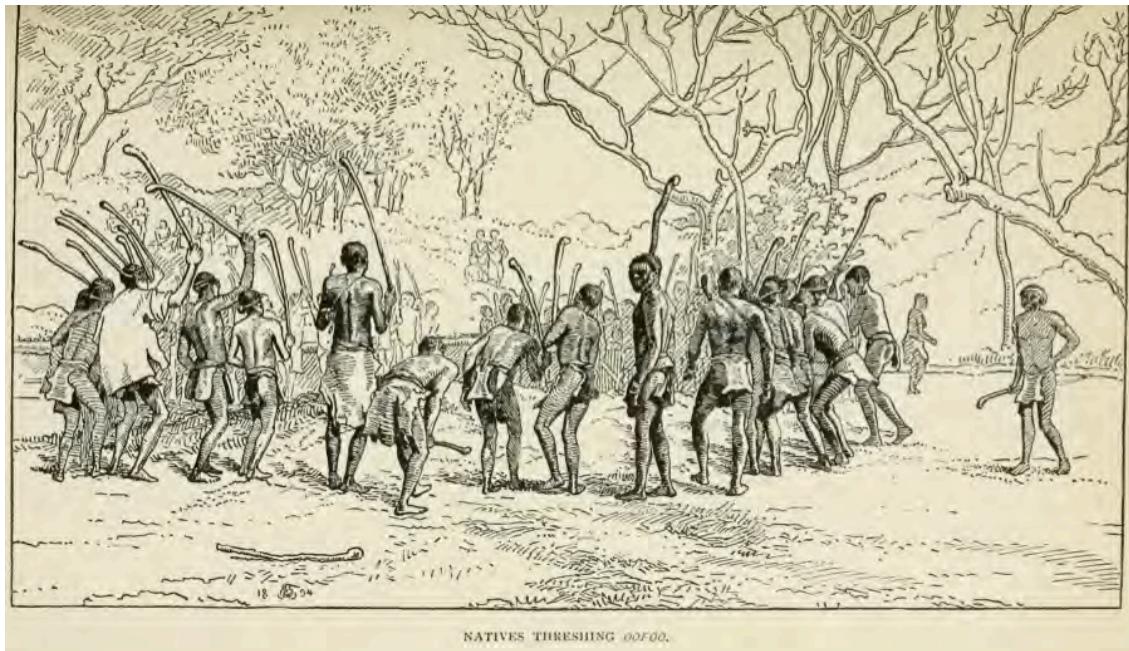
*Semuenzaniso, imbotarisai mutambi mukuru ari muchimbo chinonzi “Chemutengure” chaiimbwa nevanhu vemuAfrika pabasa nechinangwa chekurerutsa ndima, kana pamapira. Mune chimwe chezvimbo izvi, mutambi mukuru ari kuchema nekuda kwemari shoma-shoma yaari kuwana papurazi paari kushanda. Inongokwana kuteerera mitero yevarungu (Maraire naMujuru 2003). Anogunun’una nekusekwa kwaanoitwa nekuda kwemabhurukwa ake anogara akanyorova nedova paanenge achityaira ngoro yemuchena kuti agopihwa tumari twushoma. Vari kudaira chimbo chaari kushaura vanomuti anombore girizi rengoro kuti azore, uyewo vachiti mukadzi wake uyo atambura nenhamo atore girizi agokurungira/agobikisa. Chimbo ichi chinosetsa asi nyaya yachiri kutaura haisi yedambe nekuti inyaya yekuparadzwa kwemhuri dzevatema neraramo yavo, izvo zvakaita kuti vanhu vatema vaende kunoshandira vapambevhу vachipihwa tumari twekubatira, (Chikowero, 2015:142-143).*

## **Maonero**

Kufanana naChiwome naMguni, Chikowero anoonawo kuti nyaya yeChemutengure inyaya hombe inobata kuparadzwa kwemhuri dzevatema nekuda kwevarungu nechirungu. Asi, mubhuku rake rakakura kwazvo, ndima mbiri idzodzi ndidzo dzega dzaanongotaura nezveChemutengure. Chikowero anotaura chokwadi kuti Chemutengure chimbo chekurerutsa ndima pajakwara nekuda kwekunongedzera zvinhu zvinoda kugadziriswa kwachinoita. Aya ndiwo maitirwo aitwa zvimbo zvejakwara. Paive nekunemerana kwakanyanya nechinangwa chekuonesana nekudzorana nekutsiurana. Pandisingabvumirane naChikowero ndepekuti Chemutengure chimbo chaiimbwa mumapira, kana paanoti chaiimbwa nevanhu vemuAfrika. Ichokwadi kuti nyika zhinji dzemuAfrika dzakasangana nedambudziko rekubvutirwa ivhu nehupfumi, kupambwa nekutapwa kwevanhu, asi Chemutengure chimbo chenyika yeZimbabwe uye chakaimbwva nevanhu veChiShona chete-chete.

Chemutengure chimbo chiri muboka rezvimbo zvejakwara. Jakwara rakatsangurwa naHannan (1959) segungano remusha rekubatsirana basa rekupura. Achitaurawo pamusoro pejakwara, Fortune anoti,

*Nguva dzinoimbwa nheketerwa dzakawanda. Panziyo dzejakwara panenge pachipurwa nekuitwa dzimwe dzenheketerwa. Panonwiwa doro panoitawo mukana wenziyo dzekutsiura kana dzekunyunyuta, (Fortune, n.d:59).*



*Vanhu veChiShona vari pajakwara rekupura zviyo. Sezviri pamufananidzo, vanhu ava vakapfeka nhembe. (Mufananidzo uyu wakaitwa naAnne Balfour mubhuku Twelve Hundred Miles in a Waggon, 1895).*

Chemutengure chinoimbwa nemushauri anodairwa nevabvumiri. Asi kuimba kwavo hakuperere mukushaura nekubvumira. Kuimbwa kweChemutengure ihurukuro pachezvayo, asi haisi hurukuro yevanhu vaviri kana vatatu – ihurukuro yevagari vemusha, vedunhu nenyika yese. Ipapa ndipo painofanana nenyaya dzakataurwa nevanhu vakaita semuGiriki ainzi Homer dzakanga dziri nziyo nengano zveruzhinji rwevanhu vechiGiriki dzisati dzazonyorwa pasi.

Nyaya dziri kutaurwa muchimbo cheChemutengure mashoko akatangira mumusha usina anoziva, asi vanhu vatema vakawanda munzvimbo dzakasiyana-siyana dzenyika vakapedzisira vapindawo muhurukuro iyi. Maonero aya anotsigirwa nemashoko echechi yeRoma anoti:

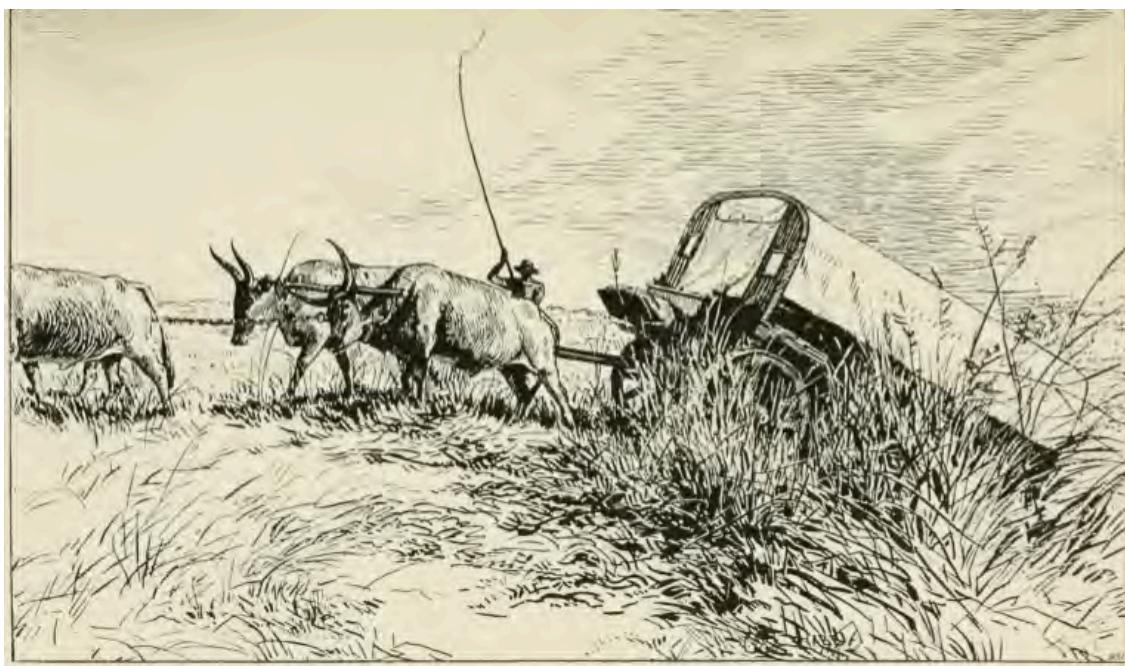
*Nzira dzekufambisa mashoko muvanhu rinotori dare rekuti munhu wese anokwanisa kupawo pfungwa dzake. Kukwanisa kupa pfungwa dzavo pachena kwevanhu, pamwe chete nekurwisana kwemaonero akasiyana kunoitika muhurukuro iyi kunokuchidzira nekubatsira pakuvandudzika kwevanhu*

*nekupfuirira kwavo mberi pabudiriro yekurarama* (Catholic Truth Society 1971:15).

Kubudikidza nechimbo-ngano chine hurukuro chinonzi Chemutengure, tinowana mukana wekupenengura maonero nemafungiro evanhу vazhinji panguva imwechete. Izvi zvinopfudzunura pfungwa dzevanhu vanofunga kuti sezvo vanhu vedu vakanga vasina kudzidza muzvikoro nemayunivhesiti, vakanga vasingazive.

*Vanhу vashoma vemu America vanoziva kuti tsika nemagariro evanhу vazhinji vemu Afrika zvaive zvakapfuma pamwe chete nekurongeka zvakadzama panguva yekutanga kusvika kwakaita varungu munyika dzavo,* (Linton, 1956:445).

Ipapa panobva paita kuti ndipinde mukutsanangura shumo yeChemutengure kuti ndiburitse hupfumi nekudzama kwechimbo ichi.



*Mumufananidzo uyu, mutyairi ari kuita basa rake rekuti mombe dzikakate ngoro. Mutyairi ari kushandisa tyava/chiwepu kurova mombe.* (Mufananidzo uyu wakaitwa na Anne Balfour mubhuku Twelve Hundred Miles in a Waggon, 1895).

## **Shumo yeChemutengure**

Muchikamu cheduramazwi chebhuku rine musoro wekuti *A Manual of the Chikaranga Language, with Grammar, Exercises, Useful Conversational Sentences and Vocabulary: English-Chikaranga and Chikaranga-English*, ngano dzinopihwa rimwe zita rekuti **shumo**, (Louw, 1915:192). Sekutura kwaChimhundu (1980), “shumo” rimwe zita retsumo, asi “shumo” rinoreva zvimbewo zvakawanda kudarika tsumo chete. Naizvozvo, handishamisike nekushandisa kweshumo kurevawo ngano. Shumo sekutsanangura kwaChimhundu izwi rinoreva zvinhu zvinobvumiranwa nevanhu kuti ndizvo zvinhu zvakakosha, zvine musoro, zvinhu zvinofanira kutevedzwa, uye zviri zvinhu zvakabata hunhu, vanhu, misha nenyika.

Chimhundu anotiwo, shumo “hunyanzvi hwemunhu anogona kunyatsotaura nemazvo, kana zvimbewo zvine chekuita nekushandisa kwemutauro,” (1980:39). Maonero aya anoita kuti nditi ngano ishumo dzine shumo. Ndiri kureva kuti ngano dzine mutauro, maonero nepfungwa dzine “maturo, tsarukano nezvinhu zvine musoro” (Chimhundu 1980:38). Saka Louw (1915) paakatsanangura ngano seshumo aireva ruzivo nemutauro wemungano une hukama netsumo, asiwo ruzivo urwu chiri chinhu chine basa rekuvaka, kubatsira, nekugadzirisa hunhu, vanhu, misha nenyika. Muenzaniso wemashandiro engano seshumo uri mubhuku rine musoro wekuti *Shumo* (1952) rakaitwa neDutch Reformed Church Mission pasi pemhando yemabhuku avaiti Mugabe Readers. Mubhuku rinonzi *Shumo* iri mune nyaya, ngano, nziyo, nhetembo, nhoroondo nezvidzidzo.

Idzo tsumo/shumo dzaiwanzoshandisa kweikutanga kwengano, kana pakupeta ngano (Chimhundu 1980) senzira yekusimbisa chidzidzo kana zvinhu zvakakosha zviri mungano. Nekudaro, kana ngano dziri shumo dzine shumo, zvinoreva kuti neimwewo nzira tsumo ingano, uyewo zvime zvirevo zvine hukama netsumo zvakaita semadimikira nezvirahwe zvine hukama nengano. Kumbirai (1979), anoisa Chemutengure mubhuku renziyo nengano nekuti anoti ngano dzekuimba dzinotaura zviri kuitika kufanana nengano dzekutura. Chemutengure chimbo, ingano uye ishumo iri kutaura zviri kuitika nevaraviro yekubatsira, kugadzirisa, kusimbisa nekupeputsa vanhu.

Chimbo Chemutengure inzira yekurwa zvisina ropa. Ihondo yemaonero, mafungiro nemaitiro yaishandiswa nevanhu vatema kana paita zvikanganiso nezvinotambudza. Nzira yekurwa nayo iyi, yakafanana neyakataurwa kuti,

*Munhu wese ane sarudzo mbiri dzekuita kana achinge atarisana nechinhu chipi zvachos chinomutambudza muhupenyu: anowana chaanoita kuti achigadzirise kana kuti anokanda mapfumo pasi. Kudzidzisa vanhu kuti vakande mapfumo pasi hakuite, nekuti kukanda mapfumo pasi idzidziso yakarasika, (Thompson, 2018).*

Kubudikidza nechimbo Chemutengure, vanhu vatema havana kukanda mapfumo pasi, asi vakaratidza hudzamu hweruzivo, kunzwisia nekugona kuongorora zviitiko pamwe chete nehunhu hwedambudziko rakanga ravasvikira.

Mhando yehurukuro iri kuitika muChemutengure sekutura kwaChikowero (2015) inowanikwa pajakwara vanhu vachishanda. Mushauri ndiye anovamba nekuimba kuti “Chemutengure,” uye vamwe vese vobva vadaira vachiti “woye woye.” Chemutengure hachisi chimbo chaiimbwa nemutyairi wengoro sekutura kwaChiwome naMguni (2012), asi chaiimbwa nemushauri akanga achiita sekuti iye ndiye mutyairi.

Chimbo cheChemutengure chinotaura nezvemunhu mutema ave nezita idzva rekubasa kwevachena – ave kunzi mutyairi. Mutyairi ndiye ane basa rekuita kuti mombe dzitungamirire nekukakata ngoro kuti ifambe zvakanaka. Mutyairi anogona kupota achikuza nekukurudzira mombe kuti dzikakate, zvakarewo anogona kudzirova netyava. Kutyaira rakanga riri basa idzva muvanhu veChiShona sezvo takanga tisina ngoro.

Chimbo cheChemutengure ihurukuro pakati pemushauri (akamiririra mutyairi), nevamwe vake vechitema. Asi zvakakosha kuti tione kuti mushauri haasi kuimba akamiririra mutyairi kana munhu mumwechete chete. Mutyairi anomiririra vanhu vatema vasiya hupenyu hwavo kuti vanoshandira vachena. Vamwe vabvumiri ndivo vari kubatsira mushauri vachitsinhira vachiti “woye woye.” Kubvumira kwekushandisa huro inzira inoshandiswa nevanhu vatema kana vachitura zvinhu kana shungu dzakadzama dzisingadudze mazwi. Pakutsinhira kwavo, izwi rekuti “woye” rinoshandiswa kuratidza kupererwa kana kuomerwa. Mienzaniso inogona kuve inoti:

1. *Imi woye zvakandiomera.*
2. *Akanditiza imi woye.*

Zvinobatsira kuti ticherechedze kuti sekuona kwemushauri, pakati pemutyairi nevamwe vanhu vatema paita mukaha kana kuparadzanisa. Mutyairi akamira ari kudivi rake ega, uye vamwe vake vari kudivi ravo vega. Ruzhinji rwuri кудайра urwu rwakabatana pakutura, kufunga nepamaonero avo. Mutyairi kudivi raari nevachena ave mutorwa kuzvinhu zvetsika nemagariro ake, ave kuitiswa zvinhu zvinokahadza vamwe vake. Havasi kuzvinzwisia. Chinhu chabe muhupenyu hwemutyairi ichi “chemutengure” chinotakura nekubvisa vanhu muzvinhu zvavo. Uye vanhu vanenge vabviswa kubva muzvinhu zvavo sezvaitwa mutyairi nemukadzi wake, havachakwanisa kuita hurukuro nekunyatsonzwanana nevamwe vavo. Zvinotoredzera pfungwa yaCharles Mungoshi (1983) mubhuku rake *Kunyarara Hakusi Kutaura?*

*Zuva ravira tinovatepi?*

*Zvaunotaura handizvinzwi.*

*Zvandinotaura hauzvinzwi*

*Mudondo muno tinovatepi?*

Iyi ndiyo mhedzisiro yevanhu vatema vanenge vaenda kudivi revarungu, vanofanana nevanhu vari mudondo musina misha yekuti vadekare. Muchirungu ndimo makaendeswa vanhu vatema nechemutengure, asi muchirungu imomo isango. Imbwa haichanzwa muridzo watenzi vayo.

Chemutengure chiri muzvinhu zvese zvatakazobatira pamusoro tichisiya zvedu. Chemutengure kuramba ruzivo rwedu, mafungiro nemaitiro edu tichida uye tichitakura nekutakurwa neruzivo, nemafungiro pamwe chete nemaitiro evachena. Kutakurwa nekutakura zvinhu ndiwo ave magariro nemararamiro edu nhasi uno. Takatakurwa, uye takatakurwa chirungu nekuti chinoyevedza nyangwe chichipaza nekuuraya zvedu zvatagara tiinazvo. Chemutengure hachina kuipa kana tichikwereta zvinhu zvevamwe kuti tisimbise zvedu zvatagara tiinazvo. Chemutengure chakaipa kana tikaramba nekurasa zvedu zvatinoziva, tichida nekutakura zvatasingazive. Tsuro ngaazzive kuti kunamirira nyanga nenamo hakumuute kuti ave mhuka ine nyanga, nekuti namo ichananauka, nyanga dzikadonha rikave dzerevende. Chemutengure zvinoreva kutakurwa nekutakura. Vhiri

rengoro zvinoreva kutenderedzwa. Kana ukatakurwa, wobva wazotenderedzwa unoita dzungu. Munhu ane dzungu haakwanise kumira kana kufamba, anodonha. Kana wadonha hauna matsimba aunosiya nekuti unenge usisiri kufamba, uye hauna nzira yaunopfumbidza.

*Tashaya matsimba*

*Tashaya pokutsika tichisiya matsimba*

*Tichasiyei? (Muchuri, 2019).*

Kufanana nezvave kuitika kungano dzedu, zita rekuti chemutengure izita risisina nzvimbo yarinonyatsogara rakatambarara mutsika nemagariro evaShona vanhasi. Zvinoita sekuti hatisisinei nezvatakanga tiri nekuti tave nezvitsva, zvakachena zvatakapihwa nevachena. Sangano reAssociation of College and Research Libraries (2015), rinoti “zvakakosha kuti tibvunze kuti ruzivo rwunovepo sei, uye kuti rwungakosheswe pamwe chete nekushandiswa chirudzii kuti tiwane rumwe ruzivo rutsva.” Zvinoreva chemutengure kuvanhu vazhinji veChiShona venguva ino zvave kuita sezvinhu zvekune imwe nyika yekurekure. Mamiriro ezzvinhu aya ndiwo akaimbirwa Chemutengure – kuti tinyeverwe kuti tichatakurwa, tichabviswa nekurasirwa kure.

Nyangwe Chemutengure chiri ruzivo rwevatema, tave kusiya vachena vakaita saBerliner vachitsanangura zvachinoreva, asi vachireva nhema. Chimbo cheChemutengure inhaka isingangoperera pakunakidza vanhu. Chimbo ichi itsamba, ibepanhau kana bhuku rakanyorwa nevanhu vatema vakanga vasingagone kunyora nepenzura nebepa. Asi Chemutengure haisi tsamba iri n'yore kududzirwa kwayo nevatorwa sekutsanangura kwakaita mumwe mumishenari achiti,

*Kana munhu achitsanangura kwakabva mazwi nezvaanoreva uye nekushanduka kwezvaanoreva mumitauro yechiBantu, munhu iyeye anenge achifamba munzvimbo ine hunza... (Zambezi Mission Record 1925:360).*

Mashoko emumishenari uyu anoratidza huchenjeri hwemunhu anoziva kuti mitauro yakafanana nemapako neninga dzakavanzika kuvazhinji. Dambudziko rinoitika kana munhu akafamba munzvimbo ine hunza, anokonzera kuti vari kumutevera vawirewo mugomba sezvakataurwa naJesu kuti “bofu haritungamirire rimwe bofu nekuti ese

angawire mugomba.” Dagger achinyora mashoko aPaul Berliner waakanzwa achitsanangurira vana vaaidzidzisa kuAmerica pamusoro peChemutengure anoti, “Akabva ati ‘Chemutengure’ izwi rakabva pakutevedzera ruzha rwemavhiri engoro dzevachena vakanga vauya kuzotora nyika yeRhodesia...” (Dagger, 2007). Idzi inhema. Manyepo emunhu ari kutaura zvaasingazive. Maonero aBerlin anomonyorotsa, kurerutsa nekuparadza ruzivo rwevaShona chinova chinhu chandiri kuda kugadzirisa mubasa rino.

### **Hochekoche yemazano**

Kana tichitarisa mitsara isiri mazwi ekubvumira muchimbo Chemutengure, tinoona kuti haina kuwanda. Mitsara iri muChemutengure ndeinoti:

*Chava chemutengure vhiri rengoro.*

*Manditi mutyairi mandionei?*

*Taona mabhurukwa azere dova.*

*Mukadzi wemutyairi haashaye dovi.*

*Anotora girizi okurungira.*

*Mukadzi womutyairi kwira pangoro.*

*Ugoti woburuka ngoro yachona.*

Mitsara iyi misoro yenhau, asiwo zvakare iri hochekoche yemazano. Ndichangoratidza muchidimu hukama hwemazano aya.

#### **3.1.8 Chava chemutengure vhiri rengoro**

Kana tikatora mutsara wekuti, “Chava chemutengure vhiri rengoro,” tinoona kuti unogona kuiswa muzvikamu zviviri. Chikamu chekutanga “chava chemutengure,” uye chikamu chechipiri, “vhiri rengoro.”

Stella Chiweshe muimbi weZimbabwe anoridza mbira ane chimbo chaakaridza chinoshandisawo izwi risingawanzoshandiswa iri rekuti “chava/chave.” Muchimbo chaChiweshe, izwi rekuti “chave” rinoshandiswa kuzivisa kuti hondo yatanga. Ndiwo mamiriro avepo, ekurwa. Chimbo chaChiweshe chinonzi “Chave Chimurenga.” Iye Stella Chiweshe akataura kuti, “Pandakaimba chimbo chekuti *Chave Chimurenga*, ndakanga ndarotswa nemidzimu kuhope ikandiudza nezvehondo yakanga yave

kuzoitika,” (Herald, 2011). Izwi rekuti “chave” rinotaurwa chete mushure mekunge mamiriro ezvinhu aongororwa zvikaonekwa kuti pane zvavepo zvambenge zvisipo.

Naizvozvo zvinochibuda pachena kuti vanhu vatema pavakazoimba kuti, “Chave Chemutengure,” naivowo vakanga vachitaura mamiriro asina kunaka akanga aita zvinhu muhupenyu hwavo, munyika, mumisha nemutsika nemagariro avo nekuda kwengoro zhinji dzevatorwa dzakanga dzapinda munyika mavo. Vanhu vatema vakazotaura kuti “chave chemutengure” mushure mekunge vaita ongororo vakaona kuti pane zvakanga zvichiitika.

Saka, Chemutengure kutsanangura zvinhu zvitsva zvavepo zvekutakurwa nekufambisa kwevanhu vatema kuti vanoshandira vachena sekutura kwaChiwome naMguni (2012). Asi mamiriro matsva aya ekutakurwa ane chimwe chishamiso mukati mawo, chishamiso ichi chiri muchikamu chechipiri chechirevo chinoti, “vhiri rengoro.” Chinotakura ingoro, asi hupenyu hwemunhu atakurwa nengoro hausisina kugadzikana nekuti hwave hupenyu hwevhiri, hupenyu hwekutenderera nekutenderera sekutura kwaW. B. Yeats (1919) munhetembo yake *The Second Coming* inoti, “Tenderere, tenderere mudenderedza riri kutaramuka”. Kutenderera kunoreva kusaenda mberi. Kutenderedza kushandisa nekuti kana usiri kushandisa unozvibvisa pane chiri kukutenderedza. Hakuna vhiri rinotenderera richienda kwarinoda. Vhiri rinoenda kunodiwa kuti ngoro iende nemutyairi, mutyairi anoendesa ngoro kunodiwa nemuridzi wengoro. Vhiri harigone kubva pangoro kuti rifambe rega. Vhiri nengoro zvine hukama. Ngoro inofambisa nevhiri, uyewo munhu mutema ave kufamba nekufambisa nemuchena. Asi sekutura kwaYeats (1919), mhedzisiro kuparara kwezviri kutenderera.

### **3.1.9 Manditi mutyairi...**

Izwi remutyairi riri kubvunza vamwe vake kuti, “Manditi mutyairi mandionei?” Ari kuzviona kuti maonero avave kumuita ashanduka, zvinova zviri kumuita kuti akanuke nekubvunza kuti “manditi...” Izwi rekuti “manditi” rinoreva kuti zvamatii ndiri, hazvisizvo. “Manditi” izwi rinoreva kuti pane kupomerwa kuripo. Kupomerwa kuri kuitwa kunoratidza kuti ari kupomerwa haabvumirane nezviri kutaurwa. Ari kuti zvamuri kutaura zviri kukonzera kuti ndirwadziwe zvikuru. Kupihwa zita rekupomera inzira

yeikutadzisa mumwe munhu kuti ave nemufaro kana rusununguko nekuti anenge ave kufanira kutsvaga kuzvichenesa kuti vanhu vagomugashira vasingatarise zvaari kupomerwa. Kana munhu akati “manditi” anenge achireva kuti manditadzira, uye manga musingafanire kudaro. Kutori kupumha ui pi kana kunenera mhosva yatoparwa. Semuenzaniso, “manditi muroyi,” kana kuti “manditi rombe.” Neimwewo nzira, izwi remutyairi riri kuburitsa nhamo yasangana nevanhu vatema yekuti vachena havanei nekunyatsovaziva. Panguva yakaimbwa chimbo ichi, vachena vakanga vachipa mazita avanoda kunyika, nzvimbo nevanhu vatema. Nyika vakanga vaipa zita rekuti Rhodesia, nzvimbo dzinenge Masvingo dzave nemazita anenge Fort Victoria. Kana vari vanhu vatema, vakanga vave kushevedzwa kuti “bhoyi,” “kefa” kana kungonzi “*natives*.”

Achinyora muna 1924, mumwe wevanhu vatema aive mwana wemumishenari wechitema akanga azvarirwa akakurira muRhodesia akati varungu vanoti, “Vanhу vatema vese vakafanana,” (Mokwile, 1924:95). Varungu pavakauya kumatunhu ano vachibva kuYuropu, vakanga varovedzerwa kuti vanhu vatema havasi vanhu, uye havana chekutaura kana maonero pane zvakanga zvichiiitika muhupenyu hwavo (Nazarene Publishing House, 2005). Nzira yechisimba iyi, uyewo yekunamira maonero nemafungiro pane vamwe, inoratidzawo kuti yakakonzera kuplesana muvanhu vatema pachezvavo.

### **3.1.10 Mandionei?**

“Mandionei?” Mubvunzo wekuramba kuti vamwe vataure zvavanoda kana zvavanofunga pamusoro pako. “Mandionei?” izwi rine mubvunzo unoratidza kumanikidzika nekusafara kwemutyairi. Kazhinji ukanzwa vanhu vachivunza kuti, “mandionei?” vari kureva kuti zvataurwa kana zvaitwa zvanga zvichivashora nekusavafadza. Ipfungwa inoenderera mberi nenyaya yekupomerwa zvausiri, uye zvaunenge uchiramba. “Mandionei?” izwi rinotaurwa nemunhu ari kutarisira kuti vanhu vaari kubvunza vazive kuti haana kufara, uyewo nekuita kuti varege kumuona nenzira yavari kuita. Uku kutoti “mandishora”. Nyangwe uri mubvunzo wakanangana nevamwe vanhu vatema, neimwewo nzira mubvunzo uri kubvunzawo vachena kuti simba rekunditumidza zita mariwanepi, nekuti chaunopa zita chiri pasi pako. Tenzi vanopa imbwa yavo, kana mombe zita.

Pfungwa imwe iri kubuda mukubvunza kwemutyairi kuti “mandionei?” inoratidza kurwadziwa kwake nekuti apihwa zita idzva rine chekuita nezvinhu zvevachena. Kupihwa zita idzva inzira yekukurirwa, nekuitwa chipfuyo zvekuti munhu mutema anenge ave kurarama *ari “chinhu chiri mukati mezvimwe zvinhu,”* (*Fanon, 1986:109*). Kana munhu akave chinhu chiri mukati mezvimwe zvinhu anenge amedzwa. Mazita ane simba sezvinotsanangurwa nemutambi Sarah Baartman mubhuku rionzi *Hottentot Venus* rakanyorwa naBarbara Chase-Riboud. Sarah Baartman mukadzi weChiXhosa akatorwa kunyika yake yeSouth Africa akaendwa naye kuYuropu kuti vachena vakanga vasati vamboona munhu mutema vabhadhare mari vachiuya kuzoona mavakirwo emuviri wake. Sarah Baartman anoti,

*Saka kuti ndikwanise kutaura nyaya yangu, inova nyaya chaiyo yechokwadi, ndakapihwa zita ratisina kusarudza asi randinofanira kushandisa kuti vacho vakatipa mazita aya vagotiteerera, (Chase-Riboud, 2004).*

Kupihwa zita idzva iwe wanga une rako raunozivikanwa naro, pamwe chete nemutupo zvinhu zvinoratidza mweya wehugomarara nekutsokodzera vamwe kwevachena. Achitaura pamusoro penyaya yaSarah Baartman, Shohat (2003:67) anoti zvakaitwa nevachena “imhando yekupamba muviru wemunhu mutema.” Nenzira imwechete, kupihwa zita kwemutyairi ari muchimbo Chemutengure kuratidza kuti vachena vabva pakuita vapambevhу vakaenda padanho rekuita vapambi vemiviri nepfungwa dzevanhu. Kushandurwa zita idanho guru mukuitwa munhu wemumwe munhu nechinhu chiri mukati mezvimwe zvinhu. Kunoratidza kuti ari kukupa zita haana basa nekukuziva nezita rako kana nemutupo wako. Hamuna hukama.

Kugamuchira kwedu uye nekupa vana vedu mazita evanhу vechirungu vane mukurumbira kudya huroyi. Asati azopepuka, mumwe mwana wandaizidzisa paUniversity of Zimbabwe akati, “Ndaida kupa mwana wangu zita rekuti Rowena. Izita remuroyi wandaifarira ane mbiri wemufirimu yepatiivhii yekuAmerica inonzi *Supernatural.*”

“Mutyairi” izita idzva remunhu mutema ave kuita basa revarungu rekufambisa mombe dzinokweva ngoro. Zita rekuti mutyairi, izita rinoshandiswa richichinjaniswa nerekuti

mukokeri. Mukokeri izita zvakare rakabva kundimi dzechiNguni rino bva pazwi rino ti “umkhokheli” uye rino reva mutungamiri. Takatarisa nyaya yatiinayo yechemutengure, mukokeri zvinoreva mutungamiri wengoro nemombe dzevarungu. Asiwo zvakare, mutungamiri wekuudza vachena nezvenyika nenzvimbo yavapinda. Ari kutungamirira varungu kuti vazive nekutora nyika yake. Naizvozvo, nyangwe zvazvo zvichiita sekuti zita rekuti mutyairi izita risina chakaipa, rinoratidza husvetasimba netsika yakauya nevachena yekuti munhu mutema anosiya musha wake achinoshandira vachena kuti vamutorere nyika, nhaka, tsika nehupenyu hwake.

Basa remunhu mutema rehutyairi, nekutungamirira mombe nengoro asi iye asiri mungoro rinoratidza kusianiswa kwevatemala nevachena sekaura kwaRhodes (Rotberg, 1988). Vasati vave kushandira vachena, vanhu vatema vaizviitira zvinhu zvavo. Nyika yechemutengure chetekinoloji yapindwa nemutyairi wechitema inoita sekuti inyika ine zvishamiso neruzivo rwakawanda. Asi zvinoda kuti timbomira tisati tatanga kupururudza kuti tibvunze kuti ruzivo rwakawanda urwu nderwaani uye rwuri mururimi rwupi? Vanhu vatema tiri kuona here zvarwuri kutiita kana kuti tafanana nemutyairi wengoro anotozoudzwa nevamwe vake kuti washanduka, hausisiri Mhofu asi wave Mhofela. Kunze kwekuona sekuti vamwe vake vamushora nekuda kwezwi raanoshandisa rekuti “mandionei?” chimwezve chiri kubvunzwa nemutyairi ndecekuti, “Nemhaka yei muri kundipa zita idzva?” Chii chamuri kuona mandiri chiri kuita kuti ndive munhu akasiyana nemi? Mutyairi ari kuona kurambwa kwake nevanhu vake. Haasisiri mumwe wavo, ave mutorwa. Pfungwa iri kubuda, asi isiri kuonekwa nemutyairi ndeyekuti haukwanise kupinda muchemutengure (mushanduko) ukarega kushandurwa. Zita idzva rekuti mutyairi riri kuramba kunyatsogara zvakana pamunhu mutema nekuti iye agara ane zita rake, mutupo nechidao zvinozivikanwa nehamza dzake.

Nyangwe nanhasi uno kumamisha, munhu mutema haashevedzwe nezita rekubasa sezvir i kuitwa mutyairi, asi anoshevedzwa nemutupo kana chidao chake. Mazita atave kudada nawo ekumabasa anenge mupurisa, mukoti, murairidzi, muvaki nemamwe haafanire kutsiva mazita edu kana mitupo nezvidao nekuti mazita ekubasa kwevachena.

Chiri kubudawo zvakare panyaya yezita remutyairi idzva inyaya yekuti kana wave kunzi mutyairi, kana vanhu vako vachikutsvaga havachakuwana nekuti vatyairi vakawanda kunze uko. Kusawanikwa kwemunhu mutema nevanhu vake kunoratidza mararamiro atave kuita nhasi uno sevanhu vatema vakakwira chemutengure. Tave nemazita echirungu, uye tave kuremekedzwa nezvekubasa zvatakapihwa nevarungu, kwete zvevanhu vedu. Nhasi uno vanhu vatema vave kuraramira kushandira mari zvekuti kana vakada kuungana semhuri kune vanotadza kuuya nekuda kwekuti vari kumabasa evarungu, zvotwo vamwe vanenge vakwanisa kuuya vanotofanira kukurumidza kudzokera nekuti vanenge vakangopihwa mazuva mashoma kubasa. Pasina izvozvo chete, tinoona kuti kana kuremekedzwa kwemunhu mutema hakuchakoshesa tsika nehunhu, asi mari nezvechirungu zvaainazvo.

Tikadzokera kuhurukuro yemutyairi nevamwe vake vemusha – tichaona kuti ari kuedza zvikuru kutaurirana, nekutsanangurira vamwe vake kuti “musanditi mutyairi.” Ari kuita nharo kuti achiri mumwe wavo, uye ari kusimbisa kuti haana “kutorwa” nechirungu. Nyaya iri kubuda apa ndeyehudzamu nekushandurwa kwemunhu mutema zvekuti vamwe vake vave kumushaya kuti achiri mumwe wavo here. Mushauri achiimba akamirira mutyairi anobvunza musha/dunhu/nyika kuti “Manditi mutyairi mandionei?” Mubvunzo wemutyairi hausi wekungotarisa tichimhanya nekuti mubvunzo unoburitsa dzihwa rekurwadziwa kwakadzama. Zvinoita sekuti kana naiyewo mutyairi haachanzwisisa kuti ndiyani, saka ari kuda kutozivawo chikonzero chaita kuti vamuti mutyairi? Mutyairi ari kutorambawo kuonekwa nenzira yaari kuonekwa nayo nevamwe vake. Zvinotyisa kuti munhu anenge atorwa nechemutengure anogona kusaona zviri kuitika kwaari, zvekuti anogona kuramba kuti pane shanduko yaitika maari. Anenge ave chinhu chiye chanzi naFanon “chinhu chiri mukati mezvimwe zvinhu,” uye ave kutoda kubatsirwa nevari kunze kwechemutengure.

Kupihwa basa rekutyaira kana kutungamirira ngoro yevarungu inofamba munzira yakagadzirwa nevarungu kuti ipinde mukati menyika yevanhu vatema kunoratidza hunhu hwehupambevhу hwekuvhura nzira dzakawanda muhupenyu hwewanhu vatema. Ngoro

dzevarungu dzakapinda munyika kuti varungu vakwanise kunotsvaga zvicherwa, kurima nekutanga mabhizinesi avo zvinovawo zvakavhura nzira dzazvo mumunhu mutema.

*Tinonzwa kuti Rhodes aive muzvinabhisini, achiita zvematorgerwo enyika ... asi pamusoro pazvo zvese ari mutungamiri wemazano ekutonga nawo vanhu vatema, (Rotberg, 1988:vii).*

Mutyairi wemuchimbo Chemutengure ave kushandisa muzano revachena rekushandisa vamwe vanhu vatema kuti vave kudivi revachena mukutonga kwavo vanhu vatema. Nyangwe zvazvo mutyairi ave kushandira vachena, ari kuratidza kuti achiine hukama nevamwe vanhu vatema nekuti vari kuimba nekudairana naye, nyangwe zvazvo hurukuro yavo ine minzwa. Nziyo, ngano nemitambo yakasiyana-siyana yevatema zvaifambisa mashoko, zvichidzidzisa zvinhu zvine chekuita nemagariro evanhu vatema, kutsiura nekuyambira.

### **3.1.11 Taona mabhurukwa azere dova**

Mutsara uyu unotaura kusvinura kwevanhu vatema. Havana kuvharika maziso kuzviitiko zviri kuitika. Vari kuona mushandisirwo wave kuitwa mumwe wavo. Vari kuona mapfekero ake ashanduka kana kuti asiyana neevamwe vake. Vari kuona kuti nyangwe zvazvo achiita seakachena nemabhurukwa echirungu, kuzara dova kwake mucherechedzo nechinhu chekumurangaridza kuti haana chinzvimbbo chakafanana nechevachena vakapfekawo mabhurukwa, asi mabhurukwa evachena akaoma nekuti ivo vakagara zvavo mungoro. Apa panobuda maonero aKarl Marx (2003) ekuti mumagariro mune vane simba rekushandisa vamwe nekuda kwekuti ivo ndivo vane mari nezvinhu. Pano munhu mutema ndiye muridzi wenyika, kureva kuti ndiye mupfumi, asi ari kurarama senhapwa.

Chinoita kuti hama dzemutyairi dzimutumidze zita rekuti “mutyairi” inyaya yemabhurukwa ake akanyoroveswa nedova. Kunyoroveswa nedova, uchiita basa risinei newe, asi rinopundutsa vamwe vanhu idambudziko rekusvetwa simba kwemunhu mutema. Munhu mutema ndiye anofanira kunyorova nekuda kwedova, asi ivo varungu vakagara zvakanaka mungoro musina dova. Ndizvo zvime zvikonzero zvinoita kuti nekufamba kwenguva vanhu vatema vagamuchire rusaruraganda rwevachena vasinganyunyute. Nenzira iyi, chimbo cheChemutengure chinotaura nekunongedzera kuzviita rudzi rwuri pamusorosoro uye rwune simba kwevachena.

### **3.1.12 Mukadzi wemutyairi haashaye dovi**

Kana zvichinzi “mukadzi wemutyairi haashaye dovi,” zviri kurehwa chaizvo ndezvekuti mukadzi wemutyairi ane hurombo muzvinhu zvakakosha muhupenyu hwamai vemusha. Mutsara uno ndiwo unoratidza kuseka kuri kuita vanhu vemusha. Kusekwa kwemukadzi uyu kwabva pakuita kwake mukadzi wemunhu mutema anoshandira vachena. Murume asekerwa zita nemabhrurukwa azere dova, asi mukadzi ari kusekerwa mhando “yedovi” yaanowana kubva kubasa kwemurume wake. Kumukadzi uyu, dovi rinongogara riripo, harishaikwe, harina basa nekukuyiwa, asi mubvunzo mukuru idovi rerudzii? Nesuwo vanhu vatema tave kurarama tiri muzvinhu zvatinopihwa nevachena kumabasa, zvinhu izvozvo zvinotibatsira here kana kuti zviri kutipusisa nekutiita rudzi rwendonda?

### **3.1.13 Anotora girizi okurungira**

Kukurungira kuisa dovi muusavi wobva wakwatisa kuti vanhu vadye. Mukadzi wemutyairi watamboudzwa kuti haashaye dovi, ave nerudzi rwedovi rinoshamisa. Ave kushandisa girizi risingadyiwe kuti agadzire kudya kwemhuri. Hukama hwemutyairi nevachena hwakonzera kuti nyangwe zvinodyiwa nemhuri yemutema zvive chikatyamadzo – girizi. Ko mutyairi nemukadzi wake vanorama nzungu dzedovi nguvai, ivo vave vanhu vekungotingura?

Girizi harisi dovi, uye harife rakashanda sedovi. Nekudaro, pfungwa inobva yabuda ndeyekuti kana ukabviswa munzvimbo yako ine zvinhu zvako nechirungu, unopedzisira wamanikidzwa kuti uite zvisingaitwe, zvisina shumo. Nyangwe zvazvo zvichiita sekuti chirungu chine zvishamiso zvakawanda, chinoitisa vanhu vatema zvime zvinhu zvisina musoro uye zvavasina kumbobvira vakaita muhupenyu hwavo. Zvinoita sekuti chimbo Chemutengure chiri kuseka hupenzi hunokonzerwa nechirungu pamwe chete nekuipa kwechitevedzerwa chevanhu vatema vachitevedzera vachena.

Chimwewo zvakare chinobuda pakubikira mhuri zvekudya negirizi kwemukadzi wemutyairi, inyaya yekushaya kana kushaiswa nzvimbo kweruzivo rwevanhu vatema

muhupenyu hutsva hwavave kurarama muchirungu. Mukadzi wemutyairi mucherechedzo wemhuri nekuchengetedzeka kwayo, asi nekuda kwechirungu, tasiya zvinhu zvedu zvatinoziva (dovi). Asi harisi dovi chete ratasiya, tarasikirwawo neruzivo rwekuti zvinhu zvedu zvaiitwa sei. Dovi pachezvaro rine matanho akawanda kubva panorimwa nzungu, dzodzurwa kubva mumunda, dzotanhaurwa, dzomenywa, dzokangwa, dzosvuurwa, dzopepetwa, dzotswiwa, dzozokuyiwa. Kana vanhu vatema vakatsiva dovi negirizi – ruzivo rwese rwuri mumatanho ekugadzira dovi rwunobva rwafa. Kana ruzivo urwu rwafa, vanhu vatema vanopedzisira vave kuvimba negirizi, kana nedovi rinenge rave kugadzirwa nemaindastiri. Zvinhu zvekudyia zvinogadzirwa nemaindastiri zvinogadzirwa zvakawanda nenzira yehusvetasimba, uye pasina kunyatsoisa mwoyo panzvimbo.

Asi kutaura kuti mukadzi wemutyairi ari kushandisa girizi hakureve kuti ndizvo chaizvo zviri kuitika, asi kunemera mutyairi nechinangwa chekuti aone kurasika kwake. Kushandisa mutauro kwakadai (kwekunemera) kunowedzeredza zvinhu chaizvo zviripo kuti zvisetse. Mashandisiro emutauro akadai anonzi zvizukuru kana gudziramukanwa (Fortune, n.d:29).

### **3.1.14 Mukadzi womutyairi kwira pangoro**

Pamitsara yese, mutsara wekukwira kwemukadzi wemutyairi pangoro kunobvisa hunhu nemutsigo. Vakadzi vakanga vasingatarisirwe kukwira nyangwe mumuti chaimo. Ngoro dziri mudenga, zvino kana mukadzi uyu akakwira mudenga, anogona kusasimudza makumbo zvakanaka, kunyanya tichitarisa mupfekero wakanga uriko panguva yaitwa chimbo ichi. Saka kukwira pangoro hakusi kukwidziridza kwemukadzi, asi kusekwa kuti amai zvamave kuita izvi hazvina shumo, hazvina mutsigo. Kukwira ngoro kwemukadzi kutakurwa kwehunhu hwemhuri, kufa kwehupenyu hwakabata munhu mutema.

VaShona vanoti “musha mukadzi.” Chirevo ichi chinotaura kukosha kwevanhukadzi maringe nebara rekuchengetedza nekutsigisa musha, kubereka, kurera nekuraira vana. Kuti pamba pabikwe nekudyiwa ndimai vanoona nevvazvo. Kushanda kwevakadzi hakuperere pakubika nekurera vana, asi kuri mukugashira vaenzi, kudzora murume anenge asingaratidze hunhu hunovaka musha nevvimwewo. Kukundikana kwevana

muhupenyu kana mune zvetsika nehunhu kwaipomerwa kuna amai nekuti ndivo vanoraira vana (Mkanganwi, 1998). Murume angadhakwe, asi vakadzi havafanire kudhakwa. Pasichigare vakadzi vaizotanga zvekunwa doro kana vachembera, asi nyangwe dzave chembere kudaro, vairamba vaine basa rekudzidzisa. Nepapfupi, mukadzi ndiye anoita kuti musha unzi musha, uve wakatsiga.

Kubviswa kunoitwa mutyairi nemukadzi wake kubva mumusha ndiko kuparara kwehupenyu hwemunhu mutema. Musha inzvimbo ine dzimba, neminda nehama, asi kana chemutengure chichinge chatakura vanhu, chinenge chavaita vafambi vasina pavo, marombe.

Haisi nyaya yekubviswa pamusha kwemukadzi chete, asi mutyairi nemukadzi wake vakakwira ngoro, kana nevana vavo vanenge vatakurwawo nengoro. Vana vanenge vave kunokurira kunzvimbo isina musha une ngano nehupenyu hwevanhu vatema. Vanenge vave kuenda kunorarama nenzira dzechirungu dzinokoshesa humbimbindoga. Asi chemutengure chisati chadzidzisa vanhu kuti vararame vari zvitsuwa, vaShona vaiti, ‘mwana wehama haanzi wavingei.’ Kureva kuti pamugariro wevanhu vatema chaibatanidza vanhu hukama nerudo, asi muchirungu chinobatanidza vanhu imari. Chemutengure chiru kupaza chinhu chakabata munhu mutema - mhuri. MuChemutengure muri kubudawo nyaya yekuti kushandira vachena, ndiko kupera kwekuzvishandira kwevanhu vatema, uyewo ndiko kupera kwemufaro wavo. Achitaura nezvemagariro evanhu vatema pasichigare, Sol Plaatje (2011:25) anoti,

*Zvingaite sechishamiso, asi vanhu ava vakanga vasina zvinoshamisa pamararamiro avo, vaizvifarira zvakanyatsonaka vasina mari kana wachi dzemumaoko. Hurombo hunonhuhwa kwakanga kusina; vakanga vasina misha yekuchengetera nherera nekuti kwakanga kusina vana vasina ana baba.*

Ichokwadi kuti chemutengure chakarerutsira vanhu vatema pakufamba nzendo. Mushure mekunge Mhudi naRa Thaga vapihwa ngoro nemombe neshamwari dzavo dzechichena, tinonzwa pfungwa dzemunyori ari kuyemura chiitiko chekuti vanhu vatema vave kufamba nengoro achiti, “Mazuva ekufamba kwakasaririra kwekukwabaira mitunhu nemitunhu netsoka vakatakura mikwende pamusoro akanga apera” (Plaatje, 2011:200).

Asi nyangwe zvakadaro, dambudziko riri muzvinhu zvekufambisa zvevarungu nderekuti zvekufambisa zvavo, pamwe chete nenzira dzavakagadzira zvakanga zvisinei nenzendo kana kwaidiwa kuendwa nevanhu vatema. Migwagwa yevachena yakanga ichienda munzvimbo dzavaida ivo, kunoita zvavaida ivo, kwete kunzvimbo kana kuzvinhu zvinodiwa nevanhu vatema. Neimwe nzira, migwagwa yevachena nengoro dzavo, nemabhasikoro, zvitima nemabhazi zvakazotevera mushure zvakanga zvave nebara rekubvisa vanhu vatema mumisha yavo vachienda munzvimbo dzekuti vanotenga zvinhu zvevarungu kuti vafanane nevarungu.

### **3.1.15 Ugoti woburuka ngoro yachona**

Nyangwe zvazvo munhu anenge akwira pangoro achinge munhu aita chinhu chikuru kwazvo, mushauri ane zvaakaona zvinoratidza kuti ngoro dzechemutengure dzinoshamisa. Asi kana wakwira uchaburuka, uye kuburuka kwacho kunogona kunge kusisina manyemwe netarisiro seyanga ine mukadzi wemutyairi paakakwira. Chaita kuti mukadzi wemutyairi aburuke kuchona kwaita ngoro. Zvinoreva kuti ngoro yany'ura, haichakwanisa kufamba. Kuburuka usati wasvika kunodzikisira chiremera nekuratidza simba rekurasa vanhu rechemutengure, nekuti chinogona kukuburitsira pasina misha. Asiwo, kuchona uku kunogona kunge kuchinongedza kuti kana mutyairi nemukadzi wake vaenda kwavaendeswa nengoro, vachabva vachonera muchirungu nechizvino-zvino.

Muchena akauya nehunhu hwakapihwa zita nevanhu vatema rekuti chizvinozvino kana kuti chimanjemanje. Chimanjemanje izita rinoreva kuti nguva dzino dzatiri inguva dzekufambirana nenguva pamwe chete nekufanana nevachena. Asiwo zvakare chimanjemanje izwi rinoreva kunonokerwa nezvinhu. Imhando yemakaro nenhafu yekuda kuve nezvinhu zvevachena, uye vanhu vatema vanenge vachiti zvinoitika ngazviitike izvozvi, ipo pano, chiriporipotyo. Asi tsumo yobva yatiyambira kuti, "Ndiddyendidye akadya zvimbishi." Shanduko yakanaka, asi haidi yechivhurumukira.

Nhasi uno tafanana nehuku dzanhonga gonye nekuda kwechirungu, hatina zororo tichifamba, kutsvaga mari, kudya nekutenga. Chemutengure chakaonekwa nevanhu vatema makore mazhinji akadarika chichiri kutitakura. Nhasi uno vanhu vatema vave kufamba nendege, nemota kana nemutekinoloji dzinovasanganisa nekuvaratidza vanhu,

zvinhu nenzvimbo dziri kure. Ikoko vanokwanisa kutenga zviriko ivo vari kunzvimbo dzavo. Zvingaite sekuti havana kufamba, asi pfungwa dzavo nemwoyo nemari zvinenge zvafamba.

### Funga, ubvunze Afrika

*(Mambo weimwe nyika yemuAfrika) paakaudzwa kuti ndakanga ndabva kure kwazvo, uye ndikasangana nenjodzi zhinji kuti ndingokwanisa kuona rwizi rwainzi Joliba, (mambo) akandibvunza kana kwakanga kusina nzisi kunyika kwangu, uyewo kana nzisi dzakanga dzisina kufanana... Pfungwa yekuti munhu anogona kungofamba nekuti ari kuda kuona zvaasati amboona yakanga iri itsva kwaari... Akati sekufunga kwake zvakanga zvisingareve chinhu kuti munhu ane pfungwa dzakakwana angazviise panjodzi achifamba kutiangoona nyika yevamwe vanhu nevagari vayo," (Pratt, 1992:83).*

Sezvatanzwa muChitsauko 2, mafungiro nemaonero emunhu mutema akagara akasiyana neemuchena. Kwatova iko zvino kubudikidza nekukwira, kufamba nekugara kwevatemu muchemutengure kwave kuita kuti maitiro nemafungiro edu ade kufanana. Levy anoti dyo pamwoyo penyaya iyi achiti,

*Nekufamba kwenguva, ivo nesu tichaenda tichifanana zvikuru nekuti maitiro enguva dzino ndeekuti nyika padzinoramba dzichienda kumberi mune zvebudiriro, dzinopedzisira dzafanana (Levy, 1967:207).*

Zvino kana vanhu vatema tikapedzisira tafanana nevarungu, vana vevana vedu tichavaudza kuti chii nekuda kwekushanduka kwakatikonzera kuti tizvirambe? Ko ivo varungu vachatiwo kudii pamusoro pedu? "Vanhava vaimbove nemitauro nemafungiro nemaitiro avo asi iko zvino vafanana nesu?" Chemutengure chinotsigira tsumo yedu inoti chiripamuchena chiripamutenure. Takawanikwa nevachena tisina zvinhu zvinoshamisa, asi taiziva kuti tisu vanaani.

Sekuona kwangu, chemutengure haisi nyaya yekungoti tirangaridzane zvakaitika kwatiri nechinangwa chekuti tirwadziwe, kwete. Chemutengure chine basa rekupeputsa munhu mutema kuti abude mumagumbeze ari kukonzera pfungwa dzake kuti dzikotsire. Chemutengure mukana wekauriranachokwadi pachezvedu sevanhu vatema.

Ndinowirirana nemaonero ekuti,

*Vanhu vakanga vakadzvanyirirwa muhupambevhу hwevachena vanofanira kushandisa zvakaitika munguva dzekudzvanyirirwa kwavo kuti vagone kupfuirira mberi, uyewo uve mukana wekugadzirisa zvakakanganiswa nechinangwa chekuti vave netariro (Fanon, 1991:232).*

Chijairira chekutarisa Afrika zvichiita sekuti mabasa ayo ehumhizha anofanira kutsanangurwa semaonero nemafungiro anoita vanhu vekune dzimwe nyika haaitike nekuda kwekuti muAfrika hamuna ruzivo rwunobva pamaonero evanhu vatema, asi inyaya yekuti maonero ekunze haatotore mafungiro nemaonero eAfrika sekuti mafungiro (Harris, 2012). Izvi zvichibva pakuti vakangouya vaine chinangwa chekupamba ivhu nekutiisa pasi pavo. Vachena vakazouya vachibva kunyika dzacho dzanga dzagara dzichitora nhapwa dzevatema kunovaita varanda mhiri kwemakungwa. Vachena havana kumbenge vauya kuzotsvaka ukama, ushamwari kana kugarisana navantu vatema.

Chimwewo zvakare chinokonzena kushorwa kwemafungiro evatema veAfrika pamwe chete nezvimwe zvinhu zveAfrika kunobva pakuti takawanikwa nevachena tichifamba zvishoma nezvishoma nenhando dzedu. Mumaziso avo takanga takasaririra muzvinhu zvakawanda, asi tichienda kwataienda. Kusvika kwevachena kwakatiita kuti tishandure nhanho dzedu pamwe chete nekwatakanga takananga, tichibva tada kufambirana navo – nhasi uno tave kuneta tisati tasvika kwatiri kuendeswa kwatisingazine. Takaregererei tsika yekubunza mibvunzo? “Manditi mutyairi, mandionei?”

Kumakore ekuma1600, nyika dzevachena dzakanga dzatove mberi nekubudirira kukuru nekuda kwenguva yavaiti ye*Enlightenment* – inova nguva yakavambwa zvemabhizinesi, kuvepo kwemaindastiri, nekuwandudzwa kwesainzi – zvekuti zvinhu izvozvi zvakapa vachena mweya wekuzviona sevari pamusoro pemamwe marudzi ese (Nazarene Publishing House, 2005; Robinson, 2007).

Semuenzaniso, muna 1620, Zimbabwe ichakaputirwa mumhute yenguva dzepasichigare, Francis Bacon wekuEngland akanyora pfungwa inonzi “*Novum Organum*,” zvinova zvinoreva kuti “nzira itsva yekuziva,” (Nazarene Publishing House, 2005). Panguva iyi,

kuma 1620 vaRungu kuEngland pavakange vave kunyora mabhuku emafungiro avo, isu kuno kuAfrika yekuChamhembe takanga tisingagone kunyora. Kana kuri kunyika yeSouth Afrika kwakasvikira Rhodes nehama dzake – bhuku rekutanga kunyorwa nemunhu mutema rionzi Mhudi rakanyorwa naSol Plaatje mugore ra1930.

Muchinyorwa chake, Bacon akataura zvakawanda, asi chimwe chezvinhu zvaakanga achikurudzira nekukuchidzira kwaive kuvambwa kwezvinhu zvitsva mumabasa ezvehumhizha. Bacon akataura nyaya iyi makore mazana matatu ane gumi vanhu veAfrika yekuChamhembe vasati vave kunyora pfungwa dzavo nemaonero avo mumabhuku. Asi nyangwe zvazvo Bacon akanga achikurudzira kuvambwa kwezvinhu zvitsva, vanhu vatema veChiShona havana kumirira mashoko aBacon kuti vavambe zvinhu zvitsva mune zvehumhizha, nekuti iwo mabasa ehumhizha pachezvawo anobva mumararamiro evanhu, uye anofambilana nekushanduka kunoita magariro evanhu. Zviitiko zvenguva yakapindirwa vanhu vatema munyika yavo nevachena zvakataurwa nechimbo Chemutengure.

Kuvambwa kwezvinhu zvitsva mumabasa ezvehumhizha kunogona kuita zvekukurudzirwa, asi muvanhu vatema kunonyanya kuitika nekuda kwezviitiko zviri kuitika panguva iyoyo muhupenyu hwavo (Kumbirai, 1979). Hativive kuti ndezvipi zvimwe zvehumhizha zvakavambwa nevanhu vatema panguva iyi zvaitaura nyaya nematambudziko aionekwa pamwe chete nezvaifungwa nevanhu vatema. Asi tinoona kuti ngano dzevatema dzakatanga kushandisa mutauro nemazano anoratidza kusangana kwetsika dzavo nedzevachena. Asi nyangwe ngano dzakanga dzave kutaura zvezvinhu zvitsva, hadzina kudzimwa nekunyararidzwa sezwataita nhasi uno.

### 3.1.16 Mbiriviri

*Ndokusvika paive nevakuru vaipira midzimu vakagara pasi. Ndikati, “Ko zvaita sei nhai vakuru vangu kupira midzimu makagara pasi?” Zvikanzi, “Ndashaiwa rupasa rwekuwadza.” Ndikati, “Hamurwuoni urwu rwuri pano urwu.” Ndipo pandakazotarisa rupasa rwangu ndikaona rwadamburanwa. Ndakabvunza, “Ko zvamagodambura rupasa rwangu maita zvokudiiko nhai vakuru vangu?” Vakuru vaye vakabva vati, “Nyarara zvako tinokupa mombe.” Iyen i wekukara nyama*

*ndikati "Hamuchiona." Ndokutinha mombe yangu ndichienda. Ndopandakabva ndasvika paive nevakuru vanokama matatya vagere pasi. Ndikati, "Ko munokama matatya ndiko kudii?" Zvikanzi, "Tashaya mombe yekukama mukaka." Ndikati, "Hamuione iyi mombe yekukama iri pano."*

*Povokama mombe yangu, ndichitarisa wanei mombe yangu vadambura munyatso. Ndakatanga kuchema mombe yangu, vakati, "Nyarara mwanangu, ndokupa pfuti yokufamba nayo." Ndakafara ndikasimuka ndofamba nerwendo rwangu. Nekukara nyama ndakati kana ndasvika mumakomo mune nhoro dzine nyanga dzakamonana ndinogopfura nepfuti yangu ndidye. Ndakabva ndasangana nemukuru aipfura mhuka nemusvodzambudzi. Ndikati "Ko maita sei nhai vakuru vangu munopfura mhuka nemusvodzambudzi?" Vakati, "Tashaya pfuti. Ndikati hamuone here iyi pfuti iri pano." Pandakagoti ndocherechedza pfuti yangu, wanike vaitsemura.*

*Ndakabvunza kuti, "Ko mazvifambisa seiko nhai vakuru vangu?" Zvikanzi, "Chinyarara tinokupa mukadzi ufambe naye." Ndikati, "Hamuone. Ini nekukara doro, ndawana anondibikira doro."*

*Takasimuka tikafamba. Tafamba ndakati, "Mukadzi wangu ndaneta ini. Chimbondibikira doro mazuva matatu tiri pano." Ndipo paakandibikira doro, wanike doro ravava. Ndikati uchandiripira nei mukadzi wangu? Mukadzi akati, "Iwe murume uri zibenzi iwe. Ini ndakanzi nababa namai ukaona paunosvika uchibika zvinonaka ziva kuti musha hauna kuvaka. Ini ndatotenda kuti musha ndavaka ini." (Mashoko, 1995, chimbo 5).*

Vachena pavakauya muAfrika, vakanga vachibva kunyika dzavo dzakanga dzatove nemayunivhesiti, nemabhuku netekinoloji. Pavakasvika muAfrika vachishaya mayunivhesiti nemabhuku netekinoloji seyavakanga vave nayo kunyika dzavo, zvakaita kuti vashore Afrika kuti haina chainoziva kana kugona. Apa ndipo pandinoona sepanobva pfungwa yekutora maonero neruzivo rweAfrika sekuti harusi ruzivo. Asi kushaya mabhuku akanyorwa, nekushaya zvikoro zvakavakwa uye zvine vadzidzisi vane zvitupa zvebasa hazvireve kuti Afrika yakanga isina ruzivo nemaonero ayo.

Vachena vakatadza kuremekedza kana kuona zvakakosha zvakanga zviri mutsika nemagariro nehumhizha hwevanhu vatema nekuti kwavari zvinhu zvese zvaifanira kutsanangurwa pachirungu kubva kuzvitendero, mararamiro anofanira kuita vanhu, mavakiro avanofanira kuita dzimba, mapfekero, uyewo nenzira dzinofanira kushanda nadzo zvinhu zvine chekuita netsika nemagariro.

*Kuziva kwekuYuropu hakusi kuziva uye hakungave chiyero chekuziva kuvanhu vatema vekuAfrika. Zvatinoziva zvinobva pakuti tiri vanhu venyika ipi, tiri varume here kana vakadzi, takadzidza here kana kuti kwete, tiri vechitendero chipi, pamwe chete nezvimbewo zvakasiyana-siyana, (Nazarene Publishing House 2005:9).*

Ndinofunga kuti ibasa redu vanhu vatema vave kugona kunyora kuti tidzokere kunofukunura matsime akacherwa nemadzitateguru edu. Vanhu vatema vaive neruzivo rwakadzama, asi nekuti ruzivo rwavo rwakanga rwuchibva kuvanhu vaitarisirwa pasi nevachena, naivovo pachezvavo nekufamba kwenguva vakabvuma kupeta miswe yenjere dzavo, vachibva vakwavarara sembwa inotya. Chii chakazoitika kuti vanhu vakanga vaona njodzi yekubviswa muzvinhu zvavo nechemutengure vazosvika pakuda, kurumbidza nekudembera kuti muzukuru wechemutengure (chitima) avatakure sekuimba kunoita Thomas Mapfumo muchimbo *Chitima Nditature* (1991). Kutakurwa kunoratidza kukurirwa kweatakurwa pachishandiswa simba rearri kutakura, nyangwe zvazvo atakurwa achifunga kuti arerutsirwa. Asi zvinhu zvatinoziva, nemuziviro watinozviita zvinoumbwa nenzvimbo dzedu.

## Matsime

*Kunze kwakapisa zvekuti miti mizhinji yakapera kutsva ikaoma. Nzizi dzakapwa, mvuu nemakarwe zvikafira mumadhaka. Pasi pakapfumbuka guruva rinenge dota uye richikachidza. Musango makaita sedongo. Nzou akashevedzera musango wemhuka dzese. Zvakanga zvisina basa kuti mhuka ine kadhi reMusango here kana kuti kwete. Mhuka dzese dzakaungana dzichidikitira nekufemera pamusoro nekutsva. Mhembwe akasvika nekaStep kakaneta kunge maruva emuchato wegore rakapera. Akanga akapfeka mazigirazi matema ezuva, achitsenga bhabhurigamu. Miromo yake yakanga yakati piriviri nemafuta matsvuku edzveteramuromo.*

*Mhuka dzese dzaungana, Nzou haana kупедза nguva, akabva afamba akanomira*

*pamberi pemhuka dzese. Maoko aNzou akanga akazadza kaT-Shirt kaaive akapfeka kakanyorwa kuti “PFachu, PFichu, PFuchu, PFicho.” Nzou akabva ati, “Mese ndini ndakushevedzai. Mamiriro ezvinhu tese tiri kuaona. Kunze kwapiswa, nzizi dzapwa uye pasi paoma. Kana tikasawana chatinoita tinofa magora akaita mabiko, party chaiyo.”*

*Pakaita zheweZhowe mhuka dzese dzichibvumirana naNzou. Nzou akaenderera mberi achiti, “Hama dzangu ndakushevedzai mubani remikute matiri muno kuti tiite mushandirapamwe tichere tsime. Ini semukuru ndave kutotanga izvozvi. Nyati, ndipe kuno piki nefoshoro.”*

Vanhu veChiSotho kuSouth Afrika vanoti, “munhu anochera tsime haasiriye anonwa mvura yaro” (Mda, 2009:22). Ichi chirevo chevaSotho chinoburitsa mashoko akadzama kana takatarisa nyaya dzeruzivo, nhaka, netsika dzevanhu vatema. Munhu anochera tsime haazvicherere tsime kuti rigove rake ega, asi tsime raanochera rinonwiwa mvura nevanhu vakawanda vanozouya mushure make nyangwe iye afa. Nesu tine tsime ratakachererwa nanaNzou, Shumba nevamwe vavo – tsime rengano. Izvi ndizvo zvimwechete zvandinoona kana ndakatarisa ruzivo rwevanhu vatema rwakaita sengano, nziyo nezvimbewo zvakafanana neChemutengure zvaishandiswa pakuchengetedza ruzivo, kuongorora, pamwe chete nekufambisa mashoko.

Chinorwadza pamusoro pematsime akacherwa nemadzitateguru edu ndecekuti zvizvarwa zvinozouya mumashure zvinogona kushora kuti mvura yemumatsime aya haina kuvhenekwa kuti ionekwe kana isina zvirwere. Kutya zvirwere uku hakunei nekuti tsime iroro ndiro rakanwiwa nevamwe vanhu vatema venguva yekumashure vakasafa. Havana kufa chete, asi vakararama makore akawanda kudarika zvizvarwa zvenguva dzakazotevera. Kutya zvirwere zvemvura yematsime emadzitateguru kunenge kwave kubva pakusema nekushora zvinhu zvevanhu vatema nekuda kwekudzidza nekuvimba netekinoloji. Tsime rakacherwa nemadzitateguru rinenge rave kusemesa kana richienzaniswa nenzvimbo dzinowanikwa mvura yenguva dzino. Asi chisingatarise zvizvarwa zvenguva ino ndecekuti havazive kunotorwa mvura yematsime enguva ino. Vanongovimba kuti zvayauya nemupombi zvinoreva kuti yakachena.

Chimwewo ndechekuti vanozouya mumashure vanogona kunge vasisade mvura yemutsime rakacherwa nemadzitateguru nekuti madzitateguru akanga asingazine kuti mvura inogona kuiswa shuga yozotengeswa. Nekudaro, zvizvarwa zvemumashure zvinenge zvave kutsvaga kunwa mvura yekutenga nechikonzero chekuti iri mumabhdhoro anoyevedza, ine shuga, uye ine mazita emakambani anoziva kudya zvemarema. Makambani anoshambadza anovimbisa kunakirwa nekupa mufaro asi achitora mari nekubata njere dzevanhu vanenge vakatengesa mwoyo yavo kuzvinhu zvechimanjemanje. Mamiriro ezvinhu aya akatsanangurwa naMabasa (2019) achiti, “tese takagashira mafungiro nemaitiro evatorwa, pamwe chete nekudya zvekudya zvevatorwa.”

Kuitika kwezvinhu kwakadai kunotsanangurwa naMarling (1996) achiti inonzi ‘coca-colonization.’’ Kwandiri, mashoko aMarling anoreva kuti kugashira Kokokora (Coca-Cola) kwedu sevanhu vatema ndiko kubvuma kukokorwa nekukurwa kwevhu kubva muvana vevhu. Ndiko kubvuma kukokorodzwa semombe tichiedeswa kudanga revarungu. Kana tanwa Kokokora tinobva taita kakokorodzi kanoyerera chinwiwa chevanhu veAmerica chatekeshera pasi rese. Kufambirana kwedu nenguva pamwe chete nekuwanira Kokokora nzvimbo, panguva imwechete nesuwo tichikwana mumusha mumwechete wenyika dzepasi rese, tinonzwa kuti tiri kunyeredzwa asi panguva imwechete tichitoyeredzwa. Tiri kunzwa kurasika, asi tichinzawo zvakare kuti tiri kudzidziswa zvitsva, zvatisati tamboona zvinotiita kuti tive vanhu vasina musha, uye vane hunhu hwekipihwa nevanhu vemamwe marudzi (Robins, 1997; Robinson, 2007).

Nekuda kwechemutengure, nguva dzino dzatiri tave kuita hurukuro nevanhu vatisingazine paindaneti, uye tinorwarira kufanana navo. Mifananidzo yevanhu vatema yave kunatswa nekukwenenzverwa kuti ive nerunako rwunenge rwevachena. Vhudzi revanhukadzi vatema rave refu uye richiyerera serevakadzi vechirungu. Chokwadi chatsiviwa nemanyepo. Miganhu yaivepo kare yakabviswa, uye zvisingafanire kusangana zvasanganiswa. Vakadzi vave varume, nevarume vave vakadzi. Mumwe munhu mutema akazoimba akati, “Chirungu chakanaka, mvana dzevamwe tongozembera.”

Kufanana nengano, chimbo cheChemutengure ibepanhau revantu vatemu rinorondedzera kusika nekushandura nyika, tsika nevanhu kwakaita hupambevhu hwevachena. Kana nemiviri yedu yave nemavhiri echemutengure chezvinorwarisa nezvimbewo zvirwere zvechirungu kusanganisira njovhera inotaurwa naMarechera (1978) muna *House of Hunger*. Kana tarwara nekuda kwezvinhu zvakanga zvisingafanire kutirwarisa, tinobva taitiswa chemutengure chekunwa mishonga nemapiritsi. Ndinofunga kuti chemutengure ndicho chakanga chichirehwa uye chichimiririra chishiri chemungano chakabva mudondo chikamutsa mwana akanga avete?

### **“Pindai” muChemutengure**

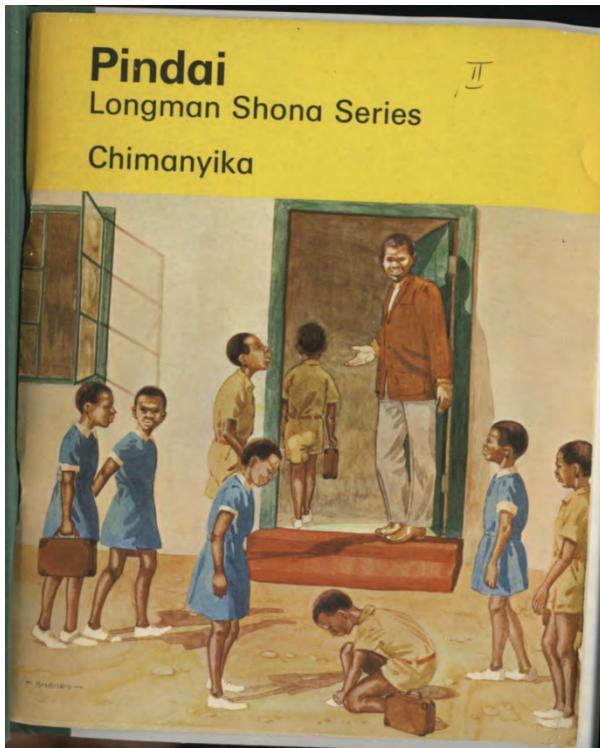
Ndakakura ndichinzwa ngano, zvekuti Tsuro naGudo vakapedzisira vave kuita sehama dzangu. Ndaiziva Tsuro nehunhubu, kungwara, kumhanya, hunyengeri nekushereketa. Sekuru Gudo ndaivazivawo nekunonoka kufunga, mahobi avo nekupusa. Nyangwe zvangu ndaiziva hama dzemungano idzi, nyika yemungano yaive isiri nyika yandinogara, asi yaive nyika yandaipota ndichipinda, ndozobuda. Zvinoreva kuti ndaiziva chaizvo kuti misikanzwa yaTsuro haiitwe kana kutevedzerwa muhupenyu chaihwo.

Ngano ndiwo makuriro nemakudzirwo akaitwawo madzibaba angu venguva yaHerbert Chitepo uyo anoti mudetembo rake *Soko Risina Musoro*;

*Ndaigara pasi mumumvuri padare, ndichiteerera ungwaru hwevakuru... Umba yaMai Mugari, mukadzi mukuru wepaguta reChinyamatimbi, Yaiwe umba yerufaro rukuru kwazvo. Vapwere tese taiungana imomo, Tichiimba ngano nokutamba zvipari... (Chitepo, 1958:15, 20).*

Ngano ndidzo dzakanga dziri chikoro changu ndisati ndazoenda kuchikoro chaive nemabhuku nepenzura. Pandakatanga kuenda kuchikoro, ndakatambudzika zvikuru nekuda kwezvinhu zvizhinji. Handina kumbobvira ndafarira chikoro nezvinhu zvekuchikoro – maticha, mabhuku, kumira mumitsetse, kurambidzwa kutaura, kukumbira kuenda kuchimbuvi nekupfunyira hembe. Zvinhu zvacho zvekuchikoro zvaive nekumanikidzwa, kutyisidzirwa, kuitirwa hasha, kutswinywa nekurohwa neshamhu. Ndinofunga kuti chainyanya kuti ndisanzwe kusununguka inyaya yekuti ndakaenda kuchikoro mushure mekunge ndabva kumusha kwakanga kusina mifaso yerusununguko.

Ndichiri kurangarira rimwe bhuku rataiverenga kuchikoro rainzi *Pindai*. Bhuku iri raive nemufananidzo wemudzidzisi akamira pamusiwo achiita seari kuti vana vapinde.



*Butiro rebhuku reLongman Shona Series (1968) rinonzi Pindai.*

Handina kumbobvira ndafarira kupinda mukati mechikoro nemukati mebhuku iroro. Nyangwe zvangu ndakanga ndiri mudiki, ndaiona sekuti mukomana akanga apinda mukati akanga apinda munzvimbo isina chinhu. Vamwe vana vakanga vakamira panze vaiita sekuti vaitya kupinda mukati mavakanga vachinzi pindai. Ndave kuzviona ndakura kuti nyika yatakanga tichinzi pindai mairi yakanga isiri nyika yedu. Takanga tichinzi pindai muchemutengure chedzidzo yekuti tifunge nekuita zvinhu sevachena. Nyika yekunze kwebhuku kwandaigara uye kwandaiziva, kwete mukati mebhuku yaive nyika ine zvinhu zvakawanda kudarika zvakanga zviri mukati matainzi tipinde. Vana vaive pamifananidzo vaive nemabhukukesi neyunifomu dzine shangu chena. Vaive vakanyanya kuchena zvekuti vaiita sevana vakanga vasingabvumirwe kutamba nekunakidzwa. Kutakura bhukukesi chaive chinhu chandaifunga kuti ndechevarungu nekuti isu kumusha tairuka nekutakura nhava. Asi kuchikoro kwaifanira kutevedzerwa zvinhu zvechirungu,

saka nhava nerusununguko zvakanga zvisingabvumirwe.

Chimwe chakanga chisingandifadze mubhuku iri kusiyana kwenyika nevanhu vaivemo nenyika yangu yandaiziva. Mifananidzo nenyaya dzaive mubhuku reChiShona zvakanga zviri zvinhu zvakasiyana nezvenyika yandaiziva. Iko zvino ndichitarisa zvakare mifananidzo iyi, ndinoona kuti yakarongwa nekugadzirirwa kudzidzisa vanhu vatema maitiro avanofanira kuita zvinhu – akafanana neevachena. Mumwe mufananidzo wainge uchiramba kumbundirwa nepfungwa dzangu waive wenyaya yeKirisimasi.



- 4     “Kirisimasi bhokisi Babamukuru !”  
      “Nyarara zvako ndichakuurayira huku.”  
      Ndivo Farai naBabamukuru vari kutaura.  
      Nhasi vana vese vari kufarira Kirisimasi.  
      Ona vari kutamba zvinonakidza.  
      Urururu ! Mai nemhururu.  
      Wa ! Wa ! Wa ! Baba voombera.

*Muenzaniso wemanyorerwo ebhuku reLongman Shona Series (1968) rionzi Pindai.*

Mabhuku ataiverenga ainhuhwa chirungu, makirayoni ataishandisa kudhirowa ainhuhwa chirungu. Ndinofunga kuti nyaya yekusafarira kupinda mubhuku rainzi *Pindai* ndiyo yaiita kuti ndirambe kufarira ngano dzandaiona imomo. Pane kusiyana kwadzaive dzakaita nenika yengano yandaive ndagadzira mumusoro mangu. Mumifananidzo yemumabhuku tinongoratidzwa Tsuro ari mupfungwa dzemunhu akaita mifananidzo. Tinorambidzwa kutandanisa Tsuro ari mupfungwa dzedu, uye tinongoona zvatiri kuratidzwa. Kwandiri ndipo pamwe panofira sarungano ipapa kana Tsuro achinge ave kutarirwa miganhу yekunofanira kusvika kana kusavika pfungwa dzake. Ndipo

panourayirwa sarungano nemabhuku ipapa kana mwana ave kupihwa Tsuro asinganakidze, asi iye aine wake Tsuro anoshereketa. Ini pandainzwa ngano, kazhinji nyangwe dzapera, ngano dzaisara dzichitaura nenii dzimwe ngano dzinenge dzabukira kubva pangano yandanzwa. Ipapa ndipo pamwe pane simba guru rekugadzira nyika itsva nemafungiro matsva, pamwe chete nekuvandudza mutauro. Tsuro haafanire kupinda mugwenzi ohwanda, asi ngaapinde mugwenzi owana muine musiwo waanovhura zvekuti unomupinza munyika ina *Batman* na *Superman* asiye avaratidza kuti naiyewo haaite.

Ndakadzidziswa nengano, asi dzakanga dzisiri ngano dzega. Ngano dzine vabereki, vakoma, vazukuru nedzimwe hama dzakawanda dzakabatsira mukundidzidzisawo zvakare. Dzimwe hama dzengano dzaindidzidzisa dzinoti: zvirahwe/zvipari, tsumo/shumo, madimikira, mitambo yevana, nziyo, zvirungamutauro nezvimwewo. Ndinofunga kuti ndizvo zvaiita kuti imba ya Mai Mugari ive “*umba yerufaro rukuru kwazvo, vapwere vese vachiungana imomo, vachiimba ngano nokutamba zvipari...* (*Chitepo, 1958:20*). Pazvinhu zvese izvi zvandati zvine hukama nengano, zvishinji zvacho zvakanga zvisiko kuchikoro.

Ambuya vangu vakandidzidzisa nengano. Pavakanga vachindidzidzisa nengano, vakanga vachitondidzidzisawo kutaura ngano. Ndakadzidza kutaura ngano ndichitevedzera nekudzokorora ngano dzandakanga ndanzwa. Hakuna nzira yekudzidza mutauro inonakidza sekuwana mukana wekukwana munziyo, ngano nemitambo yezvinhu zvinokunakidza. Unopinda mungano kufanana neshinda yapinda mutsono, zvekuti pese papinda netsono, shinda inenge ichitevera, ichisiya mucherechedzo.

Ambuya vangu vakanga vakaenda kuchikoro zvekugona kunyora zita ravo nekuverenga zvishoma. Vakanga vasingazine Shakespeare kana Homer. Vakanga vasingazine zvese zvatakazodzidziswa kuchikoro pamusoro peuvaranomwe - vatambi, rongetedzo, matingindira, zvidavado nezvirungamutauro. Asi iyo chembere iyoyo ndiyo yakandidzidzisa kuteerera, kunzwa nekunzwisia ngano. Mbuya vangu, kwete mudzidzisi ane zvitupa zvefundo ndivo vakandiita kuti ndide ngano, ndidye ngano, ndive munyori wemabhuku.

Ichokwadi vazukuru taiwe takawanda asi ini ndini ndakadiwa nengano kudarika vamwe. Ndaive mudiki, asi ndakakwanisa kuona nekunzwisia kuti nyika yengano yaimutsa Tsuro naGudo zvekuti pane dzimwe nguva ambuya vaiti vapedza kuita ngano, Tsuro naGudo voenderera mberi vachindiudza zvime zvakazoitika mushure mezvainge zvataurwa nambuya. Pamwe pacho ndaitofamba navo kusvikira ndave kunzwa hope. Mumwe musi ndakanza hope Tsuro achibva audza Gudo kuti andibereke. Pandakazomuka mangwana acho ndakamuka ndichibvunza kuti, “Vaenda kupi?” Ambuya vangu vakabvunza kuti ndaireva vanaani, ini ndikati, “Tsuro naGudo.”

### **Kuyera Nyoka neGavi**

Takanga tichigadzirira kusimuka kubva pamba semhuri. Mwanasikana wangu achibva ashevedzera akamira pamusiwo wemota achiti, “Nhai baba, musiwo wemota wakakiyinurwa here ndipinde?” Ndakamupindura ndisina kufunga ndikati, “Unodirei kuyera nyoka negavi iyo iripo?” Mwanasikana wangu akanditarisa achiratidza kushamiswa. Aiziva kuti nyoka inorevei, asi gavi izwi raakanga asingazine zvachose. Ndiko kusiyana kwedu nevana vedu vari kuramba vachisudurutsirwa kure nevhу nekuda kwechemutengure. Zvinhu zvatinoziva, ivo havazvizive nyangwe zviri zvinhu zvakakosha mukuve vanhu vatema kwavo. Havana kukudzwa nengano, tsumo nemadimikira. Vana vedu vari kukudzwa neTV uye zvikoro zvavo zvakauraya, zvikavhiya mutauro weChiShona zvikarasa dehwe racho nekuti hatichapfeka nhembe.

Kana mutauro uri chituru chakagara hunhu hwevatema, kudonha kwechituru ichi kuchatishayisa rugare kana pekugara. Kutadza kuziva gavi kwemwana wangu kwakandirwadza, asi haisi mhosva yake nekuti nyika yatakaendesa kwairi nechemutengure haishandiswe makavi. Hakusisina zvekukosa mikosi yemakavi kana kuruka nhava. Asi mararamiro edu idembetembe musungo wakasunga ingwe kana changa chichibururuka chakananga kurwizi kunonwa mvura chikakanganwa kuti changa chichienda kumvura. Shanduko yakanaka kuti tifambirane nenguva, asi kana tikasiya zvakanga zviri zvedu tichida zvevamwe, hatife takave vanhu vanoziva kuti tisu vana ani. Tinopedzisira tasvika pasvika vanhu vatema kuAmerica:

*Nhamo yemunhu mutema kuAmerica ndeyekuti akaramba kwaanobva – akaramba zvacho zvinomuita kuti ave munhu. Zvinhu izvi zvaakaramba zvine chekuita*

*nenhoroondo yake yekutorwa kunyika kwake achiitwa muranda wevachena, zviri mukutambudzika kwaakasangana nako kwakanyanya, pamwe chete nekusemwa kwake muhupenyu. Nekuda kwekuramba chinhu ichi chaisunganidza vanhu vatema, achichemera kufanana nevachena zvekusvika pakuroorwa navo kana kuvaroora, anobva azvitadzisa kuita mabasa ehumhizha akangogara ari mutsika nemagariro evanhу vake* (Essein-Udom, 1964:9).

Makumbo ndiwo anoita kuti munhu akamira anzi akamira. Magaro ndiwo anoita kuti munhu anonzi akagara, agare. Hatimire nemusoro, kana kugara nedumbu. Pasina hwaro kana nheyo imba inodonha. Vanhu vatema vasina hukama nevhu, mitauro nezvinhu zvavo havana chavo. Zvakanzi neakambove mutungamiri wenyika yeLibya Muammar al-Qaddafi (n.d), “Nyika ine vanhu vasingade zvenyika yavo inoparara.” Ndinota kuti isu sevanhu vatema tave kufunga kuti kuve vanhu vechirungu ndiko kubudirira muhupenyu. Sekutsanangura kwaDorfman naMattelart (1991) mugwaronhau reTime, remusi wa24, Zvita 1990,,

*Kufadza nekuvaraaidza ndiro basa guru riri kutumirwa kune dzimwe nyika neAmerica. Nhasi uno mabasa ezvehumhizha zvetsika nemagariro ndizvo zvakakoshesesa muAmerica, ndiko kunobva simba ravo rezvehupfumi nesimba ravo mune zvematongerwo enyika pasi rese”* (Dorfman naMattelart, 1991:11).

Mashoko aya akataurwa makore makumi matatu akadarika, asi ndinofunga kuti achiri echokwadi. Ini sasarungano ndiri kuona kuti Barbie, Batman naSuperman vave nemukurumbira kudarika Tsuro naGudo.

### **Ndakatora zvinhu zvangu ndikabva – Marechera**

Kune vanoti kuongorora nyaya dzekufamba kuongorora mafungiro (Robertson nevamwe, 1994). Asi kufamba pachezvako kunoda kuti titange tatarisa kuti kuti rwendo rwuzovepo, runenge rwavambwa kana kukonzerwa naani. Kudunhu reAfrika rekuChamhembe vanhu vatema vakafambiswa nevachena kubva munzvimbo dzavo nenzira dzakasiyana-siyana dzinoti:

1. Kufamba nekuti uri kushandira muchena, nyangwe achienda kwausingazive, rwendo rwake rwunozoita rwendo rwako nekuti wangobatanidzirwamo nekuda kwekuti wavimbisa mari.
2. Kufamba nekuti mabviswa munzvimbo yamanga muchigara muchinogariswa patsva kune imwe nzvimbo nekuti vachena vachiva, uye vatora nzvimbo yenu.
3. Kufamba kwekumanikidza kuenda kune dzimwe nzvimbo dzakaita semadhorobha nekuti kumadhorobha ndiko kune mabasa ekushandira vachena, pamwe chete nechirungu chese.
4. Kufamba kwevanhu vatema vachinotsvaga mabasa mumapurazi nemumigodhi nekuti vachena vakanga vachida mari yemitero kubva kuvanhu vatema. Mari iyi yaiwanikwa nemunhu ari kushandira muchena.
5. Kufamba kwevatema vave kuenda kunopinda mudziva redzidzo yemabhuku evachena.  
Mienzaniso – Herbert Chitepo, Robert Mugabe, Dambudzo Marechera.

Kufamba kwekutevera mazano evachena nemaitiro avanoita zvinhu ndiko kwatekeshera, uye kusiyana kwedanho iri nechemutengure chakatakura vanhu vatema muna 1890 ndekwekuti munguva dzekutanga dzechemutengure, pakanga pachiine vanhu vakanga vachiine midzi, vakanga vasati vadzurwa nyangwe zvazvo vakanga vachiona vamwe vavo vakanga vadzurwa. Vanhu ivavo vakanga vasati vadzurwa vakasara mumisha, vaipa tariro yekuti munhu mutema anenge atakurwa nechemutengure anogona kudzozokera kumusha, kumudzi, kuna mai nerukuvhute akatozove munhu zvakare. Pfungwa iyi inoburitswa na Charles Mungoshi muna *Ndiko Kupindana Kwamazuva* (1975) – Rex anoziva kuti kumusha ndiko kusina humbwa, hupenzi nemhezi dzechipfambi dzinovava hunhu hukazvigwabvura.

Hupenyu hwemuchirungu imvengemvenge susu regudo rinodya zvese-zvese risingarutse. Izvi zvinoburitswa na Dambudzo Marechera muna *House of Hunger*, iye munyori wacho Marechera ariwo mumwe muenzaniso wemabasa echemutengure. Marechera achipindura mubvunzo waakazvibvunza wekuti “Wakambofungawo here zvekunyora nerurimi rweChiShona?” anoti:

*Handina kumbozvifunga. Shona yakanga iri rimwe remadhimoni emuGhetto andakanga ndichiedza kutiza. Shona yakanga iri chinhu chinowanikwa muzvinhu zvakashoreka, chinhu chinomonya nekudzura pfungwa zvekuti chakanga chiripo chete kwaive kutiza (nyika yeChiShona yakashoreka) uchipinda munyika yeChiRungu neyekudzidza mabhuku. Mutauro weChiRungu wakanga une hukama nekugarika pamwe chete nezvataiona serunako rwenzvimbo dzaigara vachena, (Marechera 1978:21).*

Kutiza kwake hakusi kutiza kwekupona nekuti ari kutiza achinopinda mune zvisiri zvake, zvaasingazive, achisiya zvake zvaave kuona serimwe remadhimoni emunzvimbio yakavakirwa vanhu vatema nevarungu yaanoti “Ghetto.” Marechera anomiririra vanhu vatema vakazozvarirwa munzvimbio dzakagadzirirwa vanhu vatema mushure mekunge vatakurwa nechemutengure. Vanhu vatema vakaenda nechemutengure chevarungu vakasvika kwaienda varungu, ikoko vakaramba vachishandisa nevachena, asi vasingadiwe munzvimbio dzinogara vachena. Vanhu vatema vakanogara munzvimbio dzakanga dzisisina hama kana hunhu hwевану vatema. Nyika yakagariswa vanhu vatema nechemutengure ndiyo iri kutsanangurwa naMarechera achiti Ghetto. Ghetto inotsanangurwa neDuramazwi reOxford sechikamu chedhorobha, kunyanya chine dzimba dzakangovakwa zvenhamo, kune vanhu vakawandisa, uye kunogara varombo.

Kuna Marechera, kusiyana kwehupenyu hwевану vatema nehwevachena kwakanyanya. Asi chinorwadza ndecekuti Marechera akadzidziswa nechemutengure kuti mutauro wake unomiririra hurombo zvekuti anouti, “dhimoni.” Kana mutauro unofanira kunge uchikupa kutaurirana nekunzwanana nevamwe vako (semutyairi nevamwe vake vemusha vari kuimba Chemutengure) wave dhimoni – newe wacho unenge uri dhimoni, uye kuve munhu mutema hunenge hwave huSatani. Kuzviramba kwakadai kunoratidza hudzamu hwedambudziko rinokonzerwa nechemutengure muvanhu vatema vanenge vati tindindi muzvinhu zvechirungu. Kana Marechera achiti “dhimoni” remutauro weChiShona rimwe remadhimoni aakanga achida kutiza, tinobva taona pasvika munhu mutema nekuda kwekutevera chemutengure. Munhu mutema haachada kuve munhu mutema. Kubva paapinzwa muchemutengure, haachada kubuda machiri achidzokera kune zvake. Asi kuramba mutauro ndiwo mavambo ekuzviramba kunotyisa nekuti mutauro ndicho

chitupa chemunhu mutema, kwete ganda. Mutauro ndiwo ruzivo, nhoroondo nemusha. Musha vanhu, musha kutaurirana nekunzwanana. Kana munhu mutema ave kuona dhimoni mumutauro wake, hapasisina chimwe chetsika nemagariro ake chaacharemekedza.

Kufamba kwekutevera mazano evachena nemaitiro avanoita zvinhu ndihwo hwave hupenyu. Ndizvo zvinoita kuti Marechera ati, “*Shona yakanga iri rimwe remadhimoni emuGhetto andakanga ndichiedza kutiza.*” Kutiza kwake ndekwekuenda kudivi revachena kuti afanane navo nyangwe zvake achizviona kuti haasi muRungu, uye nekuti haafe akaita muRungu. Saka tinoona kuti kutiza kwaMarechera, achitiza zvinhu zvese zvine chekuita nekuve dhimoni (munhu mutema) kutiza uchinopinda muChiRungu nemuhupenyu hwekuve munhu akadzidza mabhuku. Saka kudzidza mabhuku chinhu chinomubvisira dhimoni riri kumunetsa, asi kana adzidza anenge adzidza zvinhu zvezachena kwete zvezanhu vatema. Asi chisiri kuonekwa naMarechera ndechekuti kutiza kwake kunowedzera kumubvisa maari semunhu agara asisative kuti ndiye ani.

Marechera anonzwisa tsitsi uye chinobuda zvakasimbisia nekunongedza mweya wechemutengure uri maari ndechekuti (Marechera) anotsanangurwa achinzi akanga ave rombe rinongofamba risina pekugara chaipo (Marechera, 1978). Kufamba (kumbeya, kumhemhaira, kuritaira, kudzungaira) ikoko maitiro nezvibereko zvechemutengure, nekuti chemutengure hachina nzvimbo yachinoti musha, nekuti basa racho nderekutakura, nderekukohwa nekubvisa vari mumusha. Saka “dhimoni” raakanga achitiza mumutauro wake ndiro rakazomubata zvekuti nyangwe paakazofa muna 1987 akaudza Kirsten Holst Petersen kuti, “Ndinorarama hupenyu hwemugarandega hwakanyanyisa, zvekuti nguva zhinji ndinenge ndichiverenga mabhuku ndiri muno mumba kana panze” (Marechera, 1978:5). Hakuna munhu mutema asina hama. Nyangwe parufu rwemunhu mutema, panotaurwa nevanhu vakamiririra baba, amai, mukoma, munin’ina, hanzvadzi, muzukuru, muroora, mukuwasha, tete, mwana zvichienda zvakadaro.

Nyangwe zvazvo Lewis Nkosi akanga achitaura pamusoro pezvefirimu rakagadzirwa richitarisa imwe nguva yakadzoka Marechera kuZimbabwe, mashoko ake ekuti, “tinoona zvakasiwa nemamaranzurwa ehutongi hwevachena” (Marechera, 1978) – mashoko

anotaura hupenyu hwedu vanhu vari muchemutengure. Tine mamaranzurwa enzara dzehutongi hwevachena kwete pamiviri chete, asi nemupfungwa dzedu. Zvichida ndizvo zvinopa Marechera kushaya musha nekuti haasisina midzi. Nyaya yake ine mukurumbira *House of Hunger* inotanga ichiti, “Ndakatora zvinhu zvangu ndichibva ndaenda.” Marechera anofunga kuti akatora zvinhu zvake, asi zvinhu zvaanoti zvake hazvisi zvake nekuti zvake zvakasara kare kumashure paakawira chemutengure. Marechera anofunga kuti akaenda, asi akabviswa.

Tikasaburuka muChemutengure tichafunga kuti nesuwo tave varidzi vechemutengure, asi hatisi. Chemutengure chine varidzi vacho, isu Chemutengure chedu chimbo chekupeputsana, ingano dzedu neshumo. Chemutengure chine tsika dzacho nehunhu hwacho. Chemutengure chinobvisa zvakanga zviripo chichiisa zvitsva panzvimbo yazvo. Ukatsvaga zvakanga zviripo chemutengure chisati chatakura vanhu, hazvichawanikwa. Chemutengure chinodzura zvakasimwa, chichizunza ivhu kuti midzi isare pachena. Chemutengure chinodzidzisa zvitsva, chichiuraya zvakare. Chinorutsira vachinenge chadya munzira. Chinosiya vanhu vave mudondo rine zvikara, vasisina mutauro, vasingazive kuti ndivo vana ani.

### **Kare haagare ari kare**

Vanhu veChiShona vane tsumo dzavo dzinotaura kusatizika kunoita shanduko muhupenyu. Vanoti:

1. Kare haagare ari kare
2. Chisingaperi chinoshura
3. Chinobhururuka chinomhara
4. Chinokura chinokotama, musoro wegudo wave chinokoro
5. Aive madziva ave mazambuko
6. Gore harizi pakaza rimwe

Nekufamba kwenguva, uyewo nekuda kweshanduko mumagariro netsika, nzira dzakanga dziripo dzinodzimika, vanhu vogadzira dzimwe. Zvakarewo mimwe midziyo yagara iripo kwemakore nemakore inotsiviwa nezvitsva. Asi patinoenda mberi tichisiya zvakare, tinogona kusara tafanana neshwa yakuka mapapiro ayo.

Nguva yandainzwa ngano dzambuya vangu, makore zana akanga asati akwana kubva pakapinda vachena munyika yedu yeZimbabwe. Ndiyo nguva yakanga yave kuburitswa zvakanga zvasara zviri matiri senyuchi dziri kutorerwa huchi mumukoko. Nguva iyi, ndiyo nguva yakawedzera kupinda kwezvinhu zvitsva mukati medu senyuchi dziri kuisirwa hutsi kuti dzitorerwe huchi dzakadhakwa, dzisingarume, dzichifa. Sekutsanangura kwaWild

*“Vachena vakanga vapinda munyika yevatema vakakurira vanhu vatema mune zvematongerwo enyika nezvekutenga, kutengesa nekugadzira hupfumi; zvakarewo vakananga kuve pamusoro mune zvetsika nemagariro. Chombo chikuru chavakashandisa zvaive zvinhu zvavaitengesa zvakanga zvisingazivikanwe nevanhu vatema zvekuti zvakavatora (vanhu vatema) mwoyo. ... zvinhu zvitsva zvakaita sembatya dzevachena, zvekudya, mabhasikoro nemagiramafoni (airidza mimhanzi). Kwakanga kuri kupinzwa muhupenyu hwekutenga nekutengesa vanhu vatema vachidzidziswa kuda zvinhu zvakabva kunze zvaikwanisa chete kutengwa nemari” (Wild, 1997:17)*

Kare haagare ari kare. Shanduko haitizike, uye shanduko ndihwo hupenyu hwezvinhu zvese. Asi shanduko haidi kuuya sechamupupuri chinotakura matenga edzimba chichinoarasira kumangondo. MaBhiritishi paakapinda munyika yeZimbabwe muna 1890, vangaite sevasina kurwisa vanhu vatema nepfuti dzavaive nadzo – asi vanhu vatema veZimbabwe vakarwiswa nehunhu hwakaunzwa nevachena.

Pave nemakore mazhinji kwazvo kubva pakatakurwa vanhu vatema nechemutengure. Asi ngatione kuti chemutengure ipfungwa inoti kana une zvinhu zvako zvinokushandira (hunhu, mafungiro, maonero nemaitiro), shanda naizvozvo nekuti ndizvo zvaunonzwisia. Kana paita mukana wekuti waona zvinoshamisa zvine vamwe, kana kuti kushanda kunoita zvevamwe kuchiita kunge kwakanaka kudarika zvako, rega kutakurwa kana kutakura zvevamwe uchisiya zvako kumashure, nekuti zvevamwe hauzive nhoroondo yazvo, kana zvinangwa zvavo kana zvimwe zvakavanzika zvavari kuzviitira. Chidyevhu, chine mudyiro wacho.

Chemutengure maonero ekuti pfungwa dzeAfrika ngadzirege kutakurwa, kupururwa kana kutanhaurwa nekuti tiri kuda kukwira nekutakurwa nezvinhu zvinoenda nesu kwatisingazive. Chemutengure zvinhu zvinotibvisa patiri nematiri. Chemutengure nhasi chiri muGoogle, Facebook, Twitter, WhatsApp nemamwe madariro akagadzirwa nevachena ekufambisa hunhu hwavo, zvemari, pfungwa dzavo, mashoko nemazano. Hapana chedu, uye muzvinhu izvozvi hamuna zvinhu zvedu - isu tiri vekusunga, asi vamwe ndevekukama. Zvechemutengure hazvisi zvedu - haasi matare edu, uye mitemo yematare iwayo haisi yedu.

Chemutengure chinhu chipi zvacho chinobvisa zvedu zvanga zviripo chichiisa zvitsva zvisiri zvedu. Dai chaisanganisa zvanga zviripo nezvitsva, pamwe taiti hapana kurasikirwa kana kukurirwa kuripo. Zvatave kuziva kuti mvura yatinyorovesa yakatanga kutinaira papi, ngatichiziva kuti hatiwomeswe nemvura imwechete yakatinaya. Madzitateguru edu vakaita pavo, vakatisvinudza kuti tione hunhu hwechemutengure, hatingarambe tichingotaura zvatakaitwa asi tisiri kuwana chatinoita kuti tive vanhu vanoziva kuti tisu vanaani.

## **4 Chitsauko 4 - Tsuro anokwira mungoro**

### **Pfupiso**

Sezvo Chitsauko 3 chajekesa Chemutengure sepfungwa yekutsanangura zvinhu, Chitsauko 4 chinotarisa nekuratidza kushamiswa kwakaitwa vanhu vatema nezvinhu zvevachena zvekuti mararamiro avo mumusha nemaitiro avaiita zvinhu zvavo akabva ave ezvine chekuita nemari nekushambadza.

Shanduko yakanga ichiitika mumagariro evatema yakaronganora ikaunza zvakawanda muvanhu vatema. Ngano, mafungiro nezvakanga zvichikosheswa nevanhu vatema zvakawirwaho neriva rechemutengure. Asi ngano sechombo chekudzidzisa nekutura pamusoro pezvinhu dzichidudzira – dzakatanga kutaura nezveshanduko yakanga yave muhupenyu hwevatema. Naizvozvo ndinotarisa ngano kwete sechinhu chechinyakare chakaiswa mubako chikavharirwamo. Ngano hadzina kukotsira asi dzinenge sadza riri kukwata pamoto rinogona kukupisa. Ngano muperekedzi wedu sekutura kwaChinua Achebe, tikanga tisina ngano tiri mapofu mupfungwa.

Ndinotarisa hupofu hwepfungwa sechinhu chinobva pakutorerwa mugwaku unopakura tsika kuti tidye, tigute, tisimbe, tikure. Ndichishandisa ngano yaTsuro naGudo, Chitsauko ichi chinoratidza simba rengano rekupeputsa nekusvinudza vakarariswa hope nechirungu. Tsuro naGudo havasi zvituta, asi mugwaku inopakura hushingi nekutsvaga kuti zvimitengure zvevarungu zvivashandire pane kuti vacheme kuti vakurirwa.

Ngano dzinotanga kutaura nezveshanduko iri kukonzerwa nevachena nenzira inoratidza kuramba kutyisidzirwa kana kutsikirirwa. Tichitevedzera mafungiro aSpivak, ngano dzinotanga kubvunza, kwete kubvunda. Dzinotanga kudenengura mafungiro nehunhu huri kuda kunyararidza vakadzvanyirirwa. Ngano ndidzo dzinotanga kuongorora mamiriro ehupenyu hwemunhu mutema uyewo nekuti zvinorevei kurarama wakatsikirirwa nehupambevhу munyaya dzezvematongerwo enyika nezvehupfumi. Panguva yekuti ngano dzave kutanga kutaura zvehudzvanyiriri dzichiratidza simba

rekuvhura vanhu pfungwa, hondo yechimurenga inobva yatanga, yobva yawedzera kuperara nekuparadzirwa kwevanhu vatema. Zvadai, ngano dzinobva dzatonhodzwa.

Ndinopendera chitsauko chino nengano itsva inovhenganisa zvedu vatema nezvechirungu. Ngano iyi inoshandisa hari yechinyakare kubika kudya kutsva. Ndinoita izvi senzira yekugadzirira muverengi Chitsauko 5 chinotarisa rwendo rwafambwa nengano dzevaShona. Hurukuro inopendera chitsauko ichi ine hunhu chaihwo hwenzira yehusarungano hwekukurudzira kutsvaga nzira dzekutaura nyaya dzedu nenzira itsva pane kunyararidzwa. Iyi inzira yekuburitsa kukosha kwengano sechombo chekutaura, kudzidzisa nerwisa pfungwa dzevatorwa muhupenyu hwedu nhasi uno.

### ***Chapter 4 – Hare Rides A Wagon***

#### ***Abstract/Summary***

*Now that Chapter 3 has assayed to explain the Chemutengure theory, Chapter 4 discusses and demonstrates how the shipment of foreign cargo and its innovations awed the indigenous people such that their social organization and political economy became dominated by commerce and commodification.*

*While the social changes were restructuring, transforming, affecting and influencing the Africans – their stories, ideologies and value-systems were not spared as they started reflecting the new conditions obtaining in society. True to their power to reflect, interpret and comment on life, the Shona folktales began to talk about the changes that were taking place from the African perspective. I therefore, look at storytelling not as a fixity, but as an active cultural product which is our escort as Chinua Achebe points out, without which we are ideologically blind.*

*Also linked to ideological blindness I look at the importance of the Shona folktale as a cultural agent whose role should never be allowed to be captured and neutered. Using a real tale featuring the traditional Shona folktale heroes – Hare and Baboon, the chapter demonstrates how oral literature is a pedagogy of the oppressed. Hare and Baboon are*

*depicted and discussed not as passive cultural agents, but as leading the exploration of how to make foreign items and objects work for them instead of crying victimisation.*

*The folktales begin to respond to change in a manner that challenges foreign domination. In a Spivakian sense, there is an active role of interrogating the historical and ideological factors that attempt to silence those that inhabit the periphery. It is storytelling that is examining the condition of the native and what it means to live in political, economic and other forms of colonial subjectivities. While the folktales are presented as starting to show their transformative power to bring about consciousness, the war for liberation comes in and further disrupts and disperses the natives, which affects further development or opportunities to respond to happenings through the folktale.*

*I conclude the chapter by sharing a hybridised modern tale that I created. The hybrid tale makes use of the traditional folktale template, and is preparing the reader for Chapter 5 which looks at the social history of the Shona folktale. The concluding discussion, true to the objectives of autoethnography is to advocate the pursuit of our own type of narrative even if it is a hybrid, which must take along the core of our interests instead of supporting thinking that supports western economic interests. This is to highlight that the folktale as a pedagogical tool is an ideological battleground and a public sphere that is vital in a globalised world.*

### **Nhanganyaya**

Kubviswa pane imwe nzvimbo tichiendeswa kune imwe nzvimbo kunogona kuitika nekuti ndizvo zvatiri kuda. Asiwo, kubviswa pane imwe nzvimbo kunogona kuitika nekuti pane vari kuita kuti tibve patanga tiri, nemagariro atanga takaita, kuti ivo vasare vachigarapo kana kuti vaise magariro avo. Zvakarewo, vanhu vanotibvisa patanga tiri vanogona kuzviita kuti vatiendese kwavanoda kuti tigonoita zvavanoda nekuti tinenge tisisina midzi kana nharo.

Kubva, nekubviswa inyaya yekuda kana yekushandisirwa simba. Chemutengure chakatakura vanhu vatema kare kare, uye pachakatakura vanhu ipapo chakanovasvitsa

munzvimbo itsva dzine magariro nemafungiro nemaitiro matsva. Chiripo nhasi uno ndecekuti isu vazukuru vevantu vatema vakabviswa nevarungu, tichiri kutamiswa nyangwe munzvimbo dzatakazogariswa nechirungu dzataifunga kuti takasvika, uye takagarika. Tichiri kutamiswa nekuti nzvimbo dzatakaendeswa nechemutengure dzakanga dzisiri dzedu, uye nanhasi hadzisi dzedu.

Sekutura kwaChimhundu (1992: 89),

*Kubva kare kuna 1893, nyanzvi yezvemitauro yainzi A. M. Hartmann yakati vanhu vanotaura rurimi rweChiShona vakanga vasina zita ravaizvishevedza naro seboka revanhu, uye vaiti kana vachinge vabvunzwa kuti vanonzi vanaani, vaingoti “Tiri vanhu.”*

Ikoko kusave zvaifungwa nevarungu kuti vanofanirwa kuve vanhu vanozvisiyana kubudikidza nemitauro, hupfumi kana zvimbewo ndizvo zvinoratidza kusiyana kwemafungiro nemaonero avo nevachena. Asika, varungu pavakabvisa vanhu vatema munzvimbo dzavo, vakanga vatotanga kubvisa chinhu ichi chakanga chakabatanidza vanhu vatema “kuve vanhu.”

### **Kufarira nekufira kutakurwa**

Sezvataona muChitsauko 3, “Kare haagare ari kare.” Ngoro dzakauya iri nzira yekurerutsira vachena kufamba nzendo refu netsoka munyika dzevatema vachitsvaga hupfumi. Asi ngoro dzakafadza vanhu vatema zvekuti kuvanhu vatema vakadzikwira, tinonzwa kuti,

*Vakagara mungoro yavo pachezvavo, (Ra Thaga) akafungisisa pamusoro pezvishamiso zvinoyera zvekutakurwa nengoro kubva pane imwe nzvimbo vachiendeswa kune dzimwe nzvimbo sezvaiita vachena (Plaatje, 1930:200).*

Nyangwe zvazvo iri riri bhuku renganonyorwa, kutsanangurwa kunoitwa kuuya kwengoro ichinzi “zvishamiso zvinoyera,” kunoratidza kukurirwa kwemwoyo yevantu vatema nengoro.

MuChiVantu, kana chinhu chikanzi chinoyera, zvinoreva kuti hachisisiri chekutamba nacho. Chinenge chive chinhu chekuti ukatamba nacho, kana kuti ukasachiremekedza kana kuti ukachishora unogona kusangana nezvinokukanganisa. Semuenzaniso kurova

amai kunoyerera. Kana kuita makunakuna kunoyerera. Kuuraya nekudya mhuka yemutupo wako kunoyerera.

Kushandiswa kwezwi rekuti “zvishamiso zvinoyerera” kunoratidza kuti vanhu vatema vakakurirwa nerunako rwengoro dzevachena dzavakanga vachiona, zvekuti pavakazokwira ngoro dzacho dzichivatakura vakaita sevapinda mudenga raMwari. Neimwe nzira, tingati vanhu vatema havana kungoshamiswa chete, asi vakanamata vachena nekuda kwengoro nezvishamiso zvavakauya nazvo. Zvingaite sekuti vanhu vatema venguva dzakauya vachena vaingotorwa mwoyo nhando, asi kwete, kana nanhasi uno vanhu vatema tichiri kunamata zvishamiso zvezvinhu zvevachena nekupihwa manyemwe nembatya, midziyo nemota dzatinofamba nadzo dzakagadzirwa kuAmerica, Japan, France, neGermany. Safirio Madzikatire akaimba chimbo chaipembedza kutenga mota chinonzi, *Ndatenga mota* (1985) Muchimbo ichocco, mushure mekutenga mota, Madzikatire akanotakura hama dzake zvekuti vakanga vave kufamba naye vachipemberera chishamiso chemotokari. Muimbi anonzwikwa achiti, “Buritsai misoro nepamahwindo vambotiona.” Chikuru hakusi kuti mota yaatenga ndeyekumubatsira pakufamba, asi chave chinhu chekushamisira nacho.

Mashoko aSol Plaatje anoburitsawo kufadzwa kwemunhu mutema nekuda kweikutakurwa kubva pane imwe nzvimbo achiendeswa kune imwe nzvimbo sezvaiitwa vachena. Nyaya iri kubuda pano haisi nyaya yekufamba sevachena chete, asi tiri kuonawo kuti munhu mutema akanga ave nechiyero chekuti ukaita zvinhu sezvinoita muchena, unenge wabudirira, unenge wave kutyisa pamwe chete nekuve chishamiso pachezvako. Asi tikazvitarisisisa zvakare, haisi nyaya yekubudirira chete. Nyaya hombe apa iri kunongedza kuhupenyu hwakanga huchazoraramwa nemunhu mutema, hupenyu hwekfamba, asi chiru kumutuma kufamba chii? Chinomusiya ave kupi, uye ari munhu waani?

Kushamiswa nezvinhu zvinotakura kunoitwa naRa Thaga kunobudawo muchimbo chenhorondo yezvekfumbisa chaiimbwa nevaShona vachirumbidza zvimitengure zvakasiyana-siyana chichiti:

**Mushauri:** *Aaiyeni maiweee ndoda kufamba*

**Vabvumiri:** *Hapana chisingaperi*

**Mushauri:** *Chishamiso chandaona vakuruwe-e pamusoro pemuRungu*

**Vabvumiri:** *Hapana chisingaperi*

**Mushauri:** *Usimbi ukore-kore **bhasikoro** kumanya ruwara-wara*

**Vabvumiri:** *Hapana chisingaperi*

**Mushauri:** *Ndagara ndavhunduka **motobhaiki** kumanya mudhomudhomu*

**Vabvumiri:** *Hapana chisingaperi*

**Mushauri:** *Dhotito rine urombo riya **bhazi** kumanya nemuguruva*

**Vabvumiri:** *Hapana chisingaperi*

**Mushauri:** *Tireni (train) ine undere – utsanana kumanya neparuwaya*

**Vabvumiri:** *Hapana chisingaperi*

**Mushauri:** *Tererini inodhura iye nguwo kumaSami pondo nomwe*

*Usaite zvireva-reva mwana wabambo pamukadzi womumwe*

*Ukabata mukadzi weumwe sevizvi wakamba mangoromera.*

*Tsikidzi dzakaruma She Mataruse fume vozvigwabvuranya*

*Mujoni weNyaningwe ndokungoti tuzu kumira nepfuti.*

*Mvura ndinoida kunwa koga asi ndinotya mabharevare.*

*Urwo rwunoda VaGukutiva vane mazembera vanongoti imbe-imbe,*

*kwaziwa Masungiseni.*

Muchimbo-nheketero ichi, mune zvinhu zvakawanda zviri kurumbidza nemunhu mutema, asi chiru kunyanya kubuda ipfungwa yekuve pamusoro kwemuchena nezvinhu zvetekinoloi yake. Zviri pachena kubudikidza nekutsanangurwa kuri kuitwa “usimbi ukorekore” nezvimwe zvakadaro kuti munhu mutema apazwa pfungwa zvekushaya paangarongedzere zvishamiso zvaari kuona. Naizvozvo anopedzisira aimbira muRungu chimbo chekurumbidza. Hazvishamise kuti tibatanidze kuti sei vaRungu vakazopihwa zita rekuti MuRungu, rine hukama nerekuti Mwari sezvatanzwa muChitsauko 3.

Nziyo hadzingofuma dzavepo. Nziyo dzine basa rekuchengetedza, kusimbisa nekukoshesa zvinhu. Asi chimwewo zvakare, nziyo dzakakosha mubasa rekurumbidza

nekuburitsa kufadzwa kwakanyanya kunenge kwabata munhu. MuBhaibheri nziyo dzeMapisarema dzine basa rekutaura kuyera nekutyisa kwaJehovha Mwari, uye nziyo idzodzo dzaishandiswa pakunamata nekurumbidza Musiki. Saka tinonzwisisa muchimbo ichi kuti vanhu vari kurumbidza “chishamiso pamusoro pemuRungu.” Kana muRungu akanga achionekwa saMwari, zvinotsanangura dambudziko ratiinaro nyangwe nanhasi uno rekuda kufanana kwedu nevarungu.

Havasi Mudhi naRa Thaga chete mubhuku raSol Plaatje vanonzwa kufefeterwa nekushanduka kwehupenyu mushure mekunge vakwira mungoro yavanenge vapihwa neshamwari dzavo dzechichena. Dziripo nguva dzekuti tinoda kuti tifambirane nenguva – tigokwira mungoro, asi mubvunzo wakakosha ndewekuti kana takwira mungoro tinoramba tirisu here, kana kuti tinenge tave vanhu vekungofambiswa nekutongwa nezvitsva? Ichokwadi Ra Thaga anonyengetedzwa neshamwari dzake dzechirungu kuti arege kudzokera kumusha kwake kuti vagare vese, asi anoramba. Kuramba kwaRa Thaga ndinokufarira nekuti kunotipa pfungwa yekuti munhu nemunhu ngaagare munzvimbos yake achitaura mutauro wake, asi achitora nekushandisa zvaanoona zvichimubatsira kubva kutsika dzevamwe, asi asingaite bete rawira mumukaka mutsika idzodzo.

### **Tsuro anokwira mungoro**

*Tsuro naGudo vaigara vese. Rimwe zuva Tsuro akati kuna Gudo, “Gudo, ini handisi kufara nekugara kwatiri kuita. Kana tikasawana zvekuita nzara ichatiuraya.”*

*Gudo akati, “Wanga wati toita sei, nhai Tsuro?”*

*“Ndafunga kuti tiwane zvekudya mungoro dzinofamba mumugwagwa. Ini ndichaenda ndonorara munzira sendakafa, kana ngoro ichinge yauya, vanhu vachandiona ndakarara mumugwagwa. Vanhu pavachandiona vachafunga kuti ndakafa, uye vachafunga kuti vawana usavi.”*

*Gudo akabva ati, “Saka zvekudya zvacho tinozozviwana sei kana iwe wave kunoitwa usavi?”*

*Tsuro akati, “Gudo teerera. Ndati ndichaита sendakafa, handina kuti ndichafa. Kana ndaita sendakafa, vanhu vachandiisa mungoro. Ini kana ndave mungoro*

*ndichatsvaga zvekudya ndozvisunda kubva mungoro, ndobva ndazosvetuka kubva mungoro totakura zvekudya zvedu.”*

*Gudo akati, “Apa wafunga zano chairo.”*

*Tsuro naGudo vakaenda kumugwagwa. Tsuro akanorara mumugwagwa seakafa. Gudo achiona zvakanga zvichiitika. Gudo akabva aenda kunorara mumugwagwa nechemberi, achiitawo seakafa.*

*Pasina nguva kwakauya ngoro. Mutungamiri wemombe akaona Tsuro, achibva amisa mombe. Mutyairi akati, “Ko chii?”*

*Mutungamiri wemombe akati, “Taita rombo rakanaka. Tsuro afa, saka isu tawana nyama.”*

*Mutyairi akati, “Rega ndiise Tsuro mungoro. Nhasi tinonakirwa nenyama.”*

*Mutyairi akakanda Tsuro mungoro, vachibva vapfuirira mberi nerwendo rwavo. Ave mungoro, Tsuro haana kunonoka. Akatsvaga akawana zvekudya zvakawanda. Akawana chingwa, shuga, mupunga, mabhisikitsi nemukaka. Akabva azvikanda zvese pasi nesaga rekutakurira, iye achibva azosvetuka mumashure.*

*Ngoro yafamba chinhambwe, mutungamiri wemombe akaona Gudo, achibva amisa mombe. Mutyairi akati, “Ko chii?”*

*Mutungamiri wemombe akati, “Aaa aya mashura. Gudo afa.”*

*Mutyairi wengoro akati, “Handiti taona Tsuro akafa pamashure apo, iko zvino toona Gudo. Gudo anogona kunge asina kufa. Mira nditore chamboko changu.”*

*Mutyairi akatora chamboko chake cheganda remvuu. Akati chamboko kwatu, chimwe kwatu, chimwe kwatu. Gudo akanzwa kurwadziwa kwakanyanya achibva amuka achiridza mhere, “Maiwee, Maiwee kani!”*

*Gudo akatiza. Mutungamiri nemutyairi wengoro vakaseka zvikuru.*

*Gudo paakasvika kuna Tsuro, akawana Tsuro akamumirira akati, “Gudo, wauya nei?”*

*Gudo akati, “Umm ndarohwa nechamboko zvinorwadza Tsuro.”*

*Tsuro akati, “Waita rombo rakaipa. Chindibatsira kutakura saga tiende kumba.”*

*Ndipo pakatanga Tsuro naGudo kunwa svutugadzike nechingwa.*

*Ndipo pakaperera sarungano.*

Ngano iyi imwe yengano dzinoratidza kufambirana nenguva kwengano dzedu. Zvinotiratidza kuti nyangwe vari vanhu vakabva kure kure munguva dzepasichigare, Tsuro naGudo havangarambidzwe kupfeka hembe dzine mabhatani nekudya mabhisikitsi. Kukwira kwaTsuro mungoro yakanga iriwo zvakare nzira yekuda kugadzirisa kusiyana kwehupenyu hwedu nehwevachena vakanga vatitorera ivhu. Tsuro haana kungokwira mungoro kuti anakidzwe nekushamisa kwayo, asi akashandisa ngoro sechombo chekurwisa vapambevhу vakanga vachipfuma nehupfumi hwenyika yake.

Chinonetsa nengano yekukwira mungoro kwaTsuro ndecekuti hatizive kuti ngano iyi yakatanga nani, nekuti yakazonyorwawo naEnid Blyton (1948, 1950) anova muRungu. Hatizive kuti Blyton akanga aiwana kupi, asi nekuda kwekuti anoshandisa zita rekuti Brer Rabbit panzvimbo yekungoti Rabbit (Hare, Kalulu, Sungura, Shulwe), tinobva tanyumwa kuti Tsuro waari kutaura nezvake ndiye Tsuro wevanhu vatema vakapambwa vakaendwa navo sevaranda kuAmerica nekuti ndivo vaishandisa zita rekuti Brer. Saka Brer Rabbit anonyorwa nezvake naEnid Blyton ndiye Tsuro wedu kana tichitarisa hunhu hwake hwekusatyа kutarisana nezvinonetsa kuti azvinzwisise nekuzvigadzirisa. Hynes naDoty (1993) vanoti Levine (1974), Genovese (1974) naEdwards (1978 na1984) vanoratidza nzira dzinoburitswa nadzo mamiriro eзвiri mumagariro evanhu kubudikidza nehunhu hwaTsuro hunotsanangurwa naMarongedze (2018) achiti “hutsuro.” Muenzaniso unopihwa wekushanda kwehutsuro ndewe munguva vanhu vatema kuAmerica vakanga vachirwa nehudzvanyiriri hweganda jena.

Sasarungano, ndinoona sekuti Tsuro wandinoziva, neanozivikanwa nevanhu vedu vatema nevachena vasiri anasarungano akasiyana. Dzimwe pfungwa dzevamwe vanhu vatema pamusoro pengano dzinopa nekusimbisa maonero akabva kuvarungu. Haisi mhosva zvayo kuti maonero evatema afanane apo nepapo neevachena, asi dzimwe nguva zvinoita sekuti vamwe vanhu vatema vanotya kutsauka kubva munzira dzakanzi nevachena ndidzo dzinofanira kutevedzwa pakutura nepakuita tsvakurudzo (Smith, 1999). Ndiro rimwe dambudziko rekukwira muchemutengure, tinopedzisira tave kuona nyika semaonero evatikwidza mudenga mungoro, uye maonero iwayo anenge akasiyana neevari pasi. Kana tikasapachenjerera, zvinyorwa zvedu pamusoro pengano netsika

dzedu zvinopedzisira zvave zvekufadza vachena. Izvi ndiri kuzviona pandinombokumbirwa kuti ndiite ngano dzinodzidzisa pamusoro pemazano emasangano akazvimiririra anonzi ma*Non-Governmental Organisations*. Hapana zvapo chakaipa nekugadzira ngano dzinokwanisa kutaura nyaya pamusoro pezvinhu zvese-zvese, asi ngozi iripo iri mukuti ngano dzacho dzinogona kупedzisira dzave kushandiswa kutaura zvezatorwa isu tiine nyaya dzedu zhinji dziri kuchemera kutaurwa. Tinofanira kuwaranyura magumbeze ataise takafukidzwa nehupambevhу kuti tichishandisa ruzivo rwedu kutaura nekusimbisa nyaya dzedu. Maitiro aya anotaurwa naKashula achiti,

*Mamiriro matsva mune zvematongerwo enyika muSouth Africa aunza kumutsiridzwa kwekudada nekuve munhu mutema – nekudaro pane kumutsiridzwa kuri kuitika mukukosha nebasa rehumhizha hwezvekutaura (zvakaita sengano nenhetembo) (2002:3-4).*

Kana Zimbabwe yakatangira South Africa kuwana rusununguko, zvinoreva kuti tave kusaririra pakudzokera kuruzivo rwedu, uye izvi zvinoita kuti zvakataurwa pamusoro pehumhizha hwedu nevachena tisati tave kugona kunyora zvirambe zviri izvo ruzivo rwatinoshandisa.

Ini sasarungano ndine pfungwa dzandinoona dzakanyorwa nevarungu pamusoro pengano dzisina kutsanangurwa zvinogutsa nekuti dzaitariswa nevatorwa vasina ruzivo rwemukati. Vanhu vatema vakafanana nana J. C. Kumbirai, Jane Chifamba, Solomon Mutswairo, Charles Mungoshi, Stephen Chifunyise nevamwe vaive nemukana wekutipa maonero neruzivo rwasarungano, ruzivo rwemukati, asi havana kukwanisa kuzviita nekuda kwekuti vakangotevedzerawo zvakanga zvichiitwa nevarungu, zvekuunganidza ngano nekudzinyora patsva kana kudzishandisa kunyora mabhuku. Zvinorwadza pamwe chete nekunyadzisa kuti pamayunivhesiti ese muno muZimbabwe hapana kana imwechete iri kupa dhigirii rengano. Mungano ndimo mune migodhi yenyaya dzinoshandisa kuumba hwaro hwetsika nehunhu, nenyika, nekubatana. Mungano ndimo munobuda kugadzira maindasitiri emafirimu. Ngano mafirimu nekuti kufanana nezvidavado nezvishamiso zvemafirimu – ngano dzinotakura vanhu kuenda kunyika dzinoitika zvese-zvese zvehupenyu hwedu.

Kuona kwangu, senyika takamira pamuganhu wekurasikirwa nengano nemitauro yedu kana wekuti tidzikokorodze nekudzipa nzvimbo muhupenyu hwedu nhasi. Dai senyika tatsvaga vana sarungano vashoma vasara, toshanda navo kuti tichenetedze nhaka neruzivo rwevanhu vedu rwakapazwa nevachena. Kana ngano dzakanga dziri zvikoro zvinodzidzisa zvakawanda (Mkanganwi, 1998), tiri kuregererei kudzimutsa todzishandisa kugadzirisa mamwe matambudziko atiri kusangana nawo senyika? Ngano hadzidhure sekunyorwa kwemabhuku kana kugadzirwa kwemafirimu. Ndinofunga kuti chinotitadzisa kuti tidzidzise ngano mumayunivhesiti edu tichishanda nevanhu vedu vasina kufunda mabhuku inyaya yekuti tinofunga kuti zvekudzidzisa, nekuita tsvakurudzo zvinoda vanhu vakapihwa mvumo nevarungu kuti ndivo vega vanoziva maitirwo ezvinhu. Pfungwa iyi yakatsoropodzwa naSmith uyo akati,

*Maonero angu semunhu akararama muhudzvanyiriri, uyewo kudzvanyirirwa kuri iko churu chandakakwira pandiri kutaura nyaya yangu, izwi rekuti ‘tsvakurudzo’ rakakocheckera zvakasimba muhupambevhу nehunhu hwegomarara hunoitwa nevachena (Smith, 1999:1).*

Kunyararidza nekuuraya ngano, ruzivo nenyaya dzedu vanhu vatema nekuti hadzikwane muhari dzakaumbwa nevarungu kuzvidzosera zvakare kumazuva atainzi zvinhu zvevanhu vatema zvakasaririra, zvakashoreka nekuzara rima.

Vanhу vatema vaive nenzira dzekutaurirana nekufambisa mashoko dzakawanda. Chatisingazive, uye chisina kuitwa nevanoita tsvakurudzo kutsvaga kuti nzira dzaishandiswa nevatema kutaurirana nekufambisa mashoko idzi dzainyatsosvitsa mashoko nepfungwa dzemashoko avo zvinonyatsorova pacho chaipo pavaive vakananga here.

*Kufambiswa kwemashoko akanangana neruzhinji rwevanhu chinhу chinogona kutorwa sechiitiko chinongowanikwawо mumagariro evanhu, kana kungotorwa sechiitiko chemutsika dzevanhu ivavo, (McQuail, 2010:70).*

Kana tikave nemaonero ari kutaurwa naMcQuail, ekutora ngano sezvimwewo zviitiko zviri mutsika dzedu, tinopodzisira tadzirerutsa nekufunga kuti dzakanga dziri zvinhu zvevanhu vasina kudzidza. Tonopedzisira tarasikirwa zvikuru, nekuti ngano hadzingori chimwewo chinhу chemutsika dzevaShona.

Nepatasvika nhasi uno sevanhu vatema vakawana rusununguko, tanga tave kufanira kuve nechikoro chengano uye tichipima kushanda kwemafambisirwo emashoko neruzivo rwuri mungano. Tingadai tave kupa ngano dzedu hupenyu hutsva hunofambilana nenguva dzino dzatiri asi dzichirwa nemafungiro nehunhu hwechemutengure. Kunyika ye America, vave kudzokera kungano dzakare kuti vadzisanganise nenzira dzekufambisa mashoko dzemazuva ano. Maitiro aya vari kuapa zita rekuti *digital storytelling*, kureva kuti kutaura ngano kunoshandisa tekinoloji.

*Kutaura ngano kunoshandisa tekinoloji kuri kufadza nekukuchidzira moto wezvinofungwa nevanoita zvezkudzidzisa, nekuti kunobatanidza kutaurwa kwengano kwaiitiwa kare nenzira dzezvinofarirwa neveruzhinji mazuva ano, pamwe chete netekinoloji, (Lowenthal (riri kutsikiswa):298).*

Asi tichidzokera kunyaya iri kutaurwa na McQuail (2010) ruzivo nenzira dzekufambisa mashoko hazvingofuma zvavepo zvega, asi kuti zvinotori nevanhu mutsika nemagariro vanozvibika. Nyaya, pfungwa, mazano nemamwe mashoko anofambiswa nenziyo, ngoma, ngano nezvimwewo anoda kutariswa ari murusero rwetsika dzevanhu vezvinhu izvozvo. Patinenge tichidaro, hatifanire kukanganwa mashoko e Sangano re Association of College and Research Libraries (2015) akataurwa mu Chitsauko 3 chebasa rino ekuti zvakakosha kuti tibvunze kuti ruzivo rwunovepo sei, uye kuti rwungakosheswe pamwe chete nekushandisa chirudzii kuti tiwane rumwe ruzivo rutsva kubva pane irworwo rwagara rwuripo.

Kana nanhasi uno munguva dzino dzatiri, mashoko mazhinji anorasika, asingasvike kana kusvitsa pfungwa dzaakatakura nekuda kwezvikonzero zvizhinji. Asi nyangwe zvakadaro, ini semwana wengano ndinoziva kuti ngano seimwe yenzira dzaishandisa nevatema kufambisa mashoko, kuyambira, kudzidzisa nekurovedzera hunhu – dzaishanda zvakanyanya, nekuti dzakashanda pandiri, uye kare ikako dzakashanda pakutura zvinonetsa, nekugadzirisa pakatsveyama nekunyatsosvitsa mashoko. Chinoita kuti ndimire ndakasimba kuti ngano dzinonyatsoshanda kusvitsa mashoko ndecekuti ndine ngano dzandakanzwa ndisati ndave kuenda kuchikoro dzandichiri kurangarira zvakajeka

nhasi uno ndave nemakore anoda kusvika makumi mashanu. Chinhu chakakosha chinofanira kuitwa nguva dzino kuti isu vana sarungano titsvage nzira dzekukwira mungoro, asi toshandisa ngoro kuti dzitifambise kubva patakanga tiri tichienda mberi, tisingakanganwe nhava netsvimbo dzedu patinoburuka mungoro kana tasvika kwatiri kuenda. Imwe nyanzvi yezvengano dzevanhu vatema inoti,

*Vana sarungano vanogadzira patsva pamwe chete nekuita kuti nyaya dzakataurwa kare dzikwane munguva itsva, asi chikuru vanenge vaine chinangwa chekuti ngano dzifambirane nenguva, kuti dzinzisisike nekugamuchirika kuvateereri venguva dzazvino, (Radin, 1952:16).*

Kufanana nekukwira kwaTsuro mungoro, kutorwa kwengano dzevanhu vatema dzichirongwa mumabhuku madzinowanikwa dzakagarisana nemifananidzo, dzakagarisana nenyaya dzemuBhaibheri uyewo nedzimwe nyaya dzemhiri kwemakungwa kwakaita kuti ngano dzedu dzishanduke zvikuru kubva pane zvadzaizivikanwa dziri. Ngano dzedu dzakashanduka pamarongerwo, mutauro, nyika yadzaiitikira pamwe chete nechinangwa chadzo. Izvi zvinobva pakuti,

*nyangwe zvazvo ngano dzisinganyanyoshanduka, uye dzichiratidza hukama hukuru nengano dzepasichigare, vana sarungano ... vakakanganiswa zvikuru nekunyonganiswa pamwe chete nemhirizhonga yakaitika munhoroondo yevanhu vatema veAfrika mumakore mazana manomwe akadarika (Radin, 1952:17).*

Asi nyangwe zvazvo vanasarungano nevamwe vanhu vatema vakanyonganiswa, chinodiwa kuti tive nemafungiro aTsuro paakakwira mungoro. Ngoro nezvinhu zvayakatakura ngazvitibatsire asi tizive kuti ngoro haisi yedu. Kana tikatora zvatinenge takwanisa kutora, tinofanira kuti tiburuke mungoro tisiye varidzi vengoro vachienda. Isu tichasara nenyaya yekuti takambokwira mungoro, asi hatina kuendwa nesu kwatisingazine nekuti takaziva pekuburukira.

Sekutura kwaCole (1991), chero nzvimbo ipi zvayo inenge yapinda nekugara vatorwa, vatorwa ivavo vanoita zvinhu zvakasiyana nezvinoitwa munzvimbos yavanenge vagara. Vatorwa pamagariro evanhu veChiShona, vanogona kunge vari vanhu vasiri vemutupo mumwechete, kana kuti vari mabvakure uye vachitura mitauro yakasiyana neyevanhu vemunzvimbos yavapinda.

*Kana vanhu vatema vanotaura mimwe mitauro, uye vachibva kune dzimwe nzvimbo vachinzi vatorwa, zvinoreva kuti varungu vanotori vatorwa vakanyanyisa. Kubva pasichigare kusvika parinhasi, mabasa kana zvinhu zvehumhizha zvinogadzirwa nevizvarwa zveAfrika zvinotaura nekuratidza kusangana kwetsika dzevatema nedzevachena nemitowo yakawanda, (Cole, 1991:126).*

Asi nyangwe paine humbowo hunoratidza kuti zvinhu zvehumhizha zvinogadzirwa nevanhu veAfrika zvinoratidza kusangana kwetsika dzevatema nedzevachena, zviri pachena kuti mukurumbira wezvinhu zhevachena uri pamusoro pezvinhu zvevanhu vatema. Vanhu vatema veAfrika vari kunyanya kuyemura “pfungwa, nezvetekinoloji, nezvinoshandisa pakugadzira pamwe chete nemicherechedzo yevarowa” (Cole, 1991:126), zvekuti kuita zvinhu pachirungu ndizvo zviri kuwanda mumabasa avo ehumhizha nezvinogadzirwa. Chinokonzena kuti zvinhu zvidai inyaya yekwakadzidzira vanhu vatema, nedzidziso yavaiwana. Chimwewo inyaya yekutsvaga mari. Vanhu vatema vanoziva kuti kunotengwa nekufarirwa mabasa avo ehumhizha hakusi kuAfrika, asi kunyika dzevachena kune mari yakawanda.

### **Ngano dzakagara dzichifamba**

Mike Raab (2019) anoti tekinoloji nezvishamiso zvinowanikwa muzvinyorwa nemafirimu esainzi zvinotorwa semanyepo nekuda kwekuti panguva yazvinonyorwa kana kugadzirwa, zvinenge zvichiita sezvinhu zvisingafe zvakaitika. Maonero aya anowanikwawo mungano dzinotorwa, uye dzimwe nguva nekushorwa semanyepo, zvekuti vanhu veChiShona vanotori nechirevo chekuti “usanditaurire ngano.” Ndiri kutaura nyaya iyi nechikonzero chekuti kwandiri sasarungano, ngano dzakangogara dzichifamba. Hadzina kutanga kufamba nechemutengure chete. Asi padzaifamba chemutengure chisati chauya, dzaifamba nenhando isiri yekumhanyiswa. Dzaifamba dzisingasundidzirwe. Semuenzaniso, ndege dzakazosara dzouya nevarungu, asi mungano takanga tatobhururuka kare.

Ini ndakatanga kubhururuka mungano ndisati ndaziva kuti kune ndege dzinobhururuka dzakatakura vanhu. *Aeronautical Engineering* isainzi dzekuumba nekugadzira michina

inokwanisa kubhururuka. Zvakarewo *Al Stanzione* (2019) muEncyclopaedia Britannica anotsanangura *Aeronautical Engineering* sehungyanzvi hwekukwanisa kubhururutsa michina. Zvakaoma kuti vazhinji vedu vafunge kuti ngano dzedu vanhu vatema dzepasichigare dzaitosvika nekutambirawo muchivanze chesainzi dzinenge dze*Aeronautical Engineering*. Ngano dzedu dzechinyakare dzinoita sedzakasaririra sekusaririra kwaita kubikira muhari mazuva ano ema*Microvawe Oven*. Asi zvinhu zvinotsanangurwa sehungyanzvi hwekukwanisa kubhururutsa michina, pamwe chete nezvimwe zviitiko zvenguva dzichauya zvakaita sekupetwa nekudzoswa kwenguva zvaiwanikwawo mungano dzevaShona dzechinyakare. Saka ngano dzedu dzakanga dzisina kusaririra. Chaipa kuti zviitiko zvenguva dziri mberi mungano zviite sezvisina hunyanzvi hwesainzi inyaya yekuti varungu vaiona zvinhu zvese zvevanhu vatema sezvepasi-pasi uye vachiti pfungwa nehunhu hwevatema ndehwevana vadiki (Worthington, 1930). Mumwe muchena akatsanangurawo vanhu vatema achiti,

*Vakangofanana nepwere, havafunge, havana mutsa uye vanofarira zveny'ambo.*

*Unofanira kuti urambe uchidzokorora chinhu chimwechete mazuva ese nekuti havarangarire maitirwo ezvinhu, (Balfour, 1895:140).*

Vese Worthington naBalfour havana kumbobvira vasangana nevanhu vatema **vese** kuti vazovasunga pamwe chete sesvinga rimwechete, nekuvatsanangura nenzira yakadai. Mashoko avo akangoda kufanana nekuti “mombe dzinotunga vanhu nenyanga.” Hachisi chokwadi nekuti hadzisi mombe dzese dzine nyanga, uye hadzisi mombe dzese dzinotunga vanhu. Dzimwe mombe hadzina nyanga, injuma, uye dzinoita zvekudhumha.

Asi sekaura kwaDery (2014), “mazwi evanhu vatema ... ane dzimwe nyaya dzaanotaura pamusoro pezvetsika, nezvetekiniloji nezvezvinhu zvenguva ichauya.” Pfungwa yaDery inoreva kuti kunonzi “kusaririra” kwevanhu vatema netsika dzavo kunotaurwa nevachenya hachisi chokwadi, asi kuti chinhu chinobva pakutungamidza zvavo asi vachitsikirira zvevamwe. Pfungwa yevarungu yekuona vamwe vanhu sekufunga kwavo ndiyo inoramwa nekuedza kugadziriswa neEtinogirafi. Etinogirafi inoreva kuti vanhu vanofanira kupinda mutsika nemagariro, nekunzwisisa pamusoro pevamwe vanhu, kwete kungotaura kunobva mukungoona zvavanoita (Spradley, 1979). Ini sasarungano ndiripo kuti nditaure nyaya yengano sasarungano weChiShona, kwete

semutorwa ari kutoita zvekudzidza tsika dzevaShona kubva kuvaShona. Ndiri kutaura semumwe wevanhu veChiShona vanotogadzira nekutura ngano dzacho. Nyaya yangu pamusoro pengano inoratidza kuti mungano dzevatemu nyangwe dzenguva yakare mune zvetekinoloji nezvimwewo zvinhu zvenguva ichauya. Sekutsanangura kweOxford English Dictionary,

*ngano chikamu chenyaya dzinoitika mune dzimwe nzvimbo dzisiri nyika yedu yemazuva ese. Kazhinji dzine zviitiko zvisingaitike muhupenyu hwedu, kana zviitiko zviri mberi kwenguva yedu, kana zvimbewo zvinhu zvinofungwa nepfungwa, (Oxford English Dictionary, 2020).*

Tisingatarise ngano dzave kugadzirwa mazuva ano, ngano dzedu dzepasichigare dzaiveko vachena vasati vauya dzine zvishamiso zvesainzi zvinosanganisira kupetwa nekudoswa kwenguva, kubhururutsa michina nezvimwe. Zvishamiso izvi ndiyo yave kunzi nevamwe nhasi uno Afurofucharisimu (*Afrofuturism*) - zvichireva zvinhu kana zviitiko zvinotaura kana kuratidza zvinhu zvenguva ichazouya, kusanganisira tekinoloji nekumhanya kwakapfurikidza kwezvinhu. Sekutura kwaSteinskog (2018) nhoroondo yezvinhu zvakaitika kare, asi zvichitaura pamusoro pezvinhu zviri mberi kwenguva yazvo inowaniswazve mumwe mukana; kubudikidza nehunyanzvi hwepatasvika nhasi uno sevanhu, tinokwanisa kudzokera munguva dzakare kuti tione kuti tingawane zvinhu zvipi zvainongedzera kuzviitiko zvenguva ichazouya.

### **Vakomana vaipinduka kuita shumba**

Ngano yakandiita kuti ndibhururuke ndisati ndaziva zvendege, ingano yevakomana vaipinduka kuita shumba. Mungano iyi, mune vasikana vakada vakomana vavakanga vasingazive kwavaibva. Vasikana vakangofarira zvimiyo zvevakomana ava, uyewo nekuti vakanga vari vana hombarume. Asi vakomana ava vakanga vasiri vanhu, dzaive shumba dzaipinduka kuita vanhu. Vakomana vaye pavakanga vave kudzokera kumusha kwavo, vasikana vaye vakabva vatevera vakomana vaye. Asi pavakatevera vakomana vaye, pakaita kahanzvadzi kemumwe musikana kakateverawo. Vakambokadzinga, asi kakaramba kachivatevera kudzimara vave kure kwazvo nekumba. Vakomana-shumba vakavaka musasa, vachibva vasiya vasikana vavo, ivo vakaenda kunovhima. Vakadzoka

kunovhima vaine nyama yakawanda zvikuru. Vakarara, vakasimudzira nerwendo rwavo. Vakavaka musasa zvakare, vakomana-shumba vakanovhima asi kahanzvadzi kevasikana vaye kakavatevera kari kure, kakaona cuti vakomana ava vaipinduka vachiita shumba. Vakabata mhuka zhinji. Asi pazuva retatu, havana kubata nyama zhinji. Vasikana havana chavaiziva, asi kahanzvadzi kavo kaye kakatanga kuruka zitswanda. Zuva rakatevera vakomana-shumba pavakaenda kunovhima havana chavakabata, saka vakadzokera kumusasa vachida kudya vasikana vaye. Asi pavakasvika pamusasa, vakawana vasikana vese vaye vakwira muzitswanda rakanga rarukwa nekakomana kaye. Vakomana-shumba vaye vakada kusvetukira zitswanda cuti vabate vasikana vaye, asi zitswanda riye rakananga kubhururuka richienda mudenga. Vakomana vaye vakananga kutandanisa zitswanda riye vari pasi, asi hazvina kubatsira. Vasikana vaye nehanzvadzi yavo vakazobhururuka vachidzokera kumusha kwavo kwavakanga vasiya vabereki vavo.

Chaibhururutsa zitswanda iri kwaive kuimba kwaiita kakomana kari mungano iyi zvekuti nenivo ndaitoona vakomana-shumba vaye vachimhanya vari pasi ini ndirimowo muzitswanda rinobhururuka pamwe chete nevasikana vaye nehanzvadzi yavo.

Nhasi uno michina mizhinji kusanganisira makombiyuta iri kushanda kana yataurirwa zvekuita. Ndiwo atinonzwa achinzi maVoice *Commands* zvichireva kuita zvinenge zvataurwa nezwi. Chinhu chinoda kucherechedza chiri mungano dzedu isimba riri mumashoko anotaurwa – kubva kumashoko asarungano kusvika kune evatambi vemungano. Tikadzokera kungano yekakomana kekubhururutsa zitswanda, tinoona cuti mazwi/mashoko ekutura kana kuimba ndiwo aiita cuti zitswanda ribhururuke. Isu nhasi chatitadzisa kubhururuka kusaziva simba riri mumashoko kana mazwi, zvikuru mazwi emitauro yedu. Nyanzvi yemaonero nemafungiro pamusoro petsika nemagariro Stuart Hall anoti chinonzi kumiririra maitiro ekuti zvinhu zvive nezvazvinoreva, pamwe chete nekushandiswa kwezvinhu izvozvo nevanhu verudzi rumwechete kubudikidza nemutauro, micherechedzo nezviumbwia zvinoreva kana kumiririra zvinhu mutsika nemagariro avo (Hall, 1997). Saka chinotyisa ndechekuti kana tisina mitauro yedu, kwete yekukwereta, tinogona kushaya simba rekuti zvinhu zviitike muhupenyu hwedu. Kana tikashandisa

chirungu isu tiri vanhu vatema vane mitauro yavo, zvatinotaura neChiRungu zvinenge zvichimiririra chii, uye isu tinenge tichirevei?

Zitswanda rakatakura kakomana nevasikana vakanga vatevera vakomana-shumba imhando yechemutengure, asi kunaka kwechemutengure ichi ndekwekuti chinobvisa vari munjodzi panzvimbo ine njodzi. Imhando yechemutengure chinodzosera kumusha vanhu vanga vatiza musha, vanga varasika. Chemutengure cherudzi urwu chakanaka, asi vashoma munguva dzatiri vari kukwanisa kuti kana vave panjodzi munzvimbo dzavakatevera varungu nechirungu vakwanise kutiza vachidzokera kumba nekuti kana mutauro wekuti vataure mutupo wavo havasisina.

Kana ngano dzaiita zvekutaurwa, uye vanaShumba, Tsuro naGudo vachitaurawo sevanhu, mashoko ese aitaurwa aya aive nebara rekugadzira nekugadzirisa nyika. Aikonzera kuti vanoteerera ngano vaone nyika inogadziriswa matambudziko, nekupa vateereri simba mumafungiro nemaonero. Kufanana nekukonzera kuti zvinhu zviitike kwemazwi anenge ataurwa mumichina yanhasi, ngano dzine zvadzaikonzera uyewo nezvadzaireva, uye nanhasi uno dzine zvadzinokonzera nekureva semaonero aHall (1997). Saka kana zvinenge zvataurwa nezwi zvine zvazvinokonzera, tingade kubvunza kuti “simba rekuti zvinhu zviitike raive mungano dzenguva yakare harisisipo here? Ko vanoda zvenguva dzichazouya, havaone here kuti nguva yakare yakanga yatosvika kumberi kwatisati tasvika? Tinoba taona kuti zvechinyakare hazvisi kukurumidza zvasara nekuti zvakagara zviriko kumberi kwatiri kuenda, asi chete isu hatina kunge tazvitarisira.

Ngano dzezviitiko zvenguva iri mberi mukana wekutiratidza kuti pfungwa dzemunhu dzine simba rekuvaka kana kugadzira zvisati zvavepo. Steinskog (2018:7) anobvunza mubvunzo unoratidza simba riri mumashoko nengano paanoti, “Zviitiko zvenguva dzichauya zvatovepo here kana kuti zvinogadzirwa munguva ino yatiri?”

Kutura ngano ndiko kwaipa vanhu (sarungano nevateereri vake) mikana yekugadzira nyika, vanhu, zvinhu nemhuka dzinotaura. Sarungano aive muroti, muoni nemusiki wezvitsva nezvichazouya. Nyika yengano yaigadzira zvinhu zvisingakwanisike kana

kunzwisisika munyika ino, ichiita kuti tisangane nezvinokwanisa kuitika kana tikakwanisa kubvumira simba remashoko kuti rishande. Kutaura kune simba. Kutaura kwakasiyana nekunyora kana nekuverengerwa. Kutu “paivepo” kusika nekukoka vateereri kuti vapinde munyika iri kusikwa kuti naivowo vave zvisikwa zvenyika yasarungano, asiwo zvakare vachibatsirana nasarungano kuona zviri kusikwa vachishandisa pfungwa dzavo. Izvozvo ndizvo zvaizoita kuti ngano kana dzataurwa dzapera, paimbwe kana kutaurwa mashoko ekuparadza nyika yengano kuitira kuti vanga vapinda munyika yengano vagokwanisa kudzoka. Saka ngano dzedu dzakagara dzichingofamba kuenda munzvimbo dzisingaonekwe nemaziso, asi nepfungwa.

Kana Bhaibheri rinoitiudza kuti “pakutanga pakanga pane Shoko,” Johani 1:1 (*Bhaibheri Dzvene MuChiShona Chanhasi*) uye kubudikidza nekutura, Mwari vakasika zvinhu zvatinoona. Zvakanga zvisipo zvakavepo kubudikidza nekutura. Kutaura kune simba. Nyangwe nemungano, anopera ndisarungano, ngano hadzipere. Ngano hadzipere nekuti dziri kugadzira nyika yanhasi nenyika yamangwana. Pane zvinhu zvevanhu vatema zvine chekuita neramangwana zvaionekwa sezvinokwanisika, asi zvikasaitika nekuti hupambevhu hwakabva hwadzima moto waibikiswa sadza.

### **Kurwira Tsuro**

Zviripo zvizhinji zvinotaura nezvamangwana zvichikwanisa kutiratidza zviri mberi zvatinofunga kuti hazvikwanisike. Asi pane zvinogadzirwa nengano zvinotipa kuti titange kutya simba rechiporofita riri mungano. Nyaya yekukwira mungoro nekuyambuka waya kwakaitwa naTsuro mungano inenge inotivhurira mhepo, nekuti Tsuro anozosvika pakusanyanyonzwikwa kana kuonekwa sezvaaiitwa kare. Tinozonza sekuti ave kugara muSideboard yevarungu.

Asi nyangwe zvazvo ngano naTsuro zvichifamba nekupinda munzvimbo dzisingasvikwe nevanhu, pane nzvimbo isina kundifadza yakazopindwa kana kuti yakapinzwa Tsuro chirungu pachakanga chapinda vanhu vatema muropa. Mumwe Native Commissioner akati,

*Ndichipinda mumba yehuswa yevanhu vatema ndakaona kabhodhi (cupboard) nemasherefu zvakagadzirwa nemabhokisi. Masherefu acho akanga akafukidzwa nebepa rakachena rakanga riine manyerekete, uye pakanga pakagadzikwa ndiro dzesimbi, makapu nezvimwe zvakadaro. Rwendo rwekuti vanhu vatema vave vanhu vakabudirira rwuri kuitika zvishoma nezvishoma (Phimister, 1988:71).*

Sekuona kwevarungu, kubudirira kwemunhu mutema kuri mukusiya zvinhu zvehupenyu hwake achinotora zvevachena. Kubudirira kwevanhu vatema hakusisiri mukuzvigadzirira zvinhu sezvavaita, asi kwave mukutenga ndiro dzesimbi nemakapu. Asika, kushanduka kwehupenyu hakudi kuitwa nechisimba kana kuti vanhu vachikwitismwa nekuti pane vanokuvara kana kudonhedza zvinhu zvakakosha zvikatsokodzerwa muvhmu mukati megundamusaira.

Mungano, Tsuro tinomuziva ari shasha yekuronga. Tsuro anofarirwa nevanhu vatema vakawanda vakarerwa nengano (Dube, 2016). Tsuro ndiye mucherechedzo mukuru wenyika yengano dzevaShona. Kana ukazvicherechedza, ngano dzina Garwe, Nzou, Shumba, Kamba, Bere hadzina kuwanda sengano dzinowanikwa Tsuro ari mutambi mukuru. Tsuro anosetsa, akangwara uyewo dzimwe nguva inhubu inoshereketa zvikuru, asi kushereketa kwake hakutorwe sechinhu chinofanira kutevedzerwa. Vanhu veChiShona vanoziva miganhu yavo, uye vanoziva kuti Tsuro haatevedzerwe nekuti kazhinji anenge achida kupa mamwe maonero. Asi chakanyanyokosha panaTsuro ndechekuti haabatwe zvakapusa sekubatwa kwakaitwa mutyairi wengoro ari muChemutengure, kana sekubatwa nemukanwa munoda shuga nemajarini kwatakaitwawo nechirungu.

Tsuro anopinda nekupindurudza zvinhu, zvekuti anosiya zvinhu zvave zvazvanga zvisiri, uye vanhu vachitemwa nemusoro nekuita kwake. Tsuro ndiye akaponesa musikana dununu akanga ave kutevera ngwena yaida kumuripa nehove mumvura. Tsuro akanga ari kumahombekombe achinyepedzera kusanyatsonzwa zvakanaka kuti musikana akanga achiti ari kuenda kupi nengwena mumvura. Pakupedzisira, musikana akazobuda mumvura kuti ataure ari pedyo naTsuro, ndipo paakabva audzwa kuti akanga anyengedzwa kuti agonodywa naGarwe.

Ini sasarungano ndinofunga kuti Tsuro anodiwa nevanhu vatema nekuti vanhu vatema veChiShona pachezvavo vakasangana nenhamo nematambudziko zvakawanda zvavakabuda mazviri sekubuda kunoita Tsuro muzvimhingamupinyi. Saka kunze kwekungwara, Tsuro anomiririra kuve netariro yekuti zvinhu zvichanaka, uye tichakunda. Pamwe ndicho chikonzero chinoita kuti munguva dzekufamba naTsuro muzviitiko zvengano tisvike pamwe patinobatira hana mumaoko, asi iye obva atiita kuti tiseke, tikanganwe kutyka kwedu.

Pasichigare, ngano dzaTsuro dzaive dzekutaura chete. Kunyorwa kwengano izano rakazouya,

*...nevanhu vakanga vachida kudzidza pamusoro petsika dzevamwe vanhu vakasiyana navo mumasenjuri 19 ne20. Vanhu ava vakanga vazvipa basa rekutapa nekuchengetedza ngano dzemarudzi akasiyana-siyana, (Kumelos, 2016:3).*

Munyika yeZimbabwe, vanhu vakanyanyonyora zvengano vaive mamishenari nanaMudzviti (*colonial administrators*) nekuti sekutura kwaWorthington (1930) panguva iyoyo, “munhu mutema haagone kunyora.” Munhu mutema anogona kunge akanga asingagone zvake kunyora, asi zvakakoshawo kuti tibatsirane kuti munhu mutema anogona kunge asina kuona chikonzero chekuti ngano dzinyorwe nekuti “nyangwe zvazvo ngano dziri dzepasichigare, dzinorarama kwete sechinhu chakare asi chipenyu,” (Mishler, 2013:xix). Ngano dzinotaurwa nemuromo dzichiperekedza nekufambiswa kwemitez, kushandurwa kwezwi, kugomera, kutura befu, kuvhura kana kutsinzinya maziso pamwe chete nezvimwe zvidavado zvakawanda zvinobatsira kuti nyaya inyatsobuda. Kana zvakadai zvichiitika paktaurwa kwengano, zvinoreva kuti ngano ikanyorwa inobva yabvutirwa mbatya dzayo dzese, yosara isina kupfeka, ichinyara.

*Vanhu vasinganyore vanoita zvidavado zvakakosha, uye zvemhando yepamusoro vachishandisa mashoko, asi zvinhu izvi hazvikwanisike zvachose kana kunyora kuchinge kwazobata mafungiro avo, (Ong, 2002:14).*

Saka kana ngano ikanyorwa, inenge yadimurwa makumbo ayo zvekuti inenge

isisakwanise kufamba ichienda mberi, kana kudaira nyaya nekutura nyaya dzevinhu zvitsva zvinenge zvichiitika munzvimbo yairi. Saka, ichokwadi zvacho kuti kunyora kunochenegetedza, asi kunyora kunofusha nekufushira ngano zvekuti dzinobva dzangoramba dzakabatwa nechando chenguva.

Basa rakaitwa nemabhuku, nemamishenari pamwe chete nanaMudzviti rekuunganidza nekuongorora ngano ndiro rakazvara maonero nemafungiro mazhinji pamusoro pengano. Asi dambudziko riripo nderekuti mabasa ekunyorwa kwenyaya dzengano dzeChiShona haana kumbobvira aitwa nasarungano. Ngano dzinotaurwa nasarungano, naizvozvo zvakakosha kuti sarungano awane mukana wekutura pfungwa dzake pamusoro pengano dzinomuziva, uye iye achidzizivawo.

Zvakarewo, basa rekuunganidza nekunyorwa kwengano dzevatema kwakaita kuti ngano dzacho dzisukwe nekuzorwa mafuta nechinangwa chekuti “dzipfekedzwe mbatya itsva,” uyewo nekuti “dzigashirike” (Kumelos, 2016:3) kuvateereri venguva dzino. Mamwe emabhuku akanyorwa mushure mekuunganidza kwengano dzevatema nevachena akafanana nerimwe zibhuku guru kwazvo rakanzi *African Folktales and Sculpture, 1959 Bollingen Series XXXII*. Zibhuku iri rinounganidza ngano dzakatsvagwa nevachena 27. Vachena ava vakanyora nekuburitsa ngano idzi pakati pemakore a1864 kusvika 1935. Nyangwe zvazvo miunganidza yakadai yaive yakakosha pakuchenegetedza ngano dzevanhu vatema vemuAfrika, tinonzwa nevachena vakanga vachiunganidza ngano idzi vakafanana naJoel Chandler Rice uyo ane ngano dzaakaunganidza dzikatanga kutsikisa kuUnited States of America naJames R. Osgood and Company mugore 1883 achitaura kuti paakatanga kuunganidza ngano idzi,

*...dzakanga dzatorasikirwa kare nehunhu hwadzo hwengano dzeAfrika husina ukorekore hwezvidavado. Dzakanga dzanatsurudza kuti dzienderane nemhuka dzenyika dzemhiri kwemakungwa, (Worthington, 1930:10).*

Asi hunhu hwakadai hwekutura ngano dzemamwe marudzi patsva hunonyangadza nekubvisa ruzivo rwakanga rwuripo pakutanga kubva dzichiri kuvaridzi vadzo. Asiwo nyangwe zvichinyangadza, sezvatichazonzwa, ndikowo zvakare kurarama kunoita ngano.

Ngano dzakazonyorwa naRice akadziudzwa nevanhu vatema vakanga vatapwa kubva kuAfrika. Vanhu ava vakaenda kuhutorwa nengano dzavo, asiwo, nevanhu vatema vakanga vasara kuAfrika vakasara vachidzurwawo nekurasirwa munzvimbo dzavakanga vasina kufunga kuti vachazogara. Sekutsanangura kwaRadin,

*Vanhu vatema veAfrika kubva musenjuri yechi15 kusvika yechi19 vakanga vachiitwa varanda. Uye, nyangwe vanhu verudzi urwu pavakazenge vasununguka, hupenyu hwakangovamanikidza kuti vararame sevanhu vasina basa, vakashoreka uye vepasi, (Radin, 1952:1).*

Neimwewo nzira, ruzivo rwevanhu vatema rwakanga rwusina mukana wekunyatsotaurwa nemazvo kana wekurarama nekuda kwekupfachurwa kwavakaitwa nevatorwa. Tinonzwa Radin (1952:319) achitaura mashoko aMajor Tremearne (1912), kuti dzimwe ngano dzevanhu vatema “dzakaturikirwa (nevachena) zvisiri izvo, uye vachitonyatsoziva.” Vachena vakanga vane simba rekutaura zvavanoda nekubvisa zvavasingade munyaya dzeAfrika.

Kushanduka kwengano dzakanga dzabva kuAfrika hakusi kurasikirwa kana kukundikana, asi ndiro rimwe simba rengano, rekutaura zviitiko zvitsva. Ngano dzevanhu veChiShona dzakasanganawo nedambudziko rakada kufanana neiri padzainyorwa nemamishenari nanaMudzviti, uyewo nevamwe vanhu vatema, asi dambudziko iri sezvatichazona, mukana wekuti ngano dziratidze kusakurirwa kwevanhu.

Varikowo vamwe vanoti kushandurwa nekunatsurudzwa kwengano hachisi chinhu chatingapedze nguva tichichema nacho kunyanya kana tichitarisa pfungwa yekuti “ngano dzinongogara dzichishanduka” (Reader’s Digest Association Limited 1973:13). Neniwo sasarungano ndinokurudzira kupfuurira mberi nekuda kwekuti vanhu vandave kuitira ngano mazuva ano havachaziva zvinhu zvizhinji zvehupenyu hwechinyakare, kana hwekumusha, uyewo hupenyu hwavo hwave nedzimwe mhando dzemakomo, nzizi, mhuka nezvipembene. Ndinobvuma kuti, “ngano dzedu – dzakavepo nekuda kwezvizhinji zvakapinda nekubuda muhupenyu hwedu, uye dzichiri kukwanisa kutowedzerwa zvimwe zvakawanda” (Reader’s Digest Association Limited, 1973:14) kubva muzviitiko zvenguva dzatiri nhasi. Kufunga kwangu, nguva dzatave kurarama

dzino mushuremekupera kwehutongi hwevachena, tave kuda ngano itsva dzinopfeka herimet, magogorosi, nemagirovhosi, dzichikwira midhudhudhu Tsuro achinzvenga mabara.

*Saka sevanhu vatema hatingadzivise kubikwa kwengano itsva nekuda kwekuti tigare takakwidibira zvakabikwa kare... idzo nguva dzino dzichida kuti pave nengano itsva, (Chimhundu, 1980:44).*

Asi nyangwe tichida kubika zvitsva, ndinonetseka nepfungwa dzinenge dzaTerence Ranger (1996:274) anoti “hupambevhu hwevachena muAfrika hwakanga hune basa rekuti pazvarwe zvinhu zvitsva.” Hongu, hupambevhu hwevachena hwakaita kuti pazvarwe zvinhu zvitsva, asi mukuzvarwa kwezvitsva umu, zviitiko zvakaita sehondo yeChimurenga yekurwisa hutongi hwehupambevhu zvakauraya vanhu neruzivo rwakawanda.

Zvakarewo, kana paita kuzvarwa kwezvinhu zvitsva, zvinhu izvozvo zvinonyanyotora maitiro azvo kudivi ripi, raani? Pfungwa yaKarl Marx yezvemarongerwo evanhu mumapoka anoenderana nehupfumi hwavo mumagariro, inotarisa kuti mapoka evanhu aya ane hukama hupi nevaridzi kana kuti nevanhu vane simba pamusoro pezvekushandisa kugadzira zvinhu (Eagleton 2006). Mumaramiro evasvetasimba, vane mari nehupfumi ndivo varidzi vezvinoshandisa kugadzira zvinhu, uye vanowana mari kubva mumabasa aya. Nzira dzakafanana nengano dzevatemala dzekuita zvinhu pasina kutsvaga mari dzabatwa muriva revanhu,

*...vanoronga vanhu mumapoka munzvimbo dzavanogara. Mapoka evapfumi anorwa zvikuru kuti ashandise humhizha hwezvekuimba, ngano nezvimwe (rinova izwi reruzhinji) kuti zviite sezvinoda vapfumi, (Fischer, 1963:40).*

Ndinofunga kuti pfungwa yaRanger (1996) yekuti pazvarwe zvitsva kana takatarisana nengano, inoshanda kana ngano dzisingatadziswe kuita basa radzo rekuve migwaku yeruzivo, dzidziso nehunhu. Hugwaku hwengano huri,

*mukugadzirisa zvinhu sezvadzaiita kare vachena vasati vauya, vanhu pavakanga vachiri vatariri venhoroondo dzavo nezviwanikwa zvavo – vachiongorora,*

*vachirangarira, vachidzidzisa, vachidzidza uyewo vachichengetedza nhaka yavo, (Semali naAsino, 2013:28-29).*

Kuzvarwa kwezvitsva kune njodzi yekuti vatariri venhoroondo nezviwanikwa vanenge vave vauyi, kwete varidzi venyika.

Ini ndinoziva Tsuro ari mungwaru, musvinuki, munyengeri, achishandisa njere, uye dzimwe nguva achiita myananisi anomira semucherechedzo wezvido zvevanhu vatema. Pachimiro chake, Tsuro anonzwisa tsitsi nekuti mudiki uye haana simba, asi ari mudiki kudaro, anozivikanwa nerimwe zita rekuti “Ruvhunambwa.” Kureva kuti kana ukamuvhima, uchenjere kuti uchasangana nazvo ukasara waremara. Tingati zita raTsuro iyambiro yekuti usasvike nedzungu. Asiwo zvakare hudiki hwaTsuro mungano hunoenderana nevadiki vainyanya kuitirwa ngano, zvekuti vaitora hudiki hwake sekuti ndivo vanoshoreka asi vachishandisa njere. Zvakarewo vakuru vaishandisira vana vadiki simba, asi kubudikidza naTsuro tinodzidza kuti hukuru nekuve nesimba hakusiko kwakakosha.

Mungano dzakazoitwa mushure mekunge varungu vauya, tinoona kuti vanhu vatema vanotorerwa ivhu ravo nekumanikidza kuripa mitero nechinangwa chekuti vaende kunoshandira varungu. Nyangwe zvazvo vanhu vachibvuma kukundwa, Tsuro haakundwe kana kukundikana ny’ore. Tsuro anoramba kudheererwa nevarungu zvekuti panguva yaiita sekuti vanhu vatema havana chekutura, Tsuro akanga achitaura nekurwira kuti vanhu vatema vanzwikwe nyangwe zvavo vanhu vaaibatsira vanga vasingazvione. Sekutura kwaPaolo Freire (2014) chakakosha pakuvhurika kwenjere kuti munhu aite zvinhu zvine chinangwa. Roland Barthes mubhuku raBhabha (1994) akatiwo, “kana mashandisirwo ese ari kuitwa mitauro iri nzira yekumonyorotsa zvinhu,” zvinoreva kuti kunatsurudzwa kana kumutsiridzwa kana kuwedzerwa kuri kuitika kunyaya dzevanhu vatema kunogona kutisiya tiri panjodzi yekurasikirwa nesimba rekugadzirisa zvinhu raive naTsuro mungano.

Nyaya iyi inondisvitsa panoita kuti ndibvunze kuti Tsuro watinonzwa nezvake muchirevo chinoti; “Wanyeperwa nekaTsuro kanogara mu*Sideboard* yevarungu” ndiTsuro upi, uye waani? Chirevo ichi chekaTsuro kanogara mu*Sideboard* yevarungu chinowanzotaurwa

nevechidiki senzira yekuratidzana kuti “ndakangwara” kana kuti “Ndakapenga/handiite/handijairirwe.”

Zviri pachena kuti mashoko echirevo ichi anoratidza kuti katsuro kari kutaurwa nezvako aka, ndiko katsuro kemungano dzevaShona – katsuro kanosetsa, kakangwara, kane misikanzwa – kanogara kachipona mumatambudziko akasiyana-siyana. Ndave nemakore akawanda ndichinzwa chirevo ichi chekunyeperwa nekatsuro kanogara mu*Sideboard* yevarungu, asi ndakazotanga kunetseka mushure mekunge ndazvibvunza kuti katsuro aka ndekani? Pane zvakawanda zvinondikanganisa nekuda kwekatsuro aka. Kwandiri katsuro aka kari kushandisa chitupa chaTsuromagen’ a kuti kagonzi ndiko Magen’ a, asi iko kasiri Magen’ a.

Nyaya yekatsuro kanogara mu*Sideboard* yevarungu inozivikanwa nevakawanda, asi inyaya inoratidza kumedzwa kwevanhu vatema, ruzivo rwavo, nhaka, tsika nemagariro. Kugara mu*Sideboard* yevarungu kunosimbisa maonero aRadin (1959) ekuti “zvakanga zvagara zvichinongedzera kuti ndizvo zvaizoitika kuti munhu mutema aive achazomanikidzwa kuti aite seasina kukosha.” Ndiyo nyaya imwechete yakanzi naHomi Bhabha (1990) nyika dzinoumbwa nenhoroondo uye nhoroondo idzodzo dzinove nechekuita pamaonero kana mafungiro anoita vanhu. Chinhu chiri kutaurwa nezvacho pano kuti ndimo muri kugara tsuro (*sideboard*) – hachisi chinhu chakagadzirwa nevanhu vatema. *Sideboard* chinhu chakauya nevarungu, asi kuti katsuro aka kanzi kanogara imomo zvinoreva kushandurwa kwaTsuro wedu, ndokunge ari iye wedu watinoziva Magen’ a. Nzvimbo iri kugara katsuro aka inoda kucherechedzwa tichishandisa mhenenguro yechiMarxist “inoongorora ngano zvichienderana nezviitiko zvakanga zvichiitika panguva yayakagadzirwa (Eagleton, 2006:v). Tsuro uyu ave kugara mu*Sideboard* yevarungu ndinomuona seanomirira pfungwa nemiviri yevanhu vatema munguva dzebutongi hwевапамбеву nechisvetasimba. Haasi Sarah Baartman chete akatakurwa akanoiswa muchizarira nevachena. Vanhu vatema vakapambwa miviri nepfungwa dzavo pakapambwa nyika dzavo. Mwana wevhу akabviswa muvhу achinogariswa mukongireti yenzvimbo dzaivakwa nevarungu. Ikoko akabva apusiswa nekusiyiswa nhopi nedovi, achidyiswa shuga nekuitwa kuti ade zvinhu netunhu twevarungu. *Sideboard* iri kugara katsuro sekutsanangurwa kwazvo,

*Mudziyo wefenicha une madhirowa, nemasherefu. Mudziyo uyu unogadzikwa wakabatana nemadziro, uye unoshandiswa kuchengetera ndiro, magirazi nemicheka yekuwaridza patebhuru, (Flexner, 2001).*

Kune vanonzwa vana vachitaura nezwi rekatsuro aka nezvekugara kwako mu*Sideboard* yevarungu, vanogona kufunga kuti katsuro aka kakapenga zvechokwadi. Asi ini sasarungano dambudziko rangu nekatsuro aka nderekuti kakavharirwa, kakabatwa uye hapana kumwe kwakachaenda. Katsuro kemu*Sideboard* hakana hutsuro hwaTsuromagen'a wemungano dzevaShona. Tsuro iyeye haavharirwe, anobvunza mibvunzo, haapererwe uye haagutsikane nekupfuyiwa nekuti anoshandisa njere dzake. Ini Tsuro wandinoziva anoronga, ndewemazano nekushereketa uye haakundikane. Sekutura kwaHenderson mubhuku raCarl Jung (1978), Tsuro mushanduri wezvinhu.

Pfungwa inobuda muna tsuro anogara mu*Sideboard* haisi yekuti akangwara kana kuti haajairike. Apa panobuda pfungwa yekukundikana uyewo nekukurirwa. Kugara kwaTsuro mu*Sideboard* kunoratidza huranda mumafungiro evatema vanove varidzi venyaya dzaTsuro. Kana varungu vave kuchengetera Tsuromagen'a mu*Sideboard*, kureva kuti nesuwo varidzi vengano dzaTsuro tave vanhu vakavharirwa nechirungu. Zvinoreva kuti tinodada nekuve vanhu vevarungu nyangwe tisingazine kana kunzwisia hunhu nemidziyo yechirungu. Kutora kwakaita varungu nyika yedu nevanhu vayo ndiko kuri kubuda munyaya ye*Sideboard* iyi. Zvinondidzosera kuna Cecil John Rhodes anonzi,

*Akanga asina kana kuzeza pakufunga kwekuti vachena vakakosha chaizvo kudarika vanhu vatema. Zvakarewo ainyatsoziva chaizvo mupfungwa dzake zvaifanira kuitika kuwanhu vatema. Muna Rhodes mweya wekudzvinyirira zvisina nyadzi waionekwa mukushorwa kwaaitwa nenyaya yehupambevhuhwake, asi kana zviri zvekurwadziswa kwevatema akanga asina basa nazvo, (Rotberg, 1988:688).*

Saka mafungiro ekatsuro kanogara mu*Sideboard* yevarungu anoburitsa pfungwa yekutsikirirwa kwetsika nemagariro evanhu vatema. Izvi zvinonyatsoratidza kuti vanhu vatema havachaona chakaipa nekuve rudzi rwakakosha kwevarungu sezhvakanga zvataurwa naRhodes kuti ndicho chinhu chaifanira kuitika pasina kana mubvunzo.

Kunze kwekusimbisa pfungwa yekuti varungu ndivo rudzi rwakakosha kudarika vanhu vatema, “katsuro kanogara muSideboard yevarungu,” kanoita sekuti varungu ava vane zvinhu zvinoshamisa nekushamisira, uye zvisingawanikwe muhupenyu hwевану vatema. Naizvozvo kana katsuro kambenge kari kevanhu, hakachada kugara munzvimbо yakasaririra zvekuti ndinonzwa izwi raLucifer Mandengu ave kusema nzvimbо yakamurera paanoti:

*Ndinonzi Lucifer Mandengu. Ndakazvarirwa munzvimbo ino ndisingade. Ndaifanira kunge ndakazvarirwa kumwe kunhu - nevamwewo vabereki. Handina kumbobvira ndada nzvimbo ino, uye handife ndakaida zvekuti kana ndikabva munzvimbo ino, handisi kuzodzoka. Inzvimbo yevanhу vakakundikana, (Mungoshi, 1981:162).*

Pfungwa iyoyi yekuti varungu vane zvinhu zvakanaka, zvakachena zvinoyemurika uye zvinoremekedzeka ipfungwa yakatekeshera nekusimba muhupenyu hwевану. Munhu mutema nhasi uno akatengeserwa mota nemuchena anokuudza kuti, “Ndakaitenga pamuRungu chaipo.” Mashoko iwaya haabvunzwe kana kukanukwa nevanhu vedu nekuti kana munhu achinge adaro, chaari kureva ndechekuti muchena ari pamusoro pemunhu mutema pakuchengeta, asiwo iko kungoshandisa chinhу changа chirи chemuRungu kunoita kuti munhu mutema achitenga aonekwe nevamwe vake kuti paasvika panoratidza kuti afanana nevachena nekuti ave nezvinhu zvinenge zvavo. Pfungwa dzakadai dzinodyara mweya wenzara yezvinhu zhevachena zvekuti nyangwe patakawana rusununguko vanhu vatema vakanga vave kumhanyira kunogara mudzimba nenzvimbо dzaive dzevachena.

Kunze kwekusimudzira rudzi rwevarungu nenjere dzavo nezvinhu zvavo zvinoshamisa, katsuro kanogara muSideboard kanopawo pfungwa yekuti kana kari Tsuro wedu wemungano karasika. Magen'a haachada kuve nechekuita nenyika kana hupenyu hwatagara tichimuziva kuti anorarama. Ave nechiyero chitsva chekungwara nekushamisira zvekuti dai taikwanisa kubvunza katsuro aka zita rako, kaitiudza zvine chekuita nechirungu – pamwe kaizviti *Bunny Rabbit, Clever Hare, Smart Bunny*. Nyaya yekushandisa chirungu kuti munhu mutema azvisudurutse kubva kune zvinhu zvake yakataurwa naBernard Chidzero mubhuku rake *Nzvengamutsvairo* (1959). Mubhuku iri,

mukomana anonzi Samere Chirimuuta anogadzirisa vamwe vakomana vasina kudzidza vanenge vamukwazisa paanodzoka kubva kuchirungu. Nekuda kungoswedera mune zvechirungu, Samere haaperere pakugadzirisa mashevedzerwo ezita rake chete, asi anobva apfuirira mberi nekutsigisa basa rababa vake kubudikidza nekuvapa zita reChiRungu kuti zvityise nekushamisira.

Tichidzokera kunyaya yekatsuro kemu*Sideboard*, chatiri kuudzwa ndechekuti kugara mu*Sideboard* yemurungu ndiyo nzvimbo ine hupenyu chaihwo hunoratidza kubudirira. Nzvimbo yekugara, kana kuve nenzvimbo chinhu chakakosha kumunhu mutema. Nzvimbo yekugara ndiwo musha wako, ndimo mune nzira dzako, matsime, minda, hama, nemakuva emadzibaba. Chinhu chinozivikanwa kuti nzvimbo inogara munhu ine chekuita nemaonero kana mazwisisiro aanoita hupenyu. Kugara kwaTsuro mu*Sideboard* yevarungu kunoita kuti Tsuro watinoziva mungano apere njere, simba nebasra rake rekugadzirisa zvinonetsa. Uyu tsuro wemu*Sideboard* anopedzisira angovewo chipfuyo chepamba.

Kana ari Tsuro wedu wemungano afunga kubva muvanhu vake, zvinoreva kuti afanana nemunhande wekudzingisa shiri kumunda unomirira kufambiswa nemhepo. Arasikirwa nehuchenjeri hwake hwekuronga, kufunga, kubuda mune zvakaoma kana kugona kushandura zvinhu. Kuvharirwa kwake mu*Sideboard* kunoratidzawo kuti kana nevanhu vatema vaimbomurumbidza segamba vavharirwaho muzvinhu zvevarungu pamwe chete naye. Tsuro haasisina hama, nekuti mu*Sideboard* umu haana sekuru vake Gudo kana Shumba nevamwe vatambi vemungano. Aita mugarandega, asi mugarandega watinoziva muRungu nekuti vanhu vedu vakagara vachikoshesa hukama kudarika mari kana zvekudya zvekuti vane chirevo chinoti, “chakauya ndechakauya, mwana wehama haanzi wavingei.”

Chimwewo zvakare, *Sideboard* iri kutaurwa yave mucherechedzo wekubatwa kwevanhu vatema nezvinhu zvevarungu zvinofambisa mashoko. Nhasi uno vanhu vatema havasisina tsumo, madimikira, zvirahwe nengano zvakasimba muhupenyu hwavo – asi vave kutsvaga ruzivo rwunouya ne WiFi rwuchibva kugungwa rinonzi *Google*. Hupenyu

hwedu hausisina zvinhu zvedu, asi hwazara nezvigwenjere zvakaita semaredhiyo, maTV, maSmartphones, maComputers nezvimwe zvakadaro. Ndizvo zvinhu zvakanzi naSekuru mubhuku raCharles Mungoshi (1981) “tumagaba twakatsemuka twunoita ruzha.”

Tsuro anogara mu*Sideboard* yevarungu mutengesi, nekuti wedu anogara muvanhu nevanhu. Tsuro wemu*Sideboard* anoshandiswa kumiririra nekaura nyaya dzevarungu. Tsuro uyu anoratidzawo zvakare mabvisirwo akaitwa ngano dzedu kubva munzvimbos dzadzaiwanikwa, dzichibva dzanyorwa nekurongedza mumapeji emabhuku anoda mari kuti atengwe, uye anoda vanogona kuverenga chete kuti vanzwe ngano idzodzo. Asika, bhuku rinopera, ngano hadzipere.

Kana tsuro ave mubhuku tichimuona nemifanidzo yake – tsuro iyeye anenge asiyana natsuro ari mupfungwa dzedu isu vana sarungano kana dzevateereri. Tsuro kana ave kufamba mumitsara yebhuku, anenge atarirwa miganhun nemwero yaasingabvumirwe kudarika kana kupfurikidza. Mubhuku Tsuro haagone kutura befu kana kumbumura guruva rino togo paanenge ave kutiza. Kana ave mubhuku, Tsuro anenge ave chinhu chevarungu, haasisina kusiyana-siyana kwatinomuwana ainako zvichienderana nenzvimbo, nezviitiko kana nasarungano ari kutaura ngano.

Kugara kwaTsuro mu*Sideboard* yevarungu chinhu chinondidya mwoyo sasarungano. Mungano dzese dzakataurwa nevanhu veChiShona kubva pakauya varungu vachitora ivhu, vachidzvinyirira nekuriplisa vanhu vatema mitero nekuvamanikidza kuti vaende kunoshanda mumapurazi nemumadhorobha – Tsuro ega ndiye wandinoziva akayambuka fenzi yaiganhura vanhu vatema nevarungu, asi akanga asiri kuenda kunoshanda, asi kunoshereketa nekutanga hondo yekugadzirisa nekuenzanisa mikana nekupedza rusaruraganda.

*Mutemo weLand Apportionment Act wegore ra1930 ndiwo wakanga wakatsigira rusaruraganda munyika yeRhodesia. Kuvepo kwenzvimbo dzevanhu vatema nedzevachena kwakaitwa nechinangwa chekuchengetedza vaRungu, (Warhurst, 1973:18).*

### **Sei Tsuro akayambuka fenzi?**

Kana tichida kutevedza maonero aKarl Marx sekutsanangura kwaEagleton (2006) ekutarisa zvinyorwa kana mabasa ehumhizha tichishandisa zviitiko zvenguva yazvakanyorwa kana kugadzirwa, tichave nekunzwisia kuti sei Tsuro akayambuka fenzi akaenda kunokama mombe dzemuRungu. Yakanga isiri nyaya yekuti Tsuro imbavha, kana kuti anoshereketa, asi nyaya yakanga iripo inyaya yekuti pane zvakanga zvaitika kuvanhu vatema pamagariro avo zvakavakonzena kuti vave varombo, asi mhiri kwemisha yavo kwakanga kwagara varungu kuchidyiwa nekugutwa.

Phimister (1988) anoti kambani yaCecil John Rhodes yeB.S.A Company yaiziva kuti zvehupfumi zvayakanga yafambira, pamwe chete nekutsvaga mari, zvaizobudirira kana paine kukurudzira vanhu vatema kushanda mumabasa evarungu. Asi iko kunoshandira varungu kwevanhu vatema, pamwe chete nekurima kwevarungu “kwakaita kuti nzira dzevanhu vatema dzekushanda dziparare” (Phimister, 1988: 66). Varungu pavakapinda munyika yedu vakanga vasarudza ivhu rakanaka vakadzinga vanhu vatema munzvimbo dzavaigara. Ruchiva rwekuda nzvimbo dzakakura rwakaita kuti,

*Kubva mugore ra1908, kambani yaRhodes itange kutora zvishoma nezvishoma ivhu revanhu vatema rinosvika maeka 500,000, uye mushure meNatives Reserve Commission ya1914-15, vakatorazve ivhu rakanakisisa kubva kuvanhu vatema raisvika maeka 1 miriyoni (Phimister, 1988:66).*

Mushure mekutorera vanhu vatema ivhu ravo, varungu vakatanga kumanikidza vanhu vatema nemitemo yakawanda pamwe chete nekuvaripisa mitero inotevera yakatsanangurwa naPhimister (1988) achiti:

1. Mutero wemba wakawedzerwa muna 1904.
2. Mutemo wekurambidza kubikwa nekutengeswa kwedoro revanhu vatema (*Kaffir Beer Ordinance* 1912).
3. Mutero wemafuro emombe 1912.
4. Mutero wembwa 1912.
5. Mutemo wekuti mombe dzese dzinofanira kudhibhiswa.

Kuratidza kurwadziwa kwevanhu vatema vakanga vadzvinyirirwa, kumanikidza nekusvinwa nekuda kwekutorerwa ivhu nekuripisa mitero zvekusara vasisina hupfumi, vamwe vatema kuBubi vanonzi vakapedzisira vati, “Varungu ava vachapedzisira vave kuda mitero yenhunzi dziri mumatanga emombe dzedu,” (Phimister, 1988: 66). Mashoko aya haasi ekuratidza kupererwa kwega, asi anoburitsawo kunzwisia kukura kwehudzvanyiriri nehupambevhу hwевачена.

Nekuda kwekumanikidza nevatorwa kwakanga kuchiitika uku, vanhu vatema vakasiya misa kuti vanotsvaga mabasa kuti vagokwanisa kuripa mitero yaidiwa nevarungu. Kumanikidza, kubviswa munzvimbo dzavo nekunyonganisa kwevanhu vatema kwakaita kuti vanhu vatema vave varombo munyika yavo. Kwakaita kuti vasare vasina maitiro kana chekubata nekuti zano iri raikonzera nzara nehurombo muvanhu vatema. Kunze kwekuitwa varanda munyika yavo, vachishandira vachena vakanga vavatorera nyika yavo, vanhu vatema vakakwanisa kushandisa Tsuro naGudo kuburitsa dambudziko rekusiyana kwakaita hupenyu hwevarungu nehwevanhu vatema.

Mukarangarira kuti sekutura kwaHodder-Williams (1983) varungu vakanga vave kutorera vanhu vatema mombe dzavo nezvipfuyo kuti zvishande semutero wemba, zvekuti kuita uku kwakakonzera kuti munzvimbo dzevatema musare mave nenzara nehurombo. Saka kubudikidza nengano, Tsuro anoratidza zvinhu zvinofanira kuitwa kana paine dambudziko rekuti pane vari kudya zvevapfupi nekureba. Kuita kwaTsuro inzira yekupandukira vachena, uyewo ichiratidza kukosha kwengano sechombo chehondo nechekufambisa mashoko nemazano.

Ngano dzevaShona dzafamba rwendo rwakareba. Asi pakufamba rwendo urwu, pane chinhu chimwechete chiru pachena – Tsuro anopa vanhu vatema manyemwe nekuti igamba. Tsuro ndewedu vanhu vatema, anoziva zvekuita kana zvinhu zvaminama, anoshandisa hungwaru nemutauro kusunga nekusunungura. Tsuro chete ndiye anogona kukurira Shumba asingambotya. Tsuro ndiye anoponesa vanhu nemhuka dziri kushandisirwa huchenjeri nedzimwe mhuka. Tsuro ndichipangamazano. Haabvume kukurirwa. Haasi wekunyanya kuvimba naye zvakarewo, nekuti dzimwe nguva

inhunzvatunzva. Asi nyangwe ari nhubu nenharadada, pane zviri maari zvinongoita kuti afarirwe. Tsuro anoteerera nekunzwisia zviitiko zvehupenyu hwevamwe vake. Tsuro muchengetedzi wepasi, weruzivo nenhaka. Izvozvi zvese izvi pamusoro paTsuro ndizvo zvinoita kuti ndirambe kuti Tsuro atsanangurwe nevarungu isu tiripo. Ndizvo zvinoita kuti ndirambe kuti Tsuro anzi ari kugara mu*Sideboard* yevarungu. Haakwane imomo nekuti akura kudarika pfungwa dzevarungu.

Zvichida ndicho chikonzero chinoita kuti chirevo chekatsuro kanogara mu*Sideboard* chitange nekutiudza kuti “wanyeperwa.” Kana Tsuro asisiri wedu vatema, anenge ave Tsuro wemanyepo, nekuti isu Tsuro wedu ane chinangwa muhupenyu hwedu. Kana tikamusiya achigara mu*Sideboard* yevarungu tiri kuzvinyepera kuti tichawana chatichabatsirwa nacho naTsuro akadaro. Tsuro ngaataure nyaya dzinonetsa ari muvanhu vake, achidya *pizza*, akapfeka bhachi achitaura pafoni – asi asiri mu*Sideboard* yevarungu.

### **Redhiyo yaTsuro**

Rimwe gore ndakakokwa kuZimbabwe International Book Fair (ZIBF) kuti ndinotaura pamusoro pemabhuku angu engano dzechizvino-zvino. Mazuva iwayo ndakanga ndisati ndaita ngano dzakafanana nanaChipo neChipopayi kana ngano dzepaTwitter. Ndakaudza vanyori, vadzidzisi, vashandi vehurumende nevamwe vakanga vauya kugungano iri kuti kana zvatinodzidzisa vana muzvikoro zvikashanduka kuti zvifambirane nenguva, tinenge tichipedza nguva yedu. Mukutura ngano kwandinoita, ndinoona kuti kana ngano dzangu dzikange dziri dzaTsuro naGudo vachifonerana kuti vaende kunotenga *pizza*, handinyanyorasana nevana pane kunge ndichitaura zvekusvuura makavi.

Pandinotaura ngano, ndinosanganisa ngano dzakare nedzimwewo dzandave kugadzira. Asi handina kubva ndarasa ngano dzandakakura ndichinzwa. Ngano dzandakakura ndichinzwa ndinodzida nekuti dzine hukama hwakakosha neni, asiwo dzine hunyanzvi humoratidza kuti vanhu vakadzigadzira vakanga vari mhizha chaidzo. Idzo ngano dzepasichigare idzi kana ndave kudzitaura, ndinotsvaga nzira dzekuti mutauro wadzo pamwe chete nevatambi varimo zvive zvinonzwisisika kuvateerereri venguva ino.

Semuenzaniso, ndine ngano yemurume akateya shiri nemusungo. Shiri iyi payakabatwa yakakumbira mwanakomana wemurume uyu kuti aisunungure iende. Shiri iyi yakati kana mukomana aisunungura, yaizomupa mbudzi, asi mukomana akaenda akanobvunza baba vake. Baba vake vakashatirwa kuti akanga asiya nyama iri pamusungo. Saka vakabva vatuma mwana wavo musikana. Musikana asvika pamusungo, akanzi neshiri ndinokupa hwayi kana ukandisunungura kuti ndiende.

Kana ndave kutaura ngano iyi, ndinoshandura zvinhu zvakapihwa vanhu vese kubva kumukomana, musikana, amai kusvika kuna baba. Mungano yangu, mukomana anopihwa mudhudhudhu unomhanya kudarika bara repfuti. Musikana anopihwa chuma nemhete nedhirezi rakanaka.

Ndakaona kuti nyangwe vana vari kumusha havachafarira ngano dzakare-kare nekuti nyangwe naivowo havachararama hupenyu huri mungano idzodzo. Zvakarewo kana ndikavati vanditaurirewo ngano, ngano dzavo dzave nemutauro nezvinhu zvenguva ino. Handishamiske nazvo nyangwe vanhu vachitarisira kuti ini sasarungano ndichengetedze tsika nemutauro wedu usina kukanganiswa. Chinoshamisa ndichocho kuti vanhu vanoda kuti zvimwe zvinhu zvehupenyu hwedu zvishanduke, asi havadi kuti ngano dzishanduke.

Saka ndakati ndichitaura kuZIBF, ndakabva ndaburitsa mabhuku angu engano itsva. Imwe yengano itsva idzi inonzi, *Redhiyo yaTsuro*. *Redhiyo yaTsuro* ingano inotaura zvakaitika Tsuro paakatenga redhiyo achibva aenda nayo musango kunoratidza shamwari dzake. *Redhiyo yaTsuro* yakakonzera bishi nemheremhere zvekuti Tsuro akazopopotedzana nevamwe vake nekuda kwekuunza “zvinhu” zvekunze kuti zvivakanganise magariro avo. Asi Tsuro akanga achitiwo kune vamwe vake, “Fambiranai nenguva.”

Ngano iyi yakakosha munguva dzino dzatiri nekuti vana vadiki vandinoiudza kana kuverengera vanonzwisia kuti Tsuro ari kumirira kushanduka kwenguva, uye vamwe vake vari kuramba kushandurwa zvese neshanduko. Ngano iyi inopa mukana wekuti vadiki vafunge uye vaite hurukuro pamusoro pezvinhu zviri kuitika muhupenyu. Ingano

inonyatsotaura dambudziko chairo ratatarisana naro sevanhu rekuti torambira pane zvakare here kana kuti tofambilana nenguva asi tichichengeta zvinotipa hwaro saidzo ngano dzepasichigare dzacho.

Ndichidzokera kunyaya yengano *yeRedhiyo yaTsuro* kuZIBF, pandakapedza kutaura, vanhu vazhinji vakafara vakandikorokotedza nekuda kwekuti ndanunura ngano dzedu pamwe chete nekudzipa hupenyu hutsva. Asi vanhu vakanga vakamiririra hurumende vachibva kubazi redzidzo vakatsutsumwa zvikuru vachiti ini semunyori nasarungano ndakanga ndave kutouraya mutauro, tsika nemagariro. Vakati, Tsuro naGudo havatombofanira kuti vashanduke kubva pamaitiro avo akare. Vanofanira kuramba vari musango nekumusha vachirima nekuvhima. Handizive kuti nhasi uno kana hama dzangu idzodzo dzikazviziva kuti ndakaisa Tsuro naGudo paTwitter vanoti kudii. Njodzi huru iripo ndeyekuti Tsuro akaramba ari wechinyakare, achafa nechinyakare. Asi akafambilana nenguva, haashaye nzvimbo nevateereri vanomuda muhupenyu hwanhasi.

Asi tine mibvunzo yatiri kufanira kuti tibvunzane. Tiri kuda kuchengetedza tsika nehunhu takazvivharira mudura rakananwa here matinenge tichingoti “imomu mune zvinhu zvedu.” Tiri kuda kuenda kumberi here kana kuti kwatacabva? Ichokwadi hatidi kungosvetukira chero zvinhu zvipi zvinenge zvauya nekuti hachisi chese chamuka chinganzi inyama. Hatifanirewo kukanganwa kuti nyanzvi dzevetsika nemagariro dzinoti zvetsika nemagariro zvinoshanduka nekufamba kwenguva. Isu tiri kuda kuti ngano dzedu dzisashanduke, asi panguva imwechete dzirege kufa. Ndiko kuita kwekuti tiri kuda kudya sadza redu, asi panguva imwechete toramba tiinaro.

Kana tikadzokera munguva yekumashure, tichaona kuti vanhu vedu havana akavatuma kuti iko zvino kwauya varungu, chiimbai chimbo chinonzi Chemutengure muchiisa mazwi asingawanikwe mururimi rweChiShona. Sekutura kwaHerbert Cole (1991) Kazhinji – kunyanya mune zvekuveza, kuumba, kutora nekuita mifananidzo – vanhu veAfrika havana kumanikidza kusarudza zvekugadzira, kana kumanikidza kushandura zvinhu zvakagadzirwa kunze kwenyika dzavo kuti zvive nehunhu hwenyika dzavo dzeAfrika.

Marongerwo, zvimiro nemafungiro ehumhizha hwevanhu veAfrika ashanduka zvakanyanya musenjuri yechi<sup>20</sup>. Asiwo nyangwe tichiona kushanduka kwakanyanya kubva pamazuva ana mbuya Nehanda, sekuona kwaCole (1991), hatirambe kuti chinyakare chiri kutambidza chizvino-zvino humhizha nehunyanzvi. Mukazvitsvaga, muchaona kuti ngano yekunyepedzera kufa kunoitwa naTsuro yakafanana nengano yaTsuro nemurimi. Murimi akaisa ruzhowa pamunda wake nekuti Tsuro akanga anyanya kumudyira zvirimwa zvake. Aisa ruzhowa kudaro, akabva agadzira chiumbwachenamo akachimisa pamusiwo wekupinda mumunda. Tsuro paakasvika achiona munda waiswa ruzhowa akashatirwa zvikuru akatanga kutenderera achitsvaga pekupinda napo. Tsuro akazowana paive nemusiwo wekupinda mukati. Pamusiwo apa akawana pakamira chiumbwachenamo. Tsuro akazorova chiumbwachenamo nekuti chakanga chisingamupindure paakanga achitaudza. Achirova kudaro akabva anamatira kusvika murimi azouya. Tsuro akarohwa nemurimi achibva anyepedzera kufa. Mwanasikana wemurimi paakaenda nekudya kwababa kumunda, akabva apiwha katsuro kuti agonopa amai vake kuti vakabike.

Naizvozvo, ngano dzinofamba nevanhu, uye dzinoshanduka. Maonero aya anotsigirwa naDingiswayo (n.d) anoti, “Zvetsika nemagariro zvinongoramba zvichivandudzika, zvichishanduka, zvichikwereta zvinhu zvitsva, ukuwo zvinhu zvakare zvichibva – tsika nemagariro chinhu chinotora nguva.” Hatingatarisire kuti tsika kana dzichiramba dzichivandudzika nekushanduka tigoramba tiine tsika dzakanga dziriko zana remakore akadarika. Williams (2001) akati “Tsika nemagariro zvinhu zvatinoita mazuva ese.”

### **Chipo neChipopayi**

Chandinoramba semunhu mutema weAfrika kuti tipinzwe muzvemutengure asi kana tapinzwa imomo tobva tabatwa miromo, todzivirirwa nzeve nekudhakiswa pfungwa. Hatichakwanisa, uye hazvichareva chinhu kuti tidzokere kunochengetedza ngano dzakarera vana Mbuya Nehanda. Chave kudikanwa kuti titore tswanda yaitakuriswa ngano, toisa ngano dzenguva dzino. Tswanda yaitakuriswa ngano hairemerwe, asi inototibatsira kuti ngano dzedu dzakare netsva dzisangane nekupanana mazano. Ndizvo zvakandiita kuti ndikwerete tswanda yengano dzedu kuti ndiitakurise ngano inonzi Chipo

neChipopayi yandakazoita firimu rakawana mubairo paZimbabwe International Film Festival mugore ra2017.

#### **4.1.1 Ngano yaChipo neChipopayi**

*Aaah magetsi aenda! Saka unotarisei uchiti meso bwai bwai sechipopayi chiri kudya pie?*

*Chirega zvangu ndikuudze nyaya yechimwe chipopayi chaidya pie chakasunga tayi.*

*Paivapo! Pasi zvapakanga parohwa nenyundo. Paive nechimwe chipopayi*

*Chipopayi ichi chakasangana nemumwe musikana ainzi Chipo*

*Chipo aigara namai vake vaive shirikadzi.*

*Chipo paakasangana neChipopayi chakanga chakasunga tayi chichidya pie.*

*Chipopayi chaidya pie chichiti mwa mwa mwa, mafufu epie achienda patayi!*

*Mufunge zvenyu Chipo haana kana kumbonyara, akati kuchipopayi: “Imi baba imi ndipeiwo pie yamuri kudya.”*

*Chipopayi chakasekerera chikati, “He he he he. Pie ndinokupa kana uchida kuita mudzimai weChipopayi.”*

*Chipo akati, “Chipopayi, ukanditengera pie dzakawanda ndinobva ndakuda.”*

*Chipopayi chakatengera Chipo pie dzakawanda, zvekuti Chipo akashaya kuti odziisa pai.*

*Nekuda kwepie, Chipo akabva atiza amai vake akanogara neChipopayi semudzimai nhai.*

*Saka Chipo akanga ave kunzi Chipo Chipopayi, achigara nechipopayi chakasunga tayi.*

*Rimwe zuva Chipopayi chakati kuna Chipo, “Handei ndinokukutengera pie.*

*Asi mira nditange ndasunga tayi yangu tigoenda ndakachena kunge zai.”*

*Vakakwira kombi, Chipopayi naChipo vakanetsana nahwindi.*

*Hwindi akati kuna Chipo, “Uri kuenda kupi naSekuru vako?”*

*Chipopayi chakatsamwa chikati, “Handisi sekuru vake, ndiri murume wake.”*

*Vanhu vese mukombi vakati, “Haaaa-aaaa, hiii-hiii-hi,” nekuti Chipo akanga ane makore 14 chete*

*Hwindi akati Chipo haana kufitana nechimudhara Chipopayi.*

*Vamwe baba vakati, Chipo akanga ari mwana mudiki kuti adanane nezidhara.*

*Vamwe amai vakatiwo, Chipo aifanirwa kunge ari kuchikoro.*

*Mumwewo mukomana aivemo akaita hasha akati, Chipopayi akatyora mutemo nekuita Chipo mukadzi. Saka kombi ngaipinde pamapurisa kuti Chipopayi asungwe.*

*Chipo naChipopayi vakabva vatiza mukombi payakanga yamira pamarobhotsi.*

*Asi tayi yaChipopayi yakabatwa nedoor rekombi pakuvharwa, Chipopayi akabva atsikwa nekombi, asi haana kufa. Hembe yake ndiyo yakasara yadhinda matayi ekombi.*

*Saka Chipopayi haana kuzotengera Chipo pie, kana kumuti bye bye nhai, nekuti akabva asungwa, nemhosva yekugara nemwana mudiki semukadzi. Chipopayi ari kujeri reChikurubhi kusina pie. Kana tayi haachasunga and don't ask why?*

#### **4.1.2 Hurukuro yengano yaChipo neChipopayi**

1. Chipopayi chakanga chisingade zvaChipo, asi Chipo ndiye akatanga Chipopayi. Ichokwadi here?
2. Chipo akati kuChipopayi, “Imi Baba imi, ndipeiwo *pie* yamuri kudya,” ndezvipi zvinhu zvisina kuita zvakanaka pamashoko aya nehunhu hwaChipo?
3. Ndedzipi njodzi dziri mukukumbira vanhu zvinhu?
4. Sezvo Chipo aive mwana weshirikadzi, akakumbira *pie* nekuti akanga ane nzara. Unobvumirana nazvo here?
5. Sekuona kwako Chipo ari kuratidza kufara here mumifananidzo iyi? Sei wapa mhinduro yawapa?
6. Chipo akanga asingade kusiyana neChipopayi nekuti ndiye akatovhura kombi. Kufunga kwako chii chaipa Chipo kuti arambe kuti Chipopayi asungwe?
7. Chipo akati, “Chipopayi, ukanditengera pie dzakawanda ndinobva ndakuda.” Chipo anoziva zverudo here? Sei wapa mhinduro yawapa?
8. Vasikana ipai mhinduro dzamaizopa dai murimi Chipo pakanzi neChipopayi, “*Pie* ndinokupa kana uchida kuita mudzimai weChipopayi.”
9. Ndiani asina hunhu pakati paChipo naChipopayi? Sei wapa mhinduro yawapa?
10. Hwindi aida kubatsira Chipo here kana kuti akanga achitotiwo dzawira mutswanda?
11. Vanhu vaive mukombi vakatenga nyaya. Zvakanaka here kutenga nyaya kana kuti vanhu ngavasiyane nekupindira munyaya dzisiri dzavo? Sei uchidaro?
12. Ndedzipi njodzi dzinogona kusangana naChipo muhupenyu nekuda kwekugara neChipopayi semukadzi?

13. Ndedzipi kodzero dzevana dzatyorwa naChipopayi?
14. Kana vana tichida mari zvakanaka here kuti tidanane nevanhu vakuru
15. Ko shirikadzi munhu akaita sei?

#### **4.1.3 Ongororo yengano yaChipo neChipopayi**

Munyaya iyi, Chipo izita reChiShona remusikana, asi Chipopayi takachikwereta kubva kuzvipopayi zvakagadzirwa nevanhu vekuAmerica. Zita rekuti Chipopayi rino bva pane kamwe kamurume kakagadzirwa nekambani yeParamount kuma 1930 kainzi Popeye (Bordwell nevamwe, 2017). Mukatarisa muchaona kuti ngano iyi, inotambira muchivanze chengano dzepasichigare asi iyo ichipfuirira mberi kubata nyaya dziri kuitika munguva dzino. Sekufunga kwangu, kuita kwakadai ndiko kushandisa nhaka yedu nenzira kwayo.

Kunze kwekubatsira ngano dzedu kuti dzipfuirire mberi kubudikidza nekukwereta nekushereketa nemutauro, ndiri kuda kuti sevanhu vatema tirege kuziva nekupemberera nyaya dzevamwe vakaita saThor Ragnarok, Superman naBatman. Tinofanirawo kuwana nyaya dzaTsuro naGudo dzinotaurika nenzira inonakidza zvekuti kana tave kubva pakuitaura tinenge tave kuenda pakugadzira mafirimu edu sevatema. Tinofanira kugadzira nekufamba nzira dzedu tega, uye nyangwe tikakwereta, ngatikwerete muhupfumi hwenhaka yedu, asi nehungwaru.

Handisi ini ndakatanga nyaya yekuti ngano dzifambiranе nenguva. Sezvataona kusvika pano patasvika, vanhu vedu mukugara kwavo vakanga vasina kupusa sezvaitasanangurwa nevarungu. Ngano nerumwe ruzivo nehuchenjeri rwezvaitaurwa nevanhu vatema zvaifambiranе nenguva, uye pakazoimbwa ngano yeChemutengure tinoona vanhu vekuma 1890 vachitotsanangura zviitiko nenzira ine hudzamu hunotoda kudzidziswa mumayunivhesiti edu.

Zvakanga zvisingaite kuti pasangana tsika nemagariro endudzi dzakasiyana pashayikwe kukweretana nekutambidzana pamwe chete nekugadzirwa kwezvitsva.

*Nhoroondo yevanhu inobuda mutsika nemagariro avo. Hunyanzvi*

*hwezvehumhizha (zvivezwa, nziyo, ngano, mifananidzo, zvigadzirwa nezvimwewo) nenzvimbo kana vanhu vanozviita ndizvo zvinomiririra tsika nemagariro, humhizha hwezvemifananidzo zvichimiririra zvakasanganikwa nazvo muhupenyu, asi zvakare iri nzira yekutaura nekusiya nhaka yemazano nezvakakosha zvetsika, (Williams S., 1991:60).*

Saka nyangwe ini pandakanga ndichigara kumusha ndichitauriwa ngano nambuya vangu, uyewo ini wacho ndichidzidzira kutaura ngano, hazvina kuramba zvakadaro. Ambuya vangu vakanga vakudzwa pamwe chete nekudzidziswa nengano. Asi izvi hazvina kuzokwanisa kuramba zvakadaro nekuti kufanana nevamwe vanhu vatema venguva yavo, “Vanhu vakamanikidza kuti vanoshandira varungu mumapurazi, nemumafekitari nemumigodhi yeRhodesia neSouth Africa,” (Williams, S., 1991:62). Vanhu vatema vakanga vakungurutswa neChemutengure zvekuti vakanga zvino vangopararira nenyika. Misha mizhinji yakanga yangove nemadzimai nekuti varume vazhinji ndivo vaienda kunoshanda, vakadzi vachisara nevana, zvipfuyo nemisha. Zvakanga zvisingakwanisike kuti nekunyonganiswa nekukanyaniswa kwakanga kuchiitika munyika panguva iyi zvinhu zvirambe zviri zvazvakanga zviri.

Magariro evanhu vatema akanga ave nekutambudzika kwakawanda nekuda kwekutorerwa ivhu, kudzikwa kwemitemo yerusaruraganda yaichenetedza vachena nekuita kuti vave pamusoro pevanhu vatema. Sekutsanangura kwaWilliams, S., (1991), hukama hwekushandira varungu hwakaunzwa nehupambepfumi, hwakabvisa vanhu mumisha vachienda kumaguta, pamwe chete nekushandura vanhu kubva mukuve vagari vemisha vachinoita vashandi. Izvi zvakakonzenza shanduko yakadzama kwazvo uye zvikabata-bata mararamiro ese evatema. Nyaya huru inobuda pakuti hukama mune zvekuita netsika nemagariro hwakatanga kuonekwa mukuvepo kwemaitiro matsva, hunyanzvi hutsva pamwe chete nekushandiswa kwetekinoloji zvekuti humwe humhizha hwaiveko kare hwakatanga kushanduka, uyewo humwe hwachos huchitobva hwaguma.

Sezvatichazoona muchitsauko chinotevera, ngano dzakanga dzichiri kuitwa, asi dzakanga dzave kuwanikwa mumabhuku kuchikoro. Dzakanga dzichiri idzo ngano dzepasichigare,

asi dzakanga dzarasikirwa nasarungano, dzakanga dzarasikirwa nevateerereri vengano vaipa sarungano manyemwe kubudikidza nekuti dzepfunde kana nekushamisika kana kunakidzwa nezviitiko zvengano. Ngano padzakaenda kuchikoro, dzakanga dzisisiri dzemunhu wese, dzakanga dzave dzevashoma vaigona kuverenga. Dzakanga dzisisina nguva kana nzvimbo yadzairambidzwa kutaurwa. Tsuro naGudo vakanga vapinda mumabhuku uye pamwe pacho vanhu vatema vakatangawo kuona hama dzavo dzemungano idzi dzave kuonekwa mumabhuku semifananidzo. Mabhuku akanga atakura ngano, asi ngano yakanyorwa haienzane neinotaurwa. Ini sasarungano kana ndichitaura ngano handitaure ngano imwechete nenzira yakafanana nyangwe ndikanzi ndiidzokorodze. Ikoko ndiko kuti ngano kwacho – kuramba kuvharirwa mukati. Ngano dzine tsika yekushanduka nekungozvipfekedza mbatya itsva nguva nenguva.

Dambudziko riri pashanduko yakaitika mungano nderekuti ngano hadzina kubvumirwa kushanduka sezvaida vanhu vatema. Dzimwe ngano dzakashanduka nekuda kwekuti mamishenari akaona kushanda kwadzo nesimba riri madziri rekudzidzisa zvinhu zvakakosha.

### **Ngano dzedu “vafambi”**

**Gotsi:** *changamire masonga!*

**Mufambi:** *Masonga changamire,*

*Dzenyama. Munhu ndiani izvo ndinonge ndinomuziva?*

**Mufambi:** *Ini here? Aiwa. Ndiri mufambi chete.*

*Musha wangu makwanzi nemakomo,*

*Hama dzangu imhuka dzeusiku*

*Neshiri dzinochema mambakwedza.*

**Gotsi:** *Ko mabvepi?*

**Mufambi:** *Ini here? Aiwa. Handina kwandinobva,*

*Nokuti handina kwandinoenda.*

(Chitepo, 1958).

Vakuru vedu vakati, “Kare haagare ari kare.” Nyangwe Herbert Chitepo paakanyora nhetembo yake inonzi *Soko Risina Musoro*, – semunyori, sarungano nemudetembi ane zvikuru zvaakanga achiona pamusoro pebasis remabasa ezvehumhizha akaita sengano. Nhetembo yaChitepo ine mutambi anonzi Mufambi. Mufambi uyu anosvika muguta reChinyamatimbi muine midungwe yevanhu vari kuenda kumuzinda wamambo nekuti mvura yaramba kunaya. Mufambi ane maonero ake akasiyana neevagari vemusha, uye paanobvunzwa kuti ndiye ani, anoramba kutaura. Mashoko ake ekuti “handina kwandinoenda” - mashoko ane zvizhinji zvaanoreva zvinogona kutibatsira isu vanhu vakatakurwa nechemutengure zvekuti nesuwo tangove vafambi.

Mufambi paanoti “handina kwandinoenda” ari kureva zvinhu zviviri. Chekutanga ari kuti kuvepo kwake mumuzinda ngavarege kumutarisira kuti achazobudamo achienda kumwe kunhu, kwete. Hapana kwaari kuenda nekuti atowana pekugara. Awana pekugara nekuti zviitiko zviri muguta reChinyamatimbi zviri kuratidza kuti chinyakare chapera, uye yave nguva yekugashira zvinhu zvitsva nekuti zvakamboshanda kare hazvichashanda iko zvino. Aya mashoko anotyisa zvikuru, kunyanya kana takatarisa kuti nyaya iri kunetsa mumuzinda umu inyaya yekuti baba vemusha, (mambo) varambwa nemusha wavo, uye nekuti chinamoto chaishanda kare hachichashanda. Pane kudimuka kwaitika.

Chimwe chinhu chinobuda mukutura kweMufambi paanoti “handina kwandinoenda” ndechekuti nyangwe kusvika kwaaita mumuzinda weChinyamatimbi, ngavasamutarisira kuti achagara navo nekuti kufamba ndiro basa rake, haazorore, haagare pasi, saka haana panonzi pake chaipo. Sekutura kwaMabasa (2019), Chitepo panyaya iyi anogona kunge ari kutaura kuti shanduko yakauya nevapambevhu haina kwairi kuenda zvekuti kuswera tichipenengura izvo nezvozvo kunenge kuri kупедза nguva. Zvatinofunga kuti tiri hazvina kuroverwa hoko, uye zviri kusuduruka kubva pazvakanga zviri.

Kufanana neMufambi, ndinofunga kuti hatifanire kubvunza ngano dzedu kwadziri kubva kana kwadziri kuenda. Ngano dzedu “vafambi,” – hadzigare panzvimbo imwechete, uye padzinenge dzichifamba nevanhu muvanhu, hadzirambe dziri zvadzakanga dziri. Dzinoramba dzichishanduka, uye nekuda kwezvimutengure zvakawanda zviri

kudzitakura, ngatigashire kuti dzicharamba dzinesu, nekuti sarungano ndiye anofa, asi ngano hadzife. Pfungwa dzeMufambi waChitepo dzakakosha. Mashoko ake anonetsa kunzwisia, asi Chitepo akangwara nekuti ari kushandisa mutorwa kuti ave mubatsiri padambudziko ratadzwa namambo nemakurukota ake, nyangwe nemidzimu yazvitadza.

Ngano dzedu dzine zviri kuitika kwadziri, uye maonero aChitepo anotsinhirwa nevamwe vanoti,

*Kazhinji tinokanganwa kuti zvatakagara tichingoita zviri kuramba zvichigadzirwa patsva pamwe chete nekunatsurudzwa. Zvatakagara tichingoita zvinenge mvura, zvinongogara zvichishanduka-shanduka. Zvatakangogara tichiita zvine chekuita nekushanduka – kushanduka kusiri kugamuchirwa, (Sarup, 1994:93).*

Nyangwe zvichiita sekuti Tsuro abudirira, kana kuti asiyana nezvaakanga ari pasichigare – kusarudza kwake kugara muSideboard yevarungu kunoratidza njodzi iripo kana ngano dzikafambiswa pasina kufunga, zvekuti dzinozongoerekana dzave munguva nenzvimbo yadzisingazine. Njodzi iripo ndeyekuti nyangwe shanduko yengano iri chinhu chakakosha, chinangwa nebara rengano harifanire kurasika nekuda kweshanduko. Kugara kwaTsuro muSideboard yevarungu kunenge kusina chimwe chinhu chakuri kubatsira kunze kwekungoshamisira chete.

Kupeta chikamu chino, vanhu vatema tabva kure uye tine nhaka yakapfuma mungano dzedu. Ngano dzedu ngadzishanduke, ngadzifambirane nenguva, asi ngadzirege kukundikana kuita basa radzo rekudzidzisa, kusvinudza, kugadzirisa nekubatanidza vanhu vatema semhuri yeZimbabwe. Saka ngano kufanana naTsuro ngadzipinde zvadzo muSideboard, asi ngadzirege kufira imomo. Nhasi uno vanhu vatema tine dambudziko irori rekuti tikakwanisa kutenga hembe sedzevarungu, nesuwo tinobva tatotanga kufunga kuti tave varungu. Kana tikadzidza muzvikoro zavarungu, tichigara munzvimbo dzevarungu tichidya zavarungu tinobva taita setawana zvese zvine basa muhupenyu. Hatichaona mariva ekukoshesa mari atakateyerwa nezvinhu zavarungu. Chedu kufara chete kuti tave muchirungu nyangwe chirungu chacho chichitinaya semvura zvekusara tati chakwata, uye tichichururuka dzihwa.

## **5 Chitsauko 5 – Ngano dzinofamba munzira zhinji**

### **Pfupiso**

MuChitsauko chino ndiri kuronda nhoroondo yengano dzevaShona, ndichitarisa kuti mhando yehumhizha uhwu yakasangana nematambudziko akawanda anosanganisira – hondo, hupambevhu, chiKristu, zvikoro, kugara mumadhorobha, zvematorgerwo enyika nezvimwewo. Nhoroondo yengano iri kuti nyangwe zvazvo shanduko huru kungano ichitangira pakupinda kwaRhodes nevamwe vake, hazvireve kuti pakanga pasinawo zvimwe zvakanga zvichikonzera shanduka vachena vasati vapinda munyika yedu.

Kunze kwevachena vakanga vari muboka rePioneer Column, kune vanhu vatema zvizvarwa zvemarudzi ekuSouth Africa vakateverawo semamishenari. Vamwe vemamishenari evanhu vatema vakabva vagara muZimbabwe zvachose, uyewo ngano dzavo, kunyanya vadzidzisi nevafundisi vechechi dzakabva dzave dzemuno. Mamishenari akavamba zvikoro akanga achida nyaya dzekuti vana vaverenge mumabhuku, saka vakatorawo ngano dzevaShona vakadzipinza mumabhuku. Vanhu vatema vakanga vasina simba rekusarudza ngano dzakapinda mumabhuku ekuchikoro. Ngano zhinji dzevatema dzakabuda mumagazini *reNatives Affairs Department Annual (NADA)*. Ngano idzi dzaitsvagwa nekuturikirwa nevachena.

Muchitsauko chino ndinopenengurawo ngano yakatapwa nemuchina wekutapa mazwi naHugh Tracey mugore ra1933. Ngano iyoyo inoda kufanana neChemutengure pakurwisa hunhu hwechirungu uyewo nekuvhura pfungwa dzevanhu vatema. Ndinotarisawo zvakakonzerwa nekuumbwa kwemubatanidzwa wenyika dzinoti Zimbabwe, Zambia neMalawi kugadzira Federation mugore ra1953. Federation yakafambisa vanhu vakawanda kubva munyika dzavo uye payakazoparara muna 1963. Makore gumi ekubatanidzwa kwenyika nhatu akasanganisa vanhu vamarudzi akasiyanasiyana, uye vamwe vekuMalawi neZambia vakabva varoora vakaita mhuri dzavo muZimbabwe. Kusangana kwevanhu wenyika idzi kwakasvikawo mungano dzevaShona.

Ndinotarisawo kuzama kushandisa hari yengano dzevaShona kwakaitwa nemamishenari kuti vashandise mukurumbira waTsuro kuti vaparidze vhangeri. Ndinokurukura zvakadzama nezveimwe yengano iri mubhuku remamishenari inotaura zvekuenda kudenga kwakaita Tsuro kunokumbira mvura kuna Mwari.

Ndinosiya zvemabhuku emamishenari kuti titarise dzimwe ngano dzevaShona dzakaitwa semabhuku. Bhuku raJane Chifamba rakabuda muna 1964 rine musoro unoti Ngano dzepasichigare, asi ngano dziri mubhuku iri dzave kutoratidza shanduko yakanyanya. Ndinotaurawo pamusoro pengano dzakaitwa naHugh Tracey muna 1974 semarekodzi ekuridza. Makore ekuma 1970 ane shanduko yakanyanya muhupenyu hwevatema nekuda kwehondo yeChimurenga yakatanga kuma 1969. Kuma 1970 pane kuunzwa kwezano idzva rekuita ngano semakomiki neThe Rhodesia Literature Bureau.

Kuuya kwerusununguko muna 1980 muZimbabwe kunouyawo nekukoshesa zvinhu zvitsva sekutsanangura kwandinoita muChitsauko 7. Makore gumi nerimwe ehondo anokonzenza kupararira kwevanhu, kuparara kwemisha uye kunyararidzwa nekutsiviwa kwengano nemapungwe. Zimbabwe yakasununguka inopfuirira mberi nengano, asi kunyanya nemimhanzi yemagitar. Nyangwe zvazvo ngano dziri mumagitar dzichiramba dzichiita basa rekudzidzisa, chinonyanya kufarirwa nevanhu kuvaraidzwa nekunakidzwa nadzo. Izwi revanhu raisinzwika mungano rinoita serinopera simba, uye vezvematongerwo enyika ndivo vanenge vonyanya kutaura.

Chitsauko ichi chinopera chichitarisa nzira dzekumutsiridza ngano dzevaShona kubudikidza nekukwira muchemutengure asi kana dzapindamo dzorega kukanganwa basa radzo kubva kare rekugadzirisa matambudziko nekuvhura vanhu pfungwa. Ndinokurukurawo zvakare kukodzera nekushanda kungaite kutaura ngano pasoshari midhiya nevateerereri vanoshandisa matare esoshari midhiya.

## **Chapter 5 – The Folktale Follows Many Roads**

### **Abstract/Summary**

*In this chapter I track the history of the Shona people's folktales and how the art was affected by agents of historical change in the form of wars, colonialism, christianity, education, urbanisation, political decisions etc. The social history of the folktale starts by acknowledging that although the change under consideration started with the advent of colonialism, it does not mean there were no changes affecting the art before colonisation. Besides the Europeans who were part of the Pioneer Column, there were several Africans from South African tribes among the group and others who followed immediately as missionaries. Some of them settled and so did their stories, especially from the teachers and missionaries who were influencers. The missionaries who introduced literacy and schools needed content for their books and incorporated Shona folktales. The indigenous people depended on the missionaries to choose and write their stories. A number of Shona folktales appeared in the Natives Affairs Department Annual (NADA) journal. These were collected and translated by whites.*

*I also analyse a remarkable tale that is a protest and pedagogy for critical consciousness that was recorded by Hugh Tracey in 1933. I then go on to look at the effect of the creation of the Federation of Rhodesia and Nyasaland in 1953, which bunched together Zimbabwe, Zambia and Malawi and how there was such a high mobility of people within the Federation countries. When the Federation was disbanded in 1963, the results of the 10 years of amalgamation was that people from tribes from the different countries had settled in new countries and even inter-married. That also had an impact on the cultural lives and stories of the Shona.*

*I also look at how the missionaries through school books tried to use the Shona folktale template, familiarity and goodwill of the Shona folk heroes like Hare to share the gospel. A remarkable story in one of the early readers by the missionaries whereby Hare goes to heaven to ask for water from God is discussed in detail.*

*The study moves away from the missionary school books to consider some Shona folktale collections in book form. Jane Chifamba was published in 1964 and her book although it is titled “Traditional Folktales,” contains stories that are already showing significant social changes. I also look at stories that were recorded as musical vinyl records by Hugh Tracey in 1974. The 70s are a period of drastic social changes due to the war of liberation which started in earnest around 1969. There are efforts by The Rhodesia Literature Bureau to produce Shona folktale comics.*

*With the coming of independence in 1980, the new Zimbabwe has new priorities as will be discussed in chapter 7. The 11 years of war have dispersed families and generally the war is no time for relaxed storytelling. The newly independent country sees the revival of the folktale through genres of popular music. While the pedagogical aspect is retained to some extent, there is more entertainment, and the transformative power of the folktale no longer has a place. As a perpetuation of the situation from the war, those that inhabit the periphery seem content to have politicians speak for them.*

*The chapter concludes by looking at new trends to revive the Shona folktale through productions that respond to social change while being a pedagogy of the oppressed who need another mental liberation process. The conclusion also looks at the suitability and sustainability of social media storytelling and digital audiences.*

### **Nhanganyaya**

*“Kubva kare, ngano dzevanhu vatema dzakanga dzichikura, dzichitambarara nekubereka. ... Nhasi hwema hwengano hunonzwikwa zvakasimba mumabhuku enyaya ari kunyorwa, kunyanya pakudzidzisa, nekutsiura nekuraya,” (Krog, 1978:50).*

MuChitsauko chino, ndichatarisa ndisinganyanyoenda kure, nzendo kana kuti nzira dzakafamba nadzo ngano dzevaShona kubva pakasvika vachena vePioneer Column muna1890. Ndichange ndichitarisa zvimitengure zvine chekuita nechirungu zvakatakura ngano idzi kubva muvanhu vemumusha, zvichikonzera kuti ngano dzishanduke madzaiwanikwa, vaidzitaura, maitirwo, chimiro, zviitiko, nezvaiwanikwa munyika yengano. Kubva pakauya chirungu, ngano hadzina kuzoramba dziri dzekutura chete, asi

dzakave dzekuverenga, dzekuona iri mifananidzo, dzekuteerera pamaredhiyo kusvika dzave kuwanikwa ari mafirimu nemakatuni pamakombiyuta nemafoni.

Kune vanogona kuti ngano dzevanhu vatema hadzina kutanga kushanduka nekuuya kwechemutengure chechirungu. Ichokwadi, hupenyu hwevanhu vatema nyangwe pasichigare hwakangogara huchishanduka nekuda kwezvikonzero zvakasiyana-siyana. Asi, zvakakosha kuti ndisimbise kuti basa rino rinotangira kutarisa shanduko yakaitika kungano kubva pakatanga kupinda vachena munyika ino. Handirambe kuti vachena vasati vauya, kune shanduko yakanga yagara ichiitika kungano dzevanhu veChiShona.

Ndikada kuti nditarisise shanduko yakaitika kungano dzevaShona vachena vasati vauya, panenge pave kufanira kutsvagwa vanhu vakanyora zviitiko zvenguva iyi. Asi nguva dzepasichigare vachena vePioneer Column vasati vauya haina zvizhinji zvakanyorwa. Inguva yakatsanangurwa ichinzi, “nhoroondo yemukati meAfrika tingangoti haina anoziva,” (Worthington, 1940:9). Dzimwe nhoroondo dzinogona kutibatsira ndedzemashoko evanhu. Asi nhoroondo dzekutura hadzitaure chokwadi chese chakazara kana kupa mazuva, mwedzi nemakore ezviitiko. Zvakarewo, “nyaya dzevanhu vatema dzekutura nemuromo dzakasiyana nezvinyorwa nekuti idzo dzinoshanduka-shanduka,” (White, 2000:9).

Tinotoonawo kuti nyangwe nyanzvi dzenhoroondo yenyika yedu hadzina ruzivo rwakakwana rwezvakaitika vachena vasati vauya, zvekuti dzinotovimbawo nezvakanyorwa nevachena vekutanga kuuya munyika ino. Semuenzaniso, tinonzwa Zvobgo achiti,

*Thomas Morgan Thomas aiparidza vhangeri kumaNdebele akamiririra sangano reLondon Missionary Society musenjuri yechi19, anotiudza kuti maNdebele airima chibage, nzungu... ” (Zvobgo, 2009:10).*

Chemutengure chimbo chingadai chakatiudza zvakawanda, asi dambudzikio rekusanyora rakatiita, uye nanhasi rinotiita kuti isu vatema tirasikirwe neruzivo pamwe chete nehurukuro dzaitwa nevanhu vedu vakanga vasinganyore. Sekutura kwaPratt (2008:9),

*Nyangwe zvazvo vanhu vakatsikirirwa vasingakwanise kubva vave nesimba*

*pamusoro petsika dzine simba dzinovatonga, vane simba rekusarudza zvavanotora vachiisa mune zvavo, uyewo nekuti vanozvishandisa sei mune zvavanoita kuti zvireve chinhu.*

Isu hatina kukwanisa kunyatsoshandisa simba rekusarudza zvedu kubva mune zvakanga zvichinyorwa nevachena. Sekutsanangura kunozoita Pratt (2008), dzimwe nyaya dzaitaurwa nevachena dzakanga dzisiri nyaya dzechokwadi, asi makuhwa avainge vanzwa. Kana vachinge vanyora makuhwa iwayo, aibva atekeshera achinge chokwadi.

Nyaya dzakadaro dzinoda kunyatsocherechedza nekuti dzine simba rekutsveyamisa nekureva nhema dzinopedzisira dzagashirwa sechokwadi. Chinorwadza ndichocho chekuti nesuwo vanhu vatema tinopedzisira tave kuvimba neruzivo rwakatsveyama pamusoro pedu. Kana kuti tinongopedzisira tave vanhu vanongochengeta nyaya dzemadzitateguru dzakaita sechimbo Chemutengure, asi torega kuita shungu dzekutsvaga kunzwisia kuti chii chaicho chavakanga vachitura, nekuti zvinotibatsira sei kuti tive neruzivo urwu.

Kutura pamusoro pevamwe vakasiyana newe, usingavape mukana wekuti vazvitaurire nyaya dzavo vega kwakafanana “nechombo chekurwisa nacho vamwe” chichikonzera kuti “vanhu vakatorerwa nyika yavo vaonekwe sechinhu chisingashanduke, uye panguva imwechete vachingonzi ‘vaye-vaye’ asi ivo vachizivikanwa nekutoonekwa kuti ndivanaani,” (Bhabha, 1983:23). Asi nyangwe zvaida kuti tizvitaurire nyaya dzedu, tinongoona kuti kusakwanisa kunyora kwedu kwakapa vachena mukana wekuzviita vana mazvikokota vezvinhu zvine chekuita nevanhu vatema.

*Nhoroondo dzevaShona dzakanga dzine zvizhinji zvisingazivikanwe nezvakanga zvakanganwikwa. Dai pasina maPutukezi akanyora zvime zvacho, dai zvenguva dzakare (dzevaShona) zvisina anoziva (Howman, 1957:1).*

Vanhу vatema pavakazotanga kunyora zvenhoroondo dzavo sekaura kwaHowman vakatanga kushandisa bazi reNative Affairs kuwedzera ruzivo pane zvavaiziva nyangwe zvazvo rakanga riri dambudziko kuti zvizivikanwe kuti nyaya dzechokwadi ndedzipi, uye dzemanyepo ndedzipi pane zvaibva kumativi ese - kuvanhu vatema nekuvachena.

### **Shanduko yaikonzerwa nekusagadzikana**

Chinhu chandingataure pamusoro peshanduko inogona kunge yakaitika kungano dzevanhu vedu vachena vasati vauya, inyaya yekutama kwemarudzi, uyewo neshanduko yaikonzerwa nekuda kwehondo. Hativive kuti idzo ngano dzatingati ndedzepasichigare dzakanga dzave nenguva yakadii dziripo, uye dzakanga dzakabva kupi, kana kuti dzakashanduka nenzira ipi kubva padzakatanga kutaurwa? Nekuti,

*Vanhu pavanotaura nezvehupenyu nezyiitiko zvekare-kare, vazhinji ... vanotondera nguva yekare senguva yakanga izere neshanduko yaikonzerwa nekusagadzikana mumamiriro ezvematongerwo enyika, nezvetsika nemagariro nekuda kwekurwisana nekukurirwa kwaiitika musenjuri yechi19, (MacGonagle, 2007:91).*

Nyangwe zvazvo MacGonagle akanga achitaura akanangana nevanhu veChiNdau vemuZimbabwe, mamiriro aya enguva yekutekeshera kwehondo dzeVaNguni vachirwisa nekunyonganisa mamwe marudzi evaShona inotsanangurwa naZvobgo (2009:7) achiti,

*Kubva kuma1830 zvichienda mberi, hondo dzevanhu vechiNguni vaibva kuChamhembe kunyanya verudzi rweChiNgoni vaitungamirirwa naZwangendaba vakaparadza hushe hwevaRozvi.*

Tinonzwa kuti pakazouya maNdebele achitungamirirwa naMzilikazi,

*hushe hwevaRozvi hwakanga hwatoparadzwa nevaNgoni vaitungamirirwa naZwangendaba zvekuti vaRozvi havana kukwanisa kurwisa maNdebele kana kuvalvisa munzvimbo yavakanga vazvipa kuBulawayo, (Zvobgo, 2009:10).*

Nekuda kwekipishanisa nehondo dzevaNgoni nedzemaNdebele, vaShona havana kuzonyatsogadzikana nekuti misha yaipiswa, vanhu vachiurayiwa pamwe chete nekutapwa (Zvobgo, 2009).

Patrick Chakaipa anotaura zvekurwiswa kwevaShona nehondo dzemaNdebele mubhuku rake *Karikoga Gumiremiseve*. Karikoga inherera nekuda kwekiparadzwa kwemisha yemhuri dzevaShona nemaNdebele. Nekuda kwekiparadzwa kwemisha nenzira iyi, ngano dzaifa panenge paurayiwa vana sarungano. Zvakarewo dzimwe ngano dzaitakurwa nevanhu vanenge vatapwa dzichiendwa nadzo kumamwe marudzi anenge akurira

mamwe. Ikoko vanenge vatapwa vaizodzidza mitauro yenzvimbo, nekufamba kwenguva vobva vave vanhu verudzi rutsva, asi vakanga vasingakanganwe ngano dzavakakura vachinzwa. Vamwe vanogona kuti vachena vasati vauya, ngano dzaifambawo nekuroorerana, asi kuroororena kwakanga kuripo kwaive kwematongo.

### **Kufamba kwemarudzi, kuma1890**

VePioneer Column pavakanga vapinda muZimbabwe, hapana kutora nguva mamwe mapoka evachena akasiyana-siyana asati atevera. Vachena vePioneer Column, pamwe chete nevakatevera vakanga vane vanhu vemamwe marudzi evanhu vatema aivabatsira. Vanhu vatema ava vaive vamarudzi akasiyana-siyana ekuSouth Africa (Balfour, 1895; Banana, 1991). Mamishenari akauya nevafundisi vechitema vakaita saBernard Mizeki aive chizvarwa chekuMozambique, asi akadzidza kuSouth Africa asati azouya kuZimbabwe. Zvimwechetewo nevamwe vafundisi vakafanana naMolele, nevamwe vakabva kunyika dzavo vakave mamishenari echitema.

*Kufanana nemamwe mapoka emamishenari, maHwisiri (Wesleyans) vakapihwa nzvimbo dzakakura neBritish South Africa Company dzekuti vavake mamisheni avo. ...Basa remamisheni aya rakakwanisika nekuiya kwaMufundisi George H. Eva nemaVhangeri nevadzidzisi vapfumbamwe vanhu vatema vakanga vari vekuTransvaal neCape Colony muna Nyamayhuvhu 1892. Vaive Joseph Ramushu, Mudumedi Molele, Samuel Tutani, Wellington Belisi naJames Anta. Mamwe maVhangeri maviri akazouya mushure mavo, vachibva vaita gumi, (Banana, 1991:8).*

Sekuziva kwatinoita vaparidzi nevadzidzisi veVhangeri vanotaura shoko kuvanhu vakawanda mumachechi, muzvikoro, pamichato neparufu. Naizvozvo, vane mukana wekunzwikwa nevanhu vakawanda. Kazhinji pavanodzidzisa nekuparidza, vanoshandisa nyaya nengano kuti shoko rinyatsosvika muvanhu. Izvi takazviona nyangwe nemamishenari echichena kuti vaitora nyaya nengano dzinozivikanwa nevanhu kuti dzivabatsire kutakura shoko rinenge richidiwa kuti risvike kuvanhu. Kana nenivo sasarungano ndine nguva dzakawanda dzandinokumbirwa kuti nditaure pakaungana vanhu, kazhinji ndinoshandisa ngano kuti ndisvitse pfungwa dzevandiri kuda kutaura.

Saka nenzira iyi, tinoona kuti ngano dzevaShona dzakabviswa mubasa radzo rekudzidzisa mumusha, dzikasanganiswa nevhangeri kuti dzikwanise kubatsira vafundisi nevadzidzisi kuti pfungwa dzavaive nadzo dzisviike pamwe chete nekugashirwa nevanhu. Iyen i ndakasangana nengano dzakawanda chaizvo dzevaShona mumharidzo dzaiitwa nevafundisi. Nanhasi tsika iyi ichiri kuitwa zvakanyanya. Zvichida zvinodaro nekuti Jesu pachake aidzidzisa vanhu nengano nemifananidzo, uyewo kana David muBhaibheri akatsiurwa akatendeuka pahuipi hwake nekuda kwengano yaakaudzwa nemuporofita Nathan (2 Samueri 12).

### **Zvikoro zvemamisheni**

Ndakakura munguva yazvaishamisa kuti munhu aende kunodzidza kumisheni. Zvikoro zvemamisheni zvaipa vana vevanhu vatema mikana yekudzidza kunyora nekuverenga, uyewo nekunzwisia mutauro weEnglish kuti vazowana mabasa epamusoro. Vanhu vaibudirira mudzidzo yekumisheni dzakanga dziri shasha. Vaikundikana muzvidzidzo zvavo vakanga vasina nzvimbo pamisheni. Judith Todd akakurira paDadaya misheni vabereki vake vari mamishenari anoti, “Kwakanga kusina nzvimbo yemunhu wese, asi yeshasha chete,” (Todd, 1965: 31).

Moyana (1989) anoti mamishenari aidzidzisa vanhu vatema kuti vangokwanisa kunyora nekuverenga nechinangwa chekuti vagogona kudzidza Bhaibheri, nekuti vamwe vachena vaiona sekuti munhu mutema akadzidza aikwanisa kuzomisidzana navo. Asi tinoona kuti pakavhurwa chikoro chekutanga chesekondari nehurumende yevachena cheGoromonzi Government Secondary School muna 1946, mamishenari akanga atovamba chikoro chesekondari cheSt Augustine’s muna 1939. Nyangwe zvazvo Moyana achipa pfungwa yekuti zvikoro zvemamisheni yakanga iri nzira yekuita vanhu vatema chikukuvatavata, handibvumirane nemaonero aya nekuti kune mamishenari akaita saJohn White, Shearley Cripps, Michael Traber, Bishop Donal Lamont, Garfield Todd nevamwe vakanga vachirwira kuti vanhu vatema vasadzvanyirirwe munyika yavo. Uyewo, dzimwe nyaya dzainyorwa nemamishenari mumabhuku avo dzinoratidza kuremekedza zvehumhizha, nenhoroondo dzevanhu vatema. Zvakarewo, hatingarambe kuti dzimwe nyaya dzemamishenari dzakanga dzine donzvo rekupeputsa vanhu vatema kuti vaone kuti rudo

nemwoyo murefu zvakanga zvichiparidzwa nemamishenari zvakanga zvisingareve kuti vachena vane kodzero yekutadzira vanhu vatema netarisiro yekuti vatema vangozvigashira.

Kana tikacherechedza rudzi rwemamishenari akanga achishanda muZimbabwe tichaona kuti vazhinji vavo vakanga vasiri maBritish asi vemamwe marudzi akanga asingatowirirane nemaBritish. Mamishenari akashanda muZimbabwe akanga ari ekuGerman, Switzerland neAustria kunyanya. Ndizvo zvinoita kuti nditi zvakakosha kuti tipatsanure hupambevhу hwemaBritish nebasa remamishenari akanga asiri erudzi rwechiBritish. Zvavaifambira zvakanga zvakasiyana. Handirambe kuti kune mamishenari akauya panguva yakaya vapambevhу, asi zvinangwa zvavo zvakanga zvakasiyana.

Kana ari Shearly Cripps, William Trully mu*Rhodesiana* (1962) anotsanangura chikonzero chakaita kuti (Cripps) asarudze kuve mufundisi muAfrika.

*Rimwe zuva mushure mekunge ndamuwana achida zvekutura nezvezvinhu zviri pakadzika pemwoyo, ndakamubvunza kuti chii chakanga chamupa kuti asarudze kuve mumishenari. Akandiudza kuti zvakakonzerwa nekuverenga bhuku randaiziva rionzi ‘Trooper Peter Halkett of Mashonaland.’ Ndinorangarira kuti bhuku iri raive nemufananidzo pamberi paro wemadzishe nemasadunhu akanga achinzi ndivo vakanga vakonzena Chimurenga chevaShona chegore ra1897. Bhuku iri rakanga richiratidza varume ava vakarembra pamapazi emuti weMimosa vakafa, uye vanhu vakanga vavasungirira vakanga vakatomira zvavo vachiratidza kusave nehanyn’ a. ... Zviri pachena kuti Cripps akakanganiswa zvikuru nebhuku iri nemufananidzo wevanhu vakanga vakasungirirwa ava, zvekuti zvakaita kuti afunge kuita mumishenari nechinangwa chekuti agadzirise kutadzirwa kwaafunga kuti kwakanga kwaitwa neverudzi rwake kuvanhu vatema” (Finn, 1962: 35).*

Madzisekuru mune zvematongerwo enyika vakaita saHerbert Chitepo, Robert Mugabe, Ndabaningi Sithole, Abel Muzorewa nevamwewo vakadzidziswa nemamishenari, uye ndivo vakazove pamberi mukutsigira nekutungamirira basa rekurwisa hudzvanyiriri

hwewachena. Pfungwa inopihwa nevamwe vakaita saMahamba (2016) yekuti mamishenari aishandisa ChiKristu kuti vanhu vatema vagashire hudzvanyiriri sehwakanaka, haitsanangure kuve mufundisi wechechi kwaNdabaningi Sithole, asiwo zvakare ari iye akavamba, uye nekuzove mutungamiri wekutanga wemusangano weZANU na*Commander-in-Chief* wekutanga weZANLA (Ndlovu-Gatsheni, 2013). Mumwe muKristu akanga ari mune zvematongerwo enyika ndiBishop Abel Muzorewa, aitungamirira bato reUnited African National Council (UANC). Zvakarewo President wekutanga weZimbabwe ari mubato reZanu PF aive mufundisi Canaan Banana.

Achitura pamusoro pezvikoro nedzidzo yemamishenari, Kitchen (1962) anoti:

*Chinangwa chikuru chemamisheni chaive chekutendeutsa vanhu vatema kuti vave maKristu. Chainyanyokosheswa kwaive kuti vana vakawanda vawane dzidzo, asi pasingakosheswe kunaka kwezvavaidzidziswa. Asi mamisheni ndiwo akaisa hwaro hwekudzidziswa kwevanhu vatema muRhodesia nemuNyasaland mese, zvekuti nyangwe nanhasi zvikamu 6 kubva muzana zvevanhu vatema vari muSouthern Rhodesia vari muzvikoro zvemamisheni. Asi pazvikoro zvese izvi, zvishoma zvinodzidzisa vana kudarika makore mashanu, (Kitchen, 1962:218).*

Handizive zvaitarisirwa kuti mamishenari aite kana vakanga vachidzidzisa vanhu vatema pasina rutsigiro rwehurumende yevapambevhу. Chiri nani ndechipi, kudzidza zvishoma zvekugona kuverenga kana kusatodzidza zvachose? Zvakarewo, kana chinangwa chikuru chemamisheni chaive chekutendeutsa vanhu vatema kuti vave maKristu – pavakanga vave kuita zvikoro nezvipatara havana here kuita basa rinopfuura pavaifanira kuperera? Ndinofunga kuti basa remamishenari rinoda kuti tinyatsorigarira pasi, asi parizvino ndakanangana nekushandiswa kwengano nemamishenari.

### **Chikoro chengano**

Kubva kare kasina anoziva, uye varungu vasati vauya muZimbabwe, ngano dzakanga dziri chikoro chevanhu vatema. Ngano dzakanga dziri hupenyu hwевангу vatema zvekuti handifunge kuti pane musha wakanga usingaitwe ngano. Neniwo ndichiri kurangarira kuti nyangwe pataisangana nehamu dzinenge dzabva kure, chimwe chezvinhu zvataiita kwaive kuudzana ngano. Ivo vaitaura ngano dzekwavabva, isu

tichivaudzawo dzedu. Ngano idzi dzaigona kufanana, asi dzongozosiyana apo nepapo, uye pane izvo nezvozvo.

Ngano dzataiudzana idzi dzakanga dzisiri dzedu kuti tidzichengete, nekuti tese takanga tatoitawo dzekunzwa kubva kune vamwe. Asi ngano idzi dzaive dzedu, nekuti dzimwe nguva taidziwedzera zvinhu zvitsva sezwataida. Dzaive ngano dzevanhu vatema, dzichitibatanidza kubudikidza nemashoko adzo, chimiro chadzo, maitirwo adzo zvese nevatambi vadzo vataiziva sehama neshamwari – kunyanya Tsuro naGudo. Ngano dzaitenderera muvanhu, dzaitambidzanwa. Ngano dzaive kudya kwedu, dzaive isu, dzaive vabereki vedu, uye sekutura kwaMkanganwi (1998) vabereki “vanomiririra huchenjeri, ruzivo, hwaro,” zvakarewo, zvavanotaura zvinofanira “kuteererwa” nekuti ndiko kudzidza – kwete kuzviita munhu anoziva zvese, ane nharo.

Vanotaura vanoti, “dzidzo chombo chine simba, chombo chinoyemurwa, chinoraramisa, chinopa hukuru pamwe chete nekuita kuti vanhu nenyika vapfuirire mberi,” (Asemah, Edegoh, naEzebuenyi, 2013:177). Ndinodawo kuwedzera kuti dzidzo chombo chinoshandura mamiriro ezvinhu. Mumafungiro aFreire kudzidza kunopeputsa munhu kubva pamadzikirira ekusaziva. Kana dzidzo iine simba nebasa rakakosha kudai, zvinoreva kuti dzidzo hachisi chinhu chekushayira hanyn’ a. Ichi ndicho chikonzero chaiita kuti varairidzi vakuru vechikoro chengano dzinge dziri chembere. “Ambuya kunyanya, nevamwewo vanhukadzi ndivo vaive nebasa rekurayira, kudzidzisa zvinhu zvakakosha kwatiri isu vana, kuvaka hwaro hwehupenyu hwedu (Mkanganwi, 1998:11). Moyana anonongedzera dambudziko rine kudzidza kusina hwaro nemidzi mutsika nemagariro achiti,

*Imwe nzira huru yaishandiswa nevapambevhу kubvisa vanhu vavaidzvanyirira muzvinhu zvetsika dzavo kwaive kuti zvinhu zvavaidzidziswa kuchikoro zvinge zviri kure kwazvo nezvinhu zvehupenyu hwemumusha, mutsika nenyika yavo. Nhoroondo yezvakaitika yavaidzidziswa yakanga isiri yavo. Zvinhu zvese zvavaidzidziswa zvaiita kunge zvekune dzimwe nyika. Mabhuku avaiverenga aitaura zvinhu zvisingarangaridze munhu kuti akadzvanyirirwa munyika yake, (Moyana, 1988:52).*

Asi mashoko aMoyana aya haatarise simba rengano dzakaiswa mumabhuku nemamishenari. Mamishenari haana kurasa ngano dzaTsuro naGudo nedzimwewo. Vakatora Tsuro naGudo vanova micherechedzo yevanhu vatema, vakavapa dariro idzva mumabhuku.

Kutsiviwa kwetsika yekutura ngano netsika yemabhuku kwakaita kuti zviite sekuti vanhu vasinganyore nekuverenga havana chavanoziva, uye tsika dzavo chidende chisina mhodzi. Walter Ong (2002:8), anoti “vanhu vanotaura, asi vasinganyore zvachose vane zvakawanda zvavanodzidza, uyewo vane ruzivo rwakakosha kwazvo.” Mushure mekunge ataura izvi, Ong anoita sekuona dambudziko rekuti nyangwe vachidzidza zvakawanda, uye vainne ruzivo rwakakosha kudaro, “havawane nguva yekutsvagisia ruzivo kubudikidza nekuverenga.” Duramazwi re*New Oxford American Dictionary* rinotsanangura “kuverenga” richiti “kuzvitsaurira nguva nekuzvipira kuti uwane ruzivo pamusoro pechidzidzo, kunyanya pachishandisa mabhuku.” Duramazwi rimwechete iroro rinotsanangura “kudzidza” richiti “kuwana kana kuve neruzivo rwekugona chimwe chinhu kubudikidza nekuverenga, kuita kana kudzidziswa.” Asi kana semaonero aRaymond Williams (2001), “Tsika nemagariro zviri muzvinhu zvatinoita mazuva ese,” tinofanira kukorokotedza vanhu vatema nengano dzavo nekuti kudzidza kwavo kwakanga kuri mumagariro avo, kwete zvinoitwa nevarungu zvekusudurutsa kudzidza kubva mukurarama kwemazuva ese kuti kuwanikwe kuchikoro nemumabhuku zvinoda mari.

Hazvibatsire uye hazvireve chinhu kuti vanhu vabude muzvinhu zvavanoita mazuva ese kuti vagotanga kuzvitarisa nemamwe maziso, vasiri mukati mazvo nechikonzero chekuti vari kuda kuzvidzidza. Kurarama uri mumagariro, uye uchitoita zvinoitwa nevanhu vako kuri nani pane kuverenga nekudzidza zvetsika nemagariro ako uri kunze semutorwa. Unogona kuve nemaonero anoshamisa, asi kudzidza nezvemagariro netsika dzevanhu hakukuite kuti uvanzwisise kana kuve saivo.

Varungu pavakauya muAfrika, vane zvinhu zvinobatika nezvisingabatike zvavakawana zvakavakwa, vakazviwondonga kuti vavake zvavaifunga kuti ndizvo zvaifanira kunge zviripo. Kuita kwakadai kunoratidza kushora, uye kunoshatirisa. Asi kana tikatuka

varungu nekuti tine hasha, tinosvika riinhi tiine hasha pamusoro pezvinhu zvakatoitika zvikadarika? Hatisi here tave kufanira kuti tichibvunzana kuti pazvinhu zvakaparadzwa, ndezvipi zvatingamutsiridze?

Mizinda, mitauro, vanhu, ngano nezvimwe zvakawanda zvisingabatike zvakanga zviri mapfihwa akagara poto yehupenyu hwevanhu vatema.

### **Ngano muNADA, 1923**

Vamwe vevanyori vekutanga vevanhu vatema veChiShona vakaita saSolomon Mutswairo, Jane Chifamba, Patrick Chakaipa naPaul Chidyausiku vasati vazopinda mukunyora mabhuku, ngano zhinji dzevanhu vatema dzakanyorwa nekuburitswa mumabhuku e*The Southern Rhodesia Native Affairs Department Annual (NADA)* aitsikiswa neBooks of Rhodesia Publishing Company (Pvt) Limited.

Ngano dzevanhu vatema dzaibuda muNADA dzainyanyonyorwa nemaNative Commissioner, mamishenari nevamwe vachena. NADA rakavambwa nechinangwa chekuti,

*... pave nechido chekutsvaga ruzivo rwakawanda runobatsira kuti tidzidze pamusoro pevanhu vatema nekuvatonga kwatingaite, uyewo nekuti pave nekunzwisa matambudziko akatarisana nenyika, neHurumende, nevashandi veChikamu Chinoona nezveVanhu Vatema cheNative Affairs Department, mamishenari nevamwewo mukuziva zvekuita nevanhu vatema, (Wilson, 1923:3).*

Kuvambwa kweNADA kwakanga kusiri kwekubatsira vanhu vatema kuti vawane dariro rekutaura nyaya dzavo nengano, asi yaive nzira yevachena yekutsvaga kunzwisa nhoroondo, hupenyu nemafungiro emunhu mutema. Kana vachena vaziva mafungiro emunhu mutema, zvaizovabatsira kuti vanyatsomutonga nemazvo. Asi kutsanangura nhoroondo yevanhu inzira yekuvatongawo zvakare nekuti pavanozoda kutaura nyaya dzavo vanenge vachidzorwa kuti vasanyanyotsauka munzira yavakapfumbidzirwa nenhoroondo dzevachena dzakatanga.

Sekutura kwa*Chief Native Commissioner* panguva iyi, muNADA maizotaurwa nyaya dzemashandiro ainge achiitwa nevashandi vebazi reNative Affairs Department, nemashandiro emamishenari nevamwe vaitsvaga kuti vave neruzivo rwezvine chekuita “nemunhu mutema, mitemo, tsika nemagariro aka” (Taylor, 1923:2). Ruzivo rwaizobuda muNADA rwaizobatsira zvikuru kuti vachena vaishanda nevanhu vatema vabatsirane vachipanana mazano ekutonga vatema.

Nekudaro, ngano dzevaShona dzatinoona muNADA dziri pazvikamu zvina:

1. Mune ngano dzakataurwa nevanhu vatema vachiudza vachena, vachena vakazodzinyora.
2. Mune ngano dzakataurwa nevanhu vatema, dzikaturikirwa mururimi rweEnglish nevachena.
3. Mune ngano dzevaShona dzakanyorwa nevachena sekunzwa kwavakadziita dzichitaurwa nevanhu vatema.
4. Mune nyaya dzakanyorwa pamusoro pengano nevachena dzinotsanangura basa, marongerwo, ruzivo nezvimwewo zvaioneckwa mungano dzevanhu vatema.

Tinoona kuti vachena vakanga vachitsvaga kunzwisia munhu mutema kubudikidza nezvinhu zvehumhizha hwake zvakaita sengano, asi nyangwe vakanga vasina ruzivo rwezvimwe zvakanga zvichitaurwa nengano dzevanhu vatema, havana kunyara kuti vazvigadze sevazivi vezvavasingazine. Kutsanangura ruzivo rwune varidzi varwo imwe mhando yechemutengure, nekuti inobvisa ngano muvaridzi vadzo, dzoendwa nadzo kunomanikidza kuti dzitaure zvinofungidzirwa pamusoro pevaridzi vadzo. Asika, ngano vanhu, uye kana tikagara pasi, tichaona kuti nhoroondo kana kuti nyaya iri kukurukurwa nevanhu vatema muchimbo Chemutengure, inyaya inoratidza ruzivo runodarika runowanikwa mukuvatsanangura. Mumwe muchena ainzi F. Posselt aishanda saNative Commissioner akanzwisia izvi akati,

*Maonero evachena veYropu vazhinji ndeekuti pfungwa dzemunhu mutema dzinotongwa nekuda zvinhu, achingofunga chete zvekurarama nazvo zuva nezuva achiwana zvaanoda zvinomufadza. Kana ukanyatsoongorora ngano dzavo uchaona kuti maonero aya haasiriwo. Ngano dzavo dzinonyatsoburitsa zvakajekesesa mafungiro avo, (Posselt, 1927: 35).*

MaNative Commissioner vaive vashandi vehurumende yevachena, uye ndivo vakanga vari vakuru vechichena vanoona nezvekudyidzana kwevanhu vatema nevachena. Hodder-Williams (1983:67) anoti,

*MaNative Commissioner, nekuda kwekuti vakanga vari ivo kwaisvikira zvichemo zvevanhu vatema nevachena; vanhu vatema vakawanda vaienda kwavari kana vachitsvaga basa, zvimwechetewo sezvaiita varungu vaiendawo kwavari kana vachitsvaga vashandi.*

Saka mukushanda kwavo nevanhu vatema, vaifanira kuti vade kunzwisia mafungiro, tsika nemagariro evanhu vatema. Tinonzwa Posselt achipuurira mberi achiti,

*“Ngano dzevanhu vatema vemunzvimbo dzakasiyana-siyana dzenyika yeSouthern Rhodesia dzandakakwanisa kunyora dzinoratidza ruzivo rwakadzama rwezyakanaka nezvakaipa. Dzine hudzamu hwenjere, uye dzinosetsa. Hadziratidze kuti vanhu vatema vanhu vasingafunge, uye dzinotaura zvinhu nemaonero akadzama anogona kunge asingaburitswe nemitauro yavo kana kuratidzwa nezvitendero kana matare avo, (Posselt, 1927:36).*

Hudzamu huri mungano sekuona kwaPosselt, ndihwo hudzamu huri muchimbo Chemutengure. Muchimbo Chemutengure, mune ruzivo rwunoona zviri mberi kudarika zvinhu zvizhinji zvakanga zvichionekwa nevarungu kana nevanhu vatema.

Sekutura kwaHomi Bhabha (1990) muchinyorwa chake chakanzi *Introduction: Narrating the Nation* chiru mubhuku rine musoro wekuti *Nation and Narration*, anoti dambudziko riri munhoroondo dzatakanzwa nedzakanyorwa nderekuti zviri munhoroondo idzodzo ndizvo zvatinogashira kuti ndicho chokwadi chemavambo kana matangiro akaita nyika. Asi mubvunzo mukuru uri pakuti nhoroondo idzodzo dzakataurwa naani, uye aine chinangwa chipi? Nekuti hakuna munhu anotaura nyaya asina divi raakarerekera. Inga wani zvinonzi mudare rinotongwa mhosva nemapere hakuna mbudzi inoshairwa mhosva.

Pasina kuti munhu akataura kana kunyora nyaya aive nechinangwa chipi, pane rimwe

gonye rinopindawo mukati menhoroondo kana zvinyorwa richifonon'ona kuwodza nekusakadza. Gonye iri riri mumaonero aKarl Marx ekuti munhu ane simba ndiyе anotaura zvinoteererwa. Marx sekunyorwa kwaakaitwa mubhuku raTerry Eagleton (2011:148) anoti, “Pfungwa dzevanhu vari pamusoro pevamwe kana kuti vanotonga, ndidzo pfungwa dzinotonga chero panguva ipi zvayo mumagariro evanhu.” Vanhu vatema vakanga vasina simba, vakanga vasingagone kunyora kana kuverenga, saka zvinhu zvizhinji zvakanga zvichingoitika kwavari sekunaya kwemvura, asi vasina bako rekuhwanda kana chekuti vazvifukidze nacho.

### **Chishiri chakabva mudondo, 1933**

Hugh Tracey akaburitsa bhuku rengano dzevaShona dzinoimbwa rine musoro wekuti *Songs from the Kraals of Southern Rhodesia* muna 1933. Nyangwe zvazvo bhuku iri riri regore ra1933, hazvireve kuti ndipo pakaitwa ngano dzirimo nevanhu veChiShona. Kupihwa gore kwebhuku iri kunotibatsira kuti tizive nguva yakashanda Tracey muZimbabwe achiunganidza ngano-nziyo. Asiwo zvakare ndidzowo dzimwe nzira dzatinobatsirwa nezvimwe zvimumutengure, zvinoita kuti tizive nguva nenzvimbo dzakaitika zviitiko munyika ino.

Mubhuku iri *Songs from the Kraals of Southern Rhodesia* mune ngano yandingati inokodzera kunzi imwe yezvimali zvenyaya dzenyika yeZimbabwe, inonzi “Chishiri chabvomudondo.” Kufanana nechimbo Chemutengure, “Chishiri chabvomudondo” ingano inoita zvekuimbwa. Panguva dzepasichigare, dzakanga dziriko ngano zhinji dzaiita zvekuimbwa sekuona kwatinoita ngano dzese makumi maviri nemashanu dziri mubhuku raTracey. Ngano dzaiimbwa ndidzo dzakanyanya kurasi kirwa pakaiswa ngano mumabhuku. Maimbirwo anoitwa ngano dzakafanana neyekuti “Chishiri chabvomudondo” ndiwo anotanga kupwa setsime, nekuti pasina kuimba nemaimbirwo (*tune, melody*), ngano yacho inongosara yave pabepa asi isisina shungu, simba, misodzi, dzihwa, dikita neropa zvinobuda nekuda kwemaimbirwo.

#### **5.1.1 Chishiri chabvo mudondo**

*Chishiri chabvo mudondo*

*Chawona mwana awete,  
“Chati muka muka  
Tizuwe zvamashoko.”  
Mashoko ndaaripiko?  
Kumunda kwaMunyembezo.*

*Kwabuda mandiro mana,  
Rimwe ndirachikomba.  
Chikomba tipe misewe  
Tifure dzimbga raTate  
Tiwone kugurukuta.*

*Nokutsa yapedze bani,  
Yazadza nomuchidodo.*

*Gunguwo shambe nyora  
Tiwone kula tose.  
“Nyobvu, nyobvu,” handichadi!*  
(Tracey, 1933: 21)

Kunze kwekurasikirwa nemaimbirwo engano dzemhando iyi, pane ruzivo rwakawanda rwakanga rwuchinzvenga mamishenari zvekuti nyangwe dai vaida kutsanangura zvavaifunga kuti vari kunzwa, vakanga vasingazogona kuzvidudzira nemazvo (Mudimbe 1988). Semuenzaniso, mungano iyi – kunzwisia kwangu ndekwekuti ingano iri kutaura nezvehupambewhu hwevachena munyika yevatema. Chishiri kuti chizotsanangurwa chichishandisirwa chivakashure chemupanda 7 /chi-/ unotaura zvezvinhu zvakashata, zvinoreva kuti haisi shiri yakanaka.

Mudondo hamugare vanhu, asi isu tiri kunzwa chishiri ichi chichinzi “chabva mudondo.” Zvinondirangaridza chimbo chaDumisani Maraire chinonzi “Chembere dzemusango,” maanenge achibvunza kuti “Chembere dzemusango dzauya nani mumba?” Musango mune zvikara, hamugare vanhu asi mhuka. Ngano iyi inotiudza kuti chishiri ichi chasvika

chikamutsa mwana anga avete. Kurara kunoreva kuzorora nekuve nerunyararo, asi tinonzwa kuti chishiri chiri kubva mudondo chinosvika chichimutsa mwana. Kazhinji kana mwana achinge arara anosiiwa kuti anyatsozorora uye akure, asi apa tiri kuona mwana achimutswa. Kana mwana akamutswa aine hope anogona kunetsa nekuchema zvikuru.

Asi kana tikada kunyatsocherechedza kuti ko mwana amutsirwei, tinoona kuti amutsirwa nyaya dzisina zera naye. Chishiri chinoti, “Muka muka tizwe zvamashoko.” Mashoko haaitwe nepwere, asi nevanhu vakuru. Tinonzwa zvakare kuti “Kumunda kwaMunyembezo” – sekutsanangura kwaTracey, inzvimbo iri kure kwazvo. Saka mashoko ari kuda kutaurwa aya ndeezvinhu zvisiri zvemumusha, asi zvekure. Hurukuro iri kuitwa nemwana yezvezvikomba inotokatyamadza nekuti haisi hurukuro ine hunhu. Chikomba zvinoreva mudiwa anogona kunge achidanana nemukadzi akaroorwa kare. Saka nyaya dzerudzi urwu hadzina zera nemwana.

*Kwabuda mandiro mana,*

*Rimwe ndirachikomba.*

*Chikomba tipe misewe*

*Tifure dzimbga raTate*

*Tiwone kugurukuta.*

Ndiro dzinoreva kudya. Kudya kunoreva kuwadzana. Zvino kana vanhu vave kudya nechikomba hapasisina kumira zvakanaka uye hazvisi zvinhu zvinovaka. Tinoona kuti chikomba nyangwe zvacho chisiri muridzi wemukadzi, chive kutoremekedza. Gahadzo riri mungano iyi rinobuda panonzi “chikomba tipe misewe tifure dzimbga raTate.” Kupfura kuuraya nekuparadza, uye mungano iyi chinhu chiri kuda kupfurwa nezvombo zvechikomba zimbwa raTate. Imbwa ine basa rekuchenetedza musha natenzi vayo, asi tikanyatsodzamisia pfungwa tinoona kuti kupfurwa kwembwa kuve panjodzi kwatenzi vembwa yapfurwa. Neimwe nzira tingati chiri kupfurwa haisi imbwa, asi zvese zvingave zvine chekuita nemadzitateguru – tsika, hunhu, magariro, musha, ngano, ruzivo rwevanhu vatema nezvakadaro.

Sekutura kwaTracey (1933), chimbo-ngano ichi chinoimbwa nenzira dzakawanda

dzinosiyana-siyana apo nepapo. Asi chikuru chinobuda mune dzimwe mhando dzacho inyaya yemashura echishiri nemashura ematiro mana. Chemutengure chechikoro nemabhuku chakachengetedza ruzivo rwakakosha, asi chakarasa nekushandura maitiro aiitwa ngano dzerudzi urwu zvekuti zhinji dzakabva dzatodzima zvachose.

### **Nyika dzeMubatanidzwa, 1953 – 1963**

Kubatanidzwa kwenyika dzeSouthern Rhodesia, Northern Rhodesia neNyasaland dzichigadzira Federation kwakaitika mugore ra1953 uye yakazopfudzunurwa mugore ra1963. Mumazuva eFederation, Malawi (Nyasaland), Zambia (Northern Rhodesia) neZimbabwe (Rhodesia) dzakanga dziri nyika imwechete (Steinberg 1962). Salisbury (Harare) ndiyo yaive guta guru reFederation. Federation yakakonzera kuti vanhu vekuMalawi neZambia vasiye misha yavo, vafambe vachinotsvaga mabasa nyangwe nedzidzo chaiyo kuSalisbury nedzimwe nzvimbo muSouthern Rhodesia.

Vanhu vazhinji kusanganisira baba vamai vangu vakanga vabva kuNyasaland vachiuya kuzotsvaga basa vakatozopedzisira varoora vakagara muSouthern Rhodesia. Havana kuzodzokera kuMalawi, vakafira muno vatove nevazukuru.

Kufamba kwese kwaiita vanhu muFederation uku, vaifamba nemitauro yavo, ngano nenziyo dzavo. Izvi zvakaita kuti dzimwe ngano dzemamwe marudzi dzitakurwe nekusiiwa munzvimbo dzavaishanda kana kugara – mumapurazi, migodhi nekumadhorobha. Vana vaikudzwa nevanhu vakabva kune dzimwe nyika ava, vaikura vachiziva ngano dzemuZimbabwe nedzekunyika kwakabva madzibaba avo. Vana vane chipo chekutura ngano vaibva vasanganisa ngano dzemarudzi akasiyana aya vachigadzira ngano itsva. Asi nyangwe zvakadaro, vanhu vatema tine hukama uye dzimzwe ngano nenhoroondo dzedu zvakafanana, zvinozongosiyana pano neapo uye mitauro yadzinozotaurwa nadzo.

Kunze kwengano dzakanga dzabva kune dzimwe nyika, kwaivewo nenyaya dzaitaurwa nekunyorwa pamusoro pevatorwa. MuZimbabwe muenzaniso wenyaya ine mukurumbira yaive pamusoro pemutorwa inyaya yaZuze akadya chingwa chemuRungu akazorova tsamba neshamhu achipopota nekubvunzurudza tsamba nerurimi rwake.

Ngano dzakafanana nedzaTsuro nekungwara, nemano nekushereketa kwake dzaiwanikwa mutsika dzemarudzi evanhу vatema akawanda kubva kuMalawi, Zambia, Zimbabwe, South Africa neBotswana. Ruzivo rwuripo rwunoratidza kuti ngano dzaTsuro muvaShona nemumamwe marudzi emunyika dzekuChamhembe kweAfrika dzakanga dzakada kufanana, uye mumarudzi ese aya hunhu hwaTsuro humwechete. “*Ukangotaura kuti Tsuro chete, vanhu vazhinji kana vana vekuChamhembe kweAfrika vanonyemwerera kana kuseka,*” (Dube, 2016: 59).

Tsuro ari mumabhuku akanyorwa naFrank Worthington anoti, *Kalulu The Hare* (1930) nerekuti *African Aesop* (1940) akatorwa mungano dzevanhu vekuZambia. Asi ngano idzodzo hadzina chakasiyana nedzaTsuro wevaShona. Dzimwe dzengano dzaTsuro/Kalulu dzakanyorwa naWorthington dzakatofanana zvese nengano dzevaShona. Hatizive kuti inyaya yekuti tese tiri maBantu uye mitauro yedu iri mhuri imwechete here, kana kuti ndiko kubatanidzwa neFederation nekufamba kwevanhu venyika dzeFederation kwakaita kuti ngano idzi dzifanane.

### **Kusangana kwemarudzi**

Chimwewo zvakare chakakonzena kufamba kwengano inyaya yekuti paisangana marudzi akasiyana-siyana, ngano dzaizivikanwa dzaipedzisira dzave kutaurwa nevanhu vasiri “varidzi vengano” idzodzo. Munhu asiri werudzi rwevaridzi vengano aisakwanisa kuitaura nemo-nemo sekuinzwa kwaakaita, asi aigona kutapudza kana kuwedzera zvakewo zvemusoro wake, kana zvekwaanobva paainge ave kutaura ngano yaakanzwawo kune vamwe. Ngano inenge yatapudzwa kana kuwedzerwa zvinhu zvayakanga inazvo payakagadzirwa inogona kuramba ichipfuurira mberi nenzira iyi yekuramba ichishanduka, zvekuti wese anoitaura anoisa dombo rake, chopedzisira chive chihambakwe. Asi nerimwe gore, ngano iyoyo inogona kuzodzoka kuvaridzi vayo chaivo, asi inenge yawedzerwa tunhu twayakanga isina payakabva kwavari. Inogona kunge yakabva kwavari iri mhuru, asi painodzoka inenge yave mhou ine nyanga dzakura, uye ichitoyamwisa mhuru. Kana yadzoka kuvaridzi vayo, inogona kuvawana vakatakurwa nechemutengure cheshanduko yehupenyu zvekuti panoshaya anoiziva. Pfungwa iyi

inotsinhirwa naZimmer (1960) achiti,

*Ngano kubva kare kare dzaiive dzisiri dzekutamba nadzo, asiwo zvakare dziri chinhu chekutandadza nekuvaraaidza. Gore negore, ngano dzinofungwa, dzonyorwa, dzonzwikwa, dzokanganwikwa. Chii chinozoitika kwadziri? Shoma dzadzo dzinorarama, uye dzacho dzinenge dzararama dzinofanana nembeu inotakurwa nemhepo, dzichienda kune zvime zvizvarwa, pomuka ngano itsva dzinogutsa mweya yevakawanda. Mabhuku edu mazhinji atiinawo nhasi akabva kungano, munguva dzakare, munzvimbo dziri kure dzinoshamisa dzepasi rino. Munyori mutsva wega wega owedzerawo zvake zvakakosha kubva mumusoro make, zvekuti mhodzi dzembeu dzengano dzinobva dzadiridzwa zvakare patsva, dzomera. Kumera kwadzo hakupere, kunongogara kuripo, kwakamirira chete kungodiridzwa. Nekudaro, nyangwe zvichimboita sekuti dzimwe ngano dzakafa, dzinongozonyuka rimwe zuva, dzichimera patsva zvakare, dzine hupenyu nekuyevedza sezvadzaive kare, (Zimmer, 1960:1).*

Dzimwe nguva kana ngano yakanga iri yevantu verumwe rudzi ikadzoka kuvaridzi vayo mushure mekunge yambofamba-famba, asi ivo votadza kuiziva, panogona kumuka mukana wekuti ngano iyoyo itaurwe patsva nenzira inoenderana nenguva dzave kurarama vanhu ivavo. Ngano iyoyo ikataurwa patsva, inogona kunge isisina hukama neyakanga iripo pakutanga. Ichi hachisi chinhu chakaipa, asi rinotori simba rakanga riri mungano dzedu dzekutura, simba rekufamba kuenda kumakwato. Simba iri rakanga richiita kuti ngano isave yemunhu mumwechete, uye ipfume nekuti sarungano wese anenge aibata aitoishongedza neimwe nzira inoshamisa. Izvi ndizvo zvinofanira kuitika kungano. Dzinofanira kuramba dzichitenderera nekupfumiswa.

Dai ngano dzedu vaShona tisina kudzikanganwa kutaura kuno tingadai tiine ngano dzinotapira, dzine hudzamu uye dzichitipa hwaro hwakasimba sevanhu vatema. Nhamo yedu ndeyekuti pakatanga tsika yekuti ngano dzipinde mumabhuku, ngano dzakanga dzafanana nehwiza yabatwa ikabviswa mapapiro nemakumbo. Pakanga pasina mukana wekuwedzera kana kutapudza. Imo mumabhuku umu ngano dzakanga dzisisina sarungano, dzakanga dzave kuda vanhu vanogona kuverenga, kwete mbuya kana sekuru mumusha.

## **Kubva mumisha**

Tinoona kuti pakauya vachena, ngano dzakanga dziri mumisha yevanhu, dzichitaurwa nevanhu muvanhu (Mkanganwi 1998). Ngano padzaive mumisha kudaro, dzaitaura zvehukama nemagariro evanhu, uye dzichitaurwa nekuchengetwa nevanhu – kwete mabhuku kana mazwi akatapwa kana mafirimu. Muzviitiko zvemusha nemuhupenyu hwevagari vemusha ndimo maitaurwa nyaya dzaTsuro naGudo, uyewo nenyaya dzakafanana neyatinoziva sechimbo Chemutengure. Ichi ndicho chikonzero chinoita kuti ini sasarungano akarerwa nengano ndinzwe kuve nehukama naTsuro naGudo. Ndakavaziva kare ndisati ndave neruzivo rwekuti nyika yandakanga ndiri mugari yainzi Rhodesia. Tsuro naGudo ndakavaziva ndisati ndaziva kugeza ndega kana kukopera mabhatani ehembe dzangu.

Padzakabva mumusha nemuvanhu vemusha, ngano dzakaenda kumamisheni kwaive nemachechi nezvikoro zvakanga zvatanga kuvakwa nevachena (Chimhundu 1992). Hadzina kuenda dzega, asi dzakatakurwa nevanhu vatema vakanga vave nehukama nevachena. Ikoko dzakanyorwa mumabhuku akanga achinyorwa nemamishenari nevanhu vatema vakanga vatendeukira kuChiKristu.

*...vanhu vakanga vatendeuka ava, pamwe chete nemamishenari vakanga vagadzira chinhu chitsva – nzira yekunyora mabhuku yakanga yakasiyana zvikuru nekutura; yaive nzira yaipa vanhu vakanga vadzidza pamamisheni mukana wakasiyana nevamwe; yaive nzira yakavhurira vadzidzisi nevafundisi vechechi vechitema kuti vazonyorawo nhoroondo, ngano nemabhuku enganonyorwa (zvevanhu vatema)... (Ranger, 1989:126-127).*

Hadzisi dzese ngano dzakapinda mumabhuku ekuchikoro nekuti havasi vanhu vatema vaisarudza ngano dzaipinda mumabhuku. Makapinda ngano dzaidiwa uye dzichienderana nezvinangwa zvekuparidza kwevhangeri. Helen Springer (1905) muchinyorwa chaRanger (1989: 126) anoti, “chinangwa chikuru chebasa redu muno ndecekuti munhu mutema ave neBhaibheri nekuita kuti akwanise kuriverenga.” Nekudaro, mabhuku aishandiswa nemamishenari kudzidzisa vanhu vatema kuverenga akanga ane nyaya zhinji dzemuBhaibheri, uyewo nengano dzaive dzakasarudza kwete zvemawiramombe, asi kuti dzitsigire chinangwa chataurwa naSpringer (1905).

Ngano dzakaenda kuchikoro dzakachengetedzeka panguva yekurasikirwa nezvinhu zvakawanda zvetsika nemagariro evatema nekuda kweshanduko yakanga yauya. Nyangwe zvadzo ngano dzakapinda mumabhuku dzakachengetedzeka, dzakarasikirwa nemukana wadzaive nadzo dziri mumusha, wekutenderera nekufamba muvanhu dzichiwedzerwa nekushandurwa nekukodzwa. Ngano padzakapinda mumabhuku dzakabva dzarariswa.

Zvakanga zvave kushandiswa kutaura ngano iri papeji mubhuku zvakanga zvakasiyana nezvakanga zvichitarisa mungano inotaurwa nasarungano vanhu vakatandara. Ngano dzaTsuro naGudo dzekuchikoro dzaisanakidza sedzekunzwa nekuona sarungano achitaura. Asi kuvana vechikoro vevatema vakaita seni, chaifadza kwaive kusangana naTsuro naGudo kuchikoro varimowo mubhuku rakazara zvinhu zvekure. Kusangana naTsuro naGudo mubhuku vachitaura nekudzidzisa zvinhu zvetsika dzedu zvatakanga tichidzidziswa kumusha kwaibatsira cuti kudzidza kurege kuve chinhu chinotyisa. Taifara tichiona Tsuro naGudo nekuti dzakanga dziri hama dzedu dzataiziva uye dzataifarira.

Patakanga tichifara kuona Tsuro naGudo mumabhuku ekuchikoro, takaziviswawo ngano dzaAesop nedzimwe dzemabritish dzakafanana neyakaita mukurumbira inonzi “Nyembadzinoshamisa,” yakaturikirwa kubva mune inonzi *Jack and the Beanstalk*. Mungano iyi Jack akapihwa zita rekuti Chihobobo (Monte Cassino Mission, 1927). “Nyembadzinoshamisa” ingano yandaifarira zvikuru nekuti yaitaura zvekakomana kadiki seni, uye ichitura zvevanhu vakanga vari varombo seni.

Ngano dzekuchikoro dzaive dzakawanda, uye dzaiendesa vanhu vaidziverenga kunyika zhinji dziri kure kwazvo. Kana naiwo mamishenari paakatorawo ngano dzevanhu vatema, Tsuro naGudo vakakwidzwa muchemutengure cheChiKristu, vakaendeswawo kune dzimwe nyika nenzvimbo dzavakanga vasina kumboendeswa nanasarungano vemumusha.

Tsuro naGudo vakanga vave kubatsira mamishenari kutaura dzimwe nyaya dzetsika nehunhu hweChiKristu hunova hwakanga huchidyidzana netsika dzakanaka dzevanhu

vatema. Maitiro aya, akanga achivhura mukana nemukova wekuti ngano dzevaShona dzivandudzike nekubuda mudanga radzaive dzichicheneterwa netsika nemagariro. Muenzaniso wekushandiswa kwaTsuro nenzira itsva kuri mungano ine musoro wekuti “Kushaya mvura kwetsuro.”

### 5.1.2 Kushaya mvura kwetsuro

*Tsuro yakashaya mvura. Mazuva majinji wakaita u tao urefu; wakakwira kudenga, wakapinda, wakatambira pana Mwari mvura, wakanwa. Wati pakare, “Ndinoshaya mvura yokushamba maoko.” – Wakaburuka pasi. Dzimwe muka dzakabvunza, “Wanga waendepi tsuro?”*

*“Ndanga ndaenda kudenga, ndapiwa mvura na Mwari.”*

*“Enda pakare.”*

*Wakapiwa madende nemuka.*

*Wakakwira akapinda mukati medenga. Wakabvunzwa Unoshaye pakare?*

*“Vamwe vandituma mvura.”*

*Zvino wakazadza midende mishanu; wakaburuka akapa mvura kuna muka dzose.*

*Kwakauya tsuro ina vana vatatu, yakabvunza: “Ndi no gona ere kukwira sa wakaita iwe kukwira kudenga?”*

*“Kana uchigona kwira!” Wakakwira, wakaenda, wakaswika kure, wakaburuka.*

*“Ndatadza kukwira. Kumeso kwangu kwaita dzungu. Wakwira seyiko? Kwira pakare.”*

*“Andidi.”*

*“Ndobvisa utao wangu.” Zvino wakabisa, wakaenda ku bako kwake. (Jesuit Mission Chishawasha, 1906:29-30).*

### 5.1.3 Ongororo yeKushaya mvura kwetsuro

Ongororo yengano iyi inoratidza kuti Tsuro akashandiswa mungano iyi kuti aite zvaakaita nekuda kwekuti ndiye mumiririri wehuchenjeri hwevanhu vatema. Tsuro agara ndiye asingatye, anoda kuzivisisa, ndiye anobvunza, uye anoshandura zvinhu. Mungano iyi, Tsuro abviswa misikanzwa nehunhubu hwake hwemazuva ese kuti akwanise kukwira kuenda kudenga kuna Mwari. Nyaya iri kubuda umu ndeyekushandisa ruzivo rwagara

rwuri muvanhu vatema rwengano nevatambi vadzo vakaita saTsuro vanozivikanwa, vanoteverwa nekuteererwa.

Dambudziko rekushaikwa kwemvura mungano dzevaShona rinowanzokonzena makakatanwa, gakava nekuplesana. Mungano iri pamusoro iyi, tinoona kuti Tsuro ane basa rekuve mumiririri pakati pemhuka naMwari. Tsuro ari kupa vamwe vake ruyamuro neruzivo rwekunowanikwa mvura. PaChiKristu, mvura hupenyu; mvura inonatsa nekuchenesa; mvura inoshandiswa pakubhabhatidza; mvura ndiMweya Mutsvene, ndiyе Kristu pachezvake. *Matthew Henry's Concise Commentary* inoti ... “mvura inoyerera inomiririra simba nenyasha dzaMweya akaropafadzwa, uyo anofananidzwa nenzizi dzemvura mhenyu,” (Henry. n.d).

Tikazvicherechedza, tinoona zvakare kuti murume ainzi Naaman (2 Madzimambo 5, *Bhaibheri Dzvene MuChiShona Chanhasi*, 2017) aive nemaperembudzi akatumwa kunogeza murwizi, uye maperembudzi ake akapera. Murume aigara padziva reBethsaida (Johani 5 v 1-15) akamirira kupinda mumvura kana yabvongodzwa, akazowana mvura inonzi Jesu.

Mungano iyi, Tsuro anoratidza nzira yekuenda kunowana mvura kuna Mwari, asi tsuro ine vana vatatu inotadza kukwira kusvika kuna Mwari. Ngano iyi inoshamisa nekuti kana Tsuro anga asvika kuna Mwari akapihwa mvura yekupa vamwe, haafanire kuzoita hutsinye hwekuramba kunotorera tsuro ine vana vayo vatatu mvura. Asi tisingazive chidzidzo chaive chakanangwa nemamishenari, tinogona kungoti vaida kudzidzisa vanhu kuti kana uchida kusvika kuna Mwari unofanira kutsunga, uye wozvigadzirira maendero. Nzira yemumwe haikuendese kuna Mwari. Zvakarewo, kana Tsuro anozivikanwa nekuteererwa nevanhu akwanisa kukwira kuenda kuna Mwari, zvinogona kureva kuti nevanhu vanoteerera vachakwanisawo kusvika kuna Mwari.

Dzimwe ngano dzinoratidza kutorwa kwengano dzevanhu vatema nemamishenari vachidziisa muchemutengure chemabhuku nechemutengure cheChiKristu dzinowanikwa mumabhuku anotevera aya:

- a. Jesuit Mission Chishawasha. (1906). Rugwaro rgwechiposhi rgwo kunembesa Chiswina. Roermond: JJ Romen navana.
- b. Monte Cassino Mission. (1918). Rugwaro Rgwo Kutanga Kunemba Chizezuru: Macheke, S. Rhodesia. Mariannhill Mission Press.
- c. Morgenster. (1924). Nziyo dze chikoro. Southern Rhodesia. Mission Press.
- d. Monte Cassino Mission. (1927). Rugwaro Rgwe Cipiri Kunemba Chizezuru. Mariannhill Mission Press.
- e. Greeley, E. H. (1927). Chimanyika – Buku re cipiri. Old Umtali. Rhodesia Mission Press.
- f. Tracey, H. T. (1933). Songs from the Kraals of Southern Rhodesia. Salisbury.
- g. The Atlantis Press. (1935). Ngano dzomusango. The Atlantis Press.
- h. Dutch Reformed Church Mission. (1939). Mugabe Readers Ngano. Morgenster Mission Press.
- i. Jesuit Fathers. (1944). Rugwaro Rwe citatu. Chishawasha: Mission Press.

Asi pamabhuku ese aya apihwa semuenzaniso, zvakakosha kuti nditaure kuti Hugh Tracey akanga asiri mumishenari, asi aive muchena aifarira kutsvaga nekutapa nziyo nengano dzevanhu vatema.

Mushure mekunge mamishenari anyora ngano mumabhuku, tinoona kuti nekufamba kwenguva vanhu vatema vakabva vazotangawo kunyora mabhuku enganonyorwa – Feso (1956) riri iro rekutanga mururimi rweChiShona. Tinoona kuti vanyori vemabhuku enganonyorwa ekutanga aya vakakwereta nekushandisa ruzivo rwengano zvikuru (Veit-Wild, 1992). Asiw vanhu vedu vakanyora mabhuku ekutanga vanoonekwawo kuti vakanga vachishandisa ruzivo rwavo rwengano netsika nehunhu kuti vaburitse kugamuchira kwavo chiKristu nekudzidzisa chiKristu munganonyorwa. Aya maitiro haashamise nekuti Kaschula anotaura kuti,

*Semuenzaniso muna 1827, Ntsikana, mudetembi weChiXhosa akave muKristu achibva atanga kushandisa kudetemba kweChiXhosa kurumbidza Mwari nenzira imwechete yaaisidetemba achirumbidza madzishe, (Kaschula, 2002:11).*

Saka nyangwe zvazvo mamishenari akanyora nekuisa ngano dzevanhu vatema mumabhuku avo, nekune rimwe divi vanhu vatema vakanga vave kutorawo zveChiKristu vachizvipinza mune zvetsika dzavo. Maitiro aya ekutambidzana, kukweretana nekuvhangana kwetsika ane zvinhu zvizhinji zvaakakonzera. Zvimwe zvacho zvakatsanangurwa nevanhu vakaita naFortune (1971, 1973, 1974), Vambe (2001) nevamwe. Tinoona Fortune (1991) achitsanangura zvakawanda pamusoro pengano dzakaita zvekuimbwa, asi orega kutaura mufiro wakaita ngano idzodzo padzakanyorwa dzave kuiswa mumabhuku.

Kwandiri sasarungano, zvinotevera ndizvo zvimwe zvakakonzerwa nekunyorwa kwengano.

1. Sarungano akanga asisiri tsime reruzivo. Ruzivo rwasarungano rwakanga rwave kukwikwidzana, pamwe pacho ruchitopikiswa neruzivo rutsva rwaibva kuchikoro nemumabhuku. Semuenzaniso kutsanangura kwaiita sarungano cuti sei zvinhu zviri sezvazviri kwakatanga kupikiswa neruzivo rjesainzi. Mhedzisiro yakave yekuti kuve dura reruzivo nekuve mudzidzisi wezviri kuitika muhupenyu hwewanhу vatema kwasarungano kwakatanga kупedzwa zvishoma nezvishoma.
2. Nyika yaizivikanwa, uye yaidzidzisa vana ichitsanangurwa nasarungano yakanga yashanduka – yave nezvinhu zvitsva. Kugarisana kwengano mumabhuku ekuchikoro ane dzimwe nyika dzinoshamisa uye dzisiri nyika dzengano kwakaita cuti zvishamiso zvanaTsuro naGudo zvisanyanye kushamisa. Tsuro naGudo vakashaya ruremekedzo nekuti vakanga vari vemazuva ese, saka kumbonzwawo zvimwe zvisiri pamusoro pavo kwakafadza vanhu vatema vakaita seni. Ngano dzanaTsuro naGudo dzemakore nemakore dzakanga dzave kutorerwa nzvimbo nengano itsva dzakanga dzisati dzambonzwikwa dzinenge anaNyembu dzinoshamisa (*Jack and the beanstalk*) nedzana Aesop.
3. Ngano dzemumabhuku dzakanga dzasiyana nengano dzevanhu vatema dzekutura nemuromo. Ngano itsva dzakanga dzave nechimwe chimiro, nedzimwe pfungwa nevamwe vatambi. Muenzaniso ndewengano yeChiRungu yekachembere kaigara mubhutsu kaive nevana vazhinji kwazvo. Kachembere ikako kaipa vana vako sadza risina muto, kachivarova kana voenda kunorara.

Ngano itsva dzakanga dzave kuratidza kuti ngano inogona kuwira mumvura ikasati chubwi, asi ikanoti bhovhooo! Mungano dzemumabhuku idzi, sarungano akanga asisipo, asi mudzidzisi kuchikoro nemuverengi webhuku pamwe chete nemunhu anodhirowa mifananidzo ndivo vakanga vave nesimba.

4. Ngano dzakanga dzisisina nguva kana mwaka, asi dzakanga dzoverengwa chero nguva uye nyangwe nemunhu mumwechete akagara mubhazi kana mubhawa. Kusiwa panze kwasarungano kwakakonzena kuti ngano dzitange kurarama dzisina sarungano uye dzishanduke zvekusvika pangano dzinenge iyi:

*Once upon a time*

Apona ngaataiwe

*Come let me tell you about*

Kamiyo ataya bhaudhi

*About education*

Bhaudhi remurukisheni.

5. Ngano dzaibatanidza vanhu. Dzaitaurwa mumusha uye munguva yemauro vanhu vachidziya moto, kana kuti vapedza kudya vasati vaenda kunorara. Asi kupfachurwa kwevanhu vakanga vari mumisha yavo - kutengurwa kwavo vachiendeswa kumabasa evarungu mumadhorobha maive nemaredhiyo, nemabhawa nevanhu vakawanda vanobva kwakasiyana vachiita mazvake-mazvake kwakaita kuti vanasarungano vasare kumusha kana kuti ngano dzishaye pekugara dzakadekara muchirungu. Vana vakanga vave kuenda kunodzidza kumamisheni uye mafungiro avo akanga asisiri emumusha, asi ezvinhu zvechirungu chakanga chavakomberedza. Dambudzo Marechera (1978:17) anoti "*taitsvaga makomiki, mamagazini, mabhuku zvimatoyi zvakafa kana chero chinhu chipi zvacho chaita kuti tivarairwe mughetto. Asi kana ndiri ini zvekuverenga ndizvo zvandainyanya kukoshesa.*" Zvine chirevo kuti ngano dzemabhuku nemakomiki dziri kutaurwa naMarechera idzi aidziwana munzvimbo yairasirwa marara evarungu. Ngano dzevarungu aive marara nekuti vanhu vakanga vane ngano dzavo dzakanga dzisingawanikwe dzakarasirwa kudurunhuru sedzevachena.

6. Vanasarungano vakakurirwa neshanduko yakanga ichiitika zvekuti havana kukwanisa kuramba vachigadzira ngano itsva dzaitaura zvehupenyu hutsva hwakanga hwavepo. Chirungu chakauya nezvacho. Ngano dzine humhizha huri madziri hunoda kuti sarungano anyatsofunga nekuronga zviitiko, nzvimbo, vatambi nezvavachataura nekuita. Asi chirungu kumhanya kweshanduko yakanga ichiitika muhupenyu kunorevavo kuti sarungano akapedzisira ashaya mukana nechido chekugadzira ngano itsva. Nyika itsva yechirungu inokurudzira nungo dzekufunga nekuti yakawanda vanogadzira ngano, mabhuku, mafirimu zvinotengeswa nekutengesa zvinhu kuti vakangwara vaite mari.

### **Jane Chifamba, 1964**

Sarungano Jane Chifamba akanyora bhuku rengano rine musoro wekuti *Ngano Dzepasi Chigare* (1964). Nyangwe zvazvo ngano dzaJane Chifamba dziine musoro wekuti *Ngano Dzepasi Chigare*, kana munhu akadzicherechedza achaona kuti ngano idzi dzakanga dzatotanga kutakura nekutura mafungiro ezvinhu zvisiri zvepasichigare. Kana iko kupa bhuku rengano musoro wakadai kwakanga kuchitura dampudziko rakanga ratarisana nevanhu vatema. Bhuku rinoti ngano dzepasichigare, asi kutsikisa kwengano nekuperekedza nemifananidzo hakusi kwepasichigare. Pane zvakakosha zvemungano dzepasichigare zvakanga zvatobviswa.

Mungano dzaChifamba dziri kunzi dzepasichigare idzi, mune mifananidzo yevanhu vakapfeka zvenguva ino, uyewo munowanikwa midziyo yakauya nevachena yakaita semagumbeze, (chifefe) pfuni, masaga, ngoro nezvimbewo. Semuenzaniso, mungano yaChifamba ine musoro unoti “Pimbirimano,” pane ndima inoti:

*Ava mangwana, Mambo akatizve kuvaranda vake, “Zadzai masaga mashanu muise mungoro, mugosunga mombe dzozvuva tiende nezviyo kunomwaya musango,” (Chifamba, 1964:35).*

Mushure mengano dzevanhu vatema dzakanga dzaburitswa nemamishenari mumabhuku ekuchikoro, vanhu vatema yakaita saChifamba vakanga vave kunyora ngano dzevanhu vavo pasina kutungamirirwa nemamishenari. Tinoona kuti nguva yakabuda bhuku raChifamba vanhu vatema vakanga vapinda mune zvechirungu zvakanyanya (Saunders,

1999). Naizvozvo, kunyora nezvine chekuita nemabhuku kwakavhurira ngano dzimwe nzira dzekufamba nadzo.

### **Department of African Languages paUniversity yeRhodesia**

University yeRhodesia yakavambwa mugore ra1957 iri yunivhesiti yakanga yakanangana nekudzidzisa vachena. Mugore ra1960 ndipo pakazovambwa *Department of African Languages paUniversity yeRhodesia*. Chikamu che*African Languages* chakanga chichidzidzisa nekuita tsvakurudzo yezvinhu zvine chekuita nemitauro yevanhu vatema zvakaita sekumbwa nemanyorerwo emitauro, uvaranomwe, nhetembo, zvetsika, mafungiro nemagariro evaShona. *Department of African Languages* rakatsikisa mabhuku ane chitsama anosanganisira miunganidzwa yemabhuku engano. Bhuku rekutanga Ngano Volume 1 (1973) rakapecetwa naGeorge Fortune ibhuku rine ngano makumi maviri neimwe. *Department of African Languages* yakazoitawo mamwe mabhuku engano anoti: Ngano Volume 2, Ngano Volume 3, neNgano Volume 4.

Basa rekuunganidza ngano dzevaShona iri rakanga riri chinhu chakanaka zvikuru nekuti zvinonyatsooneka kuti ngano idzi dzakaunganidzwa panguva yadzakanga dzave dzepamuganhu wekupera kweruzivo rwechinyakare nekudzika midzi kwechirungu nevazukuru vacho muhupenyu hwevanhu vatema. Dzimwe ngano dziri mumabhuku aya dzinoratidza kuvhengana kwemafungiro evanhu vatema neechirungu. Zvakarewo mitauro nemidziyo iri mungano idzi inopupura shanduko yakanga ichiitika muvanhu vatema. Ngano zhinji dziri mumabhuku aya e*Department of African Languages* ingano dzinozivikanwa kwazvo pangano dzevaShona. Saka basa rekuunganidza ngano idzi raive rakanakira kuchengetedza ruzivo nengano idzi nyangwe zvazvo dzakanga dzave kushanduka.

Mabhuku engano akaitwa ne*Department of African Languages* haana kunyatsotsikiswa nenzira inonwisa mvura. Ingi yakashandisa yaimbodzima nekuisa anenge mamhororodzi, zvekuti mabhuku aya haanyatsofadza. Bepa rakashandisa harinyatsoita kuti mavara ave akanyatsojeka sezvatinoona mamwe mabhuku enguva iyi akaitwa neLiterature Bureau, Longman, Oxford University Press nemamwe makambani.

Mavara emazwi emabhuku e*Ngano Volume 1* kusvika ku*Volume 4*, madiki, uye haasi ny'ore kuverenga. Zvakarewo, iwo mabhuku acho aidawo kuita madiki (A5) kwete kuti bhuku ribva raita mukwende (A4). Handizive kuti sei mazwi akatsikiswa pamapeji engano idzi achiwanikwa kudivi rekurudyi chete zvekuti mabhuku aya anobva asiyana nemamwe mabhuku atinoziva.

Mabhuku ese engano akaitwa ne*Department of African Languages* paUniversity yeRhodesia anoratidza kuti haasi mabhuku akaitirwa vanhuwo zvavo vasina kudzidza. Chinoita kuti ndidaro mashoko enhanganyaya akanyorwa mururimi rweChiRungu anowanikwa kweikutanga kwemabhuku aya. Kana bhuku rikakugashira nemashoko anotsanangura zviri mubhuku nerurimi rwakasiyana nengano dziri mubhuku macho, zvinogona kutyisidzira pamwe chete nekuvanzira ruzivo vamwe vasina kudzidza kusvika kumusoro-soro.

Ngano dziri mumabhuku aya ndedzeChiShona, uye ngano dzacho dzakataurwa nevanhu veChiShona, asi nekuda kwekuti dzakaunganidzwa neyunivhesiti, tinoona kuti kutsanangurwa kwadzo kuti dzinorevei, chimiro chadzo nezvimwe zvakawanda zvinoitwa mururimi rweChiRungu. Iri idambudziko rinosangana neruzivo rwevaShona kuti zvinhu zvetsika dzedu zvinoita sezvinotoda kutsanangurwa neChiRungu kuti zvive zvine chiremera. Asi mukuita kwakadai pane vanokokwa kumabiko vosvikonzi dzokerai kurwizi kunoshamba rutsva. Ndiyo nyaya inochema vanhu vakaita saSmith (1999) kuti kufunga kwedu kunoda kunofukunurwa kudurunhuru kwakkakarasiswa pachikosheswa kufunga kwechirungu.

Zvinoita sekuti aya mabhuku akaunganidza ngano idzi kuti dziverengwe nekubatsira vadzidzi vari padanho repamusoro muzvikoro, mumakoreji ekudzidzira kuve vadzidzisi, pamwe chetewo nekumayunivhesiti. Aya haasi mabhuku ekuti vanhuwo zvavo kana vana vari kuchikoro mumatanho epasi vanganyatsosununguka kuverenga. Mazwi nemanyorerwo akaitwa mavara ari mumabhuku aya haasi anopa rusununguko kumuverengi wechidiki. Nyangwe zvazvo ngano dzakanga dziri dzevanhu vese, apa zvinoita sekuti ngano kana dzaenda kuyunivhesiti dzinogona kutyisa nekusuduruka

kubva muvanhu vaidzitaura. Ve*Department of African Languages* paUniversity yeRhodesia vakarasikirwa nemukana wekuita hurukuro nanasarungano vakavaudza ngano idzi kuti vawane rumwe ruzivo rwusiri rwezvavanofunga kana zvavanziva ivo (sevanhu vepayunivhesiti) pamusoro pengano.

Mumwe munhu akanga ane hukama ne*Department of African Languages* paUniversity yeRhodesia, uye achishanda namuzvinafundo George Fortune ndiAaron C. Hodza. Hodza akazounganidzawo ngano dzakabuda semabhuku anoti *Ngano dzechinyakare* (1980) nerimwe rionzi *Ngano dzamatambidzanwa* (1983). Hodza anodzokorodza dzimwe ngano dzakanga dzabuda mumabhuku engano e*Department of African Languages* paUniversity yeRhodesia. Hodza semunhu akanga ashanda namuzvinafundo Fortune kuita mabhuku akakosha serionzi *Shona Praise Poetry* (1979) haana kukwanisa kuita sezwavakaita mubhuku iri zvekutsvaga nhoroondo, kubvunza vanhu nekuita ongororo. Dai Hodza akaita izvi pamusoro pengano dzaakaunganidza, tingadai tiine bhuku kana mabhuku anotipa maonero akadzama pamusoro pengano dzevaShona sezwakaitwa naRuth Finnegan nevamwewo.

#### **Hugh Tracey, 1974**

Pangano dzekuimbwa senziyo tisati tazoenda kungano dzinotaurwa pachiridzwa magitare, ndinoda kutaura ngano dzakaunganidzwa muvanhu veChiShona naHugh Tracey dzikaburitswa semarhekodzi aive nenziyo. Ngano idzi dzinowanikwa paInternational Library of African Music iri paRhodes University kuSouth Africa. Ngano dzaTracey hadzina kunyanya kushambadzirwa muZimbabwe, asi dzakaburitswa nekambani yeDecca kuSouth Africa.

VeDecca vachitsanangura pabutiro rerhekodhi yaTracey ine musoro unoti *Music of Africa Series, No. 9* ine ngano-nziyo shanu vakati,

*Ngano, nengano dzekuimba underimwe basa rinofadza rezvehumhizha hwavanhu vatema. Ngano dzerudzi urwu dzemuSouthern Rhodesia ndidzo dzandingati dzinonyanyodiwa pane dzaunganidzwa kusvika panguva ino, nekuda kwemaimbirwo adzo anofadza anofambirana nezviitiko zviri mungano. Kana paita nguva yakaomesesa mungano, vatambi vakuru, vangave vevanhu kana*

*vemhuka vanongoerekana vave kuimba vachiita kuti ngano izipe. Shumba netsuro, shiri nemakarwe, mapere, makudo nekamba zvese zvinowanikwa mungano idzi. Zvotiwo nyoka kana shato dzinenge dzisiri mhandu, asi dzinenge dziri zvitibu zveruzivo rwekurapa.*

Basa rakaitwa naTracey iri rakakoshesesa uye rinoda kutendwa kuti akaunganidza ngano dzevanhu veZimbabwe nekuti dai asina, tingadai tisiri kutaura nezvadzo nekuti sekutura kwaMichael Baird (2006) nziyo zhinji dzakatapwa naHugh Tracey hadzisisina vachiri kudziziva kana kudziita nekuda kweshanduko muhupenyu hwevanhu vatema. Mamiriro akadai ezvinhu anenge ave kuda kuti basa raTracey rine chekuita nengano dzevanhu vemuZimbabwe ridzoke kumba kuti dzibatsire vanoita tsvakurudzo, uyewo igove nhaka yatinozotaura nezvayo kumazera evana vedu anotevera.

Ngano dzekuimba dzakaunganidza naTracey dzinongozosangana nedambudziko rimwechete rakawira ngano dzedu dzakapinda muchemutengure chemabhuku. Hadzisi ngano dzese dzakapinda mumuchina waTracey wekutapa mazwi nekuti pakuunganidza, ari kuunganidza ndiye anosarudza zvaanoda achisiya zvaasingade. Uye, sezvatichazoona pamberi, Tracey akanga asiri kutapa nekuita marekodzi engano idzi kuitira vanhu vatema, kwete. VeDecca pabutiro rengano-nziyo dzaTracey Music of Africa Series, No. 9, vanoti,

*Ngano dzinotaurwa naHugh Tracey dzinozivikanwa kwazvo nevizvarwa zhevana vechichena muAfrika yekuChamhembe neyekuMabvazuva vaakaudza ngano idzi kasingaverengeki. Pano dziri kutaurwa kekutanga dzakaita zvekutapwa kuti dzisvike kuvana vamwe vakawanda kwese kwese...*

Basa rakaitwa naHugh Tracey rekunotsvaga ngano-nziyo iri, rinoda kufanana nezvaiitwa nemamwe maNative Commissioner pamwe chete nemamishenari. Dambudziko rine ngano idzi rinotsanangurwa richinzi,

*Kazhinji vanhu vaifamba vachitsvaga ngano ava vakanga vasina ruzivo rwemitauro yevanhu vavakanga vachitora ngano idzi kwavari. Saka vaitozobatsirwa nevanhu vatema vaigona kuverenga nekutura ChiRungu vaiwanzonyora ngano dzacho mururimi rweChiRungu kana kuti vaiturikira. Asi kazhinji vanhu vaibatsira VaRungu nenzira iyi vakanga vasina ruzivo rwakadzama rweEnglish. Zvakadaro, vaiitawo dambudziko rekuomerwa*

*nekuturikira mafungiro evanhu veimwe tsika kuti apinde mune imwe tsika*  
*(P'Bitek, 1978:11).*

Chinenge chavupo sekutsanangura kwaP'Bitek kupiringana kwekukwidzwa kwengano muzvimutengure zvakawanda. Zvimutengure zviri mumashoko aP'Bitek ndezvinoti:

1. Kuteerera ngano iri mumutauro wausingazive uko kunokonzerza kurasikirwa.
2. Kutaurwa neChiRungu kwengano iri mururimi rwevanhu vatema uko zvakare kunokonzerza kufa kwedende remukaka werurimi rwakagadzirwa ngano.
3. Kutaurwa neChiRungu kwengano iri mururimi rwevanhu vatema nevanhu vasina ruzivo chairwo rweChiRungu kunozvara gavamwedzi renyaya.

VeDecca (1974) vanotiuza kuti ngano shanu dzakataurwa naTracey akadzitora kumatunhu eFort Victoria muSouthern Rhodesia, anova matunhu akapoteredza masvingo eGreat Zimbabwe. Zvinonziwo Hugh Tracey akaudzwa ngano idzi munguva dzemanheru pamoto “achitapa kuimba kwavo pamwe chete nekudzidza kunzwisia zverudzi rwavo kubudikidza nengano dzavo idzo dzakanga dziri izwi ravo chairo reruzivo rwunoshamisa,” (Decca 1974).

VeDecca havataure kuti Tracey haana kuita hany'a nekuti ave nechokwadi chemazwi emutauro waakanga achiturikira. Asi zviri pachena kuti zvimwe zvinhu akanga asina kutonyatsozvinzwisia mururimi rwevaridzi vengano. Pangano dziri parhekodhi ine musoro wekuti *The Lion on the Path and other African Stories MOA33*, zvinooneka kuti ngano yakapihwa zita rekuti *Tsimbarume, the Hardened Bachelor*, yakatadza kunyatsonzwikwa. Izwi rekuti “tsimbarume” raifanira kunzi “tsvimborume.” Chimwewo zvakare, matauriro nemadudziriro anoita Tracey mazwi eChiShona anoita kuti pamwe pacho vateereri vashaye kuti anga achida kuti kudii chaizvo. Pamwe ndicho chikonzero chakaita kuti veDecca vazoti,

*Kuturikira kwaakaita kururimi rweEnglish kwakaedza kuramba kwakatsamirana  
nehudzamu hwemutauro weChiKaranga wadzaitaurwa (ngano) nawo. Nziyo  
dzinowanikwa mungano idzi dzinonetsa dzimwe nguva kuti dzinyatsoturikirwa,  
saka anongozopedzisira ave kungobvuta-bvuta apo nepapo maimbirwo adzo  
achishandisa mazwi acho chaiwo netsananguro chete.(Ngano idzi) dzinoendesa*

*munhu munyika yezvishamiso, nyika ichiri kuwanikwa muAfrika iri kure nemigwagwa yechirungu,* (Decca, 1974).

Mashoko eDecca ari pekupedzisira anoti ngano dzakaturikirwa naTracey dzinoendesa vateereri kunyika iri “kure nemigwagwa yechirungu.” Aya mashoko ekubvuma kubvondora kwakaita chemutengure ngano dzakanga dziri mumisha nemuvanhu vatema. Migwagwa ndeyechirungu, uye inobvisa ngano mumisha dzichipedzisira dzave munzvimbo dzinoda vanhu vanogona kuverenga, kana vane mari yekutenga mabhuku, kana maredhiyo nezvimwe zvinoita kuti vakwanise kuteerera ngano. Migwagwa yechirungu ndiyo honzeri yeshanduko inotitsitsirira segomo.

### **Ngano dzinofamba munzira zhiji**

Nyangwe zvazvo chimbo Chemutengure chiri chekuma 1890, chakagara icho pachezvacho charatidza kuti chinyakare, nengano hazvigone kuramba zvakati mbikiti panzvimbo imwechete. Ngano dzaive mumisha “kure nemigwagwa yechirungu,” asi chirungu chakazopedzisira chapinda mumisha yevanhu vatema. Vanhu vatema pavakaimba chimbo Chemutengure kare ikako, ivo pachavo vakanga vatotanga kufambisa nhoroondo dzavo munzira itsva yadzakanga dzisati dzambofamba. Dzakanga dziri nzira itsva, mazwi matsva, mafungiro matsva ekubatsira kuti zvavakanga vasangana nazvo nyangwe zvakanga zviri zvinhu zvitsva zvaifanira kuti zviwanirwe mazita, zvitsanangurwe, “zvinyorwe” mumapepanhau enguva dzavo. Yaive nzira yekuti zvakanga zvichiitika zvirege kukanganwikwa, asi zvinzwisisikwe uye nekududzirwa, nekuve misoro yenhau muhurukuro dzevana vevhu.

Chimbo Chemutengure chakanga chichitura mamiriro ehupenyu hwевану vatema akanga akonzerwa nekusangana nechirungu. Panosangana tsika mbiri dzine mitauro yakasiyana, dzine mafungiro nemaitiro akasiyana, panoitika shanduko muzvinhu zvakawanda. Panosangana tsika mbiri dzakasiyana panoita kukwereta mazwi, tsika, mafungiro nemaitiro. Asiwo zvakare, panosangana tsika mbiri panoitika kufa kwehumwe hunhu nemaitiro anga agara ari mune vamwe vanhu, uyewo mamwe mazwi agara ari mumutauro wezvidzazvepo anotsiviwa nematsva (Sasse, 1990).

Chemutengure sezvatave kuziva, kurongonorwa, kubviswa, kutakurwa, kufambiswa, kuendeswa, kushandurwa, kuoneswa nekuitiswa zvitsva, kurongedzwa, kutengeswa, kuraswa, kurasika nekurwariswa. Chirungu chinoita zvese izvi kuhupenyu hwevanhu vatema. ChiRungu sekutura kwaMarechera (1978), chinovaka imba yenzara kana vanhu vatema vakasachichenjerera.

Kusagadzikana moto wakabatidzwa nevarungu ukapisa sango rehupenyu hwevanhu vatema. Kusagadzikana inyaya inoburitswa naTsitsi Dangarembga (2004) mubhuku rake rinonzi *Nervous Conditions*. Musoro webhuku raDangarembga wakatorwa kubva munhanganyaya yebhuku raFranz Fanon rinonzi *Wretched of the Earth* rinopa maonero ekuti, “Kusagadzikana ndiwo mamiriro ehupenyu hwemunhu mutema,” muhupenyu hwekipindirwa nekutorerwa nyika yake.

Nekuda kwechemutengure chechirungu, vagere mumusha havachagutsikana nehupenyu hwavo hwemumusha. Vari mumisha vanonzwa nyaya dzevishamiso zvenyika dzevarungu nemadhorobha – magetsi, mari, mota, mabhazi nezvitoro. Nekuda chemutengure, vari kumamisha vanoenda kumadhorobha. Vari kumadhorobha vanoenda kumabasa, uye mamwe mabasa anoendesa vanhu kune mamwe matunhu kana kunze kwenyika chaiko. Kana mabasa akasaendesa vanhu kunze kwenyika, ivo vanhu pachezvavo vanoenda vega kunze kwenyika. Vamwe vanoenda kunze kwenyika nekuda kwezvikonzero zvakasiyana-siyana zvisiri kuenda nebasa. Vamwe vanoenda kunze kwenyika vorega kudzoka, vorovera ikoko. Vamwe vanoenda kunze kwenyika vodzoka vave zvitunha. Asi mukuitika kwazvo zvese izvi, zvimitengure zvinenge zvichishanda nekushandura vanhu. Kusvika kwechemutengure chechirungu nezvinhu zvacho kunoreva kupera kwezvakanga zviripo pachiuya zvakanga zvisipo. Chemutengure chinogadzira zvinhu zvitsva.

Chinenge chichiitika pakurongonorwa, kubviswa, kutakurwa, kushandurwa, kurongedzwa, kufambiswa, kuendeswa nekuraswa – kuzadziswa kwechirevo chinoti “chava chemutengure vhiri rengoro.” Vhiri rinongokunguruka sedombo rabva mugomo, kwarinonozororera hakuna anoziva, asi parinenge rafamba napo panosara mbonje

nemuhwezvu. Tinogona kunge tisiri tese vanhu vatema takatakurwa nechemutengure, asi mbonje dzacho dziripo pamiviri yedu. Hakuna asina kuzorwa masiriri echirungu pachakatitsvoda.

Nevanhu vedu vakatakurwa vakaendwa navo kumatunhu ari kure – havana kuwana zororo nekuti muti watemwa haucharamba uine zita rekuti muti, unenge wave kunzi huni kana kuti bango. Muti, muti uri musango, uchirarama, uchitaurirana nevhu nemidzi yawo kuti tiri vapenyu.

Mubhuku rakanzi *Folklore from Africa to the United States*, Margaret Coughlan (1976), anoti pangano dzevidzazvepo zveAmerica, vanova vanamuwanikwa kana kuti vanamutangakugara, uyewo nedzimwewo ngano dzine hukama nedzedzimwe nyika, pane chikamu chinozivikanwa kuti ndechengano dzakabva kuAfrika. Nyaya iyi inotsigirwa naBascom (1992: xxiv) paanoti munyika yeAmerica “mune ngano zhinji dzakabva kuAfrika, asi mubvunzo chaiwo ndewekuti dzakasvika kuno dzichibva kuAfrika here kana kuti kuYuropu?”

Kusazivikanwa kuti ngano dzekuAfrika dzakasvika sei kuAmerica, pachifungidzirwa kuti dzakabva nekuYuropu zvinoratidza kuti ngano dzinofamba, uye dzinopedzisira dzaenda kusina kumbosvikwa nevaridzi vadzo. Chimwe chinoitika ndechekuti kana dzabviswa muvaridzi vadzo dzikatakurwa, ikoko kwadzinenge dzaenda dzinonotanga kushandurwa kuti dzitaure ngano dzine hwema hwenzvimbo itsva iyoyo.

Kune ngano dzekuAfrika dzakaenda kuYuropu nekuda kwemaBritish, maPutukezi nemamwe marudzi akanga adarika nekumatuunhu eAfrika achivhima, achitsvaga hupfumi uyewo nekutengesa (Vansina 1990; Pratt 2008).

### Rhodesia Literature Bureau

Munyika yeRhodesia makore ekuma 1950 akave makore akaitika zvakawanda muhupenyu hwevanhu vatema. Saunders (1999) anoti munguva dzekuma 1950 vanhu vatema vakawanda vakanga vave kugara mumadhorobha uye vazhinji vavo vakanga vave

kukwanisa kuverenga. Ndiyowo nguva yakamuka mweya wezvematongerwo enyika muvanhu vatema vakanga vave kutaura zvehudzvanyiriri nehupambevhу hwevachena.

Mugore ra1953 Rhodesia Literature Bureau yakavambwa. Chikonzero chekuvambwa kweRhodesia Literature Bureau chakanga chine chekuita nekushanduka muhupenyu nemumagariro evanhu vatema. Tinonzwa kuti,

*Kutanga kwekuma 1950 zvakave pachena kune vaiona nezvedzidzo kuti kuwedzera kwevanhu vatema vakanga vave kugona kuverenga kwakanga kuchakonzerza dambudziko rakovo ringatsanangurwe nemazwi aya, ‘kugona kuverenga kusina mabhuku ekuverenga.’... Kunze kwekunge pagadzirwa mabhuku erurimi rwamai (*Shona neNdebele*), vanhu vakanga vachazorasikirwa neruzivo rwavakanga vave narwo rwekugona kuverenga, vopedzisira vadzokera pakusagona kuverenga. Nekudaro, mugore ra1953 Rhodesia Literature Bureau yakavambwa nechinangwa chekuti pave nemabhuku ekubatsira (*kugadzirisa*) dambudziko iri, (Krog, 1978:48).*

Zviri pachena kuti sekuona kwevachena, hupenyu hwekunzwa ngano dzichitaurwa nasarungano chaive chinhu chakanga chasara muhupenyu hwakasaririra hwavakanga vabvisa vanhu vatema mahuri. Vachena vakanga vasingade kuti basa guru rekudzidzisa munhu mutema kuverenga nekunyora rishaye basa. Zviri pachena kuti chinangwa chenguva iyi chakanga chasiyana nechinangwa chemamishenari chinotaurwa naSpringer (1905) chekuti vagone kuverenga Bhaibheri.

Hupenyu hwengano hwakanga husisafambilane nehupenyu hutsva hwechirungu, kuenda kuchikoro nekugara mumadhorobha. Kwakanga kwave nemabhuku akawanda akanga achiburitswa ekubatsira vanhu vatema kuti vaite zvinhu pachirungu. Madzimai akange ave kuitiswa maSociety kana maClub ekudzidziswa kusona, kubika, kuwacha, kushambidzika nezvimwe zvakadaro. Kuuya kweRhodesia Literature Bureau kwakanga kusiri mukana wekuti vanhu vatema vataure nyaya dzavo chete, asi kwakasudurutsira tsika yekutaurwa kwengano kure. Vanhu vatema vakashandurwa kuve vaverengi, kwete vateereri.

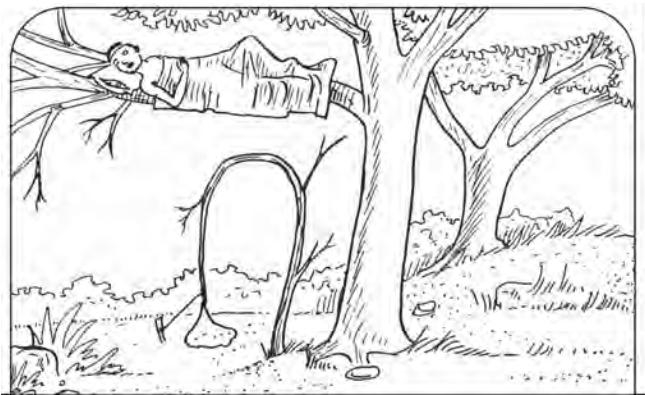
Kuvepo kweRhodesia Literature Bureau kwakaita kuti vanyori vemabhuku neimwe nzira vatsive sarungano. Mamwe mabhuku ekutanga enganonyorwa akaburitswa neRhodesia Literature Bureau aive nehwema hwengano hwakasimba – mabhuku akaita saFeso (1956) raSolomon Mutswairo, *Karikoga Gumiremisve* (1958) naPfumo Reropa (1961) aPatrick Chakaipa, na*Tambaoga Mwanangu* (1963) raGiles Kuimba. Asi chokwadi chiripo ndecekuti ngano dzikapinda mubhuku, dzinenge dzisisina midzi inoita kuti dzirambe dzichipa muti kudya kunoita kuti uve nemashizha akapfumvutira pamwe chete nemaruva nemichero. Kurarama nekunakidza kwengano dzevatema kwakanga kuchibva mukunge ngano ichitaurwa, ichitenderera muvanhu, ichiwedzerwa nekutapudzwa, nekuramba ichifamba.

Chimwe chinangwa chehurumende pakumba Rhodesia Literature Buureau change chisingataurwe chaive chokusefa kana kuongorora zvinyora zvevatemu kuitira kuti pasava nezvinobudiswa zvichisimbisa mwuya wenyunyuto nezvematongerwo enyika kana kupidigura upambevhу.

### **Makomiki engano aHassam Musa**

Muenzaniso wandichatarisa pangano dzevanhu vatema dzakakwidzwa muchemutengure chemabhuku akaburitswa neLiterature Bureau ndewe munyori nemuiti wemifananidzo anonzi Hassam Musa. Nyangwe zvazvo Literature Bureau yakanga ichiburitsa mabhuku enganonyorwa, Musa akauya nemhando yemabhuku aive nengano dzaTsuro naGudo nedzimwe mhuka. Musa munyori nemuiti wemifananidzo.

Chakakosha kucherechedza muchemutengure chemakomiki eLiterature Bureau inyaya yekuti nyangwe basa iri rakanga richinzi ingano, rakawedzera kuuraya simba rinenge riri muvateereri vengano dzasarungano rekuzvigadzirira nyika yavanofunga vega mumisoro yavo. Kuvepo kwemifananidzo yakawanda mumakomiki kwakaita kuti vaverengi vengano vatungamirirwe pane zvavakanga vachifanira kufunga vega. Tinoonawo kuti mifananidzo inoshanda seimwe mhando yechemutengure chinotakura nekubvisa vanhu vatema mune zvavo, chichivapa kuti vafunge nekuona zvinhu pachirungu sevarungu. Mienzaniso iri pazasi iyi inoratidza ngano dzechinyakare, asi dziine mifananidzo yakarerekera kuhupenu hwechirungu.

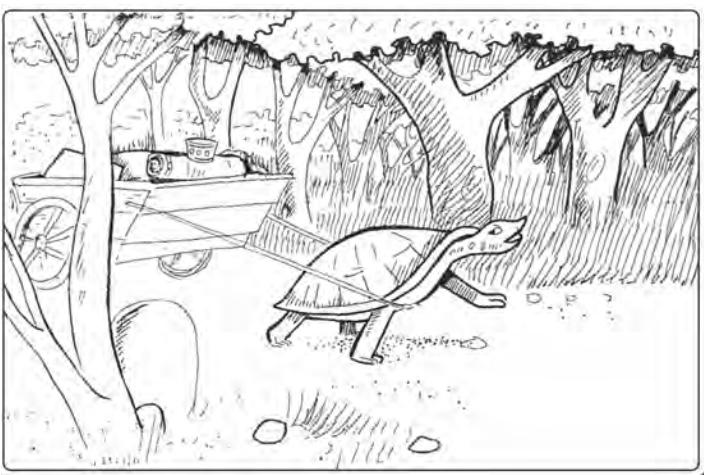


*Mufananidzo wemubhuku rekomiki raHassam Musa rengano inonzi “Bere naMutonhora.”*

*Mumufananidzo uyu, muvhimi akarara mumuti akamirira kuti dhibhura rake ribate.*

Mufananidzo uri pamusoro unoratidza muvhimi Mutonhora ari musango akarindira dhibhura rake. Asi ukacherechedza uchaona kuti Mutonhora akarara mumuti, uye akatsamira piro semutsago. Zvakarewo, kana akatsamira piro, zvinoreva kuti Mutonhora akafuga gumbeze chairo kwete gudza. Chave kutungamirira Musa pakuita mifananidzo yengano inyaya yekuwanikwa kwake ari pakati penyika yave kushanduka kubva mune zvepasichigare ichienda kuhupenyu hwechizvinozvino. Muvhimi anoenda musango nepiro anopa kuti tive nemibunzo. Muvhimi chaiye here? Ko imo mumuti mungararwe sekunge uri pamubhedha here?

Mumwe muenzaniso unobva mubhuku rekomiki yengano raMusa rintonzi “Mambo ano unyope.”



*Mufananidzo wemubhuku rekomiki raHassam Musa rengano rinonzi “Mambo ano unyope.” Mumufananidzo uyu, Kamba ari kukweva ngoro yakazara zvipo zvekuti ape Nzou kana achinge amuwana.*

Mumufananidzo uri pamusoro uyu, tinoona Kamba achikakata ngoro yakazara nezvinhu. Kamba ari kuenda kunotsvaga Nzou anofanira kuitwa mambo. Kana tikacherechedza tinoona kuti Kamba ave kushandisa nzira dzakauya nevachena dzekutakura nekufambisa zvinhu. Hazvinei nekuti ngoro iyi iri kufambisa nemukati mesango musina migwagwa, chero tangokwanisa kungofamba nengoro chete. Ndiko kuita kwechemutengure, kunoita kuti vanhu vaite zvavasinganzwisise – “Mukadzi wemutyairi haashaye dovi, anotora giriziokurungira.”

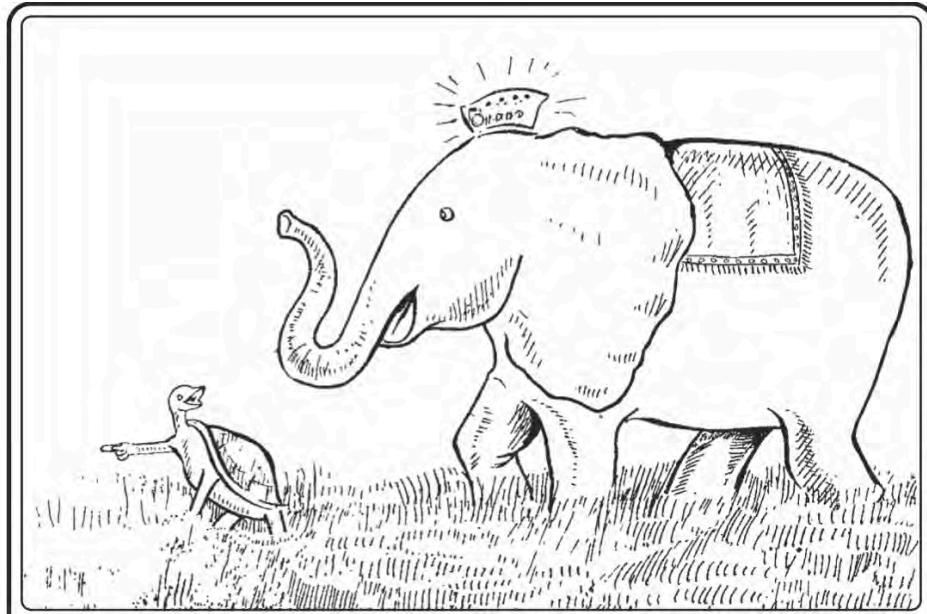
Zvakarewo, mufananidzo unotiratidza ngoro yakazara zvinhu. Pfungwa iyi inoratidza chemutengure chiri kutakura vanhu vatema chekuda zvinhu zvechirungu. Hunhu hwekufunga nekukoshesa kuve nezvinhu pamwe chete nekugarika muzvinhu kuri kutsiva kuve netsika nehunhu. Kuve nezvinhu hakusi kufunga kwedu sevanhu vatema, asi kufunga kwechirungu.

Ngano dzakafamba dzichibva kunze nevachena dzakauya nezvinokosheswa kunyika dzadzakabva. Pfungwa iyi inobuda mungano inonzi “Chigumbukumbu” (Jesuit Fathers, 1936). Chigumbukumbu ingano inotaura zvemurume nemukadzi vairarama nekudya hohwa vachigara musango. Ingano inodzidzisa mazita eholwa mururimi rweChiShona, uye inopinza nyaya yekuyera kwaiita masango nezviwanikwa zvemasango pasichigare. Ngano iyi inoratidza kukoshesa zvinhu zvakanga zvisingakosheswe nevanhu vatema zvakaita sedzimba dzakanaka. Mungano iyi tinonzwa chigumbukumbu chehohwa chichivimbisa murume akanga achitsvaga hohwa kuti akadzokera kumba achanowana mukadzi wake ave kugara **muimba yakanakisa kwazvo**. Kugara kwemurume uyu mukatumba yakanga isiri nyaya yekuti akanga asina mari, nekuti zvinhu zvekuvakisa dzimba zvakanga zvisingade mari kuti zvitengwe, uyewo vanhu vaivaka dzimba dzavo vega kwete nemabhridha. Saka tinogona kuti murume uyu nemukadzi wake vaive nenungo kana kuti vaive nedambudziko raivaita kuti vagare vari kwavo vega.

Vanhu chaivo pachivanhu vanogara mumusha nevamwe, kwete musango. Asi pfungwa inoburitsa kukosheswa kwezvinhu ndiyo yatataura yekuti hohwa hunopa murume uyu nemukadzi wake imba yakanakisa. Zverunako rwedzimba zvakauya nevachena – asi dzimba dzevanhu vatema dzakanga dzisingakoshese zverunako. Runako rwaive muvanhu kwete muzvinhu. Runako rwaive mumusha une vanhu vane hunhu, vane rudo – kwete runako rwemadziro. Dzimba dzaive dzekugara, kwete dzekuzivisa vanhu kuti tiri vapfumi.

Raymond Williams (2005) anoti nhamo iri mukukoshesa zvinhu ndeyekuti zvinhu zvatinofunga kuti zvakakosha nguva ino hazvirambe zvakakosha muhupenyu hwevanhu, zvinoshanduka. Maonero aya aWilliams anobva aratidza kuti vanhu vatema vakanga vane simba risina vazhinji pavakanga vasingakoshese zvinhu, nekuti kukoshesa zvinhu unopedzisirawo wave mukana wekuitwa varanda nevanhu vanogadzira zvinhu izvozvo. Saka ngano dzinoperekedza nemifananidzo yezvinhu zvechirungu hadzisi kushambadza budiriro kana kufambirana nenguva, asi dziri kukurudzira kuvimba nezvinhu zvisiri mumararamiro evanhu.

Mungoro iri kukwevewa naKamba tinoona mune korona yakafanana neyemadzishe ekunyika dzevachena. Saka kuvepo kwengoro nekorona yechirungu kunoita sekuti ruzivo rwekuti madzishe edu aipfeka matehwe embada, uye aine tsvimbo yehushe ruraswe nekutsiviwa nekupfekwa kwekorona. Kwese uku kushandurwa kunowira ngano dzevanhu vatema, asi shanduko yacho yobva yawedzerwa nekusimbisa nemifananidzo inoperekedza. Hongu, Musa ari kuda kuti vaverengi vanzwisise nyaya, asi pfungwa dzake dziri muchemutengure chechirungu.

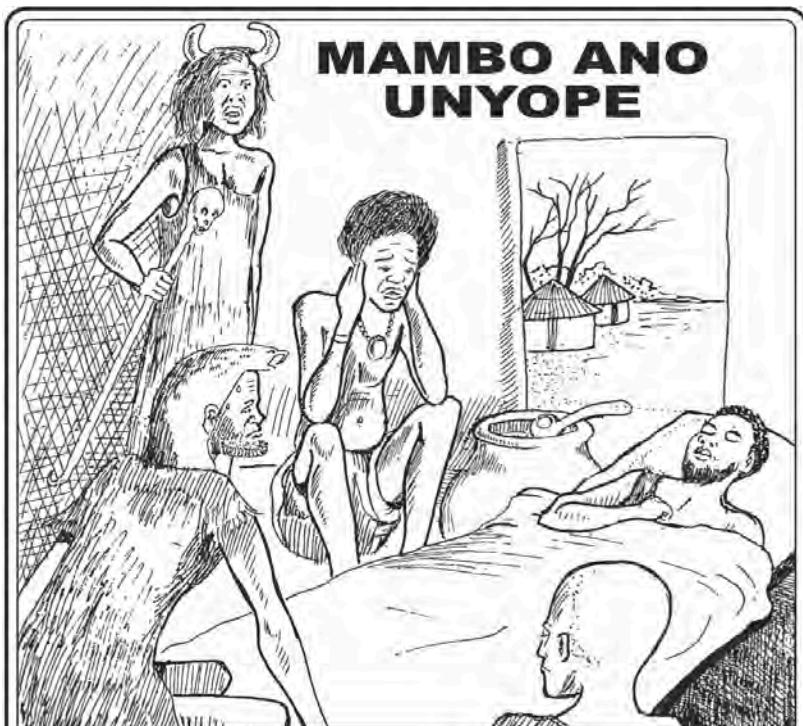


*Kamba achitungamirira Nzou, mambo mutsva. Nzou akapfekedzwa zvinoratidza kuti ndimambo.*

Nyangwe zvazvo Musa achitanga atratidza mambo vakarara vachirwara, uye vakakombwa nen'anga dzakapfeka zvinotyisa zvechinyakare, patinozoona mufananidzo waNzou apfekedzwa korona yake nekufukidzwa jira rakanaka pamusana pake, Musa anenge ave kutiratidza zvinhu zvehumambo zvakasiyana nehupenyu hwataona mumifananidzo yekutanga. Korona yaNzou iri kuratidza kuti ine matombo akakosha anopenya. Ndidzo korona dzatinoudzwa kuti dzaipfekwa nemadzishe ekuEngland nedzimwe nyika dzekuYuropu.

Dzimwe ngano dzinoratidza shanduko yekukwira chemutengure chinotora zvinhu nenyaya dzevatema chichizviita kuti zvive zvinotyisa uye zvine mweya yetsvina. Muenzaniso uyu unoonekwa pamufananidzo wen'anga dzauya kuzorapa mambo mungano yaMusa *Mambo ano unyope*. Imwe n'anga yacho ine nyanga mumusoro netsvimbo ine dehenya rekasoro kanenge kemunhu, uye imwe ine musoro wekapuka kakachenamisa mazino. Maitiro ekuratidza vanhu vatema nenzira iyi anofadza vachena vanogara vachiti Afrika inyika yerima. Mumabhuku echiKristu anoshandisa mifananidzo, Satani anoratidzwa ari munhu ane nyanga. Dehenya remunhu, kana mufananidzo

wedehenya hachisi chinhu chinochengetwa nekuti mucherechedzo werufu nekuparara. Nyaya iyi inobudawo muzvivezwa nemifananidzo yaikurudzirwa nevarungu kuti vanhu vatema vagadzire. Mifananidzo iyoyo yezvinhu zvinotyisa zvinosanganisira vanhu vane ziso rimwechete, marangwanda, kupinduka kwevanhu vachiita zvimwe zvinhu zvaifungidzirwa nevarungu kuti zvinowanikwa muhupenyu hwezvine chekuita nezvemweya muvanhu vatema (Chikukwa, 2015; Sibanda, 2015), kureva mwuya wetsvina, wakaipa, unoparadza kana kuti waSatani (anotopfekedzwawo nyanga mumifananidzo yevarungu).



*Mambo ane unyope akarara achirwara. Akakombwa nen'anga dziri kuratidza kuti dzapererwa.*

Dzimwe ngano dzakanyorwa nekuitwa mifananidzo naMusa, asi dziine mifananidzo inotsiva hupenyu kwevanhu vatema nezvechirungu ndidzo dzakanyorwa pasi pano:

- a. Musa, H. (1969). *Bere naMutonhora*. Salisbury. Rhodesia Literature Bureau.
- b. Musa, H. (1969). *Ufuza hwaKamba*. Salisbury. Rhodesia Literature Bureau.

- c. Musa, H. (1969). *Tsuro namakarwe*. Salisbury. Rhodesia Literature Bureau.
- d. Musa, H. (1971). *Tsoko naDhadha*. Salisbury. Rhodesia Literature Bureau.
- e. Musa, H. (1975). *Mambo ano unyope*. Salisbury. Rhodesia Literature Bureau.

Chimwe chekucherechedza nengano dzemakomiki dzakaitwa naMusa ndecekuti dzinokwereta kubva kungano dzatakanzwa, asi ngano dzadzinokwereta kwadziri hadzisi dzedu. Maitiro aMusa anotsinhira maonero echemutengure ekuti shanduko ndiwo ave mararamiro matsva nekuda kwekuti pfungwa nemaonero edu asangana-sangana. Tapfuma Gutsa (2015), mhizha yekuveza nekugadzira zvinhu zvehumhizha anoti:

*Kusangana kwedu nepfungwa nemaitiro evamwe akafanana nemaitiro ehumhizha hwevachena veYropu hakufanire kuonekwa sechinhu chinoparadza. Mhizha chaiyo inoona kusangana nezvitsva sekudenhwa pamaitiro ainoita basa rayo, kuti izvivandudze, uye dzimwe nguva ichipinza zvinhu zvevatorwa mubasa rayo, uyewo dzimwe nguva ichiramba zvinhu zvevatorwa mumaitiro ehumhizha hwayo, (Chikukwa, 2015:28).*

Mashoko aGutsa ane huchenjeri hukuru, asi huchenjeri hwakadai hunoda kuti mhizha inge iri ine kunzwisia kwepamusoro, nekuti mukusangana-sangana kana mukukwereta umu kazhinji tsika inokurira dzevamwe itsika yevane mari nesimba.

Ngano dzakatsikisa semabhuku neveLiterature Bureau, pamwe chete nemabhuku enganonyorwa zvakazokwidzwa chimwe chemutengure zvakare pazvakanga zvave kunyorwa semitambo yedhirama neve*Audio Visual Services* vakanga vachishanda pasi pebazi reHrumende rezvedzidzo. Vakanga vachigadzira zvirongwa zvainzi “Kudzidza Hakuperi” uye zvaiburitswa panhepfenyuro zvichinzi *Radio Lessons*. Asi ngano chaidzo dzinotaurwa dzichibva mumusoro masarungano hadzina kunge dziri muzvirongwa izvi zvakanga zvichiipta. Iyo Literature Bureau yakazovharwa muna 1999 (The Daily News, 2002).

Nyangwe zvazvo Literature Bureau yakaburitsa mabhuku engano emhando yemakomiki, mabhuku aya haana kunyanya kutaura ngano dzaTsuro naGudo. Tsuro akabuda sekomiki mungano inonzi *Tsuro namakarwe* yakaitwa naHassam Musa muna1969. Sezvataona muChitsauko 5, makomiki yakanga iri mhando itsva yekupa ngano kuvanhu. Makomiki

anotsanangurwa senzira inoshandiswa kuburitsa pfungwa pachishandiswa mifananidzo, nemazwi kana zvimwe zvinoonekwa. Kazhinji makomiki anotaura nyaya achishandisa mifananidzo inotevedzana. Kakawanda mazwi anonyorwa muzvimadenderedzwa zvinoratidza kuti mashoko akataurwa nani, kana kuratidza ruzha, nhaurirano nezvimbewo.

Panguva yakaitwa makomiki engano, dzidzo yedu vanhu vatema yakanga yabva mumaoko emamishenari, yave mumaoko ehurumende yevapambepfumi. Sekutura kwaMoyana (1989) nyika yezvinhu zvaidzidziswa munhu mutema kuchikoro, yakanga yakasiyana zvikuru nenyika yezvaiitika muhupenyu hwake. Kushaya ngano nekuda kwekuti hupenyu hwemunhu mutema hwakanga hwabvanyangurwa nehupambevhu kwakaita kuti nyangwe zvaanodya zvishanduke kuve zvechirungu. Asi zvake iye semunhu mutema zvakanga zvangove mafufu ezvaivepo kare. Mamiriro akadai ezvinhu anoita kuti tinzwе izwi raHerbert Chitepo munhetembo yake *Soko Risina Musoro* (1958). Moshure mekunge abvunzwa neMufambi kuti sei muguta muine midungwe yevanhu vari kuenda kumuzinda wamambo, Gotsi aimbove muchinda wamambo anopindura nezvehupfumi hwaimbovepo, asi husisipo iko zvino. Anoti, “Hapeno chiriko nhasi, kare zvese zvaiweko.”

Sekutura kwaMabasa (2019), aya mashoko akadzama pamusoro pekuparara kwevanhu vatema – “Hapeno chiriko nhasi, kare zvese zvaiweko.” Kare kakanga kasiri mutorwa kuvanhu, asi hupenyu hwanzasi uno mutorwa kuvanhu vatema. Zvakakosha kucherechedza kugadzika kunoita Chitepo (2019:25) mazwi anoti “nhasi” “kare” kuti ange ari padivi nepadivi. Nyangwe zvazvo Gotsi achitsanangurira Mufambi kuti minamoto yemuzinda haina kupindurwa zvekuti nyika yaomerwa, Mufambi anokurudzira vanhu kuti varambe vakashinga nekuti nzira yavari kutsvaga iri mberi kwavo. Asi paanenge asara ari ega, Mufambi anoseka nekushora vagari veChinyamatimbi. Zvinoita sekuti Chitepo ari kuzviona kuti vanhu vatema vaita dambudziko, asi havana chavari kuita chine musoro kuti vagadzirise dambudziko iororo. Kuti ndiko here kushaya musoro kwacho kweSoko risina musoro?”

Kutsvanzvadzira kwevanhu vatema kunonzwisa tsitsi, kunoita kuti vararame senherera dziri kurerwa nechirungu. Kana vanhu vakatadza kutaura nyaya dzavo vachishandisa mitauro yavo – mhedzisiro yacho kuzungaira nekuparara kwemusha. Patiri kuita chipitipiti nechipatapata chekumhanyira chirungu, tiri kuzvitiza kufanana nehuku yanhonga gonye. Tinoziva zvevatorwa kudarika kuziva kwatinoita zvedu, saka tiri vanhu veyi? Tafanana nembeva dzinoziva zvinhu zvizhinji pamusoro pehwiza, asi dzisingazive zvakawanda pamusoro pembева.

Tafanana neshiri iri kufarira kuwundurwa ichibviswa makushe kuti izopihwa mbatya dzine mazita evane mukurumbira pasi rese – Gucci, Versace, Louis Vuitton, Dolce & Gabbana. Tikange tadzidziswa kuramba minhenga yedu, vacho vanenge vatipfekedza mbatya dzine mukurumbira vanobva vatipembedza kuti tiri kufambirana nenguva. Asi chatisiri kuona ndechekuti dzimwe mbatya dzatiri kufarira seshiri, dzine tambo dzekutisunga kuti titadze kubhururuka, titadze kuziva kuti tisu njiva, gunguwo, zizi, dhimba kana pfunye here?

Nyaya dziri kutinetsa sevanhu veAfrika nhasi dzinogadziriswa mungano nenyaya dzedu. Tinofanira kuve nemisha yedu, kwete kunozviita vana vemimwe misha isina amai nababa, mutauro kana sadza. Hatisi varungu, asi kuda chirungu kwatizvarira marombe atakanga tisina. Kwatiparadzira misha yatakanga tinayo. Kwatiita kuti tinyararidze Tsuro naGudo kuti tibatidze redhiyo dzinotiudza nyaya dzekure, uye dzisinei nesu.

Tinobva tadtzokera kuzvimai zvenyaya. “Nyaya yaJesu ndiyo chimai chenyaya dzemaKristu. Uyewo nyaya yaMohammed ndiyo yakabata zvese zvinotenderwa, nekuitwa nekutaurwa kwevanomutevera...” (Traber 1988:119). Asi zvirikowo zvimali zvenyaya mumisha nenzvimbbo dzatinogara. Nyaya idzodzo dzinowanzotaura kwatakapva, madzitateguru edu, masikirwo edu, midzimu naMwari. Zviitiko zvenguva dzakare zvinotaurwa nechinangwa chekuda kunzwisia zviitiko zvenguva ino pamwe chetewo nekutipa maonero ekuti ramangwana ringange rakadii.

## **Ngano mumimhanzi**

Sezvinotsanangurwa muChitsauko 7, ngano dzevanhu vatema dzakanga dzichiburitswa semabhuku neLiterature Bureau dzakanga dzave ngano dzinokwanisa kuwanikwa nevane mari yekutenga mabhuku uyewo vachigona kuverenga. Ngano idzi hadzina kuzopfuirira mberi dzichiburitswa mushure mekunge nyika yawana rusununguko. Hurumende itsva yaitungamirirwa naVaMugabe yakanga ine basa rakawandisa rekushandura magariro evanhu vatema kuti ave epamusoro. Chilero chebudiriro chakanga chiri chekuti vanhu vatema vanyatsopinda muzvinhu zvevachena.

*Hurumende yakavamba chirongwa chekuvaka nyika yakanga yaparadzwa nehondo. Chinangwa chayo kwaive kumutsiridza zvehupfumi nekuita kuti nyika ikwanise kutengeserana nedzimwe nyika dzepasi rese. Nechinangwa chekugadzirisa hudzvanyiriri hwakanga huri muhutongi hwevapambevh, hurumende yakazama kuvandudza zvehupfumi kuti vanhu vatema vakwanisewo kuita zvehupfumi zvaiitwa nevachena. Zvakarewo hurumende yakashandura mamiriro evashandi vehurumende kuti vanhu vatema vashandewo mabasa aiitwa nevachena, pamwe chete nekuti pave nevanhu vatema vakabudirira mune zvehupfumi nemagariro avo, (Muzondidya 2009:167).*

Nyangwe zvazvo hurumende yakavaka zvikoro zvakawanda mushure mekuwana rusununguko, kudzidza kwakanga kwave kukosheswa kwaive kwekuti vanhu vatema vanzwisise uye vaite zvinhu pachirungu. Saka ngano dzakanga dzanyararidza nehondo dzakabva dzatsvairirwa mugwati dzikanorasirwa kudurunhuru semadota. Ngano dzakashaya nzvimbo mune zvakanga zwichidzidziswa muzvikoro. Literature Bureau ndiyo yakamboramba ichifamba muzvikoro ichitengesa mabhuku engano dzanaHassam Musa nevamwe, asi ngano hadzina kuzosimudzwa kuti dziite basa radzakanga dziinaro muhupenyu hwevanhu vatema. Ngano dzakanga dzongonzwikwa nekuwanikwawo apo neapo.

Nhepfenyuro, kunyanya yeRadio Zimbabwe yainzi Radio 2 yaipota ichiita ngano nemushakabvu Miriam Mlambo aizivikanwawo nezita rekuti Mbuya Mlambo. Chirongwa chaMbuya Mlambo chaipota chichimboita ngano chainzi “Farai Vana Vadiki”

nechimwe chainzi “Potonjere.” Asi ngano dzakaramba dzangovewo chinhu chiri mukati mezvimwe zvinhu, dzisina padzakamira dzega dzichiremekedza nekukurudzirwa nehurumende.

Vaimbi ndivo vatingati vakaita kuti vanhu vatema varege kukanganwa ngano dzavo nebasis radzo rekuvaraidza, kudzidzisa nekuchengetedza tsika nehunhu. Nyika payakanga ichifara nekupemberera kuzvitonga kuzere – vamwe vevaimbi vakaratidza hunyanzvi hwekushandisa mimhanzi kutaura ngano ndiThomas Mapfumo, Oliver Mtukudzi, Biggie Tembo, Joseph Mutero neZvishavane Sounds, Knowledge Kunenyati, Marko Sibanda naLameck Moyo. Vaimbi ava vakadzokera kungano dzavakakura vachinzwa vakadzipinza mumimhanzi yemagitare.

Pavaimbi vakaimba nziyo dzinotaura ngano, ndingati nziyo idzi dziri pazasi ndidzo dzakaratidza simba rengano serakanga riri muchimbo Chemutengure.

Nyarara mukadzi wangu – Thomas Mapfumo

Simbimbino – Biggie Tembo

Mutongi Gava – Joseph Mutero neZvishavane Sounds

Knowledge Kunenyati - Handishayi naRutsoka

Matsotsi Haagerane - Marko Sibanda

Rega Kusarira - Lameck Moyo

Chakaita kuti nziyo dzengano idzi dziite mukurumbira kwaive kuti dzakanga dzichitevedza nzira yakakurumbira yekutura ngano, asi panguva imwechete dzakanga dzave kubatsirwa nemagitaré kuti zvinyatsoburitsa kunakidza kwakawedzera. Nekuda kweuti ngano dzakanga dzapinda munziyo, vanoteerera vakawandawo kwete zvepanhepfenyuro chete, asi munzvimbó dzemafaro nemudzimba nemudzimota. Chimwewo zvakare, nziyo dzine ngano idzi dzakanga dzichitaura ngano, asi dziine zvimbó zvinoramba zvichidzokororwa. Izvozvo zvaiita kuti vanhu vanoteerera nyangwe pari panhepfenyuro vakwanise kupindira kana kudairira vachiimbawo.

Kana tikatarisa nziyo dzine ngano dzakafanana nedzaMarko Sibanda naLameck Moyo, chakaita kuti dziite mukurumbira sekuona kwangu inyaya yekutura ngano pasina kutya

kusanganisa tuChiRungu neny'ambo. Marko Sibanda achiimba neKasongo chimbo chinonzi "Shamwari huku," anoshandisa mazita achiti "Hama dzangu wee nyaya iri pano ndeya Mr Huku naMr Mbudzi..." Muteereri kana achinzwa ngano ichitaura zvana Mr, anoteerera nekuti muChiRungu ana Mr ndivo vanoremekedzwa.

Kana ari Lameck Moyo akaita kuti kwechinguva vanhu vataure vachitevedzera mazwi aChikwari mungano yake "Rega Kusarira," paanoti "Alright, alright, no problem..." Chinobuda mungano yaLameck Moyo kufa kunoita ngano kana dzichinge dzaita zvekunyorwa, nekuti ngano yake inobuda nemutauriro unoita Jongwe naChikwari. Dai matauriro aJongwe naChikwari akaita zvekunyorwa ngano iyoyi yaifa. Chimwezve chinobuda muhumhizha hwengano inyaya yekuti izwi – ndiko kureva mutauriro unoita mutambi mungano kusanganisira naiye sarungano – ndiyo ngano. Muenzaniso wekushanda kwezwi unobuda muchimbo chengano yaJoseph Mutero "Mutongi Gava." Panotaura ingwe ichiratidza kuzvivimba ichiti, "Dyiwa, uri nyama iwe..." haubvunze zviri mumwoyo meingwe.

Ngano dzakaimba nevaimbi idzi dzinoratidza hudzamu nehupfumi hwengano. Zvakarewo, nekuda kwengano idzodzi ndipo patinoona kuti tinogona kunge tine ngano zhinji kunze uko dzerudzi urwu, asi dziri kufa kana kuti dzakatofa nekuti vazhinji vakanga vachiziva pamwe chete nekugona kutaura nekuimba ngano idzi havana kupihwa mukana muzvimutengure zvemagitarere nenhepfenyuro.

Tinoonawo kuti vaimbi vakakwidzawo ngano muchemutengure kuti dzipfuirire mberi kubva padzaizivikanwa dziri mumusha. Muchemutengure chemagitare umu makanga mune pfungwa yekutsvaga mari nengano, asiwu mukutsvaga kwavo mari tinoona kuti mune kupemberera nekupembedza tsika, maitiro nemafungiro ekudzidzisa, kuvaraidza nekutandadza nengano.

Chimwe chinhu chakakosha nengano dzemagitarere mukana wekugadzira ngano itsva dzinopfuudza basa rengano kumberi dzichitaura zviitiko zviri muhupenyu hwevanhu panguva iyoyo. Ngano dzaMarko Sibanda dzinoshandisa mutauro wenguva yemuimbi,

uye dzinopinda muvanhu nenzvimbo dzavave kuraramira nhasi uno – mumahotera, mudzimba dzekuroja, mumakombi, kubasa nezvimbwe zvakadaro.

### **Idzo ndidzo dzimwe ngano dzakaita zvekuimbwa nemagitaré**

<b>Chimbo</b>	<b>Muimbi</b>	<b>Kambani yakatsikisa</b>
Simbimbino	Bhundu Boys	Gramma 1986
Inoita here?	Marko Sibanda	Zimbabwe Music Company
Matsotsi haagerane	Marko Sibanda	High Density Records
Ane nyaya	Marko Sibanda	Zimbabwe Music Company
Chokwadi	Marko Sibanda	Zimbabwe Music Company
Kuronga	Marko Sibanda	Zimbabwe Music Company
Cooker naGarden Boy	Marko Sibanda	
Mapenzi haaperi	Joseph Mutero & Zvishavane Sounds	
Mombe Part 1 ne2	Mhuri yekwaKokorodza	Gallo Records
Mutongi gava	Joseph Mutero & Zvishavane Sounds	Gramma
Gudo naMurehwa	Marko Sibanda	High Density
Handishayi naRutsoka	Knowledge Kunenyati	Zimbabwe Music Company
Nyarara mukadzi wangu	Thomas Mapfumo	Gramma Records
Shamwari huku	Kassongo Band	Zimbabwe Music Company
Kunonga	Kireni Zulu	Zimbabwe Music Company

Muzvibate	Kireni Zulu	Zimbabwe Music Company
Mazai adhimba	Kireni Zulu	Zimbabwe Music Company
Prophet Kitwell	Kireni Zulu	Zimbabwe Music Company
Mupata waChidembo	Kireni Zulu	Zimbabwe Music Company
Vasina hana	Kireni Zulu	Zimbabwe Music Company
Mai Firiziti	Kireni Zulu	Zimbabwe Music Company
Nhengure	Sydney Nyandoro/Dande Boys	Zimbabwe Music Company
Nhengure	Mhuri yekwaMutema	Shed Studios
Nyarara	Mazai Mbira Group	Zimbabwe Music Company
Chapungu nditakure	Matemai Mbira Group	Gramma
Nyoka mumba muno	Nyamuzihwa Mbira Group	Zimbabwe Music Company
Shumba inorura	Matemai Mbira Group	Gramma
Tula Bhechulude	Mangoma Express	Gramma
Nyarunde	Zigzag Band	Gramma
Gonzo ndishefu	Zexie Manatsa	Gramma
Rega Kusarira	Lameck Moyo	
Kakara kununa	Zexie Manatsa	Gramma

Dziriko dzimwe nziyo dzengano dzisina kudonongodzwa pano nechikonzero chekuti hadzichawanikwa.

## **Ngano dzezvipopayi**

Vaimbi vakafanana naKireni Zulu vari kupfuirira mberi nekuimba nziyo dzengano, asi pavanhу vasara vakasimba pakuita ngano muvanhu veChiShona pana Stephen Chifunyise akatisiya muna 2019, neni. Stephen Chifunyise aitaura ngano paZimbabwe Broadcasting Corporation TV neChiRungu, asi ngano dzake dziri dzevaShona. Dzimwe ngano dzaChifunyise dzakanga dzichipinzwa mumitambo yemadhirama yaaita neChipawo.

Nyangwe zvazvo Chifunyise akanga achiedza kuti ngano dzevanhu vatema veChiShona dzinzwikwewo nevanhu vasinganzwe ChiShona, pane zvakanga zvichiitika mukuedza kubatsira. Chirungu chagara chine nhafu, chine mukundo wekuti tsika dzevamwe dzimedzwe kana kuti dzimanikidzwe kupinda machiri. Pandaiteerera ngano dzaChifunyise dzaaita neChiRungu, kunyanya ngano dzandinoziva, ndaiona kuti hongu ngano yataurwa zvayo asi zvakanga zvichinetsa kuviga kana kuwanza dehwe neropa rinenge rabuda pakuvhiyiwa kwayo.

Chifunyise yaive shamwari yangu, uye ndinoziva kuti aifarira kusimudzirwa kwetsika nemagariro edu zvikuru. Pamwe chaimushayisa kuve nechokwadi chekutaura ngano nerurimi rwamai inyaya yekugarisa kuZambia nekuzoshanda nemasangano mazhinji kwazvo anosanganisa pasi rese. Asi ini ndakatambura kwazvo pandainge ndiri kuAmerica nekuti nyangwe zvangu ndakanga ndichiudza varungu ngano dzedu neChiRungu, ndaivaudza kuti ndiri kukupai mafufu.

## **Zvimutengure hazvipere**

Zvimutengure hazvipere, uye zviri kutowedzera nekufamba kwenguva, zvekuti kubva panguva yakatakurwa vanhu vedu kubva mumisha nechemutengure chengoro vachipinda basa kuvarungu, kwakazouyawo zvimwe zvinoramba zvichitakura nekuendesa vanhu vatema netsika dzavo kure navo, kure nemusha nevanhu vemumusha. Kana Van Dyke (1895: xiii) achiti, “Hupenyu hunorevei? Dai zvinoreva hupenyu zvaikwanisa kungotaurwa mumutsara mumwechete, pangadai pasina chikonzero chekutaura nyaya,” ari kuburitsa pfungwa yekuti hupenyu hunoshanduka uye huchireva zvakasiyana-siyana panguva dzakasiyana-siyana. Izvozvo ndizvo zvinoita kuti pave nechikonzero chekuti

zvinoreva hupenyu zvide kutaurwa kubudikidza nenyaya. Uye, nyaya idzi hadzingataurwe nemutsara mumwechete, kana nenzira imwechete.

Kana kukwidza ngano muchemutengure iri mhosva, nenivo ndine mhaka huru. Ndakakura ndichiteerera ngano dzambuya vangu, ndikazoenda kuchikoro kwandakasangana nedzimwe ngano dzedu dzandaiziva, asi dzakanga dzisisataurwe nemuromo, dzakanga dzave mumabhuku. Panguva iyoyo handina kugumbuka nekuda kwekuti ngano dzedu dzakanga dzashandurwa dzikakwidzwa muchemutengure chemabhuku. Ndakatofara kusangana naTsuro naGudo mumabhuku ekuchikoro nekuchikonzero chekuti vakanga vari hama dzangu kubva kare. Ndakafara kusangana naTsuro naGudo mumabhuku nekuti nyika yavairarama nekuitira zvinhu zvavo yakanga iri nyika yandinoziva, uyewo nyaya dzavaitaura ndaidzinzwisa. Ndaidzida.

Ndakashandisa ngano kuti ndigone kutaura pamberi pevamwe kuchikoro. Nekufamba kwenguva, ngano dzakandibatsira kugona kunyora rondonedzero dzechikoro dzinonwisa mvura. Ndakashandisa kuda kwangu ngano kuti ndikwenenzvere kuverenga mabhuku. Ndakashandisa ruzivo rwevatambi, rongetedzo, micherechedzo, fananidzo nemafungiro andakawana kubva mungano kuti ndinyore mabhuku angu enganonyorwa akawana mibayiro. Nanhasi uno ndinoona ngano muvanhu, ndinoona Tsuro naGudo, Shumba naKamba nevamwe vavo vari mukati megurumwandira revanhu kumusika weMbare. Ndinorota ngano.

Ngano dzakandifambisa kuenda kuAmerica kunodzidzisa nekuitira vanhu veko ngano. Pane imwe nguva yandakanga ndawandirwa nezvikumbiro zvekunotaura ngano kuAmerica ikoko zvekuti ndakapedzisira ndaneta. Chakandineta kwaive kuramba ndichitaura ngano dzedu mururimi rwusiri rwedu. Kana uchitaura ngano dzeChiShona mururimi rweChiRungu unogona kuita dambudziko rekuti Tsuro anongoerekana afunga kuita kana kutaura kamwe kanhu kanoda kuti iwe sasarungano ukurumidze kufunga nekuwana izwi rakakodzera. Pamwe pacho iwe sasarungano unogona kupinda mungano zvekupedzisira watorasika munyika yengano. Kazhinji kana ndichitaura ngano

ndinotoona vatambi vacho, zvavakapfeka, nzvimbo dzavanenge vari, nekunzwa zviri mupfungwa nemwoyo yavo.

Ndinofunga kuti ndichangozopedzisira ndarega kuita ngano neChiRungu, nekuti mamwe mazuva muviri wangu unoramba kuti nditaure ngano neChiRungu. Ndinonzwa pfungwa dzangu nerurimi rwangu zvichindirwisa, zvichiita semombe iri kuramba kipingudzwa. Pamazuva akadaro, ngano dzandinoziva dzeChiShona dzinonditiza kufanana nehuku yamuri kuda kuurayira vaenzi, ichinopinda pakamanikana mudungwiza. Huku iyoyo munenge muchiiona, asi haibatike, munenge muchida kuishandisa sehusavi kuti vaenzi venyu vafare nekunzwa kugamuchirwa, asi iyo inenge ichiti ndisiyei ndirarame, ndinofara ndichiteta muvhу ndichitsvaga makonye.

Pamazuva akadai ndinonzwa kuti mutauro wangu wakangwara pamwe chete nekukura kundidarika. Ndinonzwa kuti mutauro wangu unoyerа nekuti mitauro yakasiyana-siyana inobva kuna Mwari uye hakuna mutauro unionzi ndiwo wakanaka kudarika mimwe mitauro yese. Kuramba kuti nditaure ngano dzeChiShona nerurimi rweEnglish kwemutauro wangu kuramba kukwidzwa muChemutengure. Kuramba kudyiwa.

Iko kutaura ngano dzandinoda nedzandinova kunonditakura kuchinondipinza munyika yengano idzodzo. Munyika idzi handikwanise kuti ndirambe ndichifunga neChiRungu kuti nditaure zvinhu zvemo. Kufunga kwangu neChiRungu kunotoita kuti ndinzwe kuti nyika yengano yandapinda iri kuzviziva nekuzviona kuti ndiri kutora zvinhu zvayo kuti ndizvipe vatorwa asi vanhu vedu vatema vasiri kukura kana kubatsirwa nekusudurutswa kwengano, kweruzivo, mitauro nenhaka yavo.

Rimwe zuva ndakazopedzisira ndaita ngano yaChigumbukumbu mwana akabva kuhohwa mururimi rweEnglish, asi ndakasara ndisina mufaro unofanira kusara mandiri sasarungano anenge atungamirira nekutakura vanhu achipinda navo munzvimbo nenyika dzinoyera dzengano.

Ndinofunga kuti zvinhu izvozvi ndizvo zvakazoita kuti rimwe gore ndiri kuIllinois kuAmerica ndingoerekana pfungwa dzangu nerurimi rwangu zvaburuka kubva mururimi rweEnglish kudzokera muChiShona. Ndakatozoita kuvhunduka pandakaziva kuti ndaburuka kubva muEnglish nekuti handina kuziva kuti ndakanga ndataura zvakawanda sei muChiShona pamberi pegungano guru revachena kuAmerica. Nyangwe pandakanga ndiri kunyika yeNorway kuchikoro, chakaita kuti ndinyore bhuku rangu renganonyorwa rekutanga mururimi rwamai ndiri ikoko yaive nyaya yekuti mutauro wangu wakave mushonga wekundirapa munyika yevatorwa. Ndakanyaora *Mapenzi* zvekuti rakandipa mukana wekubuda mandiri, nekubuda munyika yeNorway ndichidzoka kumba kuzofamba naSekuru Ticha kuChitungwiza.

Saka mutauro chii? Une hukama hupi nengano, nemafungiro, nemaonero? Ngano inhaka nehunhu hwевану vadzo. Ngano zvese nemitauro yedu vanhu vatema zvinoyera, zvinonzwa, zvinochengera nekuchengetedza nyika yedu nesu vanhu vazvo. zvinorwa nekurwisana nechemutengure kuti tisakanganwe kuti kukwira kwedu mururimi rweEnglish kusiyiswa hunhu hwedu tichiitwa zvinhu zvatasinganzwisise.

### **Chemutengure chekutevera vateereri**

Ndinofara kana ndichitamba nemitauro wangu kuti ndigadzire nyaya itsva dzinoratidza zviitiko zvenguva ino. Ndinoona kuti kutamba nemitauro pamwe chete nekubika ngano itsva dzinotaura zviri kuitika munguva dziri kurarama vateereri ndiko kufamba kwengano. Ichokwadi ngano padzinopfuirira mberi, dzinosiya zvakawanda zvaiwanikwa mungano dzepasichigare, asi dzikarega kufambirana nenguva dzinochererwa guva.

Nhasi uno, ndiri kugadzira ngano kuti Tsuro naGudo varege kutorwa sevatambi vemungano dzechinyakare, asi venguva dzino. Handisi kungopa Tsuro naGudo mukana wekupinda muhupenyu hwenguva dzino chete, asiwo ndiri kufunga nekugadzira dzimwe ngano itsva dzisina Tsuro naGudo. Muenzaniso wengano yenguva ino yandakagadzira ndewengano ine musoro wekuti *Vana vehuku vanofarisa*. Ngano iyi inoshereketa sekushereketa kunoita vatambi vayo vevana vehuku. Vana vehuku vanotaura mutauro wevana vanhasi, uye vanobvunza mibvunzo nekufarira zvemabiko, kana kuti maparty, chikafu nemimhanzi. Ngano iyi yakanyorwa muChitsauko 7.

Pasina kugadzira ngano itsva seyevana vehuku, ndiri kubvuma kugadzira ngano dzekunge ndakumbirwa nemasangano akasiyana-siyana. Chiri kundiita kuti ndibvume kukwidza ngano muchemutengure chemasangano inyaya yekuti kana ngano dzikasakwanisa kutaura nyaya dzemasangano akasiyana-siyana, zvinoreva kuti semhando yehumhizha dzinenge dzakundikana kukwana munyika yanhasi neichauya. Ngano dzinofanira kukwanisa kutaura nekuburitsa mazano, maitiro kana mafungiro asiri atagara tichiziva. Ngano dzine basa rekushandura, pamwe chete nekusundira hurukuro, hupenyu nemafungiro edu vanhu vatema mberi. Bhaibheri rine nyaya dzeTestamende Yekare, asiwo rinoita nyaya dzeTestamende Itsva, kuratidza kupfuirira mberi.

Handisi kungoperera pakuita kuti ngano dzedu dzinakidze vateereri kana vaoni kana vaverengi venguva ino chete. Ndiri kuonawo kuti kana sarungano akanga achivingwa nevateereri vake pasichigare, ini ndave sarungano anofanira kutsvaga kana kutevera kune vateereri. Ichi ndicho chikonzero chiri kuita kuti ngano dzangu dziwanikwe munzvimbodzemakombiyuta nemaSmartphone dzinenge YouTube, Twitter neWhatsApp. Ndakashandisawo nhepfenyuro yeStar FM kuti ngano dziende kuvanhu vazhinji vasingakwanise kudziwana pamakombiyuta nepamafoni.

PaYouTube ndine mavhidhiyo ekutsanangura zvinoreva chemutengure senzira yevanhu vatema yekufunga, yekuongorora, yekutsanangura, yekudzidzisa nekugadzirisa zvinhu. Mienzaniso yebasa rangu paYouTube rinowanikwa pama *link* ari pazasi aya.

Chemutengure 1 <https://youtu.be/SZL829JXgsw>

Chemutengure 2 <https://youtu.be/x1A2acv7pos>

Mudhara enda unorara <https://youtu.be/yTQw-O-73d0>

Chipo nechipopayi <https://youtu.be/CRufQGJ7wuQ>

Tsoko yakaona nhamo <https://youtu.be/OnldDWq3DHg>

Uku kugadzira hwaro hwekuti ngano dzedu dzizovewo zvidzidzo zvinowanikwa mumayunivhesiti. Zvinorwadza kuti Afrika painoita seisinei nenhaka yengano dzayo, kunyika dzeYropu neAmerica vari kutodzikoshesa nekudzidzisa mumayunivhesiti avo. Ndakanodzidzisa ngano kuUniversity of Manitoba kuCanada kwemwedzi mina, asi kuno hatisi kuona kukosha kwadzo senyika.

### **Hurukuro naTsuro**

**Mubvunzo:** Tsuro, waita zvako wabvuma kuita hurukuro ino neni.  
**Tsuro:** Newewo waita zvako nekuti wati tiite zvekutaura tichionana, kwete zvemafoni kana zvekunditumira mibvunzo yakanyorwa. “Rurimi rune simba pamusoro perufu nehupenyu...”

**Mubvunzo:** Nhai Tsuro, wanga uri kupi nguva yese iyi? Vanhu vazhinji vanga vave kutofunga kuti wakafuga rako wega?

**Tsuro:** (Anombotanga asekwa zvake). Kufa? Tsuro haafe nhando. Ichokwadi tsvimbo ndimakanganise, asi hwembwa ndinofa ndaedza. Asi imbwa dzaivhima dzakapera, kwasara dzenyu dzinototi dzikandiona dzinotiza. Usakanganwe kuti ndini Tsuro Makan'a, mwana waRuvhunambwa, muzukuru waDzuromombe akasiyirwa zamu naTsuro Mukutu. Ndiri mukoma waTsuro Shapa. Kana vanhu vachiripo chete, handife.

**Mubvunzo:** Rega ndimbokubata muromo zvishoma, wati ndiwe Tsuro Makan'a, ko wakasiyanei naMagen'a?

**Tsuro:** Kutadza kutaura zita rangu uko. Ini ndiri Tsuro wemumakan'a, ndiwoka mapani kana kuti majeke. Imomo musina miti ukada kundibata unogona kупедзисира wagara pasi nembwа dzako ndave kukuitirai ngano yekuti ndakavhuna imbwa ngani. Dai ndaitamba bhora ndichitambira kumberi kune vanonwisa kwete kumashure. Handibatwe sesadza riri mundiro risina pfungwa kana makumbo.

**Mubvunzo:** Aaa, unonzi Tsuro Makan'a? Kudzidza hakuperi. Saka chitiudza, wakanga waenda kupi?

**Tsuro:** Hapana kwandakanga ndaenda ini, imi ndimi mawandirwa nezvinhu – kurwa hondo, kuita zvematongerwo enyika, kutsvaga mari, kuita huori, kuteerera redhiyo, kuona matiivhii nemafirimu, nekugara makatsikitsira pamafoni enyu kunge muri kuita minamato. Asi hamuchafunga nekuti mangove vanhu vekugashira zvakafungwa nevamwe kare. Saka ndanga ndichikuonai zvangu muchikuchukudzwa. Ndiri kurima zvangu ndiri kunyika isina ruzha.

**Mubvunzo:** Saka kuri sei kumunda?

**Tsuro:** Murimi wee tora kapadza urime, mvura nevhu zvoyanana! Kuri kuyevedza nekunakidza.

**Mubvunzo:** Waita zvakanaka wataura zvekunakidza. Kwauri mufaro chaiwo chii?

**Tsuro:** Mufaro chaiwo kwandiri unofanana newemunhu wese ane hunhu hwevanhу. Mufaro chaiwo kuguta, kuve nehutano, kuwirirana, kubudirana pachena, imhuri, kuvenga zvakaipa seuori. Mufaro chaiwo inyaya tichiseka, itsumo nemadimikira tichionesana nekudzorana. Mufaro chaiwo uri mukuungana tichibatsirana, tichipembera nekufara. Mwari vakafara pavakataura zvinhu zvakanaka zvikavepo – ndinofara kana zvatinovimbisa zvichizadziswa.

**Mubvunzo:** Chii chaunonyanyota?

**Tsuro:** Kurasikirwa nehamu uyewo nemutauro wedu nezvese zvinowanikwa mauri.

**Mubvunzo:** Ndehupi hunhu hwaTsuro hwausingafarire?

**Tsuro:** Hunyengeri. Asi vanhu chavasingazine ndechekuti ndinonyengera nechinangwa chekudzidzisa kuti hunyengeri hwakaipa. Ndinonyengera kuti vanhu vadzidze kuti hupenyu ndehwekutsvaga kurarama. Hatina kusikwa kuti tife, asi takasikwa kuti tirarame. Hupenyu chirahwe chinofanira kurapanurwa.

**Mubvunzo:** Ndehupi hunhu hwausingafarire?

**Tsuro:** Hunhu hwekuti mumwe munhu ade kunditaurira, kana kundiita kuti ndifunge sezvaanofunga iye. Handidi vanhu vanofunga kuti vamwe vanhu vanofanira kukungurutswa nepese-pese sendove yanyamututa.

**Mubvunzo:** Asi iwewe hazvisirizvo zvaunoita here?

**Tsuro:** Kana ndichizviita ndinenge ndichida kuona kuti vanhu vacho vanofungei nekukungurutswa, asi ini handizvide nekuti ndinofunga uye simba riri mupfungwa.

**Mubvunzo:** Ndeupi munhu waunoyemura zvikuru?

**Tsuro:** Aaa munhu anonetsa kuyemura. Ndakambojemura Robert Mugabe akapedzisira ave kugobora nyika. Akatogobora nyika, kusiya nyika yave magobo.

**Mubvunzo:** Ndepapi pawakafarisa zvakafurikidza?

**Tsuro:** Pandakagera Shumba ndikatengesera mukadzi waGudo wivhi yevhudzi raShumba.

**Mubvunzo:** Iko zvino uri kufungei?

**Tsuro:** Kuenda.

**Mubvunzo:** Chii chaunopihwirwa mbiri?

**Tsuro:** Kungwara. Asi rega ndikuudze kuti nyangwe zvangu ndichinzi ndakangwara, varikowo vakangwara kunze uko. Vana Kamba nanaDatya vakambondibatawo nekungwara kwangu. Gona ana gona wakewo.

**Mubvunzo:** Chii chausina chaunoti dai uinacho?

**Tsuro:** Shamwari, chausina hauna. Usade kuti tikame matatyा asina minyatso. Asi rega ndikuudze chinhу chandinoti dai ndiinacho. Nyanga. Dai ndiine nyanga shamwari ndaida nyanga refu uye dzakapinza sedzaNgwarati kuti ndimbotunga Shumba muziso.

**Mubvunzo:** Ndeapi mazwi aunonyanyoshandisa?

**Tsuro:** Handisi nzira yekutsime.

**Mubvunzo:** Chii chaunonyanyofarira muhupenyu?

**Tsuro:** Kufunga nekuronga.

**Mubvunzo:** Chii chinonyanyokufadza muhupenyu?

**Tsuro:** Ndinofadzwa nekuziva kuti ndinorarama munyika yengano, uyezve handife, asi anofa ndisarungano.

**Mubvunzo:** Chii chaungade kuti chishanduke pauri?

**Tsuro:** Kuti vanhu varege kundiona sekuti ndinogara munyika yechinyakare. Ndakatobvako kare, iko zvino ndiri munguva dzino dzatiri.

**Mubvunzo:** Kana ukafa, unoda kudzoka uri ani kana kuti chii?

**Tsuro:** Ndinoda kudzoka ndiri inini zvakare, Tsuro 2.

**Mubvunzo:** Chii chaunoti ndicho chikonzero chekusawa kwakanyanya muhupenyu?

**Tsuro:** Hurombo.

**Mubvunzo:** Saka chii chaunoti hurombo?

**Tsuro:** Kushaya hama nekusadiwa. Kana uine hama dzinokuda hausi murombo pakufunga, pakuziva, pakurarama. Mwari vakati hazvina kunaka kuti munhu agare ari ega, kwete pawananano chete asi pahukama.

**Mubvunzo:** Chii chaunokoshesa mushamwari dzako?

**Tsuro:** Kuregerera. Shamwari dzangu dzinokanganwa zvakaitika, dzichindigashira sendisina kumbodzitadzira.

**Mubvunzo:** Nderipi basa raunodisia?

**Tsuro:** Kudzidzisa. Jesu akanga ari mudzidzisi. Ngano dzinodzidzisa. Kudzidza kuziva. Kuziva isimba. Bhaibheri rinoti “vanhu vangu vaparara nekushaya zivo.” Asi chakakosha kuti usazoziva kana kuchenjera kudarika Mwari.

**Mubvunzo:** Ndeapi mashoko aungade kutisiyira?

**Tsuro:** Nhamo ine nharo, yakatangira zuva kubuda. Asi iwewo ita nharo nenhamo kusvika zuva rabuda pasisina nhamo kana nharo.

## **6    Chitsauko 6 – Chivhinga chave chitutu**

### **Pfupiso**

Tsvakurudzo ino payatarisa kwamvurayachebakumbo, Chitsauko 6 chinotsamira patsumo inoti “Kare haagare ari kare.” Imwe tsumo yoti, “Chigere ibwe, muti unowa,” asika kana nairo ibwe ringaite serigere, asi rinopfupfunyuka zvishoma nezvishoma richipera zvekuti chaive chivhinga chinosara chave chitutu.

MuChitsauko chino ndiri kudzokera kunofukunura pfimbi ine mucherechedzo wakapfuma zvikuru waTsuro paanoenda kunorara munzira yengoro seakafa. Ngoro payakasvika, mutyairi akamisa ngoro kuti atore Tsuro “akafa” kuti agonomubika nekumudya. Asi sezvinobuda mumhenenguro, ngano dzine simba uye kufanana naTsuro, hadzife. Kana Tsuro akafa anodzokazve mune imwe ngano. Kusafa kwengano naTsuro, isimba rekukunda hudzvanyiriri riri mungano dzedu rakamirira kuti vagadziri vengano itsva vashandise muAfrika.

Semunyori ari kushandisa nzira yehusarungano, ndinoita hurukuro yehukama huri pakati pemabhuku angu enganonyorwa nengano. Ndinotsanangura hukama hwangu nengano, uye nekundidzidzisa kwadzakaita kugadzira nyaya ndisati ndave kuziva mabhuku nekugona kuverenga. Ndinotaura pamusoro pehwema hwengano hunowanikwa mumabasa andinonyora uye nekusatizika kunoita ngano kana uri munyori akambogara nadzo. Ndinotaurawo kubatsirikana kwandakaita nekosi yemabhuku ehuvaranomwe yandakaita paYunivhesiti yeZimbabwe.

Pandinotaura hukama hwezvinyorwa zvangu nengano, ndinobata nyaya yemicherechedzo inowanikwa muzvinyorwa zvangu. Hadzisi imbwa chete, asi ndinoshandisa mapete nezvimwe zvisikwa. Munyaya inonzi *Sand City* mune datya rinourayiwa asi rozomuka kuti ripedzerane neariuraya. Zvimwe zvidavado zvine hukama nengano zvandinoshandisa kurota, kupenga, kurasika, nekusanzwisia. Izvi zvinobatsira kuti ndisununguke

semunyori, uye zvandinonyora zviende munzvimbo dzisingaendwe nenyaya dzemazuva ese.

Ndinotsanangurawo chidavado chenaya iri mukati meimwe nyaya – anova maitiro engano zhinji. Nzvimbo dzinoitikira nyaya dzangu hadzisi dzemazuva ese – mienzaniso iri nyika yevashakabvu, gehena, denga, nyika yehope. Ndinotaurawo mashandisiro andinoita maitiro emushauri wepajakwara anongotaura zvese zvese akasununguka.

Ndinopeta chitsauko ichi ndichitaura nezvehupfumi huri mutsika nemagariro evaShona, uye kuti vanhu vatema tinofanira kumora huchi hwemikoko yedu. Chakakosha kuziva kuti hakuna vanhu vemamwe marudzi vanotikunda kuve vanhu veZimbabwe nekuti tisu varidzi venyika netsika dzedu. Uku kuzama kutsvaga chikonzero chaita kuti tirase simba rekuvhura njere saTsuro mungano.

### ***Chapter 6 – Crumbling of the Cookie***

#### ***Abstract/Summary***

*As the research hurtles towards a conclusion, chapter 6 acknowledges the Shona proverb that says, the past cannot remain the past. Change is indeed the only constant, and that is the way the cookie crumbles.*

*In this chapter, I reflect on the beauty and powerful metaphor of how Hare lay down as if dead on the dirt road that was used for wagon transportation. When a wagon came to where Hare was, its driver stopped it to pick up the “dead” Hare with the intention of eating him for supper. Yet, as the analysis brings out – the power of the story and Hare as a folk hero is in the fact that he is not dead and Hare does not die. If he dies, he comes back to life in another tale. It is the revolutionary, invincible, enduring and magical power of the Shona folktale that is waiting to be roused by African content creators.*

*The autoethnographer in me brings in a discussion on the relationship between the novels he writes and folklore, especially the folktale. He explains how the relationship he has with the folktale from when he could read or write unconsciously introduced him to the literary world. He discusses how storytelling flavoured his creative works and*

*“possessed” him such that he could not abandon the art even when he tried to. He explains how storytelling made him earn respect and validation from established writers. He shares how he was taught by Solomon Mutswairo, the first Shona writer to be published, and how a course on the Shona novel turned out to be a creative writing workshop for him.*

*Specifically addressing the relationship between his writings and the folktale, the autoethnographer explains why he is fond of dogs, and how he exploits their proximity to humans to include them as anthropomorphic characters. His writings feature dog characters that speak and understand what humans are saying. They have also been used metaphorically. Other creatures like cockroaches have conversations with humans, and in a story titled “Sand City”, there is a dead frog that “confronts” its murderer. Other styles that the writer associates with the folktale are the logic of “madness” and the use of dreams which he claims are liberating and allow him like in the folktale to suspend reality in order for the grotesque to take place.*

*He also looks at how he has made use of texts within texts – a style that is common in the folktale. His settings have also been unusual – examples being the land of the dead, hell, heaven and the dreamworld. He has also been inspired by the folk story-song where the lead singer tells a story with the audience responding. The lead singer is a social commentator, very witty and sarcastic. He is uncensored and his lyrics are not discussed away from the event they were created and delivered, usually a threshing party.*

*In conclusion, the chapter looks at the rich culture and heritage of the Shona people and calls for a serious effort to invest time and resources in exploring and exploiting it. The argument being that no culture, American or Chinese can beat the Zimbabweans at being Zimbabwean because the Zimbabwean culture belongs to Zimbabweans and they belong to it. This is a discussion that tries to probe the lack of consciousness in the meaning-making process.*

## Nhanganyaya

Zvaiita sezvisingakwanisike kuti ChiKristu chinyatsoshanda muhupenyu hwemunhu mutema, saka kubva kwekutanga chaiko vakaronga kuti vaite kuti munhu mutema ave mutsva, kwete nekungomupa vhangeri chete, asiwo nekumupa ruzivo rwekunyora nekuverenga, pamwe chete nekushandisa maoko. Izvi zvakaitirwa kuti munhu mutema ashanduke pamafungiro aka ese, nekutiwo pakupedzisira akwanise kutora nzvimbo yake mune zvematongerwo enyika. (Hadfield, 1925:35).

Kunyora imhando yekutura tichishandisa tekinoloji yatakatodzidzirawo sevanhu vatema. Seni ndakatanga kugona kutaura ngano ndisati ndave kugona kunyora kana kuverenga mabhuku. Pandakanga ndave kugona kunyora nekuverenga, handina kurambira munyika yangu yengano, asi ndakatanga kushandisa humhizha hwengano kuti hundibatsire kutaura nyaya semunyori.

Saka kana takaita zvekudzidza kunyora kuti tizove nemabhuku enganonyorwa akanyorwa nevanhu vatema, hatifanire kuramba kuti nyaya dzedu dzipinde mune zvimwe zvimutengure zvitsva. Kurambidza nyaya dzedu kupinda muzvimutengure zvitsva kukundikana, uye kukundikana ikoko kunokonzena nyaya dzedu kuti dzife. Kufa kwenyaya dzedu kunozadzisa mashoko aOusmane Sembene ekuti, “Kana Afrika ikasataura nyaya dzayo, munguva pfupi iri kutevera Afrika ichange isisipo” (Silverman naGadjigo 2015). Neimwe nzira, Ousmane ari kuti kurarama kwedu hunge nyaya dzedu dzataurwa, dzanzwikwa nekuzivikanwa pari kutaurwa, kunzwikwa nekuzivikanwa nyaya dzevamwe vanhu vasiri vanhu vatema.

Chivhinga hachingarambe kupfupfunyuka kuti chive chitutu, nekuti chitutu chichabatanazve chigova chivhinga, kunze kwekunge chivhinga charamba chichipazwa chopedzisira chakukurwa nemvura. Zvatave kugona kunyora sevanhu vatema, toitei? Togara zvedu neruzivo rwedu tichinyorerana tsamba dzerudo here? Chikoro chinofanira kupfuirira mberi, uye vanenge vadzidza vanofanira kushandura hupenyu nenyika dzavo.

Kugona kunyora nekuverenga kunoda kuti vanhu vatema tione chimwe chinangwa chakanga chine mamishenari muhupenyu hwedu, chisiri chekuti tingogona kuverenga Bhaibheri chete. Mamishenari akagara nesu, akanyora ngano dzedu, uyewo akaturikira ngano dzemamwe marudzi kuti dzipinde muzvikoro nemuhupenyu hwedu vatema. Ngano dzakasarudzirwa vanhu vatema dzikaiswa mumabhuku nemamishenari ingano dzairamba hutongi hweudzvinyiriri hwevapambevhu. Kubudikidza nekushandisa ngano, mamishenari akakurudzira kuremekedzana – kwete kuti munhu mutema akwavarare pamberi pemuchena. Muchechi yeRoman Catholic, maJesuits kubva kare anozivikanwa nekumiririra kodzero dzevanhu, runyararo nekuramba hudzvanyiriri. Iwo maCatholic zvakare ane komisheni inonzi The Catholic Commission for Justice and Peace (CCJP) inorwira vanhu vakadzvanyirirwa nekukurudzira kugarisana murunyararo. Muzvinhu zvavanosarudza sechechi, vane avanoti *Universal Apostolic Preferences* uye nhamba 2 yacho inoti: “Kufamba nevarombo, ivavo vanosemwa pasi rese, uyewo nevanhu vakabviswa chiremerera chavo, tiine chinangwa chekuyananisa nekuparadza hudzvanyiriri,” (Sosa, 2019). Nyangwe mumazuva ehutongi hwevachena muRhodesia, mamishenari nesvondo dzavo havana kunyarara kutaura hudzvanyiriri hwaiitirwa vanhu vatema. Nekuda kwaizvozvo, tinonzwa kuti “mamishenari mazhinji, pamwe chete naBishop Donal Lamont vakadzingwa munyika nekuda kwekutsigira vanhu vatema vairwira nyika yavo,” (Mtisi nevamwe, 2009:159).

### **Paivapo nemamishenari**

Judith Todd (1982:48) mubhuku rake *An Act of Treason, Rhodesia 1965* anoti, “Vachena muRhodesia vanoona mamishenari sevanhu vasiri vekunyatsovimba navo.” Sei vachena vakanga vachiona vamwe vavo nenzira iyi? Todd paakataura mashoko aya aitsanangura maonero evamwe vanhu pakapinda mumishenari, Garfield Todd mune zvematongerwo enyika muRhodesia. Achitaura nezvababa vake Judith anoti,

*Vakapinda mune zvematongerwo enyika... vachifunga kuti kana paine nhengo yeparamende (yechichena) inogara muvanhu vatema uye ichikwanisa kunyatsotaura neruzivo chairwo pamwe chete nehushingi pamusoro pezvinodiwa maererano nedzidzo yevanhu vatema, neruzivo rwekurima nezvimwe zvehupenyu hwevatema, vachena vaizofara zvikuru kuve neruzivo urwu zvekuti*

*vaizorwushandisa kugadzirisa nhamo dzaisanganikwa nadzo nevanhu vatema. Kufunga kwaGarfield Todd, varungu vaisema nekusudurutsira vanhu vatema kure nekuda kwekuti vachena vakanga vasina mukana wekuti vasangane nevanhu vatema sevanhuwo vakaenzana navo, zvekuti vachena vakanga vasingazive kunzwisa tsitsi kwehupenyu hwevanhu vatema. Todd (Garfield) aitaura pachena pamisangano yake yezvematongerwo enyika kuti akanga asingawirirane nenzira yemabatirwo evatema yaitevedzwa nebato rake... (Todd, 1965:48).*

Semumishenari, Todd aive chiremba nemurairidzi wevanhu vatema paDadaya Mission. Pfungwa dzaTodd paakanga apinda mune zvematongerwo enyika dzakanga dziri dzekuti kusaenzana pakati pevanhu vatema nevachena kupere. Mamishenari akanga ari vamiriri vevanhu vatema, vachirwira kodzero dzevanhu vatema kuti vabatwewo sevanhu, uye varemekedzwe munyika yavo. Kuve mumishenari asi ari nhengo yeparamende kwakamutsa hasha dzevamwe vachena nekuti zvaive pachena kwavari kuti Garfield Todd aizovakanganisa kudzvanyirira vanhu vatema sezvavakanga vachiita. Judith Todd anotaura nyaya yemumwe mukadzi kuShabani akati,

*Zvingaite here kuti tiise mumishenari muParamende kuti atimiririre? Mumishenari uyu anoda makefa (zita rekutsvinyira, kusema nekushora vanhu vatema). Munoziva here zvaakaita rimwe zuva? Todd akatumirwa mabhaibheri akasvikira pachitoro changu. Paakanya kuzotora mabhaibheri iwayo, akanga ane vanhu vatema vaviri mumota make. Munhu mutema akanga akagara kuchigaro chekumashure akanga akasimudza makumbo ake, akatotsika chigaro chekumberi, uyuwo akanga ari kumberi akanga akaisa makumbo ake padheshibhodhi, uye vese vakanga vachiverenga mapepanhau. Todd akamisa mota, achibva aburuka kuti atore mabhaibheri. Mabhaibheri acho akanga ari muzibhokisi, ndichibva ndamuti, ‘Mr Todd, madii kuti vakomana venyu vakubatsirei kutakura?’ Todd akanditarisa nekushamisika akati, ‘Kwete, hazviite. Handingadaro. Vanhu ava maticha.’ Akabva aisa bhokisi riye pabendekete rake akaenda naro kumota, achibva asimudza mota akaenda, vanhu vatema vaye vakangoisa makumbo avo mudenga, vachingoverenga (Todd, 1965:48-49).*

Zviri pachena kuti munyika yakanga ichikoshesa ganda jena, hunhu hwemumishenari anenge Todd hwakanga husingafadze vamwe varungu. Asi zvakakosha kuti tione

zvakarewo kuti semumishenari, Todd akanga asingangoremekedza vanhu vatema sevanhu vakaenzana nevachena chete. Todd aipa vanhu vatema mukana wekusununguka. Nyangwe iko kuti vanhu vatema vaverenge mapepanhau kunoratidza kuti mamishenari akanga asingangodzidzisa vanhu vatema kuti vaverenge Bhaibheri chete. Kuverenga mapepanhau kwematicha evanhu vatema waive mukana wekuti vagone kuve neruzivo rwezviri kuitika munyika, vagodzidzisa, kududzira nekutsanangurira vamwe vanhu vatema kuti vasarambe vakatsikirirwa nevachena.

Havasi vachena vemuRhodesia chete vakanga vachiona mamishenari sevanhu vasiri vekunyatsovimba navo. Nanhasi uno kune vanhu vatema vanoti varungu vakashandisa Bhaibheri kutora nyika ino. Vamwe vanoti varungu vakauya nemaBhaibheri vakati kuvanhu vatema tsinziny'ai tinamate. Vanhu vakatsinziny'a, asi pavakazosvinura, varungu vakanga vatotora nyika, vanhu vatema vabatiswa maBhaibheri. Vamwewo ndivo vanoona kugara pedyo naLobengula kwaJohn Smith Moffat, naCharles D. Helm naDavid Carnegie mamishenari eLondon Society panguva yekunyorwa kwechibvumirano cheRudd Concession sekusavimbika kwemamishenari. Asi tinoona kuti muna 1893, mushure mekunge Lobengula azorwiswa naRhodes akatiza,

*Moffat akatsanangura Lobengula samambo ane hunhu nekuita kusingashoreke, akati (Lobengula) ‘akanga atadzirwa naJameson nevamwe vake nenzira inonyangadza zvikuru,’ (Rotberg, 1988:443).*

Moffat akataura mashoko aya nekusuwa kukuru. Panguva yekutiza kwaLobengula, Rhodes akapembera zvikuru nekuti zvakanga zvaitika izvi, ndizvo chaizvo zvaaida, kuti pasare pasina anomurambidza kuita madiro munyika yevatema. Asi mamishenari akanga achiratidza kusafara nehudzvanyiriri hwevapambevhу.

Mamishenari anenge Moffat aida pamwe chete nekuremekedza Lobengula, zvekuti dai vaive kudivi ranaJameson nanaRhodes rekupamba nyika, angadai asina kutaura huipi hwavo. Kufanana nemamishenari mazhinji, Moffat aida vanhu vatema zvekuti nyangwe Rhodes paakatora nyika yevaPondo kuSouth Africa, Moffat akati, “Kuita uku kuchapera rimwe zuva, uye vanhu vachazorangarira kuti nyangwe vanhu vatema vanodawo kunatsirwa,” (Rotberg, 1988:462). John Smith Moffat ainyatsoziva Lobengula kubva

pakagamuchirwa baba vake Robert Moffat naMzilikazi muna 1829, iye John Smith Moffat ndiyе akazopihwa mvumo yekuvhura chechi yeLondon Missionary Society paInyati muna1859 (Rotberg, 1988).

Kazhinji vanhu vatema vanotsoropodza ChiKristu, vanoita sekuti ChiKristu nechirungu zvinhu zvimechete. ChiKristu itsika yakatosiyana netsika dzevachena. Asi kusiyana kwazvo kuri mukuziva kuti kare maBhiritishi pachezvawo akanga asiri maKristu, asi ChiKristu vakatozochigamuchirawo pamusoro petsika dzavo. Nyika dzeYuropu dzine tsika dzadzo dzisiri ChiKristu. Ndizvo zvaiita kuti vachena vanenge Roy Welensky vazoti,

*Tichada kuti munhu mutema ave anowana rusununguko mune zvematongerwo enyika kana achinge ave kuziva maitiro ezvinhu patsika nezvinotarisirwa muchirungu. Basa redu nderekufudza munhu mutema nekumuendesa kwatinoda kuti aende (Todd, 1965: 37).*

Kuita kwerudzi urwu, kwekuona vanhu vatema semhuka dzinofudzwa nekuendeswa kunodiwa nevachena ndiko kwairambwa uye kuchirwiswa nemamishenari. Saka ndizvo zvinoita kuti ndipesane nevamwe vanhu vatema kuti ngatirege kutarisa mamishenari sevavengi, asi ngatione kuti kudzidzisa kwavo vanhu vatema, kwaive kwekuti munhu mutema ave muKristu, asi mukuve muKristu kwemunhu mutema, makanga muine kumuvhura maziso nenjere, pamwe chete nekumupa zvombo zvekuti agone kutanga kurwisa hupambevhу nehupambepfumi. Ndiyo nyaya inobuda nyangwe mubasa rakanga richiitwa nemamishenari eKatorike pavakavamba bepanhau rainzi *Moto* kuGweru muna 1961 (Saunders, 1999). *Moto* harina kungoperera pakuparidzira vanhu shoko raMwari nezvido zvechechi yeKatorike, asi rakave chombo chekurwisa hudzvanyiriri pamwe chete nekuve muromo weruzhinji rwevanhu vakanga vakadzvanyirirwa.

Mhosva ingavepo inogona kunge iri mumashoko aMatshakayile-Ndlovu muna Gwekwerere (2013) anoti chinangwa chevachena chekushora zvime zvinhu zvetsika dzevatema zvakaita sengano chakanga chirи chekuti hutongi hwevachena hubvise tsika nemagariro evatema. Ichi ndicho chikonzero chaita kuti ndinyorere Rhodes muChitsauko 2 chine musoro unoti, “Mhoro Rhodes.” Asi zvakakosha kuti patinoongorora zvevachena tisangoputira vachena vese mubutiro rimwechete. ChiKristu chine tsika dzacho dzisiri

dzechirungu. ChiKristu hachivanze kuti chinoita kuti vanhu vashanduke, vave nemufungo mutsva nekuti chinoti Jesu haana kuita chibayiro chevaJudha verudzi rwake chete, asi chevanhu vese pasi rese. Asi nyangwe imo mukuti vanhu vave nemafungiro nemaitiro matsva, ChiKristu hachina rusaruraganda nehudzvanyiriri nekuti chinoti munhu wese mwana waMwari uye hakuna rudzi runonzi ndirwo rwakakosha kudarika rumwe.

*Nokuti imi mose muri vana vaMwari nokutenda munaKristu Jesu;... Hakuchina muJudha kana muGiriki, hakuchina wakasungwa kana wakasununguka, hakuchina munhurume kana munhukadzi; nokuti imi mose muri vamwe munaKristu Jesu (Bhaibheri Dzvene muChiShona Chanhasi, VaGaratia 3:26-28).* Dzidziso dzerudzi urwu, dzekuti vanhu vese vakaenzana uye hakuna rudzi rwakakosha kudarika rumwe inopesana nehunhu hwaRhodes nevamwe vake vaiti maBhiritishi ndirwo rudzi rwakakosha kudarika mamwe ese. ChiKristu hachiti muShona ngaave muBhiritishi kuti azonzi muKristu. ChiKristu chinoti munhu ngaave muKristu nyangwe ari werumwe rudzi.

Maonero aya anoita kuti ini semunyori nasarungano ndiremekedze basa rakaitwa nemamishenari rekutsvaga, rekuunganidza nekunyora ngano. Mamishenari anogona kunge aive nezvimirwe zvikonzero paakaisa ngano mumabhuku ekuchikoro – asi ini ndinoona kukoshesa kwavo hukama nevanhu vatema kudarika zvaitwa nevasvetasimba vechipambevhу. Kutora ngano dzevanhu vatema kwakaita mamishenari kunoratidzawo kuti vainzwisisa kuti kudzidza hakusi kwezvinhu zvisinei nevanhu vari kudzidziswa. Kutinyorera ngano dzakawanda dzekune mamwe matunhu nemarudzi yaive nzira yekuti tizive maonero nemafungiro nemaitiro evamwe, kuti tigowanawo mazano ekuti titarewo nyaya dzedu nenzira dzakasiyana-siyana.

Haasi Bishop Lamont chete akazosungwa muna 1977 achipomerwa mhosva yekusataura kuti munzvimbo yake makanga muine “magandanga,” aswi Father Traber vakadzingwa munyika nekuda kwekuburitsa bepanhau reMoto (Saunders, 1999).

*Father Traber vakanga vachitungamirira kuburitswa kwebepanhau rinonzi “Moto” rerurimi rweChiKaranga (ndiro rega bepa reChiKaranga raiveko)*

*raitsikisa nekutengesa mapepa 34,000 uyewo richiverengwa nevanhu 200,000. Traber ndiyewo zvakare akanga achitungamira kambani yekutsikisa mabhuku nezvinyorwa “Mambo Press” achishanda pamwe chete nevamwe vanhu vatema,” (The Swiss Observer: The Journal of the Federation of Swiss Societies in the UK, 1970:5).*

Sekutura kwaChennells (1980) mamishenari haana kutya kutsigira basa rakanga richiitwa nevanhu vatema kuti rusaruraganda nehudzvanyiriri hwaiitwa nevachena hupere. Dai mamishenari akanga ane chinangwa chekuparadza, uyewo achishanda pamwe chete nevapambevhу, zvaireva kuti mamishenari anenge Michael Traber vaizongonyarara zvavo vanhu vatema vachidzvinyirirwa. Zvakarewo, havaizopa vanhu vatema dariro nemikana yekuti vanyore nekutsikisa mafungiro nemaonero avo.

Nyika yega-yega ine nyaya dzayo dzatingati zvimali zvenyaya. Zvimali zvenyaya ndidzo nyaya dzakabata nhoroondo yenyika, zvekuti hamungataure nhoroondo yenyika musingataure nezvenyaya idzidzo. Traber achitaura pamusoro pezvimali zvenyaya dzenyika yega-yega anoti,

*Nyaya dzese dzakabata nhoroondo yenyika dzine chekuita nezvematongero, nenyaya dzesimba nezvematongerwo enyika. Ndidzo dzinotema zvinofanira kutaurwa maringe nezvematongerwo enyika. Ndidzo dzinoita kuti hurukuro dzipararire kunzimbo dzakasiyana-siyana dzenyika, zvinova zvisingakwanisikwe nedzimwe nyaya. Asiwo zvakare zvimali zvenyaya zvinokonzera kubatirwa, kushandiswa nekudzvinyirirwa (kwevanhu), kana nehondo chaidzo. Zvimali zvenyaya zvakadyara maruva, zvikadyarawo minzwa, (Traber, 1988:120).*

Handina kuita ongororo yemhando yenyaya dzakanga dzichiburitswa muMoto naFather Traber nevamwe vavo vavaishanda navo, asi zviri pachena kuti vakanga vane basa rekushandisa nhoroondo, hurukuro nengano sechombo chekuratidza, kutungamirira nekufambisa vanhu munzira dzekuti vasvike murusunguko rwavo nerwenyika yavo.

Achitsanangura manzwisisiro ake ekukosha kwekfumbisa kwemashoko nengano, Traber akatambanudza nyaya iyi achiti,

*Mabasa ekufambiswa kwemashoko akanangana neveruzhinji muAfrika anogona kushandisa ngano kupfuurira mberi kwemiganhu inoiswa nekufambiswa kwemashoko pakati pevanhu vaviri.... Ngano chimedu chezvinhu zviri kutoitika muvanhu, zvinhu zvisiri zvekutungana kwembudzi.... Nyangwe zvadzo dzichisetsa, ngano inzira isiri yekutamba nayo yekudzidzisa vanhu, kunyanya vechidiki. Zvakarewo, mukutaurwa kwengano mune kuronga nekurongerana. Ngano hadzisiyane nezvematongero, nenyaya dzesimba, nyangwe zvazvo vari mune zvematongerwo enyika nevari mune zvekufambiswa kwemashoko vachidzishayira hany'a, asi votozoona zvavapandukira, (Traber, 1988:117).*

Zviri pachena kubudikidza nemaonero emamishenari akaita saFather Traber kuti mamishenari akanga asina kuvinga kuzoparidzira vanhu kuti kana vakarohwa dama vape rimwe dama, asi kuti vakapa vanhu vatema mukana wekudzidza kutaura nyaya vachiramba kudzvanyirirwa nekusemwa.

Saka mamwe mamishenari akanga asina kungonangana nekudzidzisa Bhaibheri neChiKristu. Mamishenari akanga aripo kuti vapambevhу nevapambepfumi vasadzvanyirire nekubatira vanhu vatema.

Mamishenari aikoshesa kuburitswa kwemashoko nekuti vaiziva simba riri mumashoko rekushandura vanhu nenzvimbo sekuona kweUnesco inoti,

*Kufambiswa kwemashoko kunosimbisa ruzivo, nekuronga nesimba. Uye seshinda yekusonesa kufambiswa kwemashoko kunobatanidza zvinozivikanwa kubva kare-kare nevanhu kusvika kune zvakanakisisa zvaanoshuvira kubudikidza nekuramba vachivavarira kurarama hupenyu huri nani, (Unesco, 1980:3).*

Nyaya iyi inosimbisa naMcQuail (2010) anoti mapepanhau ane simba rekupa vanhu zvavanofanira kufunga nekutaura pamusoro pazvo, uyewo anomutsa shungu muvanhu achiitawo kuti vafareire zviri kuburitswa. Saka kuburitsa mashoko anotaura nyaya dzevanhu vatema kwemamishenari anenge Father Traber yaive nzira yekupeputsa nekusutsa vanhu kuti vaone kuti pane zvisina kumira zvakanaka mumagariro nehukama hwevachena nevatema. Nyaya isimba, uye kupihwa dariro rekutura kusimbiswa.

Mamishenari vakanga vari vanhu vaibva kunyika dzavo dzine mitauro netsika dzeko, uyewo vari maKristu. Pavakagara muvanhu vedu, vakadzidza zvetsika dzedu uye tinotanga kuona kusangana nekuvhengana kwetsika dzavo, nedzevanhu vatema, uyewo nedzeChiKristu.

### Dzorera zvakanaka kune zvakaipa

*Rimwe zuva mumwe muRungu akanga akamira pamusiwo wemba yake. Kwakauya munhu akanga afa zvikuru nenzara. Munhu uye akakumbira muRungu pekurara. MuRungu akati handina imba. Mufambi uye akati ndipewo zvekudya zvishoma, ndafa nenzara. MuRungu akati, “Ibva pano, handinei newe.” Asi munhu uye akakumbira mvura yekunwa. Panzvimbo yekumupa mvura, muRungu akati nehasha, “Iwe imbwa ibva pano, usandinetse.”*

*Azere nekushamisika, munhu uye akacherechedza chiso chemuRungu uye, achibva aenda zvake.*

*Mushure memazuva mashoma, muRungu akaenda **kunovhima**. Ari musango, **akarasika**. Akafamba **achitsvaga nzira** kusvika kunze **kwadoka**. Akapedzisira asvika pamba pemunhu uye waakambotuka. Akabvunza nzira yake, asi munhu uye akamuudza kuti nzira yaunoda iri kure, kana uchida **unogona kurara pamba pangu** wozofuma uchienda kwachena.*

*Nekufara kukuru muRungu akabvuma. Munhu uye **akamubikira nyama**, uye akamuwaridzira **dehwe rakapfava** kuti **arare zvakanaka**.*

*Zuva rabuda, munhu uye akamutsa muRungu akati, “Nzira yaunoda iri kure, asi **ndichakuperekedza**. Akatora pfuti yemuRungu **akatungamira munzira**, muRungu achitevera.*

*Nekuti zuva rakanga rabuda, muRungu akaona chiso chemunhu uye zvakanaka. Akati ega nechemumwoyo, “Munhu uyu ndakambomuona, asi handichaziva kuti kupi.” Paakaramba achifunga, akapedzisira arangarira munhu uye waakadzinga pamusiwo wemba yake.*

*Mushure mekufamba kwenguva refu, munhu uye akamira akacheuka ndokuti, “Iko zvino kwaunoenda kwave pedyo.” Achitarisa muRungu mumaziso akati, “Wandiziva here?”*

*MuRungu akambonyarara, ndokuzoti, “Hongu ndakambokuona.”*

*Munhu uye akati, “Ichokwadi wakandiona pamusiwo wemba yako ukandidzinga. Asi iko zvino tisati taparadzana, ndichakupa chidzidzo chiduku. Kana ukavingwa nemunhu ari kufa nenzara, uye akaneta achikumbira pekurara kana zvekudya, rega kumuti ‘ibva iwe imbwa,”* (Monte Cassino Mission, 1927:6–7).

### **6.1.1 Ongororo yengano Dzorerera zvakanaka kune zvakaipa**

Sezvatanzwa, VaRungu vaizviona serudzi rwakakoshesa zvikuru (Rotberg 1988). Sezvatanzwawo muChitsauko 3, zita rekuti MuRungu rimoreva zvine chekuita naMwari nehumwari. Hurumende yevachena yakadzidzisa vanhu vatema kutya nekuremekedza varungu zvekuti mapurisa echichena vaitonzi “Nkosi/Ngosi” – zvichireva mambo. Maonero akadai ekuti vachena madzishe akakonzera kusemwa kwevanhu vatema pamwe chete nekusimbisa tsika yerusaruraganda. Mabhuku ainyorwa nevachena vanhu vatema vasati vave kugona kunyora aisimbisa nyaya yekuve rudzi rwuri pamusoro nekuda kweganda jena. Asi nekuda kwekuti mamishenari akanga achiti hakuna rudzi rwakakosha kudarika rumwe – vakapaza gomo rekuzvikoshesa kwevarungu nengano dzakafanana neiyi. Zvakarewo, mamishenari aiziva Mwari chaiye wekudenga, kwete ava vamwari vaitovewo vatadzi vaidya zvevapfupi nekureba.

Ngano iyi “Dzorerera zvakanaka kune zvakaipa” ine musoro unogara waburitsa kuti imharidzo. Tinoona kuzadziswa kweshoko remumishenari akati,

*Nhasi uno tiri kuona kuti munhu mutema ari kuda kudzidza. Ini ndakauya kuzoparidza Vhangeri. Asi haukwanise kuita basa rako nekuparidza chete; kudzidza kunofambirana nekuparidza, (Hadfield, 1925:37).*

Mungano iyi mune kudzidzisa munhu mutema kuti ave muKristu, asiwo iri kumupeputsa kuti aone zviri kuitika kwaari nekuda kwevarungu munyika yake.

Kubva painongotanga, nyaya iyi inobva yakurumidza kuratidza kuti vanhu vaviri varimo vane makanda akasiyana – mumwe muRungu, uye mumwe munhu mutema. Nyaya iyi inodzidzisa, pamwe chete nekushanda semuromo wekutaura nekuratidza huipi hwemuRungu. MuRungu ari kumiririra rudzi rwese rwevachena. Kusarudza muRungu kuti ave ndiye munhu anodzidziswa nemunhu mutema inzira yemamishenari yekuramba

cuti munhu mutema “imhuka” kana cuti “chikara” sezvinotaurwa mumabhuku mazhinji akanyorwa nevachena pamusoro pevanhu vatema.

Nyaya iyi inoratidza cuti mamishenari ari kudivi revanhu vatema, nekuti munhu mutema ndiye ari kuratidza huKristu. Sezvo munhu mutema akanga apa muRungu pekurara mumba make husiku, dai aive “chikara” angadai akamuka akauraya muRungu husiku.

Ngano iyi iri kuburitsa hunhu hwakaipa hwevapambevhу hwekusema vanhu vatema, ivo vachizviita vanhu vanokosha. Zvinoitawo sekuti mamishenari ari kudzidzisa vanhu vatema cuti kune varungu vane hutsinye uye vasingaremekedze mamwe marudzi, asi imi musavaitire hany’ a. MuRungu paakanga akamira pamusiwo wemba yake akati haana imba yekuti munhu awane pekurara, asi paakaenda kwemunhu mutema akapihwa dehwe rakapfava kwazvo cuti anyatsorara zvakanaka. MuRungu anotuka munhu mutema nemashoko akaipisia kwazvo achimupa zita rekuti “imbwa.”

Mamishenari ari kushandisa nyaya iyi kuratidza vanhu vatema cuti vazive cuti havasi vese varungu Bakanaka. Vari kudzidzisa nekuratidza cuti nyangwe varungu vanodawo cuti vatendeuke pahunhu hwakaipa cuti vadzidze kuve nerudo, tsitsi nekugarisana nevamwe zvakanaka.

Pfuti inomirira simba neruzivo rwevarungu rwepamusoro mune zvetekinoloji. Asi kunze pakunenge kwayedza, munhu mutema atakura pfuti yemuRungu, tinoratidzwa cuti ane simba rechokwadi, uye ane ruzivo rwepamusoro pavaviri ava munhu mutema. Munhu mutema anogona kushandisa pfuti yaakatakura kupfura muRungu, asi haadaro. Kubudikidza nenyaya iyi, tinoonawo zvakare basa remamishenari rekuve vayananisi.

Munhu mutema ane rudo, uye anoratidza muRungu cuti nyangwe zvake achizvikudza kudaro – muRungu ane zvihinji zvekudzidza kubva kumunhu mutema. Munhu mutema anoziva nyika yake. MuRungu paanorasika, anomubatsira nekumubikira nyama yaanga aenda kunovhima, asi akasauraya kana tsindi zvayo. Chimwewo, nzira inozivikanwa nemunhu mutema nekuti ndiye muridzi wenzvimbo. Kana munhu mutema aine ruzivo

rwenyika yake zvekubatsira muRungu, kana nanhasi munhu mutema haafanire kuzvitarisira pasi serudzi, zvese neruzivo rwake.

Pakupedzisira tingati nyaya iyi inyaya yevhu. VaRungu vakatora ivhu – asi kuita kwavo hakuratidze kuti vanonyara nekuremekedza varidzi venyika.

#### **6.1.2 Bhuku reMonte Cassino Mission, Rugwaro Rgwe Chipiri Kunemba Chizezuru, 1927**

Zvakakosha kuti tione kuti bhuku iri nyangwe riri rekudzidzisa kuverenga ChiShona, rinongove nengano chete-chete pasina mibvunzo yenzwisiso kana rimwe basa rekuti vadzidzi vaite.

Ngano makumi masere nemomwe (ona Namatidza 1 kwekedzisira kwechinyorwa chino) dziri mubhuku iri dzinoburitsa simba riri muzvinyorwa rekufambisa mashoko, nemafungiro, nemaonero uyewo nekushandura. Tinotanga kuona simba retekinoloji yevarungu yekuchengetera ruzivo mubhuku kuti munhu azopota achidzokera kuruzivo irworwo paanodira. Chimwewo zvakare, mukusarudza ngano neruzivo rwekupa vanhu vatema, mamishenari akasimbisa dzimwe nyaya nemafungiro kudarika dzimwe. Kunze kwengano mbiri chete, dzinoti “Gava netsuro” neine musoro wekuti “Ngano ye zwikara,” dzimwe ngano dzese ndedzekunze kwenyika. Chemutengure chemabhuku chine zvizhinji zvachakatakura – chakatakura nyika chaidzo.

Kuunzirwa ngano zhinji dzekunyika netsika dzakasiyana-siyana kudai kune mhedzisiro yekuti nyaya nezvinhu zvinopedzisira zvagara mundangariro dzevanhu vatema ndizvo zviye zvavakasarudzirwa, uye zvavakaunzirwa. Panguva imwechete, tinoona kuti zvakasiyiwa pakasarudzwa zvakasarudzwa zvinosangana nedambudziko rekukanganwikwa, zvorova nekuti hazvina kunyorwa. Pfungwa iyi inosimbiswa naMcQuail (2010) mubhuku rake *McQuail's Mass Communication Theory*. Chimwewo zvakare, nyangwe ngano dzevanhu veChiShona dziri shoma, tinoona kutorwa kweruzivo rwanga rwuri muna sarungano nevanhu vemumusha kuti rwuve muvanhu vakawanda. Bhuku setekinoloji harinete, anoneta muverengi. Bhuku rikabvaruka, kunenge kuine mamwe kunze uko. Asiwo bhuku rinoita kuti vakadzidza chete, uye vanogona kuverenga

vave ndivo vega vanoriverenga. Zviri pachena kuti kuuya kwebhuku, kuuya kwetsika itsva, mafungiro nemaitiro matsva neshanduko.

Tikazvicherechedza, mhando yengano dziri kutaurwa nemamishenari dzakanangana nekudyara hunhu hwakarongwa muvanhu vatema. Ngano zhinji dziri mubhuku reMonte Cassino Mission hadzisi dzemawiramombe, asi dziri kusimbisa hunhu hunotevera: Kusaba; kuvimba naMwari; kusatsividza; kuregerera; kutaura chokwadi nezvimwe zvinokosheswa neChiKristu. Pane munhu mutsva, nehunhu hutsva huri kuumbwa. Handisi kuti zvinhu izvi zvakaipa, asi tinoona kuti ngano idzi zvimatengure zvinotakura vaverengi zvichivaendesa kunosangana nevamwe vanhu, nedzimwe nyika netsika dzeko sezviri mungano dzinoti Vaimbi vana veChangana (*The Four Musicians of Bremen*), Nyembu dzinoshamisa (*Jack and the Beanstalk*) neMumanzi (*The Pied Piper of Hamelin*). Chemutengure chebhuku chakaita kuti ngano dzemuberere dziyerere dzichienda kure, panzvimbio yadzo pachiuya ngano itsva dzekure. Sekutura kwaMcQuail (2010), zvekure izvozvo zvinopedzisira zwave kunyanyozivikanwa kudarika zvemuberere.

Kana tichitora mabhuku senzira yekufambisa mashoko muruzhinji rwevanhu, tinenge tave kufanirawo kutarisa simba rinotaurwa richinzi,

*Kufambiswa kwemashoko kunofungidzirwa kuti kune chekuita nekupa vanhu hunhu hutsva, nekusimbisa hunhu ihwohwo kana kuhuparadza. Zvinofambisa mashoko zvinokonzenza shanduko mumagariro, pamwe chete nekuratidza shanduko iri kuitika, inoita kuti pave nekunyanya kubatana kana kusabatana kwakanyanya, (McQuail, 2010:15).*

Hunhu hutsva huri kubuda mungano dziri mubhuku reMonte Cassino hausi hwekuita zvinhu paChiKristu chete, asi mavewo nehunhu hwevachena hwekufamba nenyika munhu achiona zvinhu zvitsva. Mhando yechemutengure ichi iri mupfungwa – uye inoonekwa mungano dzakaturikirwa kubva kune mamwe marudzi ane mitauro, tsika nemagariro awo.

Ndinobvumirana naMcQuail (2010) anoti kufambiswa kwemashoko kune kushandisa simba. Nyangwe zvake McQuail achiti haazive kuti simba riri mukufambiswa

kwemashoko rinoshanda here kana kuti kwete – ini semunhu akakura achiverenga mabhuku ndinobvuma kuti simba iroro rinoshanda. Simba rengano dzandakanza ndichikura rakanditungamirira muhupenyu kuti ndizvidzore nekuziva zvekuita panguva dzakasiyana-siyana muhupenyu. Mafungiro angu nemaonero zvakazorwa mafuta engano dzemabhuku andakaverenga. Saka tikatarisa simba raive nemamishenari rekuteererwa nevanhu vatema nechikonzero chekuti mamishenari akanga ane ruzivo rwezinhu zvinenge kurapa, kurima, kusona, kuverenga nezvimwe zvakadaro – zvakaita kuti vanhu vatema vavimbe navo kudarika varungu vapambewhu nevapambepfumi. Kuvimba nemamishenari kwaireva kuti zvaikosheswa navo, ndizvo zvaigamuchirwa nekutevedzwa. Chido chemamishenari chekuti munhu mutema “*akwanise kutora nzvimbo yake mune zvematongerwo enyika*,” (Hadfield, 1925:35) chinoonekwa nekushandisa kwavanoita nengano dzavo dzinoruma dzichifuridzira. Iyo mhodzi yatakadyarirwa nemamishenari iyi hatina kunyatsoikoshesa sevanhu vatema, kuti isimbise basa rakanga rine ngano dzedu.

### **Tinomborasika seiko?**

Muimbi nemunyori, Noel Marerwa (1999) akaimba chimbo chinonzi “Gombe idiki” chine mubvunzo wakadzama unoti, “Tinomborasika seiko, nekubuda mugwara?” Kahari anoita sekuti mhinduro yekurasika kwedu iri munhoroondo yenyika yedu paanoti

*Kunyorwa kwenhoroondo muZimbabwe kwakauya kwakatsamirana nekudzidziswa kweChiKristu, uye kunyorwa kwenhoroondo uku hakuna kumbobvira kwadudzira zvinoreva hupenyu hwevanhu (vemarudzi ese) vese,*  
*(Kahari, 2003:47).*

Mashoko aKahari anoreva kuti nhoroondo yeZimbabwe sekuzivikanwa kwayo nevanhu vatema haina kunyorwa nemazvo. Kunyorwa kwenhoroondo yeZimbabwe kune zvakasiwa nezvimwe zvinhu zvaive munhoroondo idzi zvakatonhodzwa.

Sekuona kwangu, ndipo pane kukosha kwemamishenari mubasa ravo rekudzidzisa vanhu vatema. Chikoro chakakosha nekuti chinoita kuti vanhu vave nemamwe maonero, uye chigoita kuti vabvunze mibvunzo yekugadzirisa zvisina kumira zvakanaka (Moyana, 1989; Freire, 2000). Asi nyangwe vatema vakanga vachitarisirwa kuti vagozonyora

nekutura nyaya dzavo vachizvidzikenura kubva pakutsikirirwa nevapambevu, varikowo vachena vaiti,

*Tinofanira kuzvitarisira, nyangwe zvazvo munhu mutema ave kuita seari kugashira chirungu, kuti munguva inouya achada kudzokera kunhoroondo yake, ... agorumbidza zvenguva dzechinyakare, uye achataura nhoroondo idzi nenzira inomufadza asina hany'a nechokwadi, (Howman, 1957:2).*

Kana vanhu vatema vakadzidziswa kunyora, kuverenga nekutura rurimi rweChiRungu, zvinoreva kuti muRungu haachakwanisa kuvanza nyaya dzaari kutaura pamusoro pavo, uye naiyewo munhu mutema anenge ave kukwanisa kutaura zvaanofunga kwavari. Asi nekuwanda kwezvimutengure zvechirungu, handione muchena achida kudzidza nekuziva zvevanhu vatema, sekuziva nekutsvaga zvechirungu kunoita munhu mutema.

Ichokwadi kuti mabhuku ekutanga akanyorwa nevanhu vatema akashandisa ruzivo rwevanhu vatema rwengano nekuti vakanga vari vanhu vakarerwa nengano. Asi tinoonawo vanhu vatema panguva imwechete vachinyora vachida kutevedzera nzira itsva yevarungu yekutura nyaya (Veit-Wild 1992; Chiwome 1996; Gwekwerere 2013). Asi kutevedzera nzira yevamwe kunoda uchiziva kwainokusvitsa nekuti inogona kunge ine hunza. Chimurenga chekushandisa ngano nekunyora chakatangwa nemamishenari hachifanire kukanganwikwa nechikonzero chekuti takawana rusununguko.

### **Kurara seakafa**

Sezvataona muChitsauko 4, izano raTsuro rekuti iye aende kunorara **munzira** yengoro **seakafa**, kuitira kuti kana ngoro yave kudarika, vanhu vengoro vagomira vachiti tawana nyama. Tsuro, Gudo, Shumba, Nzou nevamwe vavo vakangogara vachirarama vari munzvimbo yavo. Ngoro padzinouya munyika yaTsuro naGudo, dzinenge dzagadzirirwa migwagwa inodarika nemo. Tsuro haatsvage kusosa mugwagwa nemasanzu kana kuisa mabwe nematanda kuti ngoro dzisadarike nemunzvimbo yavo. Tsuro anocherechedza shanduko iri kuitika. Tsuro anoona kuti vanhu vanofamba mumugwagwa nengoro vanenge vakatakura zvinhu mungoro dzavo. Panoita dambudzikoranzara, Tsuro anotsvaga nzira dzekurarama nezvinhu zvakamukomberedza, kusanganisira mugwagwa nengoro dzinofambamo nekuti dzakamukanganisira nyika yake. Neimwe nzira, Tsuro ave

kupidigura kuripisa mitero kwaiitwa nevachena kuvanhu vatema kwakatsanangurwa naHodder-Williams (1983).

Chinhu chakakoshesesa mungano iyi inyaya yekuita “**seakafa**” kunoita Tsuro. Kana tikada kushandisa pfungwa iyi muhupenyu hwedu vanhu vatema, tichakunda zvese zvinofunga kuti Afrika “yakafa.” Tsuro haabvume kuti takakundwa kana kuti takundikana. **Kuita seakafa hakusi kufa.** Kuita seakafa izano richashamisa vanofunga kuti Tsuro akafa. Maonero aya anove mhinduro kunaNtongela Masilela mubepa rakanyorwa naBrown (1995:79) akati, “*Mabasa aya engano mumitauro yevatema ariko, asi akafanana nemunhu arohwa chibhakera akawira pasi.*”

Kuwira pasi kwakada kufanana nekuita “seakafa” kwaTsuro.

Tsuro haazeze kuenda kunosangana nehupenyu hutsva – mugwagwa, mabhiza, ngoro nezvakatakurwa nengoro. Tsuro paanonyepedzera kufa, vanhu vengoro vanomisa ngoro yavo, vomukanda mungoro yavo ine masaga ezvekudya. Kumisa ngoro kunodudzira simba guru rehutsuro – nyangwe zvine simba rekushandura nekutakura zvinomiswa naTsuro kuti zvibatwe nezano raTsuro. Tsuro paanenge ave mungoro haasi saga kana chimwe chinhu chinongotakurwa chichigara pachinenge chagadzikwa. Paanenge agara mungoro, Tsuro anoburutsa zvaawana zvirimo oenda nazvo kuti zvinomuraramisa iye naGudo.

Ngano iyi inoburitsa simba rekufunga, nerekusatya uyewo nerekushandura zvinhu kana kuita kuti zvinhu zvauya munyika yaTsuro zvimubatsire. Tsuro ndisu vanhu vatema vavingwa nechirungu nezvinhu zvechirungu. Tsuro haabvumire chirungu kuti chivhure nzira munyika yake, iye ongosiya zviri kuitika zvichiitika. Tsuro haabvume kuti chemutengure chimutakure chichimubvisa munyika yake. Saka Tsuro ari kutiratidza maitiro atinofanira kuita sevanhu vatema. Variko vachaedza kutevedzera kumisa chirungu saGudo akatevedzera zvakaitwa naTsuro, asi vachatadza kubudirira. Neniwo sasarungano handisi kutiza chirungu chauya muhupenyu hwedu, asi ndiri kushandisa zvechirungu kuti z vindishandire, kuti z vindibatsire, pane kuti ndive muranda wazvo.

Chinhu chakatanga kutaurwa nezvacho muhukurukuro yemuchimbo Chemutengure inyaya yekutadza kuzivikanwa nevamwe vake kwemutyairi wengoro paanoti, “Manditi mutyairi mandionei?” Izvi zvinoreva kuti kana munhu aenda nengoro, ane zvichaitika kwaari nekuda kwekusangana nezvisiri zvake – zvechirungu. Munhu anenge akwira chemutengure anogona kuramba ari munhu mutema paganda (dzimwe nguva), asi mapfekero ake, vhudzi rake, maitiro nemafungiro ake anenge ave echirungu. Pazvinhu zvinoratidza kukurirwa kukuru nechemutengure, kurasa nekurasikirwa nerurimi rwamai kwemunhu mutema rufu chairwo. Sekutura kwaNgugi wa Thiongo (1986), nyaya dzinotaurwa neChiRungu hadzinei nenyaya kana nenhoroondo dzedu vatema. Ini sasarungano ndakaita sarudzo yekutura nyaya dzevanhu vangu mururimi rwamai, kuti ndiratidze kuti ruzivo, huchenjeri, nekugona hazvisi muchirungu chete. Vanhu vatema tine nyaya dzedu, varungu dzavasinei nadzo.

Nyangwe zvazvo chinyakare chave kure nesu – chivhinga chave chitutu – isu chitutu takabva pachivhinga, tine hukama nechivhinga. Tiri hama dzaTsuro.

### **Kukura**

Nzvimbo inokurira munhu, nemakuriro aakaita ari munzvimbo iyoyo zvine basa guru rekumuumba kuti azove zvaari. Ndiri munyori nekuda kwenzvimbo yandakakura. Ndiri munyori nekuda kwengano dzandakakura ndichinzwa. Ndinonyora nekuda kwehukama hwangu nemasango andaifudzira mombe, zvese nemafudzamombe aifarira kutevera mombe dzangu.

Zvimwe zvezvinhu zvandakaona nekusangana nazvo ndichikura ndakanga ndambosangana nazvo kare mungano. Ndakadzidza kuve netsitsi, kusauraya mhuka dzandisingadye, pamwe chete nekuremekedza masango nezviwanikwa zvawo kubva mungano. Nyaya dzandinonyora nyangwe dziri pamusoro peZimbabwe yanhasi, dzinopota dzichidzokera kumashure kunobvunza. Dzinopota dzichikwira gomo randakakura ndichiona rionzi Pfura, dzichisangana nemakudo emo. Dzinopota dzichiyambuka rwizi Ruya naGwetera. Nzeve dzangu dzinonzwa misodzi yekurwadziwa kuri mukukuma kwemhou yarasa mhuru yayo panguva yekunge dzimwe mombe

dzavharirwa mudanga. Ndiri munyori anoroya nemashoko nekuda kwerunako rweChiShona chinofashukira chichidiridza mihomba yemashoko, chichidzika pasi pasi muvhmu mumidzi yengano, zvirahwe, tsumo, nziyo, mitambo nezvirevo.

Ipapa ndipo pandinobatwa nanamuzvinafundo vanonyanya kucherechedza. Achishandisa maonero aMutasa naMuvati (2008), Gwekwerere (2013:178) anoti,

*Bhuku raMabasa rinonzi Mapenzi (1999) ibhuku remunhu mutema weZimbabwe rinokukuridza. Munyori waro anoshandisa humhizha hwevaShona hwengano nenziira inokuchidzira pfungwa nedzidziso. Kubudikidza nekudzokera kungano nehunyanzvi hwemashoko, Mabasa anobudirira pakutiza kutaura zvinonzi hazvitaurwe - pamwe chetewo nezvisingadiwe, kana zvinofungirwa kuti hazvidiwe nehurumende.*

Ngano inhaka chaiyo yemakore nemakore ichitambidzanwa. Pane chirimo mungano chatisati tanyatsonzwisisa, asi chakagara chaonekwa chikabatisisa nevakuru vakare. Ngano dzine simba riri kutambisa nevanhu vatema nhasi uno nekuti vari kudzisiya dzichidonhera pasi semuchero washaya anodya, dzopedzisira dzaora. Asi ini ndiri kuda kuunganidza mhodzi dzese dzemuchero wengano, ndidzitsvagire pane ivhu rakanaka, rakaorera ndidzidyare ipapo. Ndine chokwadi kuti kufanana nemhodzi yaChihobobo wemungano yeNyemba dzinoshamisa, mhodzi yengano dzedu ndikaidyara ichamera ikationesa zvishamiso. Gwekwerere (2013:178) anoti,

*Mushandisiro unoita Mabasa ngano nehumhizha hwemashoko hwevaShona anoratidza kuti ngano nehumhizha hwemashoko ekutura inzira isingabvume kuvharirwa mukati panyaya dzekutura chokwadi chinorwadza asi dzichiita zvadzo kunge dziri kutamba. Ngano dzine chiremera chechinyakare, asi chinangwa chadzo ndecheukugadzirisa zvinhu zvazvino. Dzinotora madzitateguru semhizha dzeruzivo rwusingapere rwunorega kushandisa nevanhu veAfrika kuti vabatsirikane. Kana ngano dzikashandisa mumabhuku enganonyorwa evanhu vatema, hadzikonzere kusatambarara kwenganonyorwa semaonero aGaylard. Chinotoitika ndechekuti ngano dzinotopa munyori nzira dzakawanda dzaanokwanisa kutaura nadzo nyaya, asi panguva imwechete dzichiisa hoko*

*pasimba risingapere reruzivo rwevatema veAfrika rwuri kutsvaga kuparadzwa nehugomarara (hwevachena) nechinangwa chekuti Afrika irambe yakatsikirirwa.*

Maonero aGwekwerere anotsinhirwa neanoti, “Kushandisa kwechinyakare kuti chiumbe zvinhu zvenguva ino: ndicho chinangwa chikuru chasarungano, chanyanduri nemuchengeti wenhoroondo...,” (Scheub, 1996:xxiv).

### **Bhabhurigamu**

*Tsuro akapihwa bhabhurigamu naTsoko. Akaritora akati, “Chii ichochi?”*

*Tsoko akati, “Ibhabhurigamu Tsuro. Vhura udye, unzwe kunaka kwaro.”*

*Tsuro akavhura bhabhurigamu, ndokurikanda mukanwa. Akaritsenga achibva arimedza.*

*Tsoko akati, “Riri kunaka here bhabhurigamu?”*

*Tsuro akati, “Ranga richinaka.”*

*Tsoko akakanuka akati, “Unoti ‘ranga,’asi watorisvipa?”*

*Tsuro akati, “Chinhu chinonaka hachisvipwe. Ndarimedza. Ndipewo rimwe.”*

*Tsoko akabva abata kumeso akati, “Baba vangu Mushambanegore iwee. Tsuro amedza chinhu chinofanira kutsengwa chozosvipwa.”*

*Tsuro akatsamwa akati, “Wanditi ndidye. Hauna kuti nditsenge ndozosvipa.”*

Imwe shanduko ikanyanyisa inokanyanisa nekubhijanisa pfungwa. Ndakabva kumusha ndichiendesa kuSalisbury kuchikoro. Baba vangu vakanga vaurayiwa nechimbambaira muhondo yechimurenga. Pandakabva kumusha ndakaenda kunogara natete vangu nemurume wavo.

Kubva kumusha ndichibva ndangonowira muduhwinho rilonzi dhorobha, kwakandiita sechingwa chasevewa musvutugadzike. Chinomedukiramo. Pandakazotanga kuenda kuchikoro kudhorobha, ndakanga ndichitsvaga hupenyu hwandaiziva hwekumusha.

Kuuya kwangu kuSalisbury ndichisiya ambuya nasekuru kumusha kwakave chemutengure muhupenyu hwangu. Chemutengure chekubviswa kumusha ndichiendesa kuSalisbury chakandivhiringidza zvekuti dai ndaigona kutiza, ndingadai ndakatiza. Asi kana ukatiza munzvimbo ine dzimba dzakangofanana kwese kwaunenge watarisa,

unoenda kupi? Mhedzisiro ndeyekuti ndakazongogonya sezongororo rakanganiswa pakufamba kwaro.

KuSalisbury zvinhu zvizhinji zvaive zvitsva. Zvaive zvakasiyana nezvandaiziva. KuSalisbury tete vangu nemhuri yavo vaigara mukembi yemapurisa nemasoja nekuti mukuwasha wangu aive mupurisa. KuSalisbury kwaive nemagetsi aibatidzwa kana wadhonza katambo, zvekuti husiku hwaibva hwaita semasikati. Kwaive nereditiyo yaive nevanhu vanotaura vari mukati mayo. Kwaive nemvura yaibuda mupombi. Kwaive nezvimbuzi zvaigojomorwa. Muchimbuzi imomo ndimo zvakare maive mekugezera. Saka zvekugezera kurwizi zvakanga zvasara kumusha. Asi nyangwe ndakanga ndave muchirungu, handina kumbobvira ndanyatsonzwa kufara nekuti ndaigara ndichirasika pazvinhu zvechirungu. Chemba yaive buri raive pasi muchimbuzi. Ndakadzidza kuti sipo yaisafanira kuwira muchemba pandinenge ndichigeza. Asika, sipo nyoro inenge hove iri mumvura – inotsvedza. Saka kuzvipedza ndakadzidza kugadzika dhishi rine mvura yekugeza pagomba rechemba.

Ndakamedza bhabhurigamu rangu rekutanga randakadya kuSalisbury. Pandakazoona vazukuru vangu vakanga vajaira kugara kuSalisbury varamba vachingotsenga nekutsenga ndipo pandakabvunza kuti vainetseka nei chaikonzera kuti vatsenge vasingamedze. Vakandibvunza kuti asi ini ndakanga ndatosvipa ndikarasa bhabhurigamu rangu kare here. Pandakavaudza kuti ndakanga ndarimedza vakaseka zvekuti vakapedzisira vave kuchema misodzi. Asi hapana akanga andiudza kuti mabhabhurigamu zviwitsi zvinodyiya nenzira yakasiyana nezvimbwe. Irori dambudziko hariperere pakudy kwangu bhabhurigamu, asi rinotiratidza kuti isu vanhu vatema tine zvinhu zvizhinji zvisiri zvedu, zvatiri kudya asi tisingazive madyirwo azvo. Tinofunga kuti tiri kuzvidya, asi izvo zvichitidya.

Tiri kutsenga mitauro yevarungu, asi kutsenga mitauro yevarungu kutsenga tauro. Unonzwa kunhuhwa kwesipo, kwedikita, kwemisodzi nezvakawanda. Tiri kупедзисира tamedza zvingafanire kumedzwa. Kana tamedza zvechirungu, zvinotipinda muropa sechepfu topedzisira tamira mwoyo, torutsa chikafu chine hutano chatakadya nezuro.

Ipapo tinenge tarasa dovi saLucifer Mandengu (Mungoshi, 1981); semukadzi wemutyairi akatora girizi akakurungira.

Mukuda kudya chirungu tinodya zvisingadyiwe. Tinopedzisira tave kufunga nekukoshesa zvinhu zvisingatibatsire, uye zvisiri zvedu. Mafungiro aya anopedzisira ave kuwanikwa ari muvana vedu pane zvavanoona paterevhizheni nemafirimu nemimhanzi. Kana nezvikoro zvedu dzave nzvimbo dzinopembedza pfungwa dzevanhu vekure. Kana ukatarisa mazita ezvikoro zviri kumuka muHarare –mazita anoita kuti vaberekvi nevana vanzwe sekuti pachikoro chavaenda havasisiri muZimbabwe. MuZimbabwe tine zvikoro zvekuti “kusaziva mitauro yevanhu vatema hachisi chinhu chinonyadzisa kana chekuti munhu anzwe kusaitirwa zvakanaka, asi chinhu chinotoita kuti vanzwe kudada,” (Wa Thiongo, 1981:55).

Sekutura kwaCarter Woodson (2005), chikoro chinogona kuvakwa kuti chitidzidzise kutiza nyika yedu nezvinhu zvedu tichienda kune dzimwe nyika nezvinhu zveko, zvekuti chikoro chinenge changonangana nekudzidzisa vana zvinhu zvinodiwa kuti munhu agokwanisa kurarama kune dzimwe nyika dzaanenge atizira kwadziri. Neimwe nzira, Woodson ari kuti chikoro imhando yechemutengure – chinotibvisa mumusha chichinotirasira kudurunhuru. Kana tadai, tinorera vana vakapfuma muzvinhu zhevamwe, asi vanonhuhwa hurombo hwezvinhu zvavo. Muhupenyu hwevana ivava muzvikoro nemudzimba dzavo, hurukuro ndedzehurombo hweAfrika nekunaka kweYuropu. Pavanzoenda kunyika dzevachena, vanonosimbisa panzvimbo yekupikisa maonerwo nematsanangurirwo anoitwa Afrika.

*Kuwanda kwehurukuro dzisinei nevanhu vatema, pamwe chete nemasangano anoita sekuti anoda kusimudzira vanhu veAfrika anoratidza kuti Afrika inonyanya kutariswa senzvimbo yehurombo munyaya dzebudiriro, (Gwekwerere, 2013:207).*

Matt Thompson (2018) anotsinhirawo achiti,

*Vana vanopedza chikoro asi vasingazive zvine chekuita nenyika yavo kana zviri muberere remba yavo. Chinenge chichizivikanwa inzira dzekubuda nadzo munyika yavo nekuda kwekuti havakwanise kuinzwisisa kana kuti vaite kuti nyika yavo ive nyika iri nani.*

Kwavari, nyika chaiyo inyika yavanoona mumafirimu ekuAmerica nemuzvirongwa zvematervhizheni zvinotaura nekuita zvechirungu.

Neni sarungano ndine nguva dzandinomiswa ndiri pakati pekuita ngano, nekuti pane mwana asiri kunzwisia kuti garwe ndiro ngwena, asi ingwe nedindingwe hazvina hukama nengwena, uye iyo ingwe nedindingwe pachezvazvo zvakasiyana. Guback (1984), muna Jin anoti,

*Indasitiri ine simba yezvekufambiswa kwemashoko yeAmerica - kusanganisira zvemafirimu neterevhizheni pamwe chetewo nenhau, inopindira, dzimwe nguva zvakanyanya, muhupenyu hwetsika nemagariro edzimwe nyika, (Jin, 2015:28).*

Kupindira kweAmerica nechirungu muhupenyu hwevanhu vatema kwasvika panorwadza. Vanhu vatema tiri kusara tisisina chedu zvekuti mumakore zana anotevera tichange tave kutsvaga vanhu vanogona kutsanangura neChiRungu kuti mitauro yedu yairevei. Asi izvi hazvisirizvo zvaitarisirwa nemamishenari akavamba zvekudzidzisa munhu mutema munguva dzeheupambevh. Takundikana pakuve vanhu vataifanira kunge tiri, vanhu vakasununguka munyika yavo, pamafungiro avo nepakusave varanda vechirungu.

### **Mombe isina muswe**

Ine nhamo nenhunzi mombe isina muswe! Kana vanhu vatema tikaramba nhaka yemitauro yedu, tichida kuti ChiRungu chitore nzvimbo yemitauro yedu – tinenge tafanana nemba isina denga. Kushaya mutauro kunoreva kusakwana, kuve gasva, gavamwedzi - nekuti mutauro imbariro inobatanidza imba kuti isadonhe.

Nyangwe sevaShona zvikanzi taramba mitauro yedu yatakazvarwa ichitaurwa nevabereki, madzisekuru nemadzimbuya, hatizombofa takakwanisa kugadzira kana kutsiva kurongeka nezvishamiso zviri mumutauro wedu – mipanda, zvivakashure nezvivakamberi, tutomekerwa, nzovera, rebeso, nyaudzosingwi, tsumo nezvirevo, zvirahwe nengano nezvimbewo. Mitauro isimba, sekuziva mutsauko uri pakati penyoka nerwodzi.

*Chimwe chimwana chakanga chichitamba panze. Chakati kuna mai vacho vakanga vari mumba, “Mhai, huyai muone rwodzi.”*

*Amai vakati, “Ndiri kuuya.”*

*Chimwana chakati, “Mhai, rwodzi urwu.”*

*Amai vakati, “Ehe rwodzi tinoshandisa kusunga.”*

*Chimwana chakamboti zii. Mushure mechinguva chakati, “Mhai huyai muone rwodzi rwave kufamba.”*

*Amai vaye vakati, “Iwe, ukwane wakamboona rwodzi rwunofamba?”*

*Chimwana chikati, “Mhai rwodzi rwuri kuuya ikoko.”*

*Amai vaye pavakabuda panze, vakarohwa nehana kuona kuti rwodzi rwakanga ruchitaurwa nemwana yakanga iri nyoka.*

Musi wakaitika hurukuro iyi, ndiwo wakave musi wekupedzisira wemwana kuti ave asingazive musiyano werwodzi nenyoka. Tinodzidza kubva mukuona nekutaurirana.

Sevanhu vatema vari kurasikirwa nemitauro yavo tichimhanyira mabhuku nemichina, zvakakosha kuti tibatisise mashoko aFreire muna Moyana (1988:29) anoti “chinhu chakabata mutauro kutaura kwete kunyora.” Nhasi uno ndinosangana nevana vevanhu vatema vanogona kunyora ChiShona asi havagone kutaura vachidudza zvinhu zvacho zvavanenge vanyora. Matauriro avanoita mazwi eChiShona anoita sekuti vave varungu vari kudzidzira kutaura ChiShona.

Nhasi uno, kutsvaga ruzivo nedzidzo kwevanhu vatema kuri kukoshesa kudzidza zvisiri zvavo, mumayunivhesiti asina hany'a nezvevanhu vatema. Vanhu vatema vazhinji vave kutsvaga kubuda munyika dzavo, kubuda muzvinhu zvetsika dzavo kuti vanodzidza kumayunivhesiti ekunze. Zvakarewo, vanhu vatema tiri vanhu vekutura, asi kana kuchikoro kuchikoshesa kunyora nekuverenga, kusavepo kwehurukuro kana nhaurirano kunouraya ruzivo rwekugona kutaura rwaipembedzwa mutsika dzedu. Muna Feso (1963) Mutumwapavi anosarudzwa kunotora mwanasikana wamambo akatapwa, nekuti akachenjera, anogona kutaura. Dai tiine ruzivo rwengano nekudzitaura, ruzivo irworwo rwaitibatsira kuti tigone kuzvimiririra patinonyararidzwa nevamwe vanogona kutaura kana vanotaurisa.

Kutaurwa kwenyaya hakudi kusiyiwa kuchiitwa nevanhu vaviri kana vatatu, nekuti sekutura kwaBhabha (1990) nyika dziripo, kana kuti dzinovakwa nekuda kwezvinotaurwa. Zvino nyaya dzinotaurwa dzinodawo kuti munhu wese ambowanawo mukana wekumbopfeka Tsuro kuti ataurirane nanaGudo nanaShumba semungano. Kana paine mashoko, vanhu vese vanofanira kuremekedzwa. Nyaya iyi inodzokera kudambudziko rekunyararidzwa kwakaitwa ngano mushure mehondo. Sezviri muChitsauko 7 chetsvakurudzo ino.

Nhoroondo dzevanhu nenyika dzakafanana nemudonzvo unotungamirira nekutsigira. Zvimai zvenhoroondo zvinotaura kuti nyika yakabuda pai, ikavakika sei uye mhare dzayo nezviitiko zvakakosha ndezvipi. Zvimai zvenhoroondo zvakafanana nenyaya dzaHomer muGiriki. Homer ane mukurumbira mukuru pasi rese, uye sekutsanangura kwaClark naLieber (1976), chinhu chakakoshesesa chakaitirwa vanhu veChiGiriki naHomer kwaive kuvapa tswanda yakazara zvinhu zvakakosha zvaiburitsa kuti ivo ndivo vanaani.

Vanyori vazhinji vane mbiri vanenge William Shakespeare muBhiritishi vakasutswa pamwe chete nekukwereta mazano kubva kuna Homer avakashandisa muzvinyorwa zvavo. Kufanana nenheterembo nenhoroondo dzaHomer, vaShona vakanga vane nyaya dzavowo dzakadaro. Vaive nenyanzvi dzavo dzekuruka nheterembo, ngano nenhoroondo. Homer anoremekedzwa kudarika ngano dzedu kwete nekuti anotikunda. Isu nhoroondo nengano dzedu dzakazosara dzozivikanwa varungu vatoshora vanhu vatema nezvinhu zvavo zvese. Nhoroondo dzedu dzakasara dzozivikanwa asi dzakanga dzatogurunurwa nechemutengure. Scheub (1996) akashamiswa achinzwa nhoroondo dzevanhu vatema dzinokwkwidza dzaHomer kana kudarika. Scheub anotaura zvengano-inenge-nhoroondo yevanhu veChiXhosa yakanga ichitaurwa nemunhu akanga asiri kuverenga, asi achirangarira mashoko sezvaakanga audzwawo kare. Scheub anoti ngano-nhoroondo yaakatapa nemuchina wemazwi yakatora mazuva gumi nemanomwe ichitaurwa. Ngano iyi yakataurwa naMai Nongenile Masithathu Zenani. Ivo vachiti vakainzwa vari mhandara, uye vakanga vangoitaura iri zvikamu nezvikamu, asi pavakazoitaura yese, ndipo payakatora mazuva gumi nemanomwe.

Kana tisisafunge kuti kufunga nezvekugadzirisa matambudziko edu ndiko kufunga chaiko, tinenge tatanga kuchera guva redu tega, tichizvibata maoko. Kufunga kwakasimba kunopfeka mbatya dzakasonwa nemitauro. Mamwe mafungiro edu anoratidza kuti tiri huku dzakararira mazai asiri ehuku, uye kana mazai iwayo azochochonywa ticharohwa nehana kuti tanga takararira nyoka nguva yese iyi. Kwatave sevanhu vatema nemitauro yedu kwave kuratidza kuraradza zvekusara tave vatorwa muzvinhu zvedu. Zvinhu zvinodiwa nevachena hazvisizvo zvinodiwa nevanhu vatema kana kuvabatsira, asi iko zvino vanhu vatema vadzidziswa kuda zvinhu zvinovanyengedza kuti vari kubudirira, asi ivo vachizvitsirsira. Zvakarewo, chinhu chinonzi kubudirira chinhu chinonetsa kuti vanhu vatema nevachena tiwirirane pamusoro pacho. Sekuona kwaChiwome, Gwekwerere nevamwe, kune mbongorori dzakawanda dzakaita saKahari, Furusa, naVeit-Wild dzinofunga kuti chiyero chekubudirira kwevanhu vatema chiri mukutongwa nevachena. Pfungwa iyi inoita kuti zviite sekuti kana ngano dzevatema dzikasiyana nedzevachena, kana kuti zvinyorwa zvevatema zvikasapfeka mbatya dzechirungu zvinenge zvakundikana.

Vanhu vatema vemuZimbabwe tiri kufamba nzira yakafambwa nevanhu vatema vekuAmerica. Asi vanhu vatema vekuAmerica vanonzwisisika kuti vakasara vasina chinhu chavanoti chavo nekuti vakabviswa munyika dzavo kuAfrika vachinorasirwa munzvimbo dzisina hama nemitauro yavo.

*Nhamo yemunhu mutema muAmerica ndeyekuti akaramba kwaakabva – akaramba zvinoreva zvinhu zviri munhaka yekuve muranda, yekutambudzika kwake kwemakore akawanda, nekurambwa kwake muhupenyu. Kuramba zvinhu izvi zvakaitika kuwanhu vatema, achisarudza kukwana mune zvevarungu, pamwe pacho achitoroora nekuroorwa nevarungu, munhu mutema anobva azvitadzisa kuve nehumhizha huri munhoroondo, murudzi netsika dzake ... (Essien-Udom, 1964:9).*

Nyangwe zvake munhu mutema wekuAmerica aine nhamo yekusaziva kuti ndiye ani, anoziva kuti varungu havadi vanhu vatema. Nyaya dzevanhu vatema vanopfurwa nemapurisa echichena kuAmerica dzakawanda. Dzimwe nziyo dzinoimbwa nevanhu vatema ndedzekuchema hudzvanyiriri neruvengo rwavano sangana narwo. KuAmerica,

vanhu vatema vari kuedza kutsvaga munhu mutema. Asi kuno kuAfrika, munhu mutema ari kurwarira kuve muchena.

### **Kufugurwa nechirungu**

Chirungu chisati chazotirunga semunyu sezvatave nhasi uno, vanhu vatema vakadzidza saLucifer muna *Waiting for the Rain* (1981) naSamuel Chirimuuta muna *Nzyengamutsvairo* (1959) ndivo vakanga vachisema zvese zvine chekuita nehupenyu hwemunhu mutema. Panguva iyoyi kudzidza kwaive chinhu chinoswededa munhu mutema pedyo nezvishamiso zvevarungu. Ndiyowo nguva vanhu vatema pavakamhanyira kupa mazita eChiRungu kuvana vavo. Vana vakawana mazita anoratidza kusanzwisia kwedu ChiRungu anenge: Never, Clever, Wonder, Biggie, Punish, Shame nemamwe.

Vanhu vasina kudzidza vakanga vave kutevedzerawo hama dzavo dzakanga dzadzidza kuita zvechirungu. Kudya zvechirungu, kupfeka, kufunga nekuda hupenyu hwechirungu. Kana rufu rwakatanga kusiyana nerwechivanhu. Vanhu vave kuvigwa pachirungu.

*Pakanga pave nekuvigwa kwemhando yepamusoro kwevanhu vatema. Kuvigwa uku kwakanga kwakafanana nekwevachena. ...Rufu chaisimbove chinhu chemhuri nechehukama, asi chakarerutswa zvekuti mariro akashanduka kuve chinhu chekushamisira nacho zvichienderana nemari ine vafirwa, (Wild, 1997:19).*

Chaiita kuti rufu nekuvigwa kwemunhu mutema kuve chinhu chisiri chekutamba nacho inyaya yekuti pane ChiVanhu chakanyanya chaifanira kutevedzwa nekuti kufa kwemunhu kwaireva kuti anenge atanga rwendo rwekuve mudzimu. “Munhu paanoenda achichembera, anoremekedzwa sachipangamazano wevapenyu, sorojena wezivo kusvikira rufu rwazomuendesa kunyika yemidzimu, pedyo naMwari,” (Hove, 2013).

Woodson (2005: xii-xiii) anoti, “munhu mutema akadzidza” anosarudza kutenga chikafu chake muzvitoro zvevarungu nekuti akadzidziswa kuti vanhu vatema vane hutsvina.” Mukudzidza kwedu, hatichaziva zvedu asi tave kuziva zvevatorwa. Nyangwe nyanzvi dzedu dzeChiShona mumayunivhesiti edu dzinonyora mabhuku neChiRungu nekuti ChiRungu ndicho chinonyatsoita kuti vanhu vanzi vakadya mabhuku.

Ndakashatirisa mumwe *Director* kuMinistry of Education rimwe gore mushure mekunge ndamunyorera mashoko aaifanira kuzotaura pamutambo wekuremekdza vananyanduri vechidiki vane nhetembo dzakanga dzaburitswa mubepanhau reKwayedza. Chakashatirisa *Director* ava ndecekuti ndakanga ndanyora zvavaifanira kuzotaura neChiShona. Mukupopota kwavo vakati, “Iwe, uri kuda kundiita benzi pamberi pevanhu ndichitadza kuverenga ChiShona. Nyora neChiRungu...” Mashoko emukuru uyu akandigumbura zvikuru.

Asi kana *Director* ava vari ivo vane basa rekutungamirira kudzidziswa kwevana vedu, asi vobva vasema nekushora mitauro yevanhu vatema, chinobuda muhutungamiriri hwakadaro chii?

### **Ngwena haidyi chebamba**

Ndakanga ndichidzidzisa vadzidzisi veChiShona nzira dzekushandisa nadzo ngano kuti kudzidza ChiShona kuve kunonakidza vana. Ndakatanga nekubvunza kana paine anoziva zvinoreva tsumo yekuti: Ngwena haidyi chebamba chayo chinoza neronga. Chinangwa chekutanga netsumo iyi chakanga chiru chekuratidza kuti itsomo iri mururimi rweChiShona, asi ine mazwi matatu asisashandiswe mururimi rwechiShona nhasi uno anoti chebamba; chinoza; neronga. Pasina kunzwisia zvinoreva mazwi, hapana kutaurirana kana kuita sungano pakati pemudzidzisi nemwana. ChiShona chizhinji muzvikoro chove kudzidzwa kuti vana vabudirire pabvunzo, asi hachisi ChiShona chiru kushandiswa mazuva ese.

Vana vazhinji vari kugona zvimwe zvidzidzo zvakanyanyisa pagiredhi 7, asi vokundikana ChiShona. Chiri kukonzera kuti zvidaro inyaya yekuti ChiShona hachisisina pachinonyatsoshandiswa chisingasubvurwe neChiRungu. ChiRungu ndicho chazara mumaterevhizheni nemaredhiyo, mafoni nemagemhu.

Achitaura pamusoro pezviitiko zvenguva yake kuAmerica, Woodson akati, vanhu vatema vakabudirira ndivo vaye vasina kuenda kuchikoro kana kuti vaye vasina kunodzidziswa kuzvikoro. Saka zvinogona kureva kuti kudzidza inopedzisira yave mhandu yevanhu

vatema kana zvinodzidziswa zvisingavabatsire kuti vagone kumira vachitaura nyaya dzavo.

Nyaya iri kutaurwa naWoodson inyaya inodzokera pakuti kana tichidzidza muzvikoro, tiri kudzidza chii uye chinotibatsira nenzira ipi? Nemhaka yei tiri kupfuirira mberi nedzidziso yeChiShona chemubhuku asi chisiri ChiShona chinotaurwa nekushandiswa mazuva ese? Dzidzo yedu inotungamirirwa nevanhu vakadzidza kunze kwenyika, asi dzisiri nyika dzinokoshesa mitauro yezvizvarwa zvenyika dzevamwe. ChiRungu chakabaya chikatyokera.

Nekuti munhu mutema akadzidziswa kuti chirungu ndihwo hupenyu, hupenyu hwake hwave hwechirungu. Zvino kana uri mukomana wemombe – anodzifudza nekudzikama nekudziendesa kudhibhi - kazhinji unopedzisira wave nekahwema kendove nemombe pauri. Haukanzwe nekuti wanyanya kugara nemombe, asi vanosangana newe vasina kujaira hwema hwemombe vanonzwa mwuya iwoyo pauri.

Saka nekuda kwekuti munhu mutema ave kuona nekufunga semuchena, kumudzidzisa zvinhu zvevanhu vatema zvisiri muhupenyu hwechichena hakuchamubatsira nekuti nyika yaave kurarama haina magengezha emikombe kana tsapata dzerukukwe.

Vadzidzisi vari kubuda muzvikoro zvekudzidzira hudzidzisi naivovo vave vanhu ve*Social Media* nechirungu. Ndivo vanotonditi, “VaMabasa, tiri kunzi tiitire vana ngano, asi ini handisisina kana ngano yandinoziva. Nyangwe kuita ngano kwacho handikugone. Ndiddzidziseiwo.” Ichokwadi ndinogona kudzidzisa vadzidzisi kuti vave vana sarungano, asi ngano dzinofambisa nemutauro, vazhinji vevadzidzisi ava havachisina mutauro weChiShona chisina kusanganiswa neChiRungu. Havasisina ruzivo rweChiShona rwungavaite kuti vagokwanisa kunyatsodzidzisa nekutsanangurira vana zvinoreva tsumo nemadimikira.

Ndinoona sekuti tasvika pakataurwa naWoodson (2005:5) kuti, “Kana munhu mutema achinge adzidza, anenge anyatsogadzirira kuchitanga hupenyu hwemunhu wechirungu...”

## Rondedzero yeFomu 1

Ndaive mufomu 1, pandakanyatsotanga kuedza kunyora zvinodederesa seshumba yakombwa nenyati dziri kututuma furu rehuturu, nyati dzine nyanga dzakapinza setsono, nyanga dziri kuvalima rufu semheni inotsemura mabwe. Handina kunyora ndichiziva kuti ndawana mukana wekupinda munzira ichazondisvitsa kumuzinda waMunyori. Handina kunyora ndichiziva kuti ndawana mukana wekushandisa chinyakare kuti chiumbe zvinhu zvitsva zvenguva yangu.

Takanga taphiwa musoro werondedzero unoti, “Zuva randisingakanwe.” Ndakanyora nyaya yekupunyuka kwandakaita kubva pakutsokodzerwa nenzou dzakanga dzandiwana ndichicheka nyanga yezinzou rakanga rafa nekuchembera. Munyaya yangu, ndakapunyuka ndichibva ndanopinda mubako raive pedyo uye randaiziva kuti hakuna nzou inokwanamo. Ndichingoti pindikiti mubako iri, ndakanza kushinyira kunenge kwetumvura twuri kupota twuchibuda mupoto iri pamoto twuchinowira pamazimbe emoto. Ndakanga ndapinda mubako rine rovambira, zvekuti ndakabudamo ndichiita zvekudauka kunge hwiza iri kutiza kudyiwa neshiri. Ndichibuda mubako umu, nzou dziye dzakanga dzakandimirira, asi ndakapoya nepakati pemakumbo adzo zvekuti ndakazodzisiya dzave kurwisana pachadzo, nekuti ndakanga ndadzidhumhanisa misoro. Ndakabva ndatiza zvekuti kana dindingwe rinopihwa mbiri yekumhanya rakandiona rikandisimudzira ruoko richiti “Kubva nhasi wave kunzi Mutizamhepo. Ndinopihwa zvangu mbiri yekumhanya, asi iwe watosiya kana nemhepo chaiyo.” Ndichiri kufara nemashoko edindingwe, ndakabva ndasangana nedanga renhoro dzakanga dzichitiza shumba. Ndakabva ndasvetukira pamusana pezibaba renhoro, ndikabatirira panyanga dzaro. Zinhoro iroro rakabva ratiza neni. Mumhanyiro waiita nhoro iyi wakanga wave wekupenga. Ndinofunga kuti mumusoro mayo yaifunga kuti ndiri shumba yasvetukira pamusana payo. Kuti ndiwedzere kutyisa kwazvo, ndakabva ndadzvova seshumba, zvekuti zinhoro riye rakabva ratsemuka hana richibva rawira pasi nekuneta. Ndakabva ndariuraya, ndikarivhiya. Ndakabatidza moto ndikagocha nekudya nyama kusvikira mazino angu akumbira ruregerero.

Ndichiri kurangarira tsinga dzakanga dzakati tare-tare muhuro mevamwe vana vandaizidza navo fomu 1 vachiudza mudzidzisi wangu muzvare Shelter Kaseke (mushakabvu) kuti ndakanga ndakopa rondonedzero yandaiti ndeyangu. Chisina kuzivikanwa nevamwe vangu ndecekuti ini ndiri mwana wengano, ndakarerwa nekukudzwa nengano, nemashoko adzo, zvirevo, tsumo, madimikira nenyaudzosingwi. Ndakakura ndichitiva mudziva rengwena dzasarungano, ndakakura ndichiziva kubatira ura mumaoko nekuda kwenyika dzandakapinzwa madziri nengano.

Ndinofara kuti mudzidzisi wangu akamira nenii akati kune vamwe vangu kana paine aiziva bhuku randakanga ndaba nyaya yandakanga ndanyora iyi, auye nebhu racho. Mudzidzisi wangu akabva anditora nebhu rangu rerondonedzero akaenda nenii ku*Staff Room*. Apa ndakanga ndingori mwana wefomu 1, ndichiri mutsva kusekondari. Mudzidzisi wangu weChiShona akabva apinda nenii mu*Staff Room*, achibva anyararidza maticha akanga achimaka mabhuku, achitaura nyaya nekunwa svutugadzike. Muzvare Kaseke vakati, “Vadzidzisi, ndiri kuda kuti muteerere rondonedzero yakanyorwa nemwana wangu wefomu 1.” Mudzidzisi vakanga vandikwidza pamusoro pegomo, vakanga varidzira benzi ngoma. Kuverenga ChiShona ndicho chinhu chandaizivikanwa nacho kumba nekuti ndaiverengera vazukuru vangu mabhuku eChiShona nguva zhinji kana ave manheru. Vazukuru vangu vairamba kuti mumwe munhu asiri ini averenge, nekuti ndaiverengera ndichidudumisa pasina kana kuti tsvedzu. Kuverenga ikoko kusina kana kundandama kwakanga kwauyawo zvakare nekuda kwengano. Kwandiri, pandaiverenga mabhuku anenge *Pfumo Reropa* nana*Karikoga Gumiremiseve*, ndakanga ndawana mukana wekupinda munyika yengano, nyika inodzima nyika chaiyo kuti iyo igoenda newe mumasango ane miti ine makumbo.

Ndakaverengera vadzidzisi vaive mu*Staff Room* rondonedzero yangu vakandiuchirira maoko. Chiitiko ichocco ndicho chakandipa kushinga nekuve nechokwadi kuti ndinogona kuve munyori sevanyori vemabhuku andaiverengera vazukuru vangu kumba. Kubva ipapo, uye nyangwe nanhasi shungu dzangu ndedzekuita kuti kuti rurimi rweChiShona rwutaure zvandinoda nenzira yandinoda. Asi, kuti munhu uzove munyori sezvandakaita, zvinotora nguva refu yekuteerera, yekuremekedza mazwi, kutaurwa kwawo, pamwe chete nekubvumira mazwi kuti ave shamwari yako.

Zvakarewo, hwema hwengano ndakaramba ndichihunzwa mumabhuku andaiverengera vazukuru vangu kumba – mabhuku anenge ana *Pfumo Reropa* (1961) raPatrick Chakaipa, *Tambaoga Mwanangu* (1968) raGiles Kuimba, *Feso* (1956) raSolomon Mutswairo, *Muchadura* (1967) raEmmanuel Ribeiro nemamwe. Ndaizivikanwa muhama nekutsvaga mabhuku. Ndaitsvaga mabhuku semupurisa ari kutsvaga mbavha. Kazhinji mabhuku andaiwana akanga ari mabhuku anenge achishayirwa hany'a nevaridzi vawo zvekuti mamwe ndaiawana ari panze, akanayiwa nemvura kana kuti asisina mamwe mapeji. Asi nyangwe bhuku risisina mapeji ekutanga, ndaingoriverenga zvakadaro, pamwe pacho ndoshandisa pfungwa dzangu kufungidzira zvinhu zvinogona kunge zvakaitika kwekutanga kwenyaya kune mapeji asipo.

Mamwe mabhuku ndaiwana achitangira pachitsauko 3 kana papeji 22, asi ndaigoverenga zvakadaro kusvika ndave kutoziva kuti mutambi mukuru ndinhingi, uye nyaya irimo iri yekupondwa kwamambo Mupakaviri, kana yekutevera musikana kwaKarikoga.

Pandakaramba ndichiedza kunyora nyaya dzinofadza mudzidzisi wangu, ndakanga ndichitsvaga nekuverenga mabhuku akawanda eChiShona neChiRungu. Nyangwe zvazvo ChiRungu chakanga chine nyaya dzinonakidza dzakaita sa*Gulliver's Travels* nana*Treasure Island*, pane kutumbuka semaruva kwaiitika mumwoyo mangu kana ndichinge ndawana mabhuku eChiShona.

Ndakazove nekunzwisia kuti sei mabhuku akanyorwa nevanhu vatema vakanga varerwa nengano asina kukurumidza kukatanura nekurasa mbatya dzengano. Ngano ndiko kwaive kutaura kwedu nyaya dzedu, uye zvakanga zvisingaite kuti vanaSolomon Mutswairo nanaPatrick Chakaipa vanyore sanaCharles Dickens nanaThomas Hardy vekuEngland isu tichiona nyika nemaziso nepfungwa dzaTsuro.

Kunetseka kwangu nekwanaMutswairo nanaChakaipa kuti tikatanure mbatya dzengano dzedu hachisi chinhu chinoshamisa. Makuriro edu, nevhu rakanikudza zvakaisa rupawo matiri. Tinofanana nemabhuku enganonyorwa nenyaya pfupi dzekunyika yeChina

enguva dzeMing neQing anotsanangurwa achinzi ane hunhu hwekutaura nyaya hunotonzi “maitiro engano,” (Børndahl, 2010:85). Nyangwe zvazvo hwema hwengano hwakapinda mumabhuku enganonyorwa hukapa vanyori mazano nenzira dzakawanda dzekutaura nadzo nyaya, Gwekwerere (2013) anotiwo mamwe mabhuku akanyorwa nevanhu vatema akashandisa ngano nenzira inobvisa ropa mutsinga dzechumhizha hunopeputsa kana kurwisa matambudziko emunhu mutema ari muhudzvanyiriri.

Maitiro engano ndeekudzidzisa mutauro, tsika, hunhu nekufunga. Maitiro engano ndeekuvhura meso nenjere, nekugadzira munhu asina kufanana neshanga renguva yeChirimo rinopeperetswa nemhepo richinorasirwa kure kwazvo nekumunda kwarakanga riri. Kana nyanzvi dzedzu dzakanyora mabhuku akaite mukurumbira dzinenge Charles Mungoshi, Dambudzo Marechera, Chenjerai Hove, Blessing Musariri nevamwe dzichidzokera kunopungurirwa mafuta nengano, zvinoreva cuti ngano hadzisi chipingaidzo, asi inhaka. Kana sevanhu vatema tikakoshesa kutaura mitauro yedu mudzimba nevana – tichivaverengera mabhuku ane nyaya dzedu, nekuwaitira ngano dzedu, tinovaka nyika inoshandisa tsika dzedu kuita zvakawanda. Asiwo, variko vanyori veZimbabwe venguva ino vasina kurerwa nengano vanonyora zvine hwema hwehupenyu hwanhasi hwevanhu vatema vakatakurwa vakamwayiwa kwese-kwese nezvimutengure. Nhamo yevanyori ivavo iri pakutsvaga zvinhu zvingavapewo hwema, midzi nerupawo rwevana vevhu mupasi rese rave kukoshesa hwema, midzi nerupawo zveAmerica.

### **Sei ndichinyora neShona**

Mamiriro ezvinhu ekuti vanhu vatema vari kurwarira kuve varungu ndiwo unoita kuti ndisade kunyora kana kutaura neChiRungu nyangwe zvangu ndakadzidziswa kutaura, kunyora nekuverenga ChiRungu. Ndinonyora neChiShona nekuti handisi muRungu. Ndine mutauro wangu, uye handifare kutaura kana kunyora nemutauro wevamwe nekuti mitauro yevamwe.

Kana munhu mutema aine mutauro wake, anenge akafanana neshiri ine muririro wayo. Muririro weshiri iyoyo ndiwo unoita kuti shiri iyoyo izivikanwe kuti injiva here, kana kuti gwenure kana dendera kana nhengure. Kana nhengure ikatanga kuchema senjiva tinokahadzika nekuziva kuti pamwe ndiko kutoparara kwerudzi rwenjiva. Kana munhu

mutema akange achishandisa mutauro wevamwe kuti ataure pfungwa wenyaya dzake, panoita dambudziko rekuti haagone kutaura zvakatsetseka uye zvichisvitsa pfungwa dzake nenzira inogutsa. Anotaura achitambudzika kuti awane mazwi akakodzera, mazwi asingaite kuti vamwe vati, “Zvaari kuda kutaura ndezvekuti...” Nekuti kana ukangoona pauri kuda kutaura paita vamwe vanofunga kuti uri kutadza kutaura zvauri kuda kutaura, zvekuti vanhu ivavo vanotanga ivo kutaura zvavanofunga kuti uri kuda kutaura – panenge patoita dambudziko.

Kungofunga kuti kufunga kuri muChiRungu chete kunotadzisa vanhu nemisha kuita zvinhu zvakawanda zvinovaita kuti vabudirire. Kufanana nehwiza yadamburwa makumbo, kungofunga kuti kufunga kuri muChiRungu chete kunoita kuti vanhu vatadze kupinda muzvinhu zvavo zvetsika kana kuti vaongorore kana kuti vabatsire munzvimbo dzavo zvizere, (Szanton, 2003).

Chinoziva ivhu kuti mwana wembeva anorwara. Muridzi wenyaya ndiye anoziva nekunzwisia zvaari kuda kutaura kudarika vanoda kutaura zvavanofunga kuti muridzi wenyaya ari kuda kutaura. Pane ruzivo rwuri pakavanzika rwunotoda vari pedyo-pedyo kuti vataure nezveruzivo irworwo. Mbeva inogara mumwena uri muvhу, kureva kuti mbeva nevhu zvine hukama hwakadzama.

Kana munhu mutema asisina mutauro, anenge afanana nemombe yasunhurwa. Mombe yasunhurwa inenge isisakwanise kuberekesa. Pfungwa dzemunhu mutema asina mutauro wake hadzisi pfungwa dzinokosora gararwa rehupambevhu riri pahuro rikabva.

Kudzidza kwemunhu mutema kwakagara kuri muzvinhu zvetsika dzake – ngano, nziyo, tsumo nemadimikira. Hudzamu hwenjere nemafungiro emunhu mutema zviri mumitauro yake. Asi nekuda kwekugashira kudzvinyirirwa nevapambepfumi, vanhu vatema vanonzwa sekuti kana vachitura neChiRungu vanenge vave vanhu vanoshamisa zvikuru. Achitsanangura dambudziko revanhu vatema vanenge vadzidza, mumwe mumishenari akati, “vanhu vatema vakadzidza vanozvitutumadza zvisingaite,” (Kendal, 1925:356). Asika, Ngugi wa Thiongo (1987) anoti kuda ChiRungu iwe uri munhu mutema

kunoratidza kuti wakadzvinyirirwa pamafungiro ako. Iniwo ndinoda kuti kana uchida ChiRungu kudarika rurimi rwako, unoratidza kuti hauna kudzidza nekuti wakadzidziswa kuzvivenga. Hakusisina imwe nguva yatichazowana mutauro wedu zvakare kana uchinge wapera, waparara nekuti nyazvi dzinoti pamasvondo maviri ega ega pane mutauro unoфа pasi rese (<https://wikitongues.org/>; <http://www.unesco.org/languages-atlas/>).

### **Gundamusaira mbudzi iri muhwai**

Ndave nemakore mazhinji ndichinyora nhetembo, ngano nemabhuku euvaranomwe – asi zvandinonyora zvinowanzogara zvatosarudza rurimi rwazvinoda kuti ndishandise – nguva zhinji rurimi rwamai ndirwo rwunongoerekana rwave mudariro. Ndinomboedza kuturikira zvandinenge ndanyora muChiShona kuti zviende kuChiRungu, asi zvandinoturikira kubva muChiShona kuenda kuChiRungu zvinogomera nekutambudzika kuti zvinogara panogara gudo remutauro wangu, ipo paye pakati kongonya mudengadenga.

Ndakamboshanda nesangano raibatsira vechidiki kuti vanyore zvemandorokwati rainzi *Budding Writers Association of Zimbabwe* (BWAZ). Pakushanda kwangu nevanyori vachiri kusimukira, ndakaona kuti dambudziko guru riri kuroya vanyori vedu riri mukumhanyira kunyora neChiRungu, nyangwe ChiRungu chacho chisingavade, chichipfacha, kukava nekudambura gavi chichitizira musango rine minzwa yemin'ando nemunga nemipangara. Vanyori vachiri kusimukira vanotandanisa ChiRungu nemukati mezvuru nemumakorongondyo zvekuti pavanzogara pasi, vanenge vamaranzurwa, kubayiwa nekukuzvuka-kuzvuka. Ndinobvunza kuti “Ko munokuvarirei kudai muchida kupingudza zvipembere kuti mugozvisunga pajoki semombe, asi iwo madhonza enyu anoteerera aripo?” Mhinduro dzavo dzinondiudza kuti ChiRungu ibhegi rinoremara vanhu vari kutsvaga mbiri nekugashidzwa mibayiro yekune dzimwe nyika.

Shungu dzangu ndedzekuti dai vanonyora vaiitawo shungu dzekutanga vagashidzwa mibayiro naTsuro naGudo, kuitira kuti kana vozoenda mberi uko, vanenge vaine hupfumi neruzivo zvisina varungu. Vanenge vave kukwanisa kupfekedza Tsuro naGudo mbatya

itsva, vachipa maonero evanhу vatema pazvinhu zvechirungu, kwete kuti chirungu chipe maonero pazvinhu zvevanhu vatema. Ndizvo zvakanzı,

*Hakuna mudzidzi anganyatsonzi mudzidzi werurimi rweChiShona kana achishora ngano nekuti zvizhinji zvemagariro emuShona zvinowanikwa mungano. Zvakarewo, ngano igadziriro yakanakisisa yekuti munhu azove munyori wenganonyorwa nekuverengwa kwemabhuku, (Kumbirai, 1979:1).*

Ndinogara ndichibvunzwa nevanhu vatema vakawanda kuti – sei uchinyora neChiShona asi iwe wakambogara nekudzidzisa kunyika dziri kure dzakaita seAmerica neCanada? Handina mhinduro imwechete yandingape. Asi chiripo ndecekuti ndakazvarwa ndichinzwa ChiShona. Amai vangu pavainzi “Makorokoto,” nenivo ndakanga ndakateerera ndichisekerera. ChiShona ndiwo mutauro wandinofunga nawo. Ndinorota neChiShona, ndinochema nekuseka neChiShona. Nekuda kwechikonzero chekuti ndine mutauro wandinosvinyanga semusuva wesadza, mutauro wandisingarwe nawo kana ndichida kutaura zvandiri kuda kutaura, ndinofunga kuti hupenzi kuti nditsvage mumwe mutauro kuti ndiushandise kutaura nyaya dzangu. Sezvandataura, handisi muRungu, uye handirarame nezvandisiri ndichiita gundamusaira mbudzi iri muhwai.

Kunyora neChiShona kunondisunungura semhuru iri kumafuro iri kurimbinyuka ichiita murambanhuru. Nyangwe pandakapfimba mudzimai wangu, ndakanga ndichitaura chekwamai, kwete kuswera ndichitaura zvandakanzwa mumafirimu ekuAmerica. Dzaiveko kare nhetembo dzerudo dzinowarira rupasa rwezvidavado zvinodonhedza huchi pazinga rerurimi rwamai.

Pakudzidza kwangu, ndakaita makore matatu ndiri kuNorway ndisati ndazoenda kuAmerica pandakapihwa *Fulbright Scholarship* yekunodzidzisa. Chinhu chandichiri kurangarira zvakajeka pamakore andaive kuAmerica inyaya yekuneta nekutura ChiRungu. Ndakatanga kunzwa kuda kunzwa mutauro wangu zvakanyanyisa. Ndakanga ndoshuwira kuteerera kuzvirongwa zvakaita se*Kwaziso/Ukubingelelana* chaiitwa paRadio 2. Ndiri muhutorwa hwekunze kwenyika, kuNorway – ndiko kwandakatangira kunyora bhuku rangu *Mapenzi*. Manyorero andakaita bhuku iri ane chekuita nekutsaga munhu chaiye ari mumunhu mutema wandiri. Mushure mekunge ndaswera ndichinzwa mutauro wechiNorwegian nekutura English, vatambi vemubhuku rangu vaiuya

kuzonditakura vachindiendesa kumusha. Vatambi vangu vaitaura nenii nemutauro une maruva, unosekenyedza, mutauro wandinonzwa ndisingagomere. Kunyora kwakabva kwave nzira yekupoya nayo ndichitiza chando chenyika yemaNorwegians yandakanga ndave kugara, nyika isina zuva kana musuva.

Kubudikidza nebhuku randakanga ndichinyora, ndakakwanisa kubuda kubva muchando, ndikabuda munyika yemaNorwegian ndichibva ndasvikowira munyika yangu, ine vanhu vangu nemutauro wangu. Ndakazviwana ndave munzira dzekupurazi yasekuru vangu yandakakurira ndichifudza mombe. Bhuku randakanga ndichinyora rakangoerekana randipinza munyika yengano dzandakakura ndichinzwa – ngano dzaTsuro naGudo.

### **Hukama hwemabhuku angu enganonyorwa nengano**

Muna 1990, pandakanga ndave nemakore 19 ndakabuda mubepanhau kekutanga muhupenyu hwangu. Chiitiko chakaita kuti ndibude mubepanhau yaive nyaya yekunyora. Achinyora mubepanhau reThe Herald, Stephen Chifunyise akati,

*Asi Ignatius Mabasa paakaverenga nhetembo yake “Kuziva,” naSillas Taviringana achiverenga yake “Munamato” ... Akave manheru akanzwikwa mazwi ane shungu dzekupihwa dariro... mazwi evezhidiki asina zvizhinji zvekutya, (Chifunyise, 1990).*

Pagugano revanyori rakanga rarongwa neZimbabwe Writers Union ndipo pandakatanga kuona Solomon Mutswairo wekunyora *Feso*, Thompson Tsodzo wekunyora *Pafunge*, Aaron Chiunduramoyo wekunyora *Uchandifungawo* nevamwe vanyori vandainge ndangosangana navo mumabhuku avo. Mushure mekunge ndaverenga nhetembo yangu inonzi *Kuziva*, ndakanyungudika nemufaro nekuti ndakarumbidzwa neshasha dzekunyora – T.K Tsodzo, Solomon Mutswairo nevamwe vandakanga ndisingazine mazita avo. Nekuda kwekufarira zvandakanga ndaverenga, Mutswairo akandikoka kuhofisi kwake kuUniversity of Zimbabwe. Ndakanga ndisingamboziva kuti University of Zimbabwe yacho inowakwa kupi muHarare.

Nyangwe ndakafara zvikuru nekurumbidzwa kwandakaitwa naSolomon Mutswairo

nevamwe vanyori, ndine munyori wandakanga ndichitsvaga pagungano iri, asi ndikamushaya. Ndaitsvaga Patrick Chakaipa. Chakaipa ndakazomuona mushure memakore 20 kubva pachiitiko ichi, mugore ra2000 ndave kuita hurukuro naye yekuti ndikwanise kunyora nyaya yaizobuda mubepanhau re*The Herald* kwandakanga ndave kushanda. Kusangana kwangu naSolomon Mutswairo naPatrick Chakaipa kwakave kusangana kwevanyori venguva dzakasiyana, asi vachisunganidzwa nerurimi rweChiShona uyewo nekunyora kwakagara panheyo yengano nenhoroondo dzevanhu veChiShona.

Pandakazvarwa muna 1971, Solomon Mutswairo (1924 – 2005) akanga ave nemakore 47 ekuberekwa, uyewo Patrick Chakaipa (1932 – 2003) akanga ave nemakore 39 ekuberekwa. Bhuku rekutangisia mururimi rweChiShona, rakabuda muna 1956 ibhuku raMutswairo rionzi *Feso*. Makore maviri mushure mekutsikiswa kwa*Feso*, Chakaipa akaburitsawo *Karikoga Gumiremiseve* (1958). Kana ari mabhuku aChakaipa ese kusvika paakaregedza kunyora nganonyorwa muna 1967 akanditangira kuzvarwa. Varume vaviri ava ndivo vakave vamwe vekutangisia kushandisa tekinoloji yekunyora cuti ngano dzevanhu veChiShona dzaisitaurwa nasarungano nemuromo dzizonzi nganonyorwa.

Zita rekuti nganonyorwa rinoumbwa nemazwi anoti ngano (zita) + kunyora (chiito). Tinoona cuti ngano dzakagara dziripo, asi chakapinda mungano itekinoloji yekunyora yakanya nevachena. Pfungwa iyi inoda kufanana neinopihwa naKaschula naMostert pavanobatanidza chivakashure chinoti ‘teki’ nechivakamberi chinoti ‘taura’ cuti pave nezwi rekuti tekitura. Kaschula naMostert vanoti, chikamu chinoti, ‘teki’ chezwi iri chinoreva zvese zviripo nezvichazouya zviri mukushanduka kwehumhizha hwekutura nezvese zvekunyora zvine hukama nehumhizha hwekutura. (Kaschula naMostert 2011:3). Maonero aya anoratidza cuti naidzo ngano imhandowo yetekinoloji, asi pano tiri kunyanya kutarisa tekinoloji yakabva kunze, uye ikashandura nenzira huru kwazvo tekinoloji yakanga yagara iripo. Sezvandataura mubasa rino, tekinoloji yemabhuku yakabvisa ngano mumusha dzikaenda kuzvikoro ndokuzopararira dzichienda kumwe kwakawanda.

Saka kana mabhuku enganonyorwa dziri ngano, kureva kuti nyangwe ngano dzekunyorwa dzikada kushandisa imwe tekinoloji nezvidavado, hadzirege kuve ngano. Zvinoreva kuti isu vaShona hatifanire kuramba tichingofunga kuti ngano zvinoreva nyaya dzinotanga dzichiti “Paivapo, Tsuro naGudo,” chete-chete. Kana mabhuku dziri ngano dzakanyorwa, zvinoreva kuti izwi rekuti ngano rinogona kureva nyaya dzinotaurwa nenzira dzakasiyana-siyana dzisiri dzepasichigare. Chinongosiyana nyaya dzinotaurwa nenzira dzakasiyana-siyana dzisiri dzepasichigare nenganonyorwa ndechekeuti nyaya hadzichataurwa nasarungano, asi dzave kunyorwa nemunyori ane basa rimwechete nasarungano rekugadzira nyika, vatambi, rongetedzo nekufambisa nyaya achishandisa zvidavado zvakasiyana-siyana. Izvi zvinoita kuti munyori wemabhuku akodzere kunzi sarungano, nyangwe zvake asisina vanogara naye vachimuona nekuteerera ngano dzake. Nekudaro tingati mabhuku imhando yengano asi inovharira vasingagone kuverenga kunze, uyewo ichidira mvura inodzima zvimwe zvidavado zvinoshandisa nasarungano anoita ngano dzekutaura (zvakaita sekutura befu, kufambisa mitezo yemuviri nezvimwe zvambotaurwa mubasa rino).

Mabhuku enganonyorwa akavepo nekuda kwechirungu, uye akakurumbira mushure mekunge tsika yekutaurwa kwengano yatanga kusangana nekurarama muzvinhu zvechirungu. Vanyori vengano vakanga vasisina kusungwa netsika dzemisha, uye dzakanga dzisiri ngano chete dzakanga dzasangana nekudamburwa makumbo sehwiza yabatwa, asi kana naivo vanyori vechitema vakanga vakwira muchemutengure chakanga chive kuwashandura maonero, mafungiro nemaitiro. Sezvatinonzwa,

*Vanyori venguva yaChakaipa, vatapi venhau, vatsikisi vemabhuku, vadzidzisi nemafundisi echechi... vakanga vari migwaku yakakosha yekupakurira vanhu vatema chirungu, chidhorobha nekuvambwa kweboka revanhu vatema vakadzidza uye vanoenda kumabasa munguva yekuma 1950 nekuma 1960. Vanhu ava vaivavarira kugashirwa nevachena sevanhu vakaenzana navo, ivo vachena ndivo vane mararamiro akanga achinyanyoyemurwa (nevanhu vatema), (Veit-Wild, 2017).*

Asi sezwandaedza kuburitsa mubasa rino, kurega kutaurwa kwengano tichipinda munyika yechemutengure chemabhuku wakave mukana kune vamwe vanyori vakangwara

wekudzokera kunotora ngano dzakanga dzine hudzamu nehungyanzvi, kuti vatambe nadzo vachiumba nekutura nyaya dzavo munyika itsva yemabhuku. Pano handisi kureva kungodzokera kunotora ngano dziri sezvadziri, asi ndiri kutaura kushandiswa kwehungyanzvi nehumhizha hwemungano kunyora nyaya itsva sezvakaitwa naHerbert Chitepo mubhuku rake Soko Risina Musoro (1958).

Pavanyori nezvinyorwa kana nyaya dzandinofunga kuti dzakanyorwa nehungyanzvi hunonyiminya mafuta uye dzichitambira muchivanze chengano, ndinoyemura vanyori vakaita saEnerst Hemmingway – *The old man and the sea*; Franz Kafka – *Metamorphosis*; Edgar Alan Poe – *The Raven* ne*The Black Cat*. Ndinodawo zvakare ngano-nhoroondo yekuScandinavia inonzi *Beowulf* yakaturikirwa naSeamus Heaney. Handinete kuverenga nyaya yakanyorwa naEugene Marais inonzi *The Grey Pipit*. Ndinodisisa zvekupenga nyaya-dimikira inonzi *The Treasure* yakanyorwa naSelma Lagerlof.

Nyaya dzese idzi ndinodzida zvikuru, uye dzine hukama pakati padzo hunonditengesa kuti ndinodzida nekuti ndiri mwana wengano uye ndinoona tumvari-mvari twengano madziri. Nyaya idzi dzandataura inyaya dzinotamba nesimba rengano rekushandisa mhuka nehukama hwadzo nevanhu kuti nyaya ipfeke bhachi nengowani yobva yanokwira chitima. Hadzisi nyaya dzine mhuka chete – asi dzimwe dzacho dzinotaura nekurasira muverengi munyika yezvemweya, nyika dzemashiripiti ezviitiko zvinowomesa mate mukanwa zvekuti dzinokunda muverengi zvekumusiya akuyika, ave hupfu.

Tingadai tisingazive zvakawanda pamusoro pevanyori ava kana chaisutsa nyaya dzavo, asi vanyori ava vanoratidza kuti vane hukama nengano neimwewo nzira. Semuenzaniso, kana ari Eugene Marais, nyaya yaakanyora inonzi *The Grey Pipit*, inyaya inopedsisira iyo pachayo yapinduka kuita chikara chinokusiya iwe muverengi wave mvemve, usisina kugadzikana. Marais akatoita nyaya iyi yekunzwawo nevanhu vechiKhoisan iri ngano. Zvinonzi naChristopher Haywood (2004) mubhuku rake, *A History of South African Literature*, Marais akashandura simba rehungyanzvi hwemazwi nengano dzemaBushman kuti agadzire nyaya itsva inoshamisa. Ndiko kubvinza kwedu vanhu vatema nekuti isu

varidzi vehupfumi hwengano dzerudzi urwu tinosara tichingonyenama, vakangwara vaenda nenhaka yedu. MaZulu anoti nhaka yevakapusa inodyiwa nevakangwara.

Tisiri kutarisa kushandisa kunoita Chinua Achebe simba rengano mubhuku rake rine mukurumbira *Things Fall Apart* (1994), kana Okot P' Bitek muzvinyorwa zvake zvine mukurumbira sa *Song of Lawino, and Song of Ocol* (1972), kune mienzaniso yakawanda yevanyori vakaberekwa nengano pakuyambukira kwavo munyika yemabhuku. Birago Diop ane chinyorwa chinonzi *Tales of Amadou Kouumba* (*Les Contes d'Amadou Kouumba*) chakatanga kubuda mugore ra 1947. Diop anoti chake pabhuku iri kwaive kunyora, asi nyaya akadziudzwa nasarungano ainzi Amadou Kouumba. Mumwewo akaita zvimechete ndi Bob Leshoai's *Iso Le Nkhono* (*South African Folk Tales for Children*, 1983) unova muunganidzwa wengano dzeva Sotho.

Dzimwe nguva ndinombonzwa bundu reshungu kana ndichiona vanyori vakaita sa Alexander McCall Smith vachiita mari nengano dzevanhu vatema, asi isu varidzi vadzo tichidziti dzakaperera basa. McCall Smith akanyora bhuku rengano dzedu rine musoro *unoti The Girl Who Married a Lion* (2005). Kambani yakatsikisa bhuku iri inoti ngano dzakanyorwa na McCall Smith ingano dzemu Afrika. Asi ngano idzi ndedzevanhu vatema ve Zimbabwe, Botswana ne South Africa, kwete Afrika yese. Ngano dzedu dzakanyorwa na Alexander McCall Smith dzinotsanangurwa dzichinzi "dzinoshamisa nekusetsa, ngano idzi dzakanyorwa ne hunyanzvi dzinoratidza mukurumbira wa Alexander wekutura ngano," (alexandermccallsmith.co.uk).

Kana Alexander McCall Smith achinyora ngano dzedu zvekuti dzinopembedzwa kuti dzinoshamisa nekusetsa, ko isu varidzi vadzo tiri kuitei nadzo? Sei tisiri kuona zvishamiso madziri? Kana ngano idzodzo dziri dzedu, tinotombodziziva here kuti ndedzedu? Ko kana tikadzisiya tichida chirungu, asi varungu vouya vodzitora vodziita dzavo – apusa ipapa ndiani? Kana takarega kutaura ngano dzedu nekuti takada kufambirana nenguva, sei muRungu anodzinyora achinzi ane hunyanzvi hwekutura ngano dzakanyorwa? Kuona kwangu tinodzokera kumaonero a Kaschula na Mostert (2011) ekuti ngano dzedu dzekutura inotori tekinoloji. Zvakarewo, pane chakakosha sekuona kwevanhu vedu vanoti,

*Vanyori vanoshandisa humhizha hwemazwi ekutaura vanenge vachishandira kuchengetedza kurarama kwakagara kuchiitwa uye kwakakosha zvikuru panyaya dzekuziva kuti tisu vanaani..., (Mutasa naMuvati, 2008:3).*

Saka isu tiri kuchengetedza chii, uye tiri kuziva here kuti tisu vanaani kana takasiyiswa zvedu, asi patakangozvisiya, vacho vakati tizvisiye vakaenda kunozvitora?

Veit-Wild (2017) anoti kuongororwa kwenganonyorwa kunowanzoitwa nevanhu vachitarisa kuti mabhuku akanyorwa anoshandisa zvakadii ngano nehumwe humhizha hwekutura. Veit-Wild anoti vazhinji ndivo vanoti kana mabhuku achiratidza kuswedera kungano nezvine chekuita nehumhizha hvezvekutura, zvinoreva kuti mabhuku akadaro ndiwo chaiwo evanhu vatema. Maonero aya anodenha nekuti anoita sekuti isu vanyori vevanhu vatema hatikwanise kufambisa kana kupfumisa zvinyorwa zvedu nekuda kwekuti takabatwa nengano. Asi chokwadi chiripo ndecekuti maonero akadai anobva kuvanhu vasinganzwisise kana kuziva kushereketa kwengano. Kwandiri humhizha hwevanhu vatema hwekutura, pamwe chete naidzo ngano pachadzo ndivo anaTsuromagen'a. Ngano dzakangwara sezvinotaurwa naMutasa naMuvati (2008) pavanoti ngano dzinokwana makawanda uye dzinogona kutaura zvinhu dzisingati dyoo, uyewo dzichikwana pese-pese zvekuti munyori anokwanisa kutaura pamusoro pezviri kuitika panguva iyoyo asi achiita kunge ari kutaurawo zvimwe zvinhu. Zvakarewo, "ngano hadzisi zvinhu zvakapfuura, zvepasichigare kana zvisingashanduke, (Mutasa naMuvati 2008:160). Kusiya kana kushayira ngano hany'a kwedu vanhu vatema kurasikirwa kukuru sekushaya vazukuru mumusha.

Zvinokwanisika kwazvo kuti munyori ashandise hunyanzvi hwengano nenzira isiri pachena kuti munyori ari kushandisa ngano. Kwaive kare, mazuva akanyorwa mabhuku ekutanga nanaMutswairo, Chidzero, Chakaipa nevamwe pazvakanga zvakaomera vanyori vedu kuti vasherekete nenzira inobuda munzira yakapfumbidza nengano. Mapara naMapara (2018:2) vanoti, "*Munganonyorwa hakuna zvinyorwa zvinorarama zvisina kutsamirana nezvimwe.*" Vachitsanangura nekutsigira maonero aya, vanoti ichokwadi kuti zvimwe zvinyorwa zvinonyatsosarudza kuzembera pane zvimwe zvinyorwa zvakazvitangira. Vanopa muenzaniso waVirgil uyo akashandisa ngano dzaHomer -

*Odyssey* neimwe *Iliad* kunyora rungano rwake rwunonzi *Aenid*. Mapara naMapara vanobva vabvisa pfungwa ingavepo yekuti kana zvinyorwa zvichizemberana zvinogona kusafamba zvichienda mberi. Vanoti, “Asi nyangwe zvazvo basa raVirgil richiratidza zviri pachena hukama nezvinyorwa zvaHomer, *Aenid* inyaya yakatozvimirira yega yakakwana,” Mapara naMapara (2018:2). Maonero avo anobva apedza dambudziko randinochema naro kana tisingakoshese ngano, hurukuro nenhoroondo dzedu nechinangwa chekuti dzitisutse kugadzira nyaya itsva dzinoshandisa pfuma yenhaka yedu. Pakadai hatikwanise kukwatanura simba, runako nekushamisa kwenyaya itsva kubva kungano kwadzinenge dzakazembera. Simba rengano ndiro mhepo inoita kuti chamupupuri chenyaya chisimuke. Asi kana tisingazive ngano dzacho tinoshaya midzi yakasimba zvekuti tinodzurika nyn’ore.

### **Mafuta egonamombe rengano**

Kuve munyori kwangu hakuna kuzviziva kuti kuchabatsirwa nengano netsika yehumhizha hwekutura. Handina kumbobvira ndakaronga kana kufunga kuti rimwe gore ndichazoshandisa ngano muzvinyorwa zvangu nekuti ndakanga ndisingatoziva kuti kunyora kana mabhuku acho chii.

Zvinonzi atakura gonamombe remafuta haacheneruke, nenivo nekuda kwekutakura ngano, ndakatakurwawo nadzo pandakanga ndave kufamba rwendo rwekutsvaga mashoko ekutura nyaya dzevanhu vangu. Muzvinyorwa zvangu Tsuromagen’ a anogona kusawanikwa ari Tsuromagen’ a watinoziva mungano, asi anowanikwa ave mumwe wevatambi vakaita saHamundigone muna *Mapenzi*, kana Musavhaya muna *Imbwa Yemunhu*. Mamiriro aya anotsanangurwa naKaschula achiti ngano dzine basa “rekududzira patsva,” (2002:9) nekuwedzera muto nezvimwe zvinokodza zvinyorwa.

Kune vaongorori vazhinji vanoti ndinoshandisa nzira itsva dzakasiyana nevanyori vekutanga veChiShona (Chiwome 2001, Chirere 2004, Mutasa naMuwati 2008, Gwekwerere 2013, Kellerer 2017, Veit-Wild 2017, Vambe 2017, Mapara naMapara 2018). Asi nyangwe ndichiita sendinoshandisa nzira itsva, ndinowirirana naChirere paanoti,

*Zvinoshamisa kuti humhizha huzhinji hwеваShона nhasi uno hwakaita senziyo, kuveza, kutamba, kuruka hwakayamwa mukaka wezamu retsika nemagariro evaShона. Asi ruzhinji rwevanhu veChiShона rwunoita serwunorambira pakushandisa chirungu chemaBritish kana vave kutarisa manyorerwo emabhuku. ... Asi nyangwe zvakadaro, Mabasa anoshandisa nzira dzagara dzichingoshandiswa nevanhu vedu kutaura nyaya asi dzisina kuda kushandiswa nevanyori vedu veChiShона (Chirere, 2004).*

Zvichida maonero aChirere anobva pakuti ini naye tabva kure tichifamba tese munyaya yezekekunyora mabhuku enganonyorwa. Ini naChirere tine hukama nekumusha kunowanikwa jiti, ngano, nziyo nekuvirimirana - vanhu vachibwodoka. Imomo mukutura nekuimba munoyerera ruomba rwemutauro, ndimo mudeketekene renyaudzosongwi, mutinhimira, mabvumira nenhetembo.

Saka ndinogona kunge ndiri kuita zvidavado nekuruka nganonyorwa dzine rupawo rwakasiyana nedzimwe, asi handina zvitsva zvinoshamisa zvandiri kushandisa. Simba rangu rino bva mukuziva kuti mungano mune bakwa rezvidavado sekutura kwaMatambirofa (2013). Achitaura pamusoro pezvehumhizha hwekutura kuSouth Africa, Kaschula anoti,

*Nyangwe zvazvo zvichiita sekuti zvimwe zvinhu zvetsika yehumhizha hwekutura hazvichanyanyoitwa, semuenzaniso, zvirahwe. Asi kukwanisa kushandisa nekupinda muzvinhu zvitsva nemushanduko iri kuitika muhupenyu kwehumhizha hwekutura kunoita kuti humhizha hwekutura hurambe huine basa, (2002:11).*

Ngano dzakandibatsira kunyora Mapenzi. Ngano isimba guru rekuti tikagona kushandisa zvakanaka, tinotaura nyaya dzedu nenzira inotipa kusvika kumuzinda wengano nyangwe dzakataurwa naHomer muGiriki, Shakespeare muBritish, Birago Diop, Sembene Ousmane, Chinua Achebe, Charles Mungoshi nevamwe.

Pandakatanga kunyora zvinyorwa zvangu kubva kuchikoro nepandakazosangana naSolomon Mutswairo akandikoka kuUniversity of Zimbabwe muna 1990, chakandibatsira rusununguko rwunowanikwa munyika yengano. Rusununguko irworwo rwakauya, rwukandibata ruoko, ndokunditungamirira pamwe chete nekundizevezera

hushereketwa hwemashoko. Rusununguko rwandakakwereta kubva mungano rwakandipa mukana wekuti nditaurewo nyaya dzangu dzinoshereketa saTsuromagen'a asi ndichishandisa maitiro anotaurwa naDeng munaMatambirofa (2017) ekuti humhizha hwevanhu hwepasichigare hunenge ngano ipfuko dzinoyevedza dzakamirira kudirwa zvirevo (zvengano). Neni ndakadira zvandaida ndikazvivhangwa kuti nganonyorwa dzangu dzive nemadirativhange.

Handina kungomuka ndiri munyori nekuda kwekuti ndaive nehukama nengano, kwete, asi hukama nengano hwakandiita kuti ndide ngano dzese – dzekutaura, dzakanyorwa nedzemafirimu. Ndisati ndazonyora bhuku rangu rekutanga *Mapenzi* (1999), ndakanga ndambodzungaira zvikuru musango rekunyorwa kwemabhuku. Ndakanyora mabhuku matatu, uye ndichiinawo nanhasi, asi handingaati mabhuku kwawo nekuda kwekuti dzaive nyanga dzakanga dzichangotanga kumera, nyanga dzisingatunge kana kutyisa. Asi zvakakosha kuti vanyori vechidiki vazive chinhu ichochi kuti kunyora kunoda nguva nemwoyo murefu. Mamwe mabhuku atinonyora anofanana netsanga dzechibage dzinoenda kuchigayo, asi hadzipinde muchigayo kana kudzokera kumba dzave hupfu nekuti dzinenge dzarasikira pasi panguva yekudururwa kwechibage kubva musaga chichienda mubhagidhi, nekubva mubhagidhi chichipinda muchigayo. Pandakatanga kunyora, nguva zhinji zvinyorwa zvangu zvakanga zvichirambira munyika yengano zvakanyanya, uye ndisina ruzivo kana hunyanzvi hwekushandisa zvidavado zvengano kuvandudza nzira yekutura nayo nyaya itsva. Ndinoona kuti rinogona kunge ririro dambudziko rakanga richisangana nevanyori venganonyorwa dzeChiShona vekutanga – vakanga vakanyanya kubatwa nenzira yekutura nyaya yavakanga vakakura vachiziva.

Ini naMemory Chirere, naRuzvidzo Mupfudza (mushakabvu) takamboenda kuBulawayo takokwa neshamwari yedu munyori, Chiedza Musengezi. Takaenda kuBulawayo nechitima, uye takanosangana nevamwewo vanyori vaviri ikoko. Takave nenguva yekuverengerana zvatakanga tichinyora, nekupanana mazano. Ikoko ndakaudzwa nemumwe munyori kuti kunyora kwangu kwakanga kuri kwekumanikidzira uye kusingabude zvisina kurwa nemutsimba. Aya akanga ari mashoko akataurwa kuti andibatsire, asi ini semunhu aizviona semunyori nekuda kwengano, akandisvibisa mwoyo

zvekuti ndakamborega kunyora kwechinguva. Asi kunyora hameno zvakunoita, kana mambofamba mese hakukubvumire kuti ungoenda sehutsi hwefodya.

Ndakatanga zvakare kunyora, asi ndakanga ndadzokera kungano dzangu dzaTsuro naGudo nekuti ndaidzida uye ndaidzinzwisa. Panguva iyi, ndakanga ndave kushandisa dariro rainzi, “Tamba mwana tamba,” randakanga ndapihwa nebepanhau reKwayedza. Svondo rega rega muKwayedza ndakanyora ngano dzandaiziva kusvika dzapera. Dzapera kudaro ndakatanga kutsvaga ngano dzandakanga ndisati ndambonzwa. Pakupedzisira, ndakakumbira shamwari dzangu Clever Kavenga naMemory Chirere kuti vandibatsirewo kunyora. Mushure mekunyora ngano muKwayedza kwemakore akawanda, ndakatanga kugadzira ngano itsva dzangu ndega dzakanga dzave kuuya mumusoro nekuda kweikutamba nengano kwenguva refu. Uyu wakave mukana wekuti ndione maonero aye aDeng ekuti ngano ipfuko dzinoyevedza dzakamirira kudirwa nyaya itsva. Wakavewo mukana wekuti ndikure, uye ndinzwisise nyika yekunyora zvakanyanya.

Ndakazosiira Memory Chirere dariro remuKwayedza ini ndoenda kuchikoro mhiri kwemakungwa. Asi ndakazotanga zvakare kunyorera Kwayedza svondo rega-rega kubva muna 2010 kusvika muna 2020 pakakanganisa vanhu nedenda reCovid19.

Mukana wekunyora svondo rega-rega wakandibatsira kuti nditambe nengano ndiri mudariro rekunyora, zvekuti ndakapedzisira ndapinza ngano paTwitter, (ona namatidzwa 3) ndichinyora tungano twupfupi-pfupi asi twuchisvitsa ruzivo, maonero nekuzunza vaye vanenge vave kubatwa nehope vachidya sadza. Ndinonzwa kugutsikana kuti ngano dzakwanisa kuita chinhu chaicherwa naPatrick Chakaipa. Shungu dzaChakaipa ndidzo shungu dzanguwo dzekuti “kufunga nemazano zvirege kugarwa matunduru nechirungu,” (Dzadagu, 2015) nekuti kufunga kukagarirwa matunduru nechirungu, rusununguko rwevanhu vatema rwunenge rwafanana nedanda riri mumvura – nyangwe rikagara mumvura kwemakore mazhinji, harife rakapinduka kuve garwe, asi kuti rinotopedzisira raora. Nyangwe zvazvo paTwitter ngano dzave nechimwe chimiro, Tsuro naGudo havasi kurega kufunga, kubvunza nekuita matare.

## Vadzidzisi-Vanyori

Pandakafadza vanyori vakuru pagungano reZimbabwe Writers Union muna 1990 ndiine makore 19, ndakakokwa naMutswairo kuhofisi kwake kuUniversity of Zimbabwe. Mutswairo akati nezwi rakapfava rakandifungisa Kamba wemungano, “Mukomana wagona zvikuru, ndiri kuda kuti uuye nenhetembo dzako kuUniversity of Zimbabwe tidziise mumagazini rezvekunyora ratinoburitsa ku*African Languages and Literature Department* rionzi *Chiringiro*. Humhizha hwekutaura hwakabva mungano hwakanga hwandiita kuti ndinyorwe mubepanhau, uye hwakanga hwaita kuti munyori waFeso ataure neni, uye andikoke kuUniversity of Zimbabwe. Ndakasvika kuUniversity kekutanga muhupenyu hwangu ndichishanyira Solomon Mutswairo, uye nhetembo dzangu dzakanditangira kugamuchirwa paUniversity of Zimbabwe semudzidzi.

Pandakazoenda kunoita mudzidzi paUniversity yeZimbabwe, ndakasangana ndikashamwaridzana naMemory Chirere, Nhamo Mhiripiri, Praise Zenenga, Albert Nyathi, Joyce Mutiti, Ruzvidzo Mupfudza, Emmanuel Sigauke, Eresina Hwede nevamwewo vaida zvekunyora mabhuku. Panguva iyi, ngano dzekutaura dzakanga dzave kuita shoma, asi mabhuku enganonyorwa akanga ave kuwanda. Ndakanga ndave kuverenga anaLeo Tolstoy, William Golding, Andre Brink, Ernest Hemingway nevamwe vanyori vekure. Vanyori vedu vazhinji ndakanga ndaverenga mabhuku avo kaviri kana katatu saka ndakanga ndave kutsvaga vamwe vanasarungano. Ndakagumbuka pandakapesana nemukana wekudzidziswa naMusaemura Zimunya, asi ndakafara zvikuru ndichisanganazve uye nekudzidziswa naSolomon Mutswairo. Ndakadzidziswawo naHerbert Chimhundu naEmmanuel Chiwome – ava kufanana naMutswairo, vakanga vasiri vadzidzisi chete, asi vaivewo vanyori.

University of Zimbabwe yakandibatsira kunzwisia zvakawanda zvine chekuita nengano. Ndakadzidziswa zvemitambo naRobert MacLaren – ndakazvifarira zvikuru nekuti kunyika yengano kwandakanga ndichibva, sarungano akanga ari multi wemitambo. Chimwe chinhu chakanyanyosimudzira kuve sarungano wemabhuku enganonyorwa kwangu, waive mukana wekudzidziswa kunyora naChenjerai Hove uyo akaita *Writer-in-Residence* wekupedzisira paUniversity yeZimbabwe. Hove akatidzidzisa zvakawanda, asi

chinhu chandinotenda nanhasi uno chandakabata kubva kuna Hove hunyanzvi hwekuverenga zvaunenge wanyora. Ndakabudirira zvikuru pachinhu ichi nekuda kwekuti ndakanga ndagara ndiri sarungano anoziva pekukwidza nekudzikisa izwi, nezvimwe zvidavado zvekuti nyaya iite kunge firimu. Kubudikidza nechirongwa chaHove chekuti tidzidze kuverenga zvatakanga tanyora, ndakaona cuti nganonyorwa dzakanga dzave kudzokera kungano nasarungano zvakare.

Asi pandakazodzidziswa kosi ye*Shona Novel* naEmmanuel Chiwome, ndipo pandakavhurika njere zvekubvaruka setsapo yazarisa. Chiwome akatangira kosi yake kubva vanhu vachataura ngano, kusina mabhuku, kuuya kwevachena nekutanga kuenda kuchikoro nekunyorwa kwemabhuku. NaChiwome takaronda rwendo rwakafambwa nenganonyorwa dzeChiShona kubva kuna *Feso* kusvika kuna *Chakwesha* rakanyorwa naChimhundu. Murwendo urwu, Chiwome akanga achinongedzera matambudziko aisanganikwa nawo nemabhuku enganonyorwa eChiShona. *Mapenzi* ibhuku randinotenda VaChiwome zvikuru nekundipa mazano vasingazive cuti vakanga vachindipa mazano pandakaita kosi yavo. Kufunga kwangu, dai mayunivhesiti akanyatsopa zvidzidzo zvekunyora kuvanyori vari kusimukira. Kana vakadaro, ngano dzedu nenhaka yedu, nemaindastiri ezvekutura ngano eTV nemafirimu zvaigona kuzopa nyika mari neruremekedzo, kuwanisa mabasa uyewo nekuti vana vedu vadade nenhaka nemitauro yavo.

Ndine chokwadi chekuti dai ndakaenda kuUniversity ndakanangana nekuita degree rekunyora nekugadzira ngano, kutaura kuno ndingadai ndakanyora mabhuku mazhinji kudarika andakanyora kusvika parinhasi. Zvakarewo, ndingadai ndakatanga kare kugadzira mafirimu anoshandisa ngano seandiri kugadzira iko zvino. Ndinorwadziwa cuti variko vamwe vangu vakanga vachidawo zvekunyora, uye vakanga vane zvipo kutondidarika nekure, asi vakashaya akavabatsira – kana cuti havana kuwana mikana seyangu yekurerwa nengano, nekuzosangana naChenjerai Hove naEmmanuel Chiwome sevadzidzisi vangu.

Ndakadzidziswa nengano, asi ndakanga ndisingazive cuti ndiri kudzidza nzira yekutaura nayo ngano ndisingati paivepo. Mabhuku enganonyorwa ingano, chinosiyana matauriro

anoita munyori nyaya yake nekushandisa kwake zvidavado. Ini simba rengano rakanditevera munyika yekunyora mabhuku sembwa inotevera tenzi vayo vapinda mubhazi. Ngano dzakave hwaro hwekundipinza nekundidzidzisa kuronga, kufunga, kuteerera nekusununguka.

### **Batai imbwa idzo**

Mabhuku angu *Mapenzi* (1999) na*Ndafa Here?* (2008) akawana mibayiro yeZimbabwe Book Publishers Association yezvinzvimbo zvekutanga mugore raakaburitswa. *Mapenzi* rakazopihwawo mubayiro neZimbabwe International Book Fair wemabhuku pamakwikwi ainzi *Zimbabwe's 75 Best Books of the Century. Ndafa Here?* (2008) rakawana mubayiro weNational Arts Merit Award (NAMA) muna 2009. Rimwe bhuku rangu rengano dziri muChiRungu rionzi *The Man, Shaggy Leopard and Jackal and other stories* (2009), rakawanawo zvakare mubayiro weNAMA muna 2010. Mugore ra2014, *Imbwa Yemunhu* (2013) rikawana mubairo weNAMA wakanga uri mangange nebhuku raCharles Mungoshi rionzi *Branching Streams Flow in the Dark* (2013). Imwe yenaya dzangu dzevadiki inonzi *The Market Superman* (2010) yakaburitswa mumuunganidzwa wenyaya dzinonzi *Stories that Talk 2*, neveHeartlines, kuSouth Africa ikapihwa mubayiro wemari yekuSouth Africa inoita R10,000 gore iroro.

Mibayiro yandakawana iyi, yakabva kungano dzakandidzidzisa kutaura nyaya nenzira inoita kuti dzimwe nguva ini ndipinde munyika yenaya dzandinonyora zvekuti kana Tsuro naGudo vanga vachitiza, ndikavagumha ndinosara ndanyorova nedikita ravo. Nyangwe pandakapihwa *Fulbright Scholarship* yekunodzidzisa kuAmerica muna1999, ndakanga ndichitarisirwa kunodzidzisa nekutaurira vanhu vekuAmerica ngano dzavanhu vangu. Zvimwechete nepandakaitwa *Storyteller-in-Residence* paUniversity of Manitoba kuCanada mugore ra2010, ndakave nekuremekedzwa kukuru nekuda kwekutura nekudzidzisa ngano payunivhesiti iyoyo. Ikoko kuCanada ndakave nemukana wekukura pamwe chete newekukurukura nekupanana mazano nevizvarwa chaizvo, vene venyika yeCanada pamusoro pengano dzedu munguva dzatave nhasi dzataitwa mukomberanwa-gariranekoko nechirungu.

Asi, nyangwe zvangu ndakawana mibayiro yese iyi, mubayiro mukuru mune zvekutaura ngano nekunyora mabhuku enganonyorwa wakabva kumurume akanga andidzidzisa kosi yeShona Novel paUniversity of Zimbabwe, Emmanuel Chiwome. Mugore ra2001, Chiwome akasarudzwa pamwe chete nedzimwe nyanzvi dzezvengano nekunyorwa kwemabhuku kuti mumwe nemumwe wavo asarudze nekukurukura pamusoro pebhuku raanofunga kuti ndiro bhuku rakakoshesesa pamabhuku akanyorwa muAfrika musenjuri yakanga yapera. Chiwome akasarudza bhuku rangu *Mapenzi*. Ndakanzwa hana yangu ichikwakuka nekuda kwekukura kwemafungiro aChiwome pamusoro pebhuku rangu.

*Pamabhuku eChiShona, Mapenzi nderimwe remabhuku akasurudzwa. Kusiyana nevanyori veChiShona, vanonzvenga nyaya dzinonzi hadzitaurwe nekuda kwemakore mazhinji vachirambidzwa kutaura, Ignatius Tirivangani Mabasa anodzika munyaya dzinotyisa dzevanhu muZimbabwe yanhasi. Kubudikidza neruzivo rweakanga ari murwi muhondo yerusununguko, anovawo murairidzi anoziva basa rake, asi akadzingwa basa achinzi ave kupenga, Mabasa anoruka hukama hwakaita mhiye-piye mumazera nemapoka evanhu vakasiyana-siyana. Murairidzi uyu, anovawo ndiye ari kutaura pfungwa dzake pamusoro pezviri kuitika, ndiyewo hana yevanhu. Anongoerekana ataura achipa maonero ane hungwaru pamusoro pehupenyu hwaita gangaidza-mukwenyi muZimbabwe yakasununguka, (Chiwome, 2001).*

Kana *Mapenzi* riri bhazi, mutyairi waro ndiye murairidzi ari kutaurwa naChiwome. Kuvepo kwake, uyewo nekuve mutambi akachenjera pamashoko, pazvirevo nepamafungiro kunobva pahunhu hwehumhizha hwemazwi ekutura ane hukama nengano nejakwara.

Panotaurwa humhizha hwemazwi ekutura hwakaita sengano, zvirahwe, tsumo, nziyo nezvimwe - pane humwe humhizha husisanyanyoitwa - humhizha hwechimbo, ndyaringo nejakwara. Muna *Mapenzi* (1999) naImbwa Yemunhu (2013) dzimwe nzira dzandinoshandisa kunyora dzinokwereta kubva kungano uye nzira idzi dzinotsanangurwa nekujekeswa naMutasa naMuwati (2008), Vambe (2017), Mapara naMapara (2018) - naizvozvo handingade kutsokodzera pakawoteswa kare. Asi sekuona kwaChiwome

(2001) kuti Hamundigone anotaurisa, asi kutaura kwake “*ipfungwa pamusoro pezviri kuitika, ndiyewo hana yevanhu. Anongoerekana ataura achipa maonero ane hungwaru pamusoro pehupenyu hwaita gangaidza-mukwenyi.*” Kuumbwa kwemutambi anenge Hamundigone kunobatsirwa kubva muchimbo, mujiti nejakwara inova nzira inoshandisa mutungamiri wekuimba kana kudetemba ane njere nemaonero akadzama uye akachenjera. Mutungamiri uyu anovimbwa naye kuti atungamirire vateereri, asi vateereri vake vanowanikwawo vari vamwe vake, uye vari vabvumiri zvakare.

Mutungamiri wechimbo kana jakwara anoimba kana kudetemba sezvatinoona muChimbo Chemutengure, asi kuimba kwake inzira yekutura pamusoro pezviitiko nenzira yakangwara uye inosetsa. Panoimbwa nziyo dzejakwara kana paungano yevanhu vari kunwa hwahwa – nzvimbo iyoyo “mukana wenziyo dzekutsiura kana kunyunyuta” (Fortune n.d) kana kuchenjedza, kupeputsa/kusvinudza, kuyambira, kuonesana, kuita hurukuro nekurerutsa ndima yebasa nendima yekurarama.

Muna *Mapenzi* (1999) Hamundigone ane basa rekuita zvese izvi achibatsirwa nezvidavado zvakaita seizvi, “kudhakwa” uye “kupenga,” asi zvaanotaura, sekuona kwaChiwome zviine chokwadi, uye zviine basa munyika iri kukuya vanhu vayo serukweza paguyo. Nyangwe Hamundigone achitaura chokwadi chinorwadza, kufanana nepajakwara, mashoko ake anopa vanhu kuseka asiwo achionesa zvinhu zvisiri kuonekwa nevazhinji, neutaura zvisiri kutaurwa nevamwe. Kana vamwe vanga vachizvitura, vanga vasiri kuzvidudza pachena nemhaka yekutya kutanga gakava nekuplesana.

Kufanana nemushauri kana nasarungano, Hamundigone ndiye anobatsira vamwe kuti zviri kuitika zvitaurike, uye zvive zvinoreva chinhu muhupenyu hwevanhu. Nekuda kwekuti nziyo dzejakwara hadzingonangana nenyaya imwechete, asi kuti dzinoti ichi bate, icho bate dzichitoenda, *Mapenzi* rino bva rave bhuku rinenge tunyaya twakadambuka-dambuka uye twunoita sekuti hatwuna kurongeka, asi twakarongeka. *Mapenzi* rinoshandisa humhizha hwevanhu vatema hwekutura, nekuti rinoshandisa

kupindana-pindana kwemazwi, maonero pamwe chete nenyaya dzakasiyana-siyana sezvinoonekwa naVambe (2017) naMapara naMapara (2018).

Muna *Imbwa Yemunhu* (2013) maonero aVambe (2018) ekuti ibhuku rine nyaya dzakawanda nenzira dzekutura nyaya dzakawanda dzinosanganisira nziyo, nhetembo, zviroto nezvimwe – zvidavado izvi ndiro simba rengano-nziyo dzepajakwara zvakare. Saka *Imbwa Yemunhu* rinopfuirira mberi nekushandisa chidavado chekutura nyaya kwakagurika-gurika semuna *Mapenzi*.

Kunze kwekuti Hamundigone ndiye anotaura ngano yaZizi nedzimwe shiri iri muna *Mapenzi*, kuita kwake, kwekuti anoita nhetembo, anoimba nziyo, anotaura zvine huchenjeri hunobva muhupenyu hwevaShona hune “maitiro ekudetemba nenzira dzekutura uye dzinowanikwa mumagariro avo” (Fortune, n.d:41). Kutura ndihwo hupenyu hwevaShona (Mutasa naMuwati 2008), uye Fortune anoti kuitwa kwenhetembo dzekutura kwakanga kwakatekeshera mumagariro evaShona. “Nhetembo nekudetemba zvakanga zvisiri zvinhu zvevakadzidza kana zvevanhu vakasarudzwa,” (Fortune n.d: 41). Nyangwe zvakadaro, havasi vese vaigona kutaura kana kudetemba, saka paizowanikwa vanhu vakaita saHamundigone vaidavada nekuzavaza vakamiririra vamwe.

Zvidavado zvandakadzidziswa nengano zvakanditevera mumabhuku andiri kunyora, asi zvinouya zvakachenjera zvikuru zvekuti hazvibva zvakuudzai pachena kuti iko zvino pano pave kushandisa chimbo. Nziyo mungano chidavado chakasimba kwazvo uye chakapenengurwa chikatsanangurwa nevanhu vakawanda zvekuti handingadzokorore kuchitsanangura. Mumabhuku angu, *Mapenzi naImbwa Yemunhu* – nziyo dzakawandisa, uye mukazvicherechedza, dzinoshanda mushandiro unoita nziyo mungano. Musiyano uri munziyo dziri mumabhuku angu ndewekuti zhinji dzacho dzakakwereta kubva kuvalimbi vanozivikanwa vakaita saSimon Chimbetu, Thomas Mapfumo nevamwe. Iyi inzira yekutaura nyaya asi pachida kuti pave nekusimbisa zviri kutaurwa zvichishandisa hurukuro dzakafumbira nekukurumbira. Muverengi paanosangana naSimon Chimbetu mubhuku rengano, achakochekedzanisa nyaya iri kutaurwa nedzimwe nyaya dzakataurwa nenziyo dzevalimbi. Kana zvadaro achaona kuti ngano dziri muvanhu nezviitiko

zvemazuva ese zvakafanana nenzio. Saka zvinenge zvave kureva kuti nziyo ingano, uyewo naidzo ngano zvinotori zvimbo sezvatinoona muna *Simbimbino, Mutongi Gava, Mazai aDhimba*. Zvakarewo, nekuda kuburitsa hukama huri munhetembo, ngano nenzio, ndine maCD maviri andakaita enhetembo dzinoperekedza nemimhanzi. MaCD aya anoti, *Yadhakwa Nyika* (2007) neimwe inonzi *Nyika Yaper Wrong Time* (n.d). Ngano hadzindisiye, uye nenivo handidzisiye mubasa irori.

Chimwewo zvakare, chidavado chekutamba nemhuka mungano chinogona kunge chiru chimwe chikonzero chinoita kuti ndifarire kushandisa dimikira rembwa muzvinyorwa zvangu. Ndakakura nembwa, uye ndaitaura nembwa zvekuti kwandiri imbwa dzinofunga nekuona zvinhu kufanana nesu vanhu. Imbwa muzvinyorwa zvangu inzira yekuunza mhuka dzemungano muzvinyorwa zvisiri ngano kuti zvikwanise kuburitsa, kuonesa, kutisvitsa nekufunhidza makwenzi akahwanda tsuro dzepfungwa dzedu.

Imbwa dzinowanikwa dziri vatambi vakasimba muna *Mapenzi*, dzichitungamirirwa nembwa yakatanga ichinzi Salisbury, ikazopedzisira yave kunzi Harare. Imbwa-mutambi Harare inoita kuti *Mapenzi* rive bhuku rakagara pamapfihwa engano. Imbwa-mutambi Harare ine hunhu hunoita kuti tipedzisire tisisaitore sembwa, kufanana naTsuro naGudo pavanopinda munyika yedu vanhu, hatirambe tichiona humhuka hwavo, asi tinoona hama dzedu, tinoona nyika yedu zvakanaka uye zvakajeka kubudikidza navo. Kubudikidza naTsuro naGudo mungano, tinoona makaro, nhafu, hutsinye, kusavimbika, hunyengeri, ruvengo, kugumbuka nezvimirwe zvakawanda zvakahwanda muhana dzedu vanhu.

### **Nyika yehope**

Chimwe zvakare, nyaya dzevanyori vandambotaura vanenge Selma Lagerlof (*The Treasure*) nanaFranz Kafka (*The Metamorphosis*) dzinoshandisa chidavado chekurota hope, kana kuti dzinopinda munyika yehope. Nyika yehope inoita kuti muverengi atadze kuziva kuti nyaya iri kuitika munyika yehope here kana kuti munyika chaiyo yechokwadi. Iri isimba riri mungano nekutaurwa kwadzo rinoita kuti kana ngano dzikataurwa nasarungano anogona, vateereri havatsukunyuke kana kukwenya pavanenge vachivaviwa. Miganhu yezviitiko zvechokwadi nezvisiri zvechokwadi inosangana. Simba

iri rakandishamisa pandakatanga kufungisisa nekuita hurukuro nevanhu pamusoro pezvinyorwa zvangu – kunyanya mabhuku anoti *Mapenzi* (1999) *Ndafa Here?* (2008) *Imbwa Yemunhu* (2013). Mukushandisa rusununguko rwuri muchidavado chehope, ndinoona kuti ndinenge ndatizira munyika yangu yandakajaira yengano. Imo muhope ndimo zvakare munondipa mukana wekushandisa dzimwe nyaya mukati menyaya sekuona kunoita Vambe (2017), Veit-Wild (2017), Kallerer (2017), Mapara naMapara (2018).

Asi hunhu hwengano muzvinyorwa zvangu hauperere muna *Mapenzi* (1999), *Ndafa Here?* (2008) na*Imbwa Yemunhu* (2013) chete, asiwo nyangwe nyaya pfupi dzandakanyora neChiRungu dzinoti:

1. ‘Delicious Monstalia,’ mumuunganidzwa wezvinyorwa unionzi *Writing Now*, Weaver Press, 2005
2. ‘Paying to Die,’ mumuunganidzwa wezvinyorwa unionzi *Short Writings* from Bulawayo 3, AmaBooks, 2006
3. ‘The Market Superman,’ Stories that Talk 2, Heartlines, South Africa, 2010
4. ‘The Novel Citizen,’ mumuunganidzwa wezvinyorwa unionzi *Writing Free*, Weaver Press, 2011.
5. ‘Goats,’ mumuunganidzwa wezvinyorwa unionzi *A Family Portrait*. Icapa Publishing, 2014.
6. ‘Snakes and Venom,’ mumuunganidzwa wezvinyorwa unionzi *A Family Portrait*, Icapa Publishing, 2014.
7. ‘Sand City’ mumuunganidzwa wezvinyorwa unionzi *Moving On and Other Zimbabwean Stories*. Amabooks, 2017.

Kwandiri, hope imhando yengano nekuti kufanana nemungano, munyika yehope zvese-zvese zvinoitika – unogona kubhururuka, unogona kutyaira bhazi iwe usingagone kana kuchovha bhasikoro chairo. Hope dzakandikoshera sechidavado mukunyora kwandinoita mabhuku nekuti dzinondiita kuti ndisvike nekupinda musingapindike mazuva ese. Hope dzinoburitsa mumwe munhu akapinda mauri iwe usingazive, zvekuti tinoona

kubvanyangurwa kwemiganhu yechokwadi nemweya, nezvakatonona seri kwegwenzi repfungwa.

Sezvandambotaura, pandakatanga kunyora rondonedzero ndiri kuchikoro, ngano ndidzo dzakandibatsira zvikuru pakusunungura mafungiro angu. Ndakanga ndine nhava izere hupfumi hwakanga husina vamwe vangu. Mungano hamuna chinoramba kana kuti chisingaitike. Mungano Kamba anobhururuka nekuda kwemano. Mungano mhuka dzinotaura sevanhu, dzichifunga pamwe chete nekupfeka sevanhu. Asi sekutura kwaMutasa naMuwati, hazvireve kuti kushandisa ngano kwangu semunyori chiratidzo chekutaura nyaya dzekutungana kwembudzi.

*Tine shungu nezvine chekuita nehumhizha hwekutura nemuromo hwakashandisa mumabhuku enganonyorwa, nekuti dzimwe nyanzi dzeruzivo rwekunyorwa kwemabhuku eChiShona dzakarasika pakuona mabhuku ane hwema hwengano nehumwe humhiza hwekutura semabhuku asina hunyanzi, uye anotaura tunyaya twerudo, (Mutasa naMuwati, 2008:160).*

Maonero aMutasa naMuwati anotidzosera kunyaya yaTraber yezvimai zvenyaya nekukosha kwenyaya dzerudzi irworwo. Ngano rusero rwuri kupepete nzungu. Hatingapepetere nzungu muduri.

### **Ngano munganonyorwa**

Achitaura nezvengano yaZizi nedzimwe shiri iri muna *Mapenzi* (1999) Muwati naMutasa (2008) vanoti ngano imwe yetekinoloji yekutura yaishandisa, uye ichiri kushandisa kuumba nekupa maonero nekupeputsa. Vanotsanangura vachiti ngano dzaiitawo kuti vanhu vasangomira vakagumbata, asi kuti vave nechekuita nezviri kuitika mungano. Vanoti ngano yaZizi nedzimwe shiri iri muna *Mapenzi* (1999) inoshanda sechimurenga chekudzidzisa vakadzvinyirirwa kuti hapana imwe nzira yevanhu kunze kwerusununguko. Kwandiri, rusununguko urwu rwuri paviri, rwekutanga ndirwo rwandambotaura nezvarwo kuti ngano dzinopa munyori rusununguko rwekuita nekutura zvinotyiwa kutaurwa munyika yemazuva ese (Mutasa naMuwati 2008, Gwekwerere 2013). Zvakarewo, kune rusununguko rwunouya kana vanhu vachinge vapeputswa nengano (Freire 2000). Rusununguko nekubudirira kwangu kutaura nyaya iri muna *Mapenzi* kwakatakurwa nehwaro hwengano. Pane nyaya dzinonetsa kuti ungodzibata huro nekuti

dzinenge dzine mitsipa mikobvu inenge yenzou. Nyaya idzodzo dzinotumburika nengano sezvakaita muporofita Nathan muBhaibheri paakashandisa ngano kunongedzera huipi hwamambo David, (2 Samueri 12:1-7 Bhaibheri Dzvene muChiShona Chanhasi).

*Mapenzi* ibhuku risina kusungikana kana kusungwa zvekuti nenivo ndinotomboshamisika nezvimwe zvarinotaura. Ngano dzinodarowo, kana hope dzine hunhu ihwohwo. Zviitiko zvemungano zvinoita kuti zviitiko chaizvo zvemuhupenyu hwedu zvimbosendekwa parutivi kuti zvisingaitike mazuva ese zviitike. Muna *Mapenzi* “kupenga” kwaSekuru Ticha mukana wekutiza kusungikana kunotadzisa “vanhu kwavo” kuti vataure nekugadzirisa zvinonetsa. Muna *Imbwya Yemunhu* (2013) hatinyatsonzwisia kuti dambudziko raMusavhaya kudhakwa here, mweya yetsvina here kana kuti kupenga. Musavhaya pachake anoti haanzwisise zvinhu zvakawanda.

*Handinzwisisi kuti vanorevei kana vachiti asi newewo wave kupengasu? Handivabvunze, ndinotya kuti vanganditsamwire. Handinzwisisi mupositori asara mugomo ari kuda huku. Handinzwisisi hupenyu. Asi kuti ndine humwe hupenyu hwandinorarama ndisingazive hune mukadzi nevana vandisingazive here?* (*Imbwya Yemunhu*:47).

Kusanzwisia chidavado chinowanikwa mungano dzakawanda. Mungano yaMutongi Gava – Gava anoratidza kusanzwisia kunenge kupenga – ikoko ndiko kunoponesa munhu anga ave pedyo nekudyiwa neingwe. Kutiza nzira dzekutura nadzo nyaya kwandinoita ndichipinda munyika yehupenzi hwengano ndiro simba rekuburitsa zvinhu zvinonzi hazvitaurwe kana kufungwa muhupenyu hwedu hwemazuva ese. Handisi kuda kuti ndipinde mukutsanangura zvakanyanya chidavado chekusanzwisia kunenge kupenga nekuda kwekuti handina nguva, asi chidavado ichi chinondibatsira zvikuru munganonyorwa dzangu.

Kunze kwekunyatsoshandisa ngano chaidzo dzakaita sengano yaZizi nedzimwe shiri, *Mapenzi naImbwya Yemunhu* mabhuku anogadzirawo nyika dzisiri dzemazuva ese. Sehunhu hwengano dzinokupinza munyika dzinoitika zvishamiso, *Mapenzi naImbwya Yemunhu* mabhuku anovhura nzira dzisingawanzofambwa mazuva ese – anoendesa

kusingade kusvikwa nepfungwa dzedu dzinotambira munyika ino yemazuva ese. Muna *Imbwa Yemunhu* kune zviitiko zvinotora nzvimbo muGehena, kudenga, vatambi vakafa, nyika yehope nebete rinotaura.

Sekutura nekuona kwaVambe (2017) – chinofambisa nyaya nyangwe mubhuku rangu *Imbwa Yemunhu* hunhu hwengano. Muna *Imbwa Yemunhu*, kushereketa kwekushandisa hunhu hwengano kwakatowedzera kudarika muna *Mapenzi*. Muna *Imbwa Yemunhu*, munoshanda madimikira senzira yekutura nyaya. Zvizhinji zviri muna *Mapenzi* na*Imbwa Yemunhu* chibhende kufanana nekutura kana kuita kwaTsuro nedzimwe mhuka mungano. Pfungwa inenge iripo ndeyekumanikidza muverengi kuti afunge – arege kuperera pakuti mubhuku iri mune bete rinotaura chete. Nyangwe zvazvo ngano dzichitaura zvinhu zvekuti vana vadiki vanodzinzwisa, dzine rimwe danho rinoda vanhu vakuru vanofungisia kuti inyaya yei chaiyo iri kutaurwa. Kazhinji vanhu havadi kuenda kudanho iroro – vazhinji vanoperera mukunakidza nekuti Mutongi Gava anoshandisa njere dzake nekuita serema risinganzwisise kuti adzosere Mbada muchizarira.

Vambe (2017) anoti Mabasa anoshandisa nyaya, kurondedzera nechihende madimikira ane chekuita kana kuti anoratidza matambudziko mazhinji ari kuitika muZimbabwe yanhasi. Vambe akabata masaisai andinotepfenyura nawo muna *Imbwa Yemunhu*. Pane nguva dzekuti semunyori haungangotaura ronderdedzero yezviri kuitika, asi kuti unofanirawo kutsvaga nzira dzekuti nyaya dzauri kutaura dzive nerumborera. Ichicho ndicho chinoita kuti ngano yandakanza ndisati ndave kuenda kuchikoro irambe ichitura neni. Izvozvo ndizvo zvinoita kuti ndione simba rengano. Muna *Imbwa Yemunhu* sekuona kwaVambe, ndinoshandisa nziyo nenhetembo zvakare senzira yekupa muverengi chisveru mupfungwa. Inzira yekupa nyaya inorwadza mukana wekuti vaverengi vafeme, vakuchidzire huni dzemwoyo kuti shungu dzivire. Muenzaniso wengano dzinokuchidzira huni dzemwoyo unowanikwa mungano yakaitiswa mukurumbira naBiggie Tembo inonzi Simbimbino. Mushure mekunge murume aitira mukadzi wake hutsinye hwekumucherera gomba mumunda maanowira oshanduka kuve nguruve, tinonzwa murume achishandisa mwana wake kuti zvaari kuda zviitike. Ndipo

panouya chimbo chinoimbwa nemwana. Murume paari kuona nyama, mwana ari kuona amai vake. Simbimbino ingano-chimbo chekuchema, chekuungudza sepamariro.

Sezvandanga ndichiudza Rhodes muChitsauko 2, ruzivo rwuri muhupenyu hwemunhu mutema harwusi rwekutarisira pasi kana rwekurasa mumagariro anhasi. Ngano senzira yekufambisa mashoko neruzivo haina kusaririra asi isu varidzi vengano tisu tave kutorasirira ngano dzedu sembudzi nhema yatakura munyama wengozi. Hatingataure zvengano dzedu sezvakapera kana sezvisisina basa muhupenyu hwedu hwanhasi.

### **Hakuna rudzi rwunokunda vanhu veZimbabwe**

Imwe shamwari yangu muchena wekuAmerica anonzi Peter Swing akauya kuzogara nesu kumba kwedu paakashanyira nyika yeZimbabwe rimwe gore. Peter akadzidziswa naDumisani Maraire kuridza marimba nembira – saka akanga auya kuZimbabwe kekutanga muhupenyu hwake kuti azozadzisa chishuwo chake chekuona nyika ine midziyo yembira nemarimba, pamwe chete nenziyo dzaanoridza nekuimba. Sekutura kwake, akanga achidawo kurota hope dzenziyo itsva, nekumborarama hupenyu hwevanhu vemuZimbabwe, achidyawo sadza nekutura ChiShona. Akanditi aida kugoka moto wetsika nehupenyu hwevanhu veZimbabwe.

Nyangwe zvazvo Peter akadzidziswa nziyo dzedu dzechinyakare, ari kudzitora odzisanganisa, nekudzironga patsva. Dzimwe nguva ari kusanganisa vana ‘Nhemamusasa’ nenziyo dzanaBeethoven nanaMozart zvekuti ari kubuda nemisanganiswa yenziyo dzinoshamisa. Neniwo ndakatanga kufunga kuti kuchengeta usingavandudze chinhu kukundikana kwetsika. Tsika dzinofanira kukunda, kuplesuka nekupinda mumapako ane rima dzichinobatidza mwenje wekuti tione zvishamiso zvirimo, tizvipenengure nekugoka moto kubva pazviri.

Rimwe zuva tichidya sadza ndakaudza Peter Swing kuti, “Ndiri kushamisa kuti uri kubva kuAmerica, nyika ine zvese – simba, mari, mukurumbira – uchiuya kuZimbabwe kuzogoka moto nekuda kunzwisia pamusoro pembira nemarimba nenziyo dzeZimbabwe dzechinyakare. Asi ukatarisa isu vanhu veZimbabwe, tave kutsvaga kuda kukwana muzvinhu zvitsva zviri kupembedzwa nekushambadzwa neAmerica. Tiri kutsvaga kuve

nezvinhu zvakaita semutauro weChiRungu, zvekudya zvechirungu, mapfekero, mimhanzi, mafungiro nezvime zvakadaro.”

Muyenzi wangu akatsenga chikafu chake, achitsengawo zvakare nemubvunzo wangu. Mushure mekunge atsenga kwenguva refu, akazomedza achibva ati, “Zvinonzwisa tsitsi kuti vanhu vemuZimbabwe havazive kana kuona kuti ivo, ndivo vega vanhu vanotaura mitauro yavo, vanoridza mbira muridziro wavanoita, uyewo vachitaura ngano dzavo nenzira yakasiyana neAmerica. Hakuna rumwe rudzi rwunokunda vanhu veZimbabwe pakuve vanhu veZimbabwe.”

Ndakanzwa misodzi yangu ichisinira mumatsime emaziso. Hakuna chokwadi chinorwadza kudarika zvakataurwa naPeter. Mashoko aya ndinoda kuti abatisiswe nevana vedu vave kufunga kuti kuve munhu wekuAmerica ndiko kuzadziswa kwezvinoreva kuve munhu panyika. Tikasapepuka sekutura kwaFreire (2000), tichapedzisira tafanana negava remungano yekuRussia rakadya muswe waro richifunga kuti rabata zitsindi rakakora (Ransome 2005). Patiri kukwira muchemutengure chepasi rese rasanganiswa, patiri kuedza kutaura, kufunga, kupfeka nekuita zvinhu zvedu pachiAmerican – ngatizive kuti tiri kuzvivhara miromo, tiri kudzima moto wemitauro, ngano, nziyo, ruzivo, mafungiro nezvese zvinotiita kuti tive vanhu vanoshamisa.

Kufanana naPeter Swing ari kusanganisa nziyo dzedu dzechinyakare kuti abude nezvinhu zvitsva, iniwo basa rangu pakuchengetedza nhaka yedu nemitauro yedu riri mukumutsa ngano dzedu kuti dzitaure nyaya dzanhasi. Izvi zvinokwanisika chete kana tikadada nemitauro yedu, tikaziva kuti ngano dzechinyakare dzinotinakidza hadzina kuroverwa hoko, uye kuti dzakatofungwawo nevanhu vakafanana nesu.

*Sarungano anogona kusapinza vateereri munyika yengano yake kana vateereri vasingazive zvinozivikanwa nasarungano kubva kune zvechinyakare; sarungano anofambisa ngano nekuda kwezvinhu zvinozivikanwa naye nevateereri, nekuti ngano kudyidzana kuri pakati pasarungano nevateereri, uyewo ngano dziri muzvinhu zviri kuitika muhupenyu hwenguva ino zvekuti sarungano nevateereri vanoita sevari kuwirirana (Scheub, 1996:55).*

Zvizhinji zvatinokwanisa kuita nengano dzedu, asi zvinoda kuti mizinda yakaita seZimsec, Curriculum Development Unit neBazi reHurumende rePrimary neSecondary Education zvikuchidzire kwete kudzivisa kufamba kwedu tichienda mberi senyika. Mizinda iyi inofarira kuvharira mombe mudanga kuti dzisaende kumafuro. Kwavari mitauro inofanira kufushwa kuti irege kufurufushwa nevanyori vanopenga, asi tichasara takabata mitauro yedu isisina vechidiki vanoida nekuti vanenge vachiti haisi yavo.

Mitauro yedu haifanire kuve mitauro yekuti vana vagowana zvekunyora pabvunzo. Mitauro inoda kunakidza, kutamba chisveru nechihwandehwande nevana nevadzidzisi. Mitauro ngaibhururuke, ngaibvaruke, ngaisonwe, ngaimere miswe nekugerwa bhibho. Kunyora, mitauro nenyaya dzedu ngazvive muvanhu, nevanhu vavewo mazviri. Ndizvoka zvinonzi naNgugi wa Thiongo (1981) “kuavarira kugashirika.” Mitauro nengano hazvisi zvinhu zvezakadzidza mabhuku kana vekumizinda yehurumende. Mitauro ngaisakachidza vana vari kuidzidza nekuda kweguruva rechinyakare chisisiri muhupenyu hwavo. Sekutura kwaLu Xun (1973), kana mutauro ukange uchirambira muchinyakare, zvaunotaura hazvireve chinhu zvekuti vanhu vanopedzisira vasisanzwanane. Kana vanhu vasisanzwanane nekuti mutauro uri kusungirirwa pazvitsiga sembudzi, vanhu vanofanira kunge vachiushandisa vanopedzisira “vafanana nemurwi wejecha rinongoti waya, woyo. Murwi wejecha hauna kubatana nekuti jecha rinoti tsanga yega-yega ngaimire yega nyangwe rikange rakaungana,” (Xun, 1973:166). Nekuti harina kubatana, hariwumbike serondo. Kurasika kunorwadza, nekuti kunoita kuti vanhu vane misha yavo varare musango.

## **7 Chitsauko 7 – Ndipo Pakafira Sarungano Here?**

### **Pfupiso**

Chitsauko 7 chinopfuuira mberi nenyaya yatangira muChitsauko 6 yekuti hapasisina kudzokera kwatichaita kuhupenyu hwedu hwakare. Tave nemhando itsva dzekutaura ngano asi dziri kutungamirirwa nevarungu zvekuti tikasapepuka tichadzokera munguva dziye dzavakanga vachititsanangura nekunyora zvavanoda pamusoro pedu isu tisingagone kunyora nekuverenga. Saka nesuwo tinofanira kuti sekudzidza kwatakaita kunyora nekuverenga, tidzidzewo kutaura ngano nenzira itsva.

Takanonoka here kuti tikwanise kutaura nyaya dzedu sevanhu vatema? Munyika yatiri kurarama nhasi uno inokoshesa kuenzaniswa kwemikana nekupembedza kusiyana kwedu, tinogona kuramba tichionekwa sevanhu vasina basa kusvika tadtzokera kuhumhizha hwedu hunoita kuti vanhu vatema vataure nemitauro yavo vachitaura zvehupenyu hwavo. Haisi nyaya yevavhimi vemari nehusvetasimba hwevachena chete inonetsa muAfrika, asi dambudziko revatungamiri vanotonga nechisimba nehutsinye vanokonzerawo kunyararidzwa kwemamwe mazwi zvekuti mabasa ezvehumhizha kana mamwe maonero haatambarare. Robert Mugabe anopihwa semuenzaniso wemutungamiri akadzima dzimwe nyaya dzaitaurwa muvanhu.

Chitsauko chinopawo pfungwa yekuti Afrika ichirega kunyara kushandisa mazano ekushambadza zvetsika dzayo ichiti dzingazoreruka. Kupinza ngano mumusika kunogona kuvhenganisa tsika dzakasiyana-siyana, asi nyangwe zvikadaro ngano hadzifanire kurasikirwa nesimba radzo rekuvhura njere nekutswasanudza pakamonyoroka. Hugwaku hwengano dzevatema hwakabatsira kupakura yambiro, huchenjeri nekuvamba hurukuro dzakabatsira kuti vazine kuti ndivo vanaani.

Magumo anosimbisa nyaya yekukosha kwekuziva kuti tisu vanaani, uye nekuti ngano dzichiine mukana wekutaura nyaya dzedu nekutimiririra mupasi rese rasanganisa uye ragarwa matunduru neCoca-Cola nemafirimu ekuAmerika. Chitsauko chino chinonyanyonangana nevechidiki kuti vanzwisise kutonhodzwa kwatiri kuitwa nehusvetasimba huri kutipa nungo dzekuita zvinhu zvedu tega.

Muchitsauko chino ndinopa mienzaniso yengano itsva dzekuvhura pfungwa dzandiri kuita paTwitter ndichivavarira kukwatanura munhu mutema akanamatira kumudzvanyiriri wake. Ndiri kuzadzisawo hunhu hwehusarungano hunoti zvakasanganikwa nazvo nasarungano ngazvitaurwe nenzira inonakidza uye inokwanisa kuverengwa nekuzwisisa nevanhu vakawanda vasingawanzoitirwa hanyn'a netsvakurudzo dzemazuva ese. Basa rino rafamba nenzira yakasiyana nenzira dzakapfumbira, asi harina kurasiKa. Ranga riri basa rekufungisia rakanyatsogara pamapfihwa ezkakaitika, richitsvaga kuti “pave nehurongwa hutsva hunobatanidza kufunga nekutoita,” Freire, 2000:31-32).

## **Chapter 7 – Is the oral storyteller ‘dead’?**

### *Abstract/Summary*

*Chapter 7 continues from chapter 6, which explores and acknowledges that there is no going back to the past whose social organization and non-commercial mode of production that sustained Shona storytelling has undergone significant structural transformation. New forms of storytelling dominated by the West are emerging and these seem to be perpetuating the colonial discourse whereby the West sets the agenda and speaks about and for the non-West. If the Shona folktale is to survive and be of relevance, there is need for our education to offer knowledge that starts with us, instead of buttressing cultural imperialism.*

*Is it too late for the subaltern to have a voice? In a world that talks of equal opportunities and diversity, this will never be a reality until Africans once again become active creators of culture that educates their people to be conscious of the problem of being consumers of capitalistic cultures that diminish their right, as Freire puts it, “to name the world.” It is not just capitalism that presents a challenge to Africa, but despotic political leaders have also taken to silencing other voices, compromising cultural creativity, democratic processes and diverse opinions. Robert Mugabe is mentioned as having hijacked and monopolized narratives in the public sphere.*

*The chapter goes on to suggest how as Africans we must adopt an aggressive and*

*unapologetic marketing attitude and commercialise our folktales instead of continuing with a non-commercial mode of production thinking. While commercialisation comes with hybridization, it is essential for the Shona folktale not to lose its inherent transformative agency. It is agency that instructed its people how to read the world and create dialogue that helped them make sense of themselves and others.*

*The conclusion reinforces readers to issues of identity politics, to the fact that as a cultural product, Shona folktales have the ability to speak and represent us well in a global village that is dominated by Coca-Cola and Hollywood narratives. The chapter specifically challenges the younger generation to understand how capitalism is creating in us passivity that conforms to the logic of its system. The chapter includes new folktales for critical consciousness that are distributed via Twitter and other platforms in an attempt to separate what Freire calls "adhesion" of the oppressed to the oppressor. This is also to fulfil the tenet of Autoethnography where cultural experience is used in an engaging manner that produces accessible texts that reach wider and more diverse mass audiences that traditional research usually disregards. This work has been different but satisfying, especially as it has run away from what Freire calls "the abstractness and sterility of so much intellectual work." It has been a "process of reflection set in a thoroughly historical context, to create a new social order representing a new unity of theory and praxis," (Freire, 2000: 31-32).*

### **Nhanganyaya**

"Zvikara" (kureva vanhu vatema) zvinogona kutaura. Hazvingotaura chete kana hupenyu hwazvo nemagariro zvave panjodzi, asi zvinotaurawo cuti zviongorore nzira nemaitiro anoshandiswa (nevachena) pakutsanangurwa hupenyu hwazvo, magariro nezvinhu zvazvinotenda mazviri, (Mudimbe 1998: 64).

Chitsauko chino chave kupendera nyaya yangu (asi iri nyaya yedu) sasarungano nemunyori weChiShona azama kuronda kushanduka kwengano dzevatema kubva panguva yapinda vachena veboka rePioneer Column. Shoko guru ratisiri kufanira kukanganwa kubva muChitsauko 6 nderekuti ngano dzevanhu vatema hadzina kutanga kushanduka nekuuya kwechemutengure chechirungu. Hupenyu hwedu nyangwe hwacho

hwatinoti ndehwechinyakare, hwakangogara huchishanduka nekuda kwezvikonzero zvakasiyana-siyana. Naizvozvo chinyakare hachina kubva kare chiri chinyakare. Muchitsauko chino, ndichange ndichipa mienzaniso nemifananidzo chaiyo yezvimwe zvandiri kuita nengano nhasi uno kuti dzirambe dziri mugango, dzichipisa.

Pakauya chemutengure chemudungwe wePioneer Column kuma1890, ngoro dzaifambisa nemavhiri anotenderera zvakanga zviri zvinhu zvitsva, zvisionekwi, zvishamiso kuvanhu vatema. Chemutengure itekinoloji. Vanhu vatema vakanga vasina chinhu chakadaro, uye vaive vasati vaziva zvehupenyu hwekupinda basa uchishandira mari. Vanhu vatema vakayeva chemutengure, nekutora kwacho vamwe vavo kuti vashande nechemutengure, pamwe chete neshanduko yachakanga chichikonzeru muhupenyu hwavo. Vatema havana kushaya hany'a nechinhu chevatorwa chakanga chapinda munyika nemuhupenyu hwavo, asi vane nyaya dzavakavamba pamusoro pechemutengure. Imwe yenaya dzakataurwa nevanhu vatema yaive chimbo chatave kuziva kuti chinonzi “Chemutengure.” Chimbo Chemutengure yaive nzira yekuburitsa kushamiswa kwakasangana nekunenge kurumbidza chishamiso ichi, asiwo yaive nzira yekutsanangura nekuita hurukuro pamusoro pechemutengure sekuona nekunzwisia kwavo. Mudimbe (1988) anoti mashoko, hurukuro nezvinyorwa zvakasiyana-siyana zvinopfumbidza mafungiro kana nzira dzevanhu dzekufunga nadzo. Zvakarewo nzira idzodzo dzinoshandisa nevanhu kuti vazive kuti ndivo vanaani. Asi panoita dambudziko, kana vatorwa vakapfumbidzira varidzi vemusha nzira dzekuti vagozviziva kuti ndivo vanaani.

Vanhu vatema pavakanga vachitsvga kunzwisia chirungu nechemutengure, havana kudzungudza misoro vachiti hatina mazwi ekutsanangura kana kutaura zvinhu zvine chekuita nezvinhu zvitsva zvatisvikira munyika nemumusha. Havana kuti ngatitarise divi, tozozviona zvadarika. Pavakanga vasina mazwi ezvinhu zvine chekuita nechemutengure, vakagadzira mazwi, nziyo, hurukuro nengano dziri pamusoro pechemutengure. Ndivo vakati, “chave chemutengure.” Sezvatanzwa, kuti chave kureva mamiriro matsva avepo, uye asiri kupera.

Maonero aya ekuti “chave chemutengure,” anoita kuti isu venguva ino tiri kuona zvakawanda zvechipinda muhupenyu hwedu tidzidze kuita hurukuro dzedu tega sevanhu vatema pamusoro pekuti zvinhu zvapinda mumusha medu zvinorevei kwatiri. Hurukuro dzekupindirwa nekushandurwa hadzitangwe kana kutungamirirwa nevatorwa nekuti ivo ndivo vari kukonzero shanduko. Hurukuro dzekupindirwa nekushandurwa dzinotiita kuti tiongorore nekupenengura zvinhu zvativinga nechikonzero chekuda kuzvinzwisia nekuti ndizvo zvatovepo. Kana tikasazvinzwisia, zvichatiwisa, asi kana tikazvinzwisia, tichazvirwisa tigozvipingudza nekuzvishandisa sezvatinoda. Hurukuro dzekupindirwa nekushandurwa idare rekuti tifunge nekufungisisa, kuonesana nekupanana mazano neruzivo pasina vatorwa vangade kuti tive nemaonero avo.

Idariro rekuti isu vatema titsvage mazwi matsva nemadimikira ekutsanangura nekupenengura. Mukana wekuti tive nemaonero edu, tisave nemaonero evari kutiona. Inguva yekuti tibvunzane mibvunzo mumusha medu, tipeputsane tiri pachedu. Chikoro chekuti tidzidze kuti kutaurwa kwezvinhu zvitsva pakati pedu mukana wekuti tisatorerwe simba redu rekutura nyaya dzedu zvinova zvinogona kuti pakupedzisira tinyararidzwe nemazwi nemafungiro evatorwa.

Kutura kwedu ngano dzedu nhasi uno hakufanire kutya kubuda muchinyakare nekuti pakauya chemutengure chinyakare hachina kutiza, asi chakaita zvinhu zvitsva kuti chinzwisise zvinhu zvitsva. Kutura kwedu ngano dzedu nhasi kunofanira kufanana nechimbo Chemutengure chakafumura hunhu hutsva hwakauya nekutakurwa nechemutengure. Tisingatarise vaShona chete, kushandisa zviri kukurwisa kuti uzvirwise kwakaitwa naSembene Ousmane asina kuramba achiita ngano dzaakanga audzwa nambuya vake, asi akashandisa chemutengure chemabhuku kutaura nyaya dzevanhu vake. Asi Ousmane akazopfuirira mberi kunoshandisa chimwe chemutengure chemafirimu, achibva ashandisa midziyo yevachena kutaura nyaya dzevanhu vatema, kwete kuchema kuti midziyo iyoyo iri kuuraya ngano dzevanhu vatema. Maitiro aOusmane ndicho chinhu chakakosha chive kufanira kutekeshera muvanhu vatema. Ngatishandise zvinhu zvechipunda kutakura nekutaura nyaya dzedu, tirege kupfumbidza nzira dzemafungiro evachena sekunonzi isu hatina matare edu anopfungaira hutsi.

Chemutengure kune vakangwara hachisi mhandu, asi mukana waTsuro wekushandisa makarwe kugadzira zambuko.

Neniwo sasarungano nemunyori wemabhuku ndiri kushanda kuti ngano dzedu dzipfuirire mberi, dzirege kurambira mumhute yepasichigare chechinyakare. Kana ngano dzikaramba dziri munyika yechinyakare, ndipo panofira Afrika nekuti Afrika ichange yave kutaurwa nekuonekwa senzvimbbo isingashanduke. Afrika inenge ichitaurwa, asi iyo isingazvitaurire, inenge yave kutsanangurwa sezvinodiwa nevari kuitsanangura, nyangwe zvakatsveyama, kana zvakaminama kana kusimbisa zvinofungwa pamusoro payo nevatorwa.

Kurarama kwengano, nziyo, hurukuro nemafungiro eAfrika hakusi kuzoitika kana Afrika ikafuratira shanduko iri kuitika munezvekufambisa kwemashoko netekinoloji. Izwi rasarungano neruzivo rweAfrika zvinofanana nehuku yarara kunze kwechirugwi, inogona kufuma pangosara makushe chete. Nyaya dzedu ngadzipinde muzvimutengure zveTwitter, YouTube, indaneti, mifananidzo, mafirimu, mabhuku – kuti tirege kukanganwikwa kana kuonekwa setisina basa kana chekutura. Tsuro naGudo havangarambe vachitonona seri kwegwenzi vachipurura mashizha emupwezha. Ngano dzedu dzinofanira kufambiranetekinoloji kuti dzirambe dziri mudariro, uye kuti isu vanhu vatema tizvisunungure kubva pasimba revanotaura nyaya dzedu vanhu vatema nyangwe vasingatizive kana kutinzvisisa. Kana tikasave varidzi venyaya dzedu, tichapedzisira totsvaga varungu kuti vatitsanangurire kuti kuve munhu mutema kunorevei. Vanhu vatema tinofanira kuzvisunungura patakasungirirwa panotipa kufunga nepfungwa dzevamwe.

### Takanonoka here?

“‘Takatononoka,’ akadaro Oberieka asina mufaro. ‘Varume nevanakomana vedu vatobatana, uye vave kudivi revatorwa,’” (Achebe, 1994:142). Munyori Chinua Achebe (1994), kubudikidza nemutambi wake Obierika, ari kuti vanhu vatema takatononoka kuti tirambe tiri zvigwaya zvinotamba mudziva mazvo. Nekune rimwe divi, Sembene Ousmane ari kutiwo, “Kana Afrika ikasataura nyaya dzayo, munguva pfupi iri kutevera Afrika ichange isisipo” (Silverman naGadjigo, 2015). Maonero emhizha huru dzeAfrika

aya anoratidza kuti sevanhu vatema hatisi kuwirirana kuti tinopona here kana kuti kwete. Mumwe ari kuti takanonoka, asi mumwe ari kuti pachiine mukana.

Kufanana naOusmane, ini ndiri kuramba kuti takanonoka. Panzvimbo yekufunga kuti takanonoka, ndinofunga kuti Afrika inofanira kuramba kunyararidzwa kana kufunga kuti zvinofungidzirwa kuti zvakaputsika hazvichakwanisa kunamika. Mudimbe (1988) anoti mashoko, hurukuro nezvinyorwa zvakasiyana-siyana zvinhu zvinopfumbidza nzira dzekufunga nadzo, uye nzira idzodzo dzinoshandisa nevanhu kuti vazive kuti ndivo vanaani. Asi kana vamwe vachitaura nekutungamirira kutaurwa nekunyorwa kunopfumbidza nzira dzemafungiro, isu vanhu vatema tiri kuregererei kupfumbidza nzira dzedu tichirega vamwe vachitipfumburira guruva rekufunga kwavo? Chinhu chinoda kugadziriswa inyaya yekuti vanhu vatema tirege kuda kunzwisia kuti tisu vanaani tichishandisa ruzivo rwevachena nekuti zvinokosheswa nevachena hazvisizvo zvatinokoshesa.

*Vanhu nenyika vari kuedza kupindura mubvunzo wakakosha kwazvo. Mubvunzo wekuti tisu vanaani? Vari kupindura mubvunzo uyu nenzira yagara ichipindurwa mubvunzo uyu kubva kare, vanoupindura vachitaura zvinhu zvavanonyanyokoshesa... madzitateguru, zvitendero, mitauro, nhoroondo, hunhu... (Huntington 1996:21).*

Kuenda kwevamwe vedu kudivi revatorwa sezvinoreva Achebe, hakutiite kuti tifanane nevatorwa. Kuenda kudivi revatorwa kunotipa mukana wekukwira chemutengure. Chemutengure hachisi chedu, asi tikange tachikwira tichadzidza hunhu hwacho zvekuti tinopedzisira tave kuziva kuchiita kuti chitakure zvinhu zvedu, kwete kuti chititakure chichitisya tave kure kwatisingazine. Kukwira chemutengure kunofanira kutiita saMapondera munaFeso anoti, “Mambo ngaatume munhu akangwara, akasvinukisa, anejere, aende serema, anomutora nenzira youchenjeri yakavanda (Mutswairo, 1982:14). Hatina kunonoka, asi kuti vanasarungano nemhizha dzeAfrika vari kufanira kutaura nyaya dzeAfrika nenzira inopa Afrika simba rekuramba iri Afrika kwete durunhuru redzimwe nyika.

Kupepuka kwevanhu veAfrika hakubve munyaya dzevachena nekuti vachena vanozvitaurira nyaya dzavo, vachitaurawo nedzevanhu vatema sezvavanoda ivo. Kupepuka kwevanhu vatema kunobva mukutura kwedu nyaya dzedu sevanhu vatema. Achitura mufirimu rinonzi *Sembene Across Africa*, sarungano Sembene Ousmane anoti:

*Ndakakurira mukamusha kadiki munyika yeSenegal. Takanga tisina TV, kana mapepanhau kana redhiyo. Chandakanga ndiinacho chete dzaive ngano dzambuya vangu. Pandakasvitsa makore 14, shungu dzangu dzaive dzekuti ndive muFrench. Ndaida kuve muFrench kufanana nevatambi vemumabhuku andaiverenga kuchikoro. Pandakanga ndave nemakore 17, ndakasangana nenyaya dzemunyori wemuSenegal. Vatambi venyaya dzemunyori uyu vaive vakangofanana nambuya vangu, neshamwari dzangu. Ndakabva ndangonzwa kusada kuve muFrench. Ndakanga ndave kuda kuve munhu mutema weAfrika, (Silverman naGadjigo, 2015).*

Ousmane anoti dambudziko redu sevanhu vatema riri pakuti, “hatisisu vanhu vatema tinotaura nyaya dzedu. Mamwe marudzi ndiwo anotaura nyaya dzevanhu vatema.” Ousmane anoti kutaura kwake nyaya dzevanhu vatema semunhu mutema kunomuita kuti ataure nevanhu vake. Izvi zvinondirwadza sasarungano nekuti nhasi uno vazhinji vemhizha dzedu, nyangwe vana muzvinafundo vedu vari kunyora neChiRungu, vachinyorera vachena nekuti vachena vane mari yekutenga mabhuku nekupa mibayiro. Kana iye Sembene chakaita kuti ave nemukurumbira sasarungano anotaura nemafirimu kwaive kupihwa mibayiro neCannes Film Festival. Cannes Film Festival igungano rinoendwa nemunhu kana achinge akokwa nevaridzi vemutambo, uye kune mibayiro yemari (Lieberman naEsgate, 2014).

Sembene akakura achinzwa ngano, akave munyori wemabhuku asati azotanga kutaura nyaya dzevanhu vake nemafirimu. Sembene anoratidza kuti nyangwe zvazvo vanhu vatema tisingagone kudzokera shure kuti tinogadzirisa zvizhinji zvakaitwa kwatiri nevachena vachitikwidza chemutengure chetsika dzavo, mitauro, mafungiro nemaitiro – tichine mukana. Zvinoita sekuti Ousmane ari kuti chemutengure hachikwanise kukutakura chichikuendesa kwachinoda kana iwe usingade kuenda ikoko, asi kuti nyangwe iwe unogona kushandisa chemutengure chakutakura, kuti uchitakudze nyaya

dzako kuti chiende nadzo kune vamwe vanhu – vatema nevachena. Sembene haana kukumbira vachena kuti vamukoke kuCannes, asi ivo vega vakaona kuti paita sarungano ari kutaura nyaya dzevanhu vatema nenzira inoratidza kusiyana kwemaonero nemafungiro evanhu vatema nevachena.

Munhu mutema anofanira kuramba kukurirwa nechirungu kunyanya mushure mekunge Afrika yasununguka sezwayaita nhasi. Zvakakosha kukwereta mafungiro aGeorge Orwell ekuti,

*... kana England ikakurirwa nehondo yevatorwa, vagari veEngland vanotozviziva kuti vakurirwa, zvekuti vanoramba vachirwa. Hazviite kuti (vagari veEngland) varambe vakadzvinyirirwa zvachose... (Orwell, 2004:50).*

Hazvichaita kuti vanhu vatema tirambe takadzvanyirirwa zvachose kwete nemitumbi, asi nepfungwa nemazano evachena vakadzokera kunyika dzavo. Handisi kukurudzira kuti vanhu vatema tidzokere kunorarama munguva dzenhembe “tichishambadzira Afrika semucherechedzo wehutsvene hwedu hwakasvibiswa” nevachena (Mphahlele, 1972:131). Ndiri kuti hazvichaita kuti vanhu vatema tirambe tichiridza ngoma yevamwe asi isu ngoma yedu isina anoridza. Ngatiridze ngoma dzedu, uye titaure ngano dzaTsuro naGudo vari kurarama munyika yashanduka, nekuti Tsuro naGudo tisu. Hazvichaita kuti tirambe takadzvinyirirwa zvachose nevatorwa vakakonzerza kuti titeerere nyaya dzavo tichikanganwa kutaura nekuteerera nyaya dzedu. Ngatiite saMapondera muna *Feso*, ngatitore zvinowanikwa mungano dzevatorwa, tizvishandise kusimbisa nekuvandudza ngano dzedu.

Sekutura kwaVambe (2001), ngano nehumwe humhizha hwekutura hazvisi panjodzi zvachose nekuda kwekuti zvave kunyorwa kana kufambisa nedzimwe nzira dzekufambisa mashoko. Ngano dzedu dzakakwira muzvimatengure zvakawanda, asi muzvinhu zvevatorwa imomo dzinotaura zvinhu zvedu, kwete zvevatorwa. *Hollywood* payakanga ichigadzira mafirimu ayo ekusimbisa mafungiro netsika dzeAmerica, Sembene Ousmane akashandisa mafirimu kutaura nyaya dzevanhu vatema.

Ngano dzinofanira kuramba dziri horomba yegudo, nharirire yakagara pamusoro-soro pebwe pasingagarwe neshumba kana kusvikwa nenzou. Tsvakurudzo ino inosimbisa maonero aVambe (2001) ekuti ngano dzekutaura nemuromo dzinowanikwa dzakagarisana kana kuti dziri mukati metekinoloji itsva, imomo muchemutengure chadzakwira kana chadzakwidzwa, ngano inzira yekuziva nayo chokwadi nekuita kuti vanhu vatema tive nemamwe maonero. Ngano “dzinokwanisa kutorwa nevanhu vakasiyana-siyana mukugara kwedu, vachidzishandisa nenzira dzakasiyana-siyana muhondo yezvetsika nemagariro,” (Vambe, 2001:vii). Zvakarewo, Gramsci achitaura mubhuku raForgacs (2000:70) anoti,

*Takatarisana nenyaya yekuwana simba rekuzvitonga nesimba rezvehupfumi, varombo vanofanirawo kutarisana nenyaya yekuti vawane simba renjere yezvedzidzo. Kufanana nekurangana kwavakaita vachigadzirisa zvesimba rekuzvitonga nesimba rezvehupfumi, (varombo) ngavafungewo zvakare nzira dzekurangana kugadzirisa zvetsika nemagariro.*

Ntongela Masilela mubepa rakanyorwa naBrown (1995:79) achipa maonero pamusoro penhoroondo yezvekunyorwa kwemabhuku munyika yeSouth Africa, anoti:

*Kuuya nekuumbwa kwenganonyorwa dzerurimi rweChiRungu munyika yevatema kwakakonzerza kudzurwa nekubvanzurwa kwemabasa engano mumitauro yevatema ayo akanga agara aripo kwemakore nemakore munyika yeSouth Africa. Pari zvino, mabasa aya engano mumitauro yevatema ariko, asi akafanana nemunhu arohwa chihakera akawira pasi.*

Vazhinji vasiri mubasa rekutaurwa kwengano nekunyorwa kwemabhuku vangangoona sekuti humhizha hwekutaura ngano hwagarwa matunduru neChiRungu, asi chiripo ndecekuti vachena vanoziva, uye vanotya simba redu vanhu vatema kana tikawanisa kudzokera kuhupfumi hwedu, nezvinhu zvedu. Hatina kunonoka. Kutya simba riri muruzivo rwedu kunotaurwa nemumwe muchena achiti:

*Ndakavaudza kuti zvakanga zvisingaratiidzike zvakanka kuti mushure memakore ese aya ekuzivana nesu, (vanhu vatema)... vakanga vasisatarire kватiri kuti tivasimbise kana kuvalatsira nemazano ebudiriro. Vakanga vave kudzokera kuzvinhu zvehupenyu hwavo hwakare hwaishoreka. ...ndinorangarira kumwe*

*kushamiswa, uye netariro yakave muvanhu vazhinji veAfrika nekuda kwekuuya kwerudzi rwevachena. Muchena akanga akada kuita samwari kuvanhu vatema, uye pfungwa iyi yakanyengera nekuyedza muchena... Kwemakore mazhinji, munhu mutema akanga achifara kugara mutariro yekuti kune chimwe chinhu chakanaka chichauya muhupenyu hwake chichibva kumuchena. Asi tariro iyoyo yakanga zvino yave kupwa nekukasika nekuda kwekuramba kwedu tichimutarisira pasi nekuramba kugashira kugona kwake kwakasiyana nekwedu kana kumupa ruremekedzo rwake semunhu, (Van Der Post, 1955:311).*

Munhu mutema ane zvinhu zvetsika dzake zvakanaka zvaakasiya nekuda kwechirungu, uye ane kugona kuri maari kwaakapihwa naMwari kusina kufanana nekwevachena. Kana zvakadaro, kusiya kwemunhu mutema zvaanogona achiita zvisiri zvake zvaasingagone ndiko kufa kwake.

Kuti tikwanise kuti mabasa engano dzedu nezvimwe zvehumhizha hwevanhu vatema zvireve chinhu kwatiri nhasi, uyewo tichiita kuti zvipfuirire mberi, tinofanira kuti tipfudzunure zvatakarovedzerwa pazviri kuti vachena ndirwo rudzi rwuri pamusoro muzvinhu zvese (Rotberg, 1988; Pratt, 2008). Tine basa rekuti tibvise chirungu mumisoro yedu, kuti sevanhu vatema tigadzane semvura yanga yabvondorwa, kuti tizviwanire nzvimbo yekuti tidzidze kuve nehunhu chaihwo hwechokwadi (Smith, 1999).

Kana sekuona kwaNtongela, ngano pasichigare dzakanga dziri nzira yekudzidzisa yainyatsoshanda, dzinofanira kuti dzimuke pasi padzakadonhera, dzikunge zvibhakera dzichienderera mberi, “asi dzisisiri kana kutorwa sezvadzaitwa kare,” nekuti “hadzingarambe dzisina kubatwa neruzivo nesimba rehupenyu hwedu hwanzasi” (Valéry, 1964:215).

### **Tsuro naGudo mutsika yemusika**

Mabhizinesi ezmefirimu nemimhanzi anopa America mari yakawanda kwazvo. Sekutura kwemagazini reTime ra1990 mubhuku raDorfman naMattelart.

*Zvetsika nemagariro zvinogona kunge zviri izvo chinhu chinonyanya kutengeswa neAmerica kune dzimwe nyika, uye zvetsika nemagariro zvinogona kunge zviri*

*izvo zvinhu zvinopa America simba rehupfumi nekuita kuti hunhu hweAmerica hutekeshere pasi rese, (Dorfman na Mattelart, 1971:11).*

Asi kwandiri haisi mari chete iri kuwanikwa neAmerica kubva kumaindastiri emafirimu nemimhanzi, America iri kuramba ichikurumbira uye nekutorwa seiyo nyika yekutarisa nekutevedzera kana nesuwo tichida kubudirira.

Shungu dzangu sasarungano ari kukurudzira kupfuirira mberi tichitsvaga kuti Tsuro naGudo vasasare musango rechinyakare, ndedzekuti Tsuro naGudo vaiswe musherefu yezvitoro vachishambadzwa. Ndinofunga kuti kana tichitoda kuti ngano dzedu dzirarame, hatisisina chikonzero chekunyara kushambadza zvetsika dzedu. Kunyika yeSouth Africa tinonzwa kuti ruzivo rwenhaka yematambidzanwa yakafanana nengano yakapinzwa mumusika “uye yave chikamu chakakosha kwazvo chemisika yevanzviitira mabasa avo vega,” (Kaschula, 2002:10). Hatingarege kugadzira zvidhori zvaTsuro naGudo kuti zviperekedze ngano dzedu dzekutura, dzemafirimu nedzemabhuku. Ndinozviviza kuti Walter Benjamin (1969) anonyunyuta pamusoro pekutorwa kwebasa rehumhizha rotevedzerwa nekudzokororwa kugadzirwa nemichina kuti zvagadzirwa zvacho zvinge zvakawanda uye zvakafanana. Asi isu vanhu vatema takafanira kuti tisasekerere benzi rinonwa muto vamwe vachida kuseva. Kana America neChaina dziri mumakwikwi ekutora zvinhu zvetsika dzemamwe marudzi vachidzishandisa kuita mari, isu hatingaramwire makudo munda.

Kana tatopinda muzvemutengure zvekufambisa kwemashoko, zvave kuda kuti tishandisewo nzira dzekushambadza nekupfumbidza ngano sedziri kuitwa neAmerica. Handingarambe kuti Tsuro naGudo vawanikwe vakatekeshera mumabhuku, pambatya dzekupfeka, pamidziyo yakasiyana-siyana nezvimwe zvakadaro. Nekuti ipapo ndipo pamwe patiri kukurirwa nenyaya dzevachena. Havanyare kushambadza nekutsvaga nzira dzekuti vanhu vafarire nekuramba vachiona zvigadzirwa zvetsika dzavo. Ukatarisa mutambi weimwe ngano dzeAmerica anonzi *Superman*, unoona kuti kune mbatya dzinobvira pamabhurukwa emukati, maT-shirts, makepisi, matauro ekugezesza, mapejama, mashitsi emibhedha, maketen, makeke, masokisi, shangu – zvakawanda zvinhu zvinoshambadza nekupembedza *Superman* nevamwe vake ana *Spiderman*, *Batman* asi

isu nhasi uno kana ukada kuita ngano uchiti, “Paivapo, Tsuro naGudo...” unogona kushamisika paita vana vasingatozive Gudo. Saka patiri kusunungura Tsuro naGudo kuti vapinde munyika itsva, ngatigadzire mifananidzo yavo inoziviswa kuvana nevabereki, kuti tikwikwidzanewo nanaAmerica vari kushandisa simba rekushambadza.

*Maitiro evanhu vane simba rekugadzira nekutengesa zvinhu kuti vaite mari akakura nekuda kwekutora zvinhu zvakanga zvisingatengeswe vachizvipinza mutsika dzemusika, nekuvizishandura kuti zvive zvinhu zvinokwanisa kutengeswa nekutengwa,” (democracynow.org, 2019).*

Nesuwo hatina kumbozvifunga kuti zvinhu zvihinji zvetsika dzedu zvinogona kutengeswa pamusika, asi kana tichida kuti tsika dzedu dzisadzimwe, ngatipinze Tsuro naGudo mutsika yemusika.

Kana mabasa ehumhizha anenge ngano achinge ave kurongwa nekugadzirwa mumaindastiri, zvakakosha kuti basa iroro riitwe nevanhu, kuitira kuti vane mari varege kushandisa ngano kuti dzitaure nyaya dzevpfumi. Tsuro naGudo “vanhu” vevanhu, uye nyaya dzavo inyaya dzevanhu. Nyaya dzaTsuro naGudo dzine basa rekushandura mamiriro ezvinhu mumusha kana kudyara mafungiro nemaitiro anobatsira nyika kuti ipunduke. Asi ngano hadzifanire kuwira mumaoko evane simba mune zvematongerwo enyika nekuti izvi zvinogona kukonzera kuti vanhu “vashungurudzwe, vashandiswe, vadzvanyirirwe pamwe chetewo nekukonzera hondo,” (Traber, 1988:120).

Kutorerwa simba rekutaura nekufunga ngano kwevanhu, richitorwa nevanoita zvematongerwo enyika kana zvekutsaga mari yemuhomwe dzavo chete asi vasinei nenyika kunopedzisira kwatiuraya. Chinoturaya inyaya yakanzi naKarl Marx (2003:60), “pfungwa dzevanotonga uye vaine mari, ndidzo pfungwa dzinotonga,” Nyangwe ndichiti Tsuro naGudo ngavashambadzwe, handisi kukurudzira kushambadzwa kwavo nevachena kana nevanoita zvematongerwo enyika, kana nevanhu vatema vanogara “mumutauro wekugadzira kwemari,” (Bainbridge nevamwe 2015:19). Mutauro wekugadzirwa kwemari hauremekedze basa rakagara riri mungano nezvimwe zvehumhiza. Mutauro wekugadzira mari hauzokwanisa kuti kushambadzwa kwaTsuro naGudo kuve nemiganhu. Kuti kushambadzwa kwaTsuro naGudo kurege kuita sechipfambi, kugadzirwa kwengano itsva kunogona kuitika semushandirapamwe pamadariro esoshari midhiya senzira yekuti

chero ani zvake akwanise kushandisa Tsuro naGudo kutaura nyaya kana kudzidzisa.

Tinogona kumutsiridza nekupfuirira mberi nebara rekugadzirwa kwengano itsva nemifananidzo yaTsuro naGudo, nekuita makomiki, nekugadzira mafirimu nemabhuku – asi zvichipa ruzhinji mikana yekutevedzera nekuwedzera pane zvagadzirwa nevamwe kuti ngano dzedu dzikukumuke, dzikurumbire uye dziwande. Ngano dzedu dzakagara dzisina muridzi, asi dzaive dzevanhu vese. Nekuda kwekuti dzaive ngano dzakaitwa vanhu vasati vave kutongwa nemweya wekutenga nekutengesa, ruzivo nehumhizha hwengano hwaishanda sezvinoita sangano *reCreative Commons*. Mutsauko ndewekuti *Creative Commons* isangano, asi ngano dzedu dzakanga dzisina sangano. Kufanana ne*Creative Commons*, chero ani zvake akanga ane mukana wekutora nekushandisa vatambi vemungano kuti agadzire ngano itsva nezvidzidzo. Nenzira imwechetewo, mapazi ehurumende kana mayunivhesiti anoona kana kudzidzisa zvetsika nemagariro anogona kutungamira basa iri rekuchera tsime rengano revanhu vese.

Pfungwa yekupa vanhu mukana wekugadzira ngano dzaTsuro naGudo inoburitswa naBenjamin sekuti basa rehumhizha harigone kusvuurwa segavi richibviswa mune zvemagariro evanhu.

### **Kuvhenganiswa**

Ndingadai zvangu ndiri sarungano, asi handibvume, uye handidi kuti ngano dzive chinhu chakare. Ndinowirirana naHobsbawm (2013) anoti hakuna chinhu chinonzi ndicho chaicho, kana chepasichigare, kana chemagariro evanhu. Icho chinyakare, kana magariro epasichigare akatovepo nekuda kwekuti pane vanhu vakaagadzira, achibva azotanga kutevedzwa nevanhu vazhinji. Pfungwa iyi inotaurwawo naTerence Ranger (1996; 2013) achiti kuvhenganiswa kvezvehumhizha zvinowanikwa mutsika dzakasiyana-siyana chinhu chakanaka chine basa rekusimbisa tsika nekuita kuti mutsika nemagariro muve nezvinhu zvitsva. Kusangana, nekusanganiswa kwemaitiro nekwetsika dzakasiyana kunenge ndiko kunoshanda pane kurwa nechemutengure. Kaschula naMostert vanotaura zvekubatanidzwa kwehumhizha hwetekinoloji nekutura (tekitura) vachiti,

*zvinotsanangura mamiriro ezvinhu iko zvino nezvimwe zvinogona kuzoitika mukushanduka kwehumhizha hwekutura nehumhizha hvezvimwe zvekunyora*

*zvine hukama nehumhizha hwekutura, (Kaschula naMostert, 2011:3).*

Aya maonero aKaschula naMostert ndeevanhu vakangwara nekuti kana pane chavari kubvuma nekugashira kushanduka kuripo iko zvino, uye nekuchazouya. Ndiko kukwana pesepese kwetsika nemagariro kunotaurwa naKaschula (2002).

Mukuvhenganisa mune kubatirwa, kubirwa nekukurirwa kunoitika, nekuti mombe dzemuranda dzikapinda mukati memombe dzamambo, kudzoka kwadzo kunogona kunetsa. Kubiwa kwehumhizha hwevanhu vatema nevarungu kunowanzoshandisa kutsvaga mari kana kurerutsa chinangwa chaive muhumhizha ihwohwo pakutanga.

Pakauya varungu, chimbo Chemutengure chakagadzirwa nevanhu vatema sechombo, chikashandisa kunongedza, kuyambira, kudzidzisa, kufumura, kuseka. Kunongedza njodzi nekuyambira vanhu vatema kuti vachenjerere kuparadzanisa nehamza dzavo. Kufumura hunhu hwechirungu pamwe chete nekudzidzisa vanhu vatema kuti unogona kushandurwa nechirungu chikakupa zita nehunhu hutsva. Chimbo Chemutengure chaiseka hupenzi hwevanhu vatema vanenge vatorwa vakashandurwa nechirungu.

Nekufamba kwenguva, chimbo Chemutengure chakazoimbwa naDumisani Maraire naEphat Mujuru (1996), uyewo chikazoimbwa naThomas Mapfumo (1995) chikaimbwa nePolyphony Marimba (2015) yekuAmerica. Asi chinhu chekurechedza ndecekuti vese vakazoimba chimbo ichi munguva yakatevera, vakanga vasisina chinangwa sechakanga chiru muvanhu vakatanga kuimba chimbo ichi. Kana nananhasi uno kudzama kwenyaya iri kutaurwa muchimbo Chemutengure hakuchareva chinhu kuvanhu venguva ino. Chemutengure chabe chimbo chekunakidza vateereri uye chichipa vaimbi mari. Iri ndiro dambudziko rinogona kuwira ngano kana dzikange dzisisiri mumusha, asi zviri nani kuti ngano dzinakidze nekupa vanasarungano mari pane kuti dzikanganwikwe.

Kana pachinge paita kuvhenganisa kunobva pakuti tsika mbiri dzasangana, hatingati zvinangwa zvetsika idzodzo dzakasiyana zvakafanana. Patsika mbiri dzinenge dzasangana, tsika yakatekeshera, ine simba nemari ndiyo inokurira dzimwe, ichidzitsikirira, nekudziparadza.

Asi zvakakoshawo kuti nditaure kuti kushandurwa kwebasa rehumhizha nevaridzi varo kwakasiyana nekushandurirwa basa iri nevatorwa, nekuti kazhinji vatorwa vanenge vachida kuti zvetsika dzevamwe zvipinde mumaonero nemafungiro uye nemaitiro avo. Zvotiwo kana vanhu vatema vakagamuchira zvevatorwa kuti zvipinde muzvinhu zvavo, vanopedzisira vave kushandisa zvevatorwa izvozvo sechiyero chekugarika, kubudirira, kushamisira nekuzviita vepamusoro.

Kuvhenganiswa kwetsika dzekunze nedzevanhu sekwakaitika mungano dzevanhu veChiShona kwakafanana nezvakanga zvichiitika kumatunhu eKongo.

*Kuuya kwevachena vachitenga nekutengesa kwakasimbisa marudzi evatema ...  
kukaita kuti abudirire zvikuru pakutanga, asi nekufamba kwenguva kutenga  
nekutengesa ikoko kwakakurira uye kukaparadza mizinda yevatema yakaita  
seKongo Loango, Tio neOrungu, (Vansina, 1990:236).*

Achitsanangura nyaya iyi, Vansina anoti kukurumbira kwekutenga nekutengesa kwakakonzera kuvambwa kwemakambani. Pakanga pachiparadza zvinhu zvetsika nemagariro evanhu vatema, zvinhu zvitsva zvakanga zvichibva zvavambwa kuti zvitsive zvinenge zvaparadzwa. Asi zvinhu zvakanga zvichitsiva zvakanga zviri zvevapambevhу.

*Munhu (mutema) kana achinge atorerwa nyika yake anopihwa chiremerera  
chisiri chechikara zvichienderana nekuti akwanisa kuziva zvechirungu zvakadii.  
Munhu mutema iyeye anoenda achifanana nevachena paanenge achiramba  
hutema hwake, huchikara hwake (Fanon, 1986:19).*

Maonero aFanon aya anoda kuti vanhu vatema tisaakanganwe panguva yatiri kushandisa mazano atiri kuwana kuchirungu kuti titaire nyaya dzedu nenzira itsva. Thomas Mapfumo ane nziyo mbiri dzinotaura nezvekugashirwa kwezvinhu zvekunze sezvinhu zvinogadzirisa matambudziko. Nziyo dzacho ndedzinoti: ‘Chitima nditakure’ (1989) nechinoti ‘Gwindingwi rine shumba’ (1980). Munziyo mbiri idzi, vanhu vatema vanoratidza kudisisisa zvechirungu zvekusvika pakutozvidembera kuti “chitima nditakurewo” uye kune rimwe divi vachizvipembedza kuti, “Gwindingwi rine shumba inoruma, ndoenda nechitima.” Chirungu chinoda kuti tichide asi tisakanganwe kusvinura sekutura kwaFreire (2000) kuti chirege kutitosvora maziso epfungwa dzedu.

### **Hudera hausi mungano dzedu, asi huri matiri**

*“Hazvichakwanisika kuti ruzivo rwengano dzevanhu vatema rwunzi rwunobva kuvachena,” (Dundes, 1992:x).*

Munhanganyaya yebhuku raBascom (1992), Dundes anoti nhoroondo chaiyo yakakwana yengano dzevanhu vemuAfrika haisati yanyorwa. Pfungwa yaDundes iyi ndicho chimwe chezvikonzero zvakaita kuti ndizopindawo mudariro nenyaya yangu sasarungano wevanhu veChiShona.

Asi nyangwe zvazvo Dundes, (1992: x) achidonongodza mienzaniso yevanhu vemuAfrika vari kuita tsvakurudzo nekunyora pamusoro pengano dzavo vakaita saMofokeng (1954), Camara (1978), Okpewho (1983), Okafor (1983), Ndong (1983) naN'Da (1984), anoti vanhu vese ava, vanonyanya kutarisa maitirwo kana kutaurwa kwengano, kwete mhenenguro yengano dzacho.

Kuongororwa kwetsika yekutaurwa kwengano kunofanira kupa ruzivo rwunowanikwa mungano pamwe chete nebara radzo. Asi kana tikatarisa nguva yakatanga kunyorwa nekutariswa maitirwo kana kutaurwa kwengano nevanhu vatema vadonongodzwa naDundes ava, tinoona kuti tave kuda kusvitsa makore makumi manomwe. Ngano dzevanhu vatema hadzisi kuramba dziri zvadzakanga dziri. Shanduko iyoyo iri kuitika mungano dzevanhu vatema inofanira kunyorwa nevanhu vatema, kwete nevachena vakagara vari ivo vakanyora nekutsanangura ngano dzedu isu tisati tave kugona kunyora. Kana ndichitarisa kwatacabva nepatave nhasi uno sevanhu veAfrika, ndinoona kuti ngano dzakabva kunze dzakawanirwa nzvimbo mumba inorara ngano dzevanhu vatema. Imomo hatizive kuti hwave husiku chii chakaitika, asi takazongoona pave kuzvarwa ngano dzinotaura nezvezvinhu zvakaunzwu mutsika dzedu, asi panguva imwechete ngano idzodzo dziine hwema hwakasimba hwengano dzevanhu vatema. Kana takatarisa kureba kwenguva yagara ngano “itsva” idzi mutsika dzedu, tinoona kuti hadzisisiri itsva, asi dzatove dzedu.

Nesuwo kubva patakatanga kupindirwa nevachena vachitungamirirwa naRhodes, ngano dzedu hadzinawo kuzoramba dziri zvadzaive. Kubva pakaimba chimbo Chemutengure, vanhu vatema vakagashira midziyo, mitauro nemafungiro matsva mumagariro avo. Kushanduka nekukoshesa zvinhu zvakanga zvisiri zvemagariro evanhu vatema pakati pa1903 na1922 kunotsanangurwa kuchinzi,

*Zvinhu zvinodhura uye zvisina basa muhupenyu, zvinhu zvakafanana nefodya yekuputa, zvinobikwa mumabhekari, nemapefiyumu, nembatya dzechirungu kunyanya zvakagashirwa nekukasika uye nevanhu vakawanda, (Phimister, 1988:71).*

Nyangwe zvazvo vanhu vatema vakagashira zvinhu zvakauya nevachena, mafungiro evachena haana kubva angogashirwa, asi pakamboita hurukuro nemhenenguro dzemusha kuti zvionekwe kuti kuve mukokeri wechemutengure kunorevei kumunhu mutema.

Vachena, kunyanya mamishenari vakatanga kudzidzisa vanhu vatema Bhaibheri. Pakavewo nekudzidziswa ngano dzaAesop nedzimwe dzakanga dzichizivikanwa kuEurope dzinosanganisira dzemaGiriki. Ngano idzi dzekunze dzakatanga kupinda mungano dzakanga dzichiverengwa nevanhu vatema kuzvikoro. Mabhuku akadonongodzwa pazasi mamwe emabhuku akaitwa nemamishenari, uye ane ngano dzakaturikirwa nekutorwa kubva kune mimwe mitauro nedzimwe tsika. Kana ngano idzi dzakatsikisa kubva kuma 1906, ini pandakazozvarwa muna 1971, dzakanga dzagara mutsika dzevaShona kwemakore 65, zvekuti zvinonetsa kuti ini nevamwe vakazozvarwa ngano idzi dzapinda muvanhu vedu kwemakore ese aya tidzione kana kufunga kuti dzakanga dzisiri dzedu.

1. Romen, J. & Roermond, (1906). Ru gwaro Rgwe Chi Poshi rgwo Kunembesa
2. Romen, J. & Roermond, (1913). Ru gwaro Rgwe Chi Poshi rgwo ku nemba Chiswina
3. Monte Cassino Mission, (1927). Rugwaro Rgwo Kutanga Kunemba Chizezuru
4. Monte Cassino Mission, (1927). Rugwaro Rgwe Chipiri Kunemba Chizezuru
5. Greenly, E. H. (1927). Second Primer ChiManyika: Buku rechipiri. Rhodesia Mission Press

Nekufamba kwenguva, kunyanya nekuda kwemabhuku ekuchikoro, ngano dzekure dzakagashirwa nekupihwa nzvimbo. Pakanga pachipinzwawa ngano dzekure muhupenyu hwevanhu vatema, Tsuro akapinzwawo mumabhuku, uye hunyanzvi hwehumhizha, dzidziso nemafungiro aTsuro zvakagashirwa nevachena. Frank Worthington uyo akashanda sa*Secretary for Native Affairs for Northern Rhodesia* akaunganidza ngano dzaTsuro dzikaburitswa semabhuku ane misoro inoti *Kalulu The Hare* (1930) na*African Aesop* (1940) uye dzakatsikisa kuLondon.

Saka kana humhizha hwengano dzedu vanhu vatema hwakanga huchiremekedzwa zvekuenzaniswa naAesop, ko nhasi hwaita sei? Tapererwa nehumhizha hwekubika ngano itsva here? Toenda here kunomutsa madzitateguru akafa kuti atifungire dzimwe ngano sedzatakawana dziriko? Hausisiri hudera here hwatave nahwo hwekuti nyangwe tave chigondora tinongotungwa nedzimwe tichingobowa?

Hudera hausi mungano dzedu, asi huri matiri isu varidzi vaTsuro naGudo. Tiri kutadza kuti ngano dzedu dzirambe dzichishanduka kuti dzitaure nyaya dzinofambirananezviitiko zvenguva dzino. Nyangwe tave kugona kunyora, kugadzira mafirimunezvivimwe zvishamiso zvetekinoloji, ndinotya kuti kushaikwa kwenyaya dzedu, kushaikwa kwaTsuro naGudo kunotiita kuti tinge vanhu vasina basa. Handione mutsauko wemunhu mutema nhasi uno newenguva yakanzi naWorthington (1940), munhu mutema haagone kunyora, uye haana nhoroondo inganzi yakakodzera kunyorwa. Kana tichigona kunyora, dziri kupi nyaya dzedu dzatiri kunyora?

Ibasa redu vanhu vatema kuti ngano dzedu dzishanduke, uye dzipinde mumabhuku, munziyo, maredhiyo, mafirimu, soshari midhiya nezvivimwewo zvinhu zvinotakuranekufambisa mashoko. Ngano dzedu dzinofanira kuramba kukurirwa.

Ichokwadi ngano zhiji hadzisisina sarungano anenge akagara nevanhu achitura ngano, achishandisa izwi rake, maoko nemaziso nemuviri wake kuti ngano inyatsobuda, asi kushayikwa kwasarungano hakureve kuti nyaya hadzichakwanisa kupfuirira mberi. Pamwe ndizvo zvakanga zvichinongedzerwa nechirevo chinoti, “Ndipo pakafira

sarungano.” Yakanga ichazosvika nguva yakaita seino, yekuti mutumbi wasarungano unoparadzaniswa nengano. Asi, tingati here sarungano afa, asi ngano hadzina kufa nekuti dziri kuramba dzichirarama nyangwe zvadzo dzisisina mutumbi? Mamiriro akadai anoita kuti tide kubvunza kuti ngano dzisina sarungano ingano chaidzo here kana kuti iserevende? Sarungano akanga ari mutauri wengano pamberi pevateereri vainge achiona, uye achiziva. Akanga ari muchengeti wemashoko, hunhu, nhaka neruzivo – asi nhasi uno ngano dzave kutaurika iye asipo, uye asingaone vanhu vari kuteerera ngano dzacho. Ngano nasarungano zvaparadzaniswa.

Kushaikwa kana kubviswa kwaSarungano idambudziko kuvanhu vakakura vachinzwa ngano dzichitaurwa nasarungano. Kushaikwa kwasarungano harisi dambudziko munguva ino yatiri. Nyangwe Bhaibheri rine nguva yarakanga richiita zvekutaurwa nemuromo, asi Mwari vakaraira Moses nevamwe kuti vanyore zvavaitaura kuti zvigozoverengwa. Nhasi uno Bhaibheri rinowanikwa mumafoni, mumafirimu nemumabhuku emazwi akatapwa. Kuwanikwa kwengano dzakanyorwa kana dzakatapwa kuchangopedzisira kwave ndiko kuti ngano.

*Asi kune imwe nyika yevanhu vaikwanisa kuverenga nekunyora. Vanhu ivavo vakasvika pakufunga kuti kunyorwa, kwete kutaurwa kwengano ndiko kwakanga kuri ngano,” (Lord, 2000:125).*

Ichokwadi ngano dzine hupenyu kana dzichitaurwa. Mungano yekutura mune munyepfu uri mukutura befu, kuridza tsamwa, kufema nekushandura izwi – kukurumidza kutaura kana kunonokera nechinangwa chekuburitsa chimwe chinhu. Mungano munowanikwawo nziyo, kutaura kune hasha kana kunosetsa. Zvinhu izvozvi ndiyo ngano, uye hazvibude kana ngano yanyorwa kana kuti yatapwa – asi hazvireve kuti kana zvisingakwanisike tirege kuita ngano nedzimwe nzira. Ndicho chemutengure chacho. Mphahlele (1972:150) achitaura mashoko aEmerson anoti, “Hakuna zvinhu zvisingashanduke muhupenyu. Pasi rese hakuna chakagadzikana. Zvinonzi ndezvepo zvingadaro zviripo, asi kwete zvachose.” vaShona voti, chigere ibwe, muti unowa.

Nechinangwa chekuti ngano dzevatema dzivewo chemutengure, ini sasarungano ndine ngano dzandakagadzirira masangano anoda kushandisa ngano kusvitsa mashoko

kuruzhinji rwevanhu. Hatingati ngano dzerudzi urwu hadzisi ngano chaidzo, nekuti ngano dziripo kusvitsa mashoko, mafungiro nemaonero. Ngano dzandinodada nadzo pangano dzandakagadzira dzakavepo nekuda kwekunge ndakumbirwa kuti ndigadzire ngano. Ini chandakangoita kwaive kukwereta mafungiro nemaitiro aTsuro naGudo kuti andibatsire kutaura nyaya itsva. Chimwewo zvakare chandakakwereta marongerwo engano, nenyika inoitika zvisingaitike munyika yedu yatinogara mazuva ese.

Saka kana zvichikwanisika kugadzira ngano dzinotaura zviri kukumbirwa, hatingati ngano idzodzo hadzisisiri ngano nekuti dzakagadzirwa mushure mekunge dzakumbirwa. Muenzaniso wandingape ndewengano yandakagadzirira bazi reHurumende rezveHutano neKuchengetedzwa Zvakanaka kweVana. Vakanga vachida ngano yekupemberera zuva rezvehutano hwemukanwa pasi rese. Ndakavagadzirira ngano inonzi **Bongozozo remukanwa** iri pazasi apa.

### 7.1.1 Bongozozo remukanwa

*Garwe aiita basa rekubata hove. Mukadzi waGarwe aibvisa hove dzavo dzekudya nemhuri. Dzinenge dzasara aidzipara, odzitumbura nekudzisasaki. Hove dzavo dzaisasikwa zvekuti dzaisara dzanyatsotsvukirira uye dzichinhuhwirira zvinotenderedza musoro.*

*Kana hove dzavo dzakaoma dzawanda, mukadzi waGarwe aidzirongedza mutswanda oti Garwe aende kunodzitengesa kumusika mukuru.*

*Rimwe zuva Garwe akapihwa tswana yakazara hove dzakaoma kuti anotengesa.*

*Garwe akatakura tswana ndokunomirira bhazi. Bhazi rakauya, Garwe akakwira.*

*Paakapinda mubhazi, bhazi rese rakazara munhuhwi wehove.*

*Nungu akati, “Mhoro Garwe. Ufunge ini handidye hove, asi hove dzako dziri kundipa muyedzo. Garwe nditengeserewo hove dzako.”*

*Garwe akasekerera kunge muromo wabvaruka akati, “Une maUS dhora here Nungu. Hove dzangu ndedzemaYuwesi Dhora chete chete.”*

*Nungu akati, “Aaa Garwe, maUS dhora ndinoawanepi?”*

*Garwe akati, “Kana usina maUS dhora chingokuvara zvako nemunhuhwi nekuti ndiwo wemahara.”*

*Bhazi rakatanga kufamba, Garwe achibva atarisa zvake panze nepahwindo.*

*Akanga achifunga zvinhu zvaakanga anzi nemukadzi wake atenge kana atengesa hove. Pasina nguva, Garwe akabva abiwa nehope ndokutanga kuridza ngonono.*

*Garwe paakazoti pepu, bhazi rakanga rasvika paRoadblock.*

*Garwe akatarisa tswanda yake yehove, akaona musisina chinhu. Hana yake yakati bhaa.*

*Mubhazi makaita bongozozo Garwe achitarisa pasi pemasiti achitsvaga hove dzake. Akapotsa arwa naMbada nekuti akanga asaidzira mudzimai waMbada nevana achitsvaga hove dzake.*

*Garwe akabva ati kuna Gudo mutyairi webhazi, “Ndabirwa hove dzangu. Ndiri kukumbirawo kuti mapurisa andibatsire kubata mbavha yandibira.”*

*Gudo akaudza mapurisa nyaya yakanga yaitika. Shumba mukuru wemapurisa paRoadblock akabva ati, “Mese budai mubhazi makabata mabhegi enyu mumire mumutsetse.”*

*Mhuka dzese dzakabuda nemabhegi adzo. Mubhazi hamuna kana bhegi rakasara. Mhuka dzakamira mumutsetse. Shumba akanga asiri kusekerera. Akatarisa mabhegi ese, asi haana hove dzaakaona.*

*Aona kuti mumabhegi hamuna chimuko, akabva aridza redhiyo kukamba achiti, “Over. Ndini Constable Shumba kuno. Nditumireiwo mupurisa auye nenhunzi inonyatsogona basa rayo rekufunidza.”*

*Pasina nguva, mupurisa Gava akasvika nezinhunzi reGreen. Shumba akabva ati “Pano pashaikwa hove, zvino tadzitsvaga mumabhegi tadzishaya. Chasara chete kuti tinzwe kana pane vane mukanwa muri kunhuhwa hove. Saka nhunzi tanga basa.”*

*Gava akati, “Mese mirai makashama kuti tikurumidze kuita basa.”*

*Nhunzi yakabhururuka ichitenderera Nzou akanga ari pekutanga mumutsetse.*

*Yakabva yati, “Nzou haana kudya hove. Asi mukanwa make muri kunhuhwa doro remapfura zvekuti tinomukurudzira kuti kana abva kubhawa agezewo mukanwa.”*

*“Next,” Gava akashevedzera.*

*Aitevera akanga ari Tsuro. Gava akati, “Tsuro nyatsoshama, hatisi kuita zvekutamba pano.”*

*Tsuro akashama, asi Nhunzi yakabva yabata mhuno ichidzokera kumashure ikati,*

*“Nhaiwe Tsuro hauzive here kuti mazino mahombe seako aya anodawo kuti upote uchiageza. Mukanwa mako muri kunhuhwa kunge manyowa enguruve. Ndatonyara zvangu kurutsa.”*

*Tsuro akasvotwa.*

*Kamba akafemedzwa akawanikwa asina kudya hove, uye mukanwa make muchinhuhwirira.*

*Kwakati kwasara Nungu, Mbada, naBere ndipo pakatanga kunetsana. Nungu akabva pamberi akanomira kuseri kwaMbada zvekuti Bere ndiyе akanga ave pamberi. Asi Bere akabva abuda mumutsetse akanomira seri kwaNungu, zvekuti Mbada ndiyе akasara ave pamberi.*

*Mbada akafinyamisa kumeso achida kutyisidzira mapurisa. Nhunzi akati, “Mbada, shama ndione mukanwa mako kana....”*

*Mbada akabva ati nehasha, “Iwe, uri kutsvaga adya hove dzaGarwe here kana cuti uri kutsvaga ane mukanwa munonhuhwa?”*

*Paakangotaura mashoko iwayo chete, Nhunzi akabva ati, “Mbada ndiyе adya hove dzaGarwe. Ndadzinzwu kunhuhwa paari kutaura.”*

*Mbada akabva asungwa, asi akabva ati, “Kana naNungu naBere vadyawo.” Vari vatatu vakazoonekwa cuti ndivo vakanga vaba hove dzaGarwe. Vakazonzi varipe Garwe uye vagoenda kunoshanda vachiita community service kwemwedzi mitatu. Ndipo pakaperera sarungano.*

***Ngano ino yaive yepamhemberero dzemMinistry of Health and Child Care dzezuva rezvehutano hwemukanwa (World Oral Health Day). 20 Kurume, 2020.***

Ngano iyi, “Bongozozo remukanwa,” inoburitsa nyaya yandiri kutaura yekuti ngano ngadzipfuirire mberi dzipinde nyangwe mutekinoloji yenguva dzino kana kuenda mberi kwenguva dzino.

Sasarungano, ndine nguva dzandinoona ngano muzvinhu zvisinei nengano. Ichokwadi humhizha hwekutumwa hunogona kutadzisa humhizha hwakasununguka kunyatsotambarara, zvekuti pane kurasikirwa kunoitika, asiwo ngatirangarirei kuti mukutanda makudo ndimo mukunonga hohwa.

*Kunyora, senzira itsva yekufambisa mashoko inoreva kuti munhu akanga ari sarungano anenge ave nevateerereri vakasiyana, “vateerereri” vanokwanisa kuverenga. Pakutanga sarungano iyeye anogona kunge achitaura ega kwechinguva nevateerereri vaakajaira. Asi vateerereri vatsva vanenge vachiverenga zvaanyora, nyangwe vakave vashoma pakutanga, vanotongopedzisira vave nezvinovanakidza zvakasiyana nezvainakidza vateerereri vengano vakanga vasingagone kuverenga. Vanopedzisira vave kuda matingindira matsva, kana kupinzwa kwezvimwe zvinhu zvitsva mumatingindira akare, (Lord, 2000:131).*

Mashoko aLord anoreva kuti nyangwe zvazvo vanhu vatema vakakwira muchemutengure vakaendwa navo, vachapedzisira vajaira kutaura vari muchemutengure. Ichokwadi ndinozviona kuti vanhu vandinoitira ngano panhepfenyuro, paWhatsApp nepaTwitter havazive kunakidza kunoita ngano sekutaurwa kwadzaiitwa nasarungano, asi nyangwe zvakadaro vanongofara nadzo dziri zvadziri.

Chinobuda mushanduko iyi hadzisi ngano nevateerereri vadzo chete, kwete. Kana nasarungano anopedzisirawo ave kugashira maitirwo matsva engano aya. Ndizvo zviye zvadataura kuti dzimwe ngano dzangu dzandinodisisa, uye dzandakafunga sasarungano dzakavepo mushure mekunge ndakumbirwa nemasangano kuti ndivagadzirirewo ngano. Neniwo handichanyanya kukahadzika nekugadzira ngano dzisina vateerereri vandiri kuona, naivowo vachindiona. Zvakarewo matingindira andave kubata matingindira enguva dzino, uyewo ndinopota ndichipinza zvinhu zvitsva mumatingindira akare.

### **Kudya makwato**

Dziripo nguva dzekuti unoteverwa namai vako, wowanikwa uri pakati pekudyka kumakwato. Ipapo hauzive kuti wosvipa here kana kuti womedza zviru mukanwa nyangwe zvanga zvisati zvatsengeka zvikawota. Kana ukasawkata kumba kwevanhu, uchingoziva chete zvinoreva kukwata, unenge usina ruzivo rwakakkana pamusoro pekukwata. Unenge usina kuwana mukana wekuziva kuti vanhu vakasiyana-siyana vanobika nehunyanzvi hwakasiyana-siyana. Kukwata kuwana ruzivo rutsva nemate matsva mukanwa, asi kukwata kune ngozi nekuti unogona kuzoda zvekumakwato kudarika zvaunowana kumba kwenyu, ukapedzisira wave semunhu asina musha nevabereki.

Kwandiri ngano hunyanzvi hwedu hwakaenda kunokwata kuchirungu. Ngano hadzina kupofomadzwa nezvishamiso zvakauya nevarungu zvekusvika pakutadza kuona kuti muchirungu mune simba rekushandura misha, hukama, vanhu, mafungiro nemaitiro avo. Ngano dzakaona chemutengure, dzikakwira muchemutengure kuti isu varidzi vadzo tigotaura kushamisa kwezvinhu zvevachena, asiwo panguva imwechete dzichitaurawo zvekushandurwa kwedu, kurasikirwa pamwe chete nekuravira zvitsva zvekumakwato.

Ngano hadzitye chirungu kana shanduko ipi zvayo ingaitike mumagariro evanhu, nekuti ibasa rengano kutaura zviri kuitika nechinangwa chekuti zvireve chinhu nekunzwisisikwa nevanhu. Ibasa rengano kupa mamwe maonero. Ibasa rengano kukwira muchemutengure kuti kana dzotaura zviri pamusoro pechemutengure dzipre vanhu ruzivo nechenjedzo, pamwe chete nekubvunza mibvunzo inopeputsa. Ngano pachadzo imhando yechemutengure chevanhu vatema chinotakura nekutura zvanga zvisipo.

Sekutura kwaVambe (2001), ngano dzinoita zvese – dzinowanikwa dzichirwisana nechirungu, uyewo dzinowanikwa dzichigarisana nacho. Ndinobva ndawedzera kuti dzimwe nguva dzichitobika mapoto. Ngano hadzizive zvekuita nechirungu – dzinoshaya kuti dzochifarira here kana kuti dzochivenga. Ndipo panozotisvitsa panyaya yaRanger (1967) muna Vambe (2001) achitaura nezvekusaziva zvekuita netekinoloji, uyewo nekusaziva zvekuita nemazano evachena kwevanhu vatema. Zvimwe ndezvimwe, vanhu vatema chirungu vanochida zvekuti kana nevaera Shava ndakanzwa vachizviti, “Ziandanetyaka, vaHera vanenge vaRungu. VekwaNyashanu, Mufakose.” Ranger anoti pane kuramba, asiwo pane kuda; kuramba kutongwa nevachena asi poita kushuwira kuti munhu mutema ange ane simba pamusoro pezvinhu zvechirungu.

Nyaya iyi inobuda mungano yangu Redhiyo yaTsuro (2012) mushure mekunge Tsuro atenga redhiyo akaenda nayo kune vamwe vake.

# Redhiyo ya Tsuro



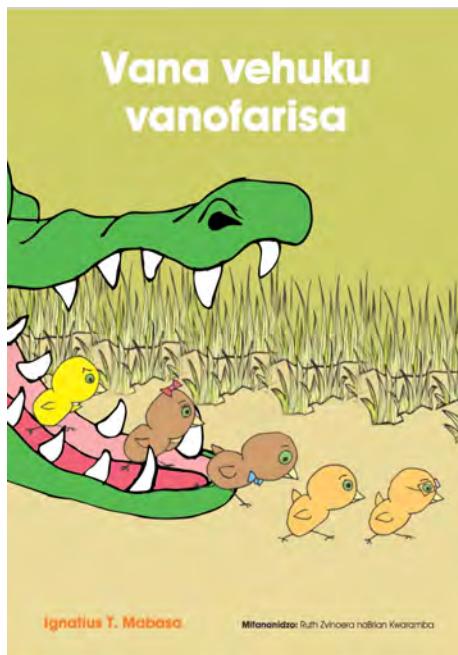
Ignatius T. Mabasa

*Kamba akabva ati, "Chiregai zvenyu kutya, Tsuro ndiye nhubu. Tsuro ndiye ane chinhu chiru kutaura nekuimba sezvinoita vanhu. Ati chinonzi redhiyo." Shumba akati, "Tsuro, wanyanya kungouya nezvinhu zyinokanganisa runyararo nemufaro wedu muno. Uri kumboedza kuita sei chaizvo?" Nzou akati, "Nhai Tsuro, icho chinonzi redhiyo chinombori chiiko?" Tsuro akati, "Redhiyo ndicho chinhu chandakabata ichi. Inotaura nyaya dzakawanda, dzemuno nedziri kuitika kune dzimwe nzvimbo dziri kure kure. Zvakare, redhiyo iyi sezvamanzwa inoimba nziyo, inotaura mamiriro ekunze nenguva, nekuita zvimwe zvakawanda." Shumba akati, "Iwe Tsuro enda unodzosera chinhu ichocho."*

*“Hainzi chinhu ichocco, iwe Shumba. Ndati inonzi redhiyo. Farirawo kufambirana nenguva mudhara. Haudi kunzwa zviri kuitika kuJubheki guta regoridhe kuJoni here?” Tsuro akataura akatarisana naShumba. Shumba akabva ati nezwi riri pamusoro, “Iwe Tsuro, unoti redhiyo inotaura nyaya dziri kuitika kune dzimwe nzvimbo dziri kure, asi nyaya idzodzo dzinei nesu? Nyaya dzainotaura hadzisi nyaya dzedu, inyaya dzevamwe vanhu. Tsuro, isu tine nyaya dzedu nenziyo dzedu. Wave kuda kutishayisa mufaro pamwe chete nekutipusisa uchitiunzira pfungwa dzevatorwa. Iko zvino warasika,” (Mabasa, 2012:10-11).*

Dai ngano dzedu dzakanga dzisina kusimba, dzingadai dzakafa kare. Naizvozvo hatifanire kutyira ngano kuti dzinofa, nekuti sezvatave kuziva, anofa ndisarungano, kwete ngano. Ngano dzakafanana nevanhu, vanhu havarove, vanofa vachizvarwa vamwe. Vanozvarwa havaite zvinhu zvese nemo-nemo sezvaiita vakavasiira tsika nemagariro. Ngano mukana wekupfuirira mberi sevana vehuku vari mungano yandakagadzira muna 2013.

### **7.1.2 Vana vehuku vanofarisa**



*Paivapo. Paive nehuku yaive nevana vanomwe. Vana vehuku ava vaishereketa kwazvo uye vaive vasingamharwe nen hunzi pamuromo.*

*Vaibvunza mai vavo mibvunzo yakawanda. “Nhai mhamha, sei isu tine makumbo maviri chete? Mhamha sei tisingagone kubhururuka seshiri?”*

*Nguva zhinji huku yaidzidzisa vana vayo kuti vasapinde munjodzi.*

*Rimwe zuva huku yakati kuvana vayo, “Nhasi ndiri kuenda kumusika kunokutengerai zvekudya zvinonaka. Saka garai mumumvuri musafambe-fambe kusvikira nadzoka.”*

*Huku yaenda, kamwe kanhiyo kakati, “Gen’ a, mhomz vaenda. Vasiya vati tisafambe-fambe, asi ini ndave kukwira zvangu mumuti. Handiti kukwira mumuti hakusi kufamba-famba?”*

*Kamwe kamwana kehuku kakaona rwaivhi. Kachibva kati muswe warwaivhi jobo. Rwaivhi akati, “Maiweee ndalumwa nekasina mazino. Iwe, wandirumirei?” Kanhiyo kakati, “Sholi, ndanga ndichida kunzwa kuti muswe wako unonaka here.”*

*Kamwe kamwana kehuku kakabva kawana gonye. Kakashevedzera kuti, “Ndawana gonye rangu rakakora.”*

*Tumwe twukati, “Tipewo gonye iroro.”*

*Asi kanhiyo kaive negonye kakati, “Aaa munopenga, gonye nderangu nekuti ndariwana ndega.” Kakatiza kakaruma gonye. Tumwe tunhiyo twukakatandanisa.*

*Tunhiyo twakatandanisana nemuhuswa, nepasi pemakwenzi, nemumakoronga zvekuti twakazongoerekana twave parwizi rwukuru. Parwizi apa paive pakarara hwereshenga yegarwe.*

*Mumwe mwana wehuku akati, “Hiii honai zidzvinyu iro!”*

*Asi kamwe kakati, “Iwe, nyarara unotaura zvisina musoro. Wakamboona dzvinyu rine mazino here?”*

*Kamwe kachibva kati, “Haasi mazino ayo. Mira ndibate tione.”*

*Asi kamwe kakabva kati, “Iwe iwe, hamheno zvako. Zvakanzzi naMhamha tinoona nemaziso kwete nemaoko.”*

*Garwe rakabva rati, “Ndeipi gen’a? Mapotsa manonoka kumabiko. Mukanwa mangu mune party. Pindai mudye, mutambe munakirwe.”*

*Vana vehuku vakabva vaita chipitipiti kupinda mukanwa megarwe. Vakatanga kutamba vachidya nekunakidzwa. Asi magetsi akabva angoti gwa, kudzima.*

*Vana vehuku vakabva vati, “Aaaaa magetsi aenda.”*

*Kamwe kanhiyo kachibva kati, “Musatyе, ndine machisa” Kakakwenya machisa, ndokutanga kutsvaga chekubatidza.*

*Kakaona chinyama chakarembra kakaedza kuchibatidza. Panze, garwe rakatanga kurwadziwa nekuti vana vehuku vakanga vachipisa mapapu aro.*

*Garwe rakabva raridza mhere richiti, “Aaaaa.”*

*Garwe parakangoti, “Aaaaa,” vana vehuku vakabva vaona kwekubuda nako. Vese vakabuda mukanwa megarwe vachimhanya.*

*Vakamhanya vachidzokera kumba.*

*Ndipo pakaperera sarungano.*

Ngano iyi ndakaigadzirira vana vepamusha wenherera vandaipota ndichinoitira ngano. Ngano iyi inoburitsa kurasika kwatinoita kubva munzvimbo yakachengetedzeka yatinoziva, tichizopedzisira tave kure kwazvo nenzvimbo dzedu dzine zvatinoziva.

Ngano iyi inobvunza mubvunzo wekuti ko isuwo hatisisiri nherera dzemitauro, ngano netsika dzedu here?

Kufamba, kubva pamba kana munzvimbo yaunogara chave chinhu chinoita sechinopa munhu mutema kuve munhu anoshamisa uye ane mari, nekuti kazhinji kana afamba anodzoka aine zvinhu zvisina vamwe vake. Nyangwe zvazvo chitsva chiri murutsoka, munhu mutema ari kupinda mukanwa mezvikara zvinogona kumudya. Tichakwanisa here kubuda mukanwa memakarwe tigodzokera kumba? Ko iko kumba ndekupi? Tichiri kukuziva here? Hatiteverwe nemakarwe atinenge tabuda mukanwa mawo here?

Ngano iyi inogona kuita senyaya yetunhiyo, asi inyaya inoda kuti nesuwo vanhu vatema tione kuti tabviswa nenzira dzakawanda pazvinhu zvedu tikanopinzwa mune zvevamwe, asi hatisi tese tinobuda kana kudzokera kumba tiri zvatakanga tiri. Asiwo nyangwe zvakadaro, ngatirege kuramba takagara panzvimbo imwechete nekuti ichokwadi, kutandanisana kwedu nezvinonaka kuchatisvitsa kunzvimbo itsva dzatisingazine. Tichapinda munzvimbo dzinoshamisa, asi patichazobudamo tichidzokera kumba, tinenge tave kuziva zvakawanda kudarika zvataiziva tiri muberere remba yedu. Tichange tave nengano, nerondedzero nenhoroondo. Nhamo iripo chete ndeyekuti kune vamwe vanotadza kubuda muchemutengure kuti vazogona kuudzawo vamwe ngano dzemo.

### Zvine basa rei?

*Nhaka yeZvituta inodyiwa nevakangwara – Tsumo yeChiZulu.*

Tine zvatinoziva zvenhoroondo yeZimbabwe - kunyanya zvaigara zvichingotaurwa nekudzokororwa patiivhii, panhepfenyuro nemapepanhau nevatungamiri venyika vanenge Robert Mugabe.

*Kwemakore 37 kubva Zimbabwe payakawana rusununguko kubva kuhutongi hwemaBritish, nyaya yeZimbabwe yainyanyotaura zvemunhu mumwechete: Robert Gabriel Mugabe, (Rogers, 2019:2).*

Kana munhu mumwechete akanyanya kutaura nekutaurwa nezvake, dzimwe nyaya zhinji dzine basa munyika dzinodzimwa nekukanganwikwa. VaMugabe vane nyaya dzavaitaura zvekuti yakanga yave garoziva kuti kashoma kuti vasataure zvehondo yechimurenga,

kuzvipira kwevakarwa hondo, kukosha kwevhу nekwekuzvitonga kuzere. Muenzaniso wemashoko aitaurwa naVaMugabe ndeuno,

*Taiziva, uye tichiri kuziva kuti ivhu ndicho chinhu chaikosheswa naMambo Lobengula paakanga achirwa nemaBritish nekuda kwekudarika kwavo miganhu muna 1893; Taiziva, uye tichiri kuziva kuti ivhu ndiro rakanga riri chichemo chikuru chemagamba edu eChimurenga cheKutanga achitungamirirwa naNehanda naKaguvi. Taiziva, uye tichiri kuziva kuti ivhu ndiro chikonzero cheChimurenga cheChipiri, ririwo zvakare chinhu chikuru munyika yeZimbabwe yakazozvarwa nehondo. Ndizvozvovo, tinoziva kuti ivhu ndiro chinhu chikuru muChimurenga cheChitatu iwe nenii chatiri kurwa, uye chatiri kuramba tichizvipira nenzira yakakura kwazvo (Raftopolulos, 2009:213).*

VaMugabe vaitaura zvenhoroondo yeZimbabwe, asi vane zvavainyanya kukoshesa pavaitaura uye vachinyararidza mamwe mazwi. Zvavaiwanzotaura zvakanga zvine chinangwa chekusimbisa basa ravakaita rekusunungura nyika yeZimbabwe.

*Mugabe aitaura nyaya yekurwira ivhu achiita sekuti inyaya inotangira kure uyewo iri nyaya inopikisa tsika yenyika dzinoita kuti simba radzo ripinde nekusvina nyika dzevamwe... (Raftopolulos, 2009:213).*

Kana tikazvicherechedza, VaMugabe vakashandisa mazano akafanana neaishandisa naRhodes. Neimwe nguva Rhodes paakabatsira Francis Dormer kutenga bepanhau reCape Argus, akati, “Mibvunzo yevanhu vatema yakanga ichikosheswa zvikuru mumapepanhau kudarika zvayaifanira kuitwa” (Rotberg, 1988:132).

Kusvika kwakaita vachena munyika ino sekutsanangura kunoita chimbo Chemutengure hakuchataurwa. Asi nhoroondo iyoyo iri muchimbo Chemutengure ndipo panotangira chimurenga chevanhu vatema. Izvi zvinoreva kuti nziyo nengano dzedu zvombo zvechimurenga, uye hazvifanire kunyarara kana kunyararidzwa kana pachinge paita dambudziko nechikonzero chekuti kune vanoti kurwa kunongoitwa nezvombo zvinenge pfuti chete. Chemutengure chengano imhando yehondo yakakosha nekuti humhizha hwerudzi urwu hunopeputsa nekusvinudza vanhu, hunovakonzena kuti vafunge nekuita hurukuro dzakakosha pamusoro pemagariro avo. Hurukuro dzinenge chimbo Chemutengure pamwe chete nengano mikana yekushandura mamiriro ezvinhu mumusha.

Charamba naMutasa (2018) vanoti Mazrui (2004) akati kana pachinge paitika kushandurwa kwemamiriro ezvinhu mumusha, ipapo ndipo panodyarwa mafungiro nemaitiro anobatsira nyika kuti ipunduke.

Saka tinoona kuti harisi ivhu chete rakanga riri chichemo chevanhu vatema sekutura kwaVaMugabe. Asi nekuda kwekuti VaMugabe vakanyararidza mazwi enziyo nengano, tinopedzisira tave kungonzwa chichemo chevhу chete sekuti ndicho chichemo chega chevanhu vatema muZimbabwe. Chimbo Chemutengure chinotipa mamwe maonero ekuti nyangwe zvedu tikawana ivhu redu, asi tikasaburuka muchemutengure chemafungiro nemaitiro echirungu – tinoendwa nesu, toshandurwa zvekuti nyangwe tikazodzoserwa ivhu redu, tinenge tisisina hukama naro, kana kuziva zvakakosha muhupenyu hwedu – tinopedzisira tatora girizi kuti ritsive dovi. Kana nanhasi uno tati tindindi muchirungu zvakafurikidza, zvekuti zvapfurunura denga remafungiro edu netsika dzedu. “Mukadzi wemutyairi haashaye dovi, anotora girizi okurungira.” Vanhu vatema tave kubika negirizi iro dovi riripo, asi tinofanira kuti titaire ngano dzatikonzena kuti tisvike pakubika negirizi. Tinoda zvinhu zhevatorwa zvekuti tinoti ngazvitore mwoyo nepfungwa dzedu tive varanda vazvo. Ndizvo zvakanzi naPatrick Chakaipa muhurukuro yandakaita naye,

*Nyika kuziva kuti ndisu vanaani. Nyika yedu inokoshesa zvaani? Kana ukaenda kuEurope kana America vakabatana, vanoziva kuti ndivanaani. Nesuwo vachena vasati vauya, nepavakanga vagara munyika yedu taiziva kuti tisu vanaani, asi ndinofunga kuti mushure mekuwana rusununguko, nyaya yekuziva kuti tisu vanaani yakaparara, tichibva takoshesa zvemari nekutengesa zvekuti takabva tatengesa zvaive isu (Mabasa, 2000).*

Vechidiki vakawanda venguva ino vanoseka vachibunza kuti, “zvine basa rei kuti tizive kuti tisu vanaani? Zvine basa rei kana tikabika negirizi semukadzi wemuchimbo Chemutengure?” Tiri kurarama munguva dzinorwadza nekuda kwekusaziva simba riri muzvinhu zvedu. Hatizive kuti tisu vanaani, asi makambani evachena akaita seFacebook neGoogle anotiziva kudarika kuziva kwatinoita mitupo nenhoroondo dzedu. Asi kuzivikanwa kwatinotwa neFacebook neGoogle hakutipe mikana yekushandura mamiriro

ezvinhu mumisha yedu, kana kudyara mafungiro nemaitiro anobatsira nyika kuti ipunduke.

Makambani evachena ane simba rekugadzira nekutengesa zvinhu kuti vaite mari, vave nemisika yavanotengesa ruzivo rwavainarwo rwuri pamusoro pehunhu, mafungiro nemaitiro edu. Patakayambirwa kuti tichenjere kukwira nekuenda nechemutengure ndiko kutakurwa kwakanga kuchionekwa nevanhu vatema pakatanga hondo yedu nevachena kuma 1890. Nhasi uno nyangwe takagara mudzimba dzedu tave kungotakurwa neFacebook, Twitter, Google, Instagram nedzimwe mhando dzechemutengure. Asika, Tsuromagen'a haana kumbobvira abvuma kupererwa nyangwe paakawkira mungoro sezvatave kuita isu. Ngatirambe kuvharirwa muSideboard yevarungu.

Sekutura kwaShoshana Zuboff muhurukuro yake nesangano [redemocracynow.org](http://redemocracynow.org) (2019),

*Facebook neGoogle vavhimi venyanga dzenzou, uye ruzivo rwavo pamusoro pedu ndidzo nyanga dzenzou. Chavanonyanyoita kuongorora nekuunganidza ruzivo pamusoro pezvatinota, asi vanozviita zvisiri pachena. Maitiro avo anotidzosera kupfungwa yaKarl Marx yekuti vanhu vane simba rekugadzirwa nekutengeswa kwezvinhu (kuti vaite mari), vakafanana nezvikwambo zvinosveta simba revashandi, asi panzvimbo yesimba, ava vari kusveta zvese zviri pamusoro pemunhu kana achinge ashandisa Facebook neGoogle, (democracynow.org 2019).*

Kuvaka nyika kwaive mupfungwa dzevanhu vatema vakaimba Chemutengure pakapinda vachena munyika yedu kuma1890 kwakasiyana nekwedu vakazopemberera kukundwa kwevachena muna 1980. Kuvaka nyika kwevanhu vakanga vawana rusununguko muna 1980 kwakanga kwave kuti sezvo varungu vaenda, isu ngatichive varungu vatsva. Takapinda murusununguko tichikanganwa zvinhu zvetsika nemagariro edu zvakanga zvakatitsigira nekutitsigisa vachena vasati vauya.

Ndicho chikonzero chinoita kuti ndiwirirane naTraber (1988) paanoti vanhu vatema tinofanira kukoshesa zvimali zvenyaya dzinotaura kuti tisu vanaani. Tinadzo nyaya

nengano dzakaita sechimbo Chemutengure dzinofanira kuramba dzichitaurwa nekuti madziri tinodzidza nekuziva kuti tisu vanaani, uye nyika yedu yakabva kupi, yakasangana nematambudziko api uye nekuti tiri patiri nezvikonzero zvipi. Asi izvi zvinoda kuitwa takachenjerera kuti kutaurwa nekunyorwa kwenyaya idzi kusaitwe nevanhu vanotsvaga kudzishandisa kudzvanyirira, kana kuvhundutsa, kana kusimbisa mafungiro nemaitiro avo chete-chete vachinyararidza vamwe kuti varege kutaura. Nyangwe tiine zvimali zvenyaya zvakaita senyaya yehondo yechimurenga, nyaya iyoyo yakaitika kuvanhu vazhinji munyika, zvekuti havasi vanhu vakarwa hondo chete kana vari mune zvematorgerwo enyika vanganzi ndivo vega vakakodzera kuitaura.

*Hatigone kutaurirana nevamwe vanhu kana tichitarisira vanhu ivavo pasi. Tenzi vanogona kuudza muranda wavo zvekuita, asi kuudza muranda zvekuita hakusi kutaurirana naye... Zvinhu zvakaita sekungoudzwa mashoko chete, kana kutengeserwa nekuwaniswa mapepanhau, kana nhepfenyuro nezvimwe zvinofambisa mashoko zvinogona kutora nzvimbo yekutaurirana chaiko kwechokwadi, (Traber, 2019).*

Chiri kutaura Traber ndecekuti tinogona kufunga kuti kana tiine ruzivo runobva mumapenhau nezvimwe zvinofambisa mashoko, tinenge tichitaurirana. Asi kutaura hakusi kutaurirana nekuti ari kutaura ane simba pamusoro pevasingagone kupindura mashoko aari kutaura. Kusvika pasinsa mumwe anoti ane simba kana kuti akakosha kudarika mumwe, tinochikwanisa kuve nekutaurirana sekuitika kwehurukuro yeChemutengure yakanga iri hurukuro yekutaurirana nekuonesana. Hakuna hurukuro inoitwa, asi munhu mumwechete ari iye anoziva zvese nekutaurira vamwe vese zvese saVaMugabe. Zvandinofunga hazvisi izvo zvinofungwa neuyo kana neuyo.

Takabuda muhondo yekurwa nevachena takanganwa kuti tisu vanaani. Hondo yeChimurenga yakavewo chimwe chemutengure chakabvisa vanhu mumisha, mungano nemararamiro avo. Kubviswa kwehupenyu hwakanga huripo hondo isati yauya kwakaita kuti zvaitonga muhupenyu hwevatema zviraswe. Chakanga chove kutonga muZimbabwe yakasununguka ndiVaMugabe neZanu PF. VaRobert Gabriel Mugabe neZanu PF ndivo vakave anatsuro vatsva, uyewo ruzhinji rwevanhu rukaitwa anagudo. Hukama

hwaVaMugabe nevanhu hwakanga hwave hwekutamba vanhu nekungoramba vachitaura nyaya imwechete saTsuro akaramba achiwana mvura yakanga yacherwa nedzimwe mhuka nekuti akanga achishandisa mazwi anotapira, pamwe chete nehuchi.

Vanhу vatema veZimbabwe vakapururudzira VaMugabe nekuda kwekugona kwavo kutaura ChiRungu sevaRungu. VaMugabe vakakwidza vanhu vatema muchemutengure chakaramba chotibvisa muhurukuro dzemamiriro emusha. Kufunga kwangu, nhasi uno chemutengure chatakakwira chatiendesa kure kwazvo nekumba sevana vehuku vari mungano yataverenga. Takashanduka tikave vanhu vakanga vachifara kuti hatichafamba netsoka, asi tave kufamba nechitima. Ndisu takanga tichiti “Gwindingwi rine shumba inoruma, ndoita mucheka-cheke ndoenda nechitima” (Mapfumo 1981). Asi chitima cherusununguko pachakatitakura, takanga tave kuudza vanhu kuti,

*Kwedu kure handingakusvike, ndotokusvika mvura yanaya. Hoo chitima nditakurewo. Hona vakomanawo ndongosienda—Hoooo, Hona ndonoguma kwakaperera nyika,”* (Mapfumo, 1989)

Patakawana rusununguko takabva tasununguka kubva pazvinhu zvedu. Takabva tapfuurira mberi nedzidzo yakauya nevarungu inotsvaga kurasa zvinozivikanwa nevanhu vatema, ichivapa zvavasingazive. Dzidzo yatakagamha idzidzo inokoshesa kuti munhu mutema asiye munda wake waakanga achizvirimira aende kunoshanda kumunda wemurungu, kuti agotenga hembe dzechirungu, achiputa fodya semurungu nekupisa vhudzi rake kuti ritambanuke nekureba seremurungu. Nekuda kwaizvozvo, munhu mutema anopedzisira angove anofunga kuti murungu ndiyе ane ruzivo, uye ndiyе anogona kudarika munhu mutema. Ndizvo zvinoita kuti vamwe vanhu vatema vakaona munhu mutema ane mari vamushevedze vachiti, “murungu.” Ndizvo zvasvitsa vanhu vatema pakunyara neganda ravo dema zvekuti vave kutsvaga mishonga inoita kuti vatsvuke, nekuti kwavari, kutsvuka ndirwo runako. Asi kuchikoro chehupenyu chevanhu vatema chinoti, “matende mashava anovavisa doro,” uye, “guyu kutsvukira kunze, asi mukati rizere masvosve.” Matt Thompson (2018) anoti:

*(Vanhu vatema) vaine vachidzidziswa kuti vakwane mumagariro echirungu, anokoshesa chirungu, achidzidzisa nzira dzechirungu dzekutura nhoroondo yevatema patsva. Zvido zvevatema, zvine chekuita nenharaunda dzavo pamwe*

*chete neruzivo rwavo zvakashayiswa basa. Paizoonekwa kuti ruzivo rwechirungu rwavakanga vachipihwa rwakanga rwusingavabatsire, izvozvo zvaibva zvatorwa sechiratidzo chekuti vanhu vatema madofo.*

Nhasi uno tiri madofo nekuti ChiRungu hatigone, uye ChiShona hatichagona. Kana sekutura kwaOkot p' Bitek (1986:13) "Tsika ari mafungiro anowanikwa nekupembedza mumagariro evanhu," itsika dzaani dziri mumagariro edu, uye zvii zvatiri kupembedza?

Kana tave kwakaperera nyika, ivhu redu riri kupi? Midzi yedu iri kupi? Tichaziva kune rukuvhute kana nzira yekudzokera kumba here?

### **Kuchipedzisa nhau, misoro yadzo zvakare**

Saka tiri kuti kudii nenyaya yengano dzevaShona? Vavariro yechinyorwa chino yanga iri yekuronda simba rekutura zviitiko muhupenyu hwevanhu vatema vechiShona kwaiitwa nengano. Saka nepatasvika iko zvino tiri kuti ngano dzakakotoka here kubva kumunda iwo munda uchiine sora? Sezvataona, ngano dzevaShona dzakashanduka dzichibatsira kutaura nyaya dzedzvanyiriri hwakanga huchiitwa nevapambevu kuvanhu vatema. Pane padzakazosvika dzikaganhurwa nehondo yechimurenga, asi pane chinhu chinopupura kuti nyangwe takazopinda muZimbabwe itsva tichisiya ngano dzedu kumashure, ngano nesimba radzo hazvina kubva zvapera. Vanyori vemabhuku nevaimbi venziyo vari kuramba vachidzokera kungano kunokwereta nekushereketa nehupfumi huri mungano sezvatzanwa muChitsauko 6.

Vamwe vanogona kuchibvunza kuti saka kana Tsuro naGudo vave kudya *pizza* nekutura pamafoni, vachiine chekuita nesu netsika dzedu here? Asi Raymond Williams akati, "Tsika nemagariro zvinhu zvemazuva ese." Kana tichiti zvinhu zvemazuva ese, hatisi kureva mazuva ese enguva yaNehanda naKaguvi, asi mazuva ese enguva dzatiri kutorarama nhasi uno. Izvi zvinoreva kuti tsika nemagariro zvenguva yandakakura nezvenguva ino zvakatosiyana. Saka kana ndichida kuti tsika yengano irambe ichirarama, ndinofanira kutsvaga nzira dzinoita kuti ngano dzitaure nevadiki pamwe chete nevakuru. Vansina (1990: 251) anotsigira maonero aya achiti, "magariro ari muzviitiko zvinenge zvichiitika: magariro anongorarama chete kana achinge achishanduka." Saka

ndichiwirirana nekuona kwemadzitateguru akaona kuti shanduko yauya iyi ndiyo yatove mamiriro ezvinhu – **chava** chemutengue.

Nyaya inonetsa kana tave kutaura zvezvinhu zvinonzi ndezvemagariro evanhu ipfungwa inoita sekuti zvemagariro zvagara zvakadaro, uye hazvitsukunyuke. Asi hakuna magariro akanamirwa kana kusungirirwa kuti asabve paakasiwa ari nevakanga vachiti ndiwo magariro avo. Sekutura kwaVansina, “kushanda nekukosha kwemagariro kunoonekwa kubudikidza nekukwanisa kuramba achishanduka nguva nenguva (1990:258).

Munyori Dambudzo Marechera akawana mubayiro mukuru wekunyora kuEngland we*Guardian Fiction Prize* nebhuku rake rekutanga *The House of Hunger*, muna 1979. Marechera akakwereta nekushandisa humhizha hwemicherechedzo yengano dzevanhu vake kuruka nyaya inobvisa vanhu munyika yemazuva ese (Veit-Wild, 1987). Haasi Marechera chete anopinda nekubuda mungano akabata hupfumi hwehuchenjeri hwadzo - asi Charles Mungoshi mumwe munyori zvakare akawana mibayiro isingaverengeki anokwereta nekushandisa hunyanzvi hwengano.

Kana tikasanzwisia kuti kubva kare, ngano dzakanga dzichigadzirwa nevanhu vakararama munguva dzakasiyana-siyana, isu venguva dzino tichatadza kutaura ngano itsva nenzira yedu sezkaita vabereki vedu nevabereki vavo, nekuti tinenge tichifunga kuti ngano ndedzechinyakare. Chichazoitika ndechekuti patinenge tisisipo, tafa ndipo pazvichaonekwa kuti hatina ngano dzedu dzatakasiyira vana vedu nekuti panguva yedu takanga tagashira ngano dzevamwe tichirasa dzedu. Ipapo Tsuro naGudo vanenge vatsiviwa neDisney, kambani yekuAmerica netsika yayo yekudzokera kunotora ngano dzakare, nedzisiri dzavo ichidzigadzira patsva kuti iwane mari. Imwe yenaya dzeDisney inonzi Maleficient (2014) inotanga nekuti,

*Regai tikuudzei patsva nyaya yepasichigare togoona kana muchinyatsoiziva. Paivapo, kwaive nemizinda yemadzishe maviri akanga akavengana zvikuru... (Stromberg, 2014).*

Ngano iyi nyangwe ichinzi ingano yeDisney inonzi ‘Sleeping Beauty,’ veDisney vacho vanozotivo “yakatorwa panyaya yakanyorwa naCharles Perrault inonzi *La Belle Au Bois*

*Dormant.* Charles Perrault akanga ari munyori wekuFrance anopembedzwa kuti akaita kuti ngano dzikurumbire nekuda kwezvinyorwa zvake zvaitorwa kubva mungano dzevanhu.

Dandemutande *perraultfairytales.com* rinoti Perrault akazvarwa muna 1628 akanyora bhuku rengano rionzi *Tales of Mother Goose* rakanga rine ngano sere chete, asi ngano idzi dzinoverengwa pangano dzakaitwa nehumhizha hwepamusoro pasi rese. Ngano idzi ndedzinoti: *Sleeping Beauty; Little Red Riding Hood; Blue Beard; Puss in Boots; The Fairies; Cindrella; Ricky with the Tuft; Little Tom Thumb.*

*Ngano idzi dzaizivikanwa nechekare nevanhu Charles Perrault asati aveko, asi dzakanga dzisati dzambonyorwa pasi. Dzaive ngano dzaingotaurwa vanhu vachidziya moto kana kuti vave kunorara nechinangwa chekuvara idza nekudzidzisa vana, (perraultfairytales.com, n.d).*

Kufanana nengano dzave kunzi neDisney ndedzavo, isuwo tinofanira kuti tigare tagarira makudo anouya kuzoba chibage mumunda. Nyangwe ndichiti ngatipfuirire mberi nekutura ngano dzedu, ndiri kuti ngatiregei kumirira Disney kuti itigadzirire nekutitaurira ngano dzedu patsva. Kufunga kwedu vanhu vatema ngakurege kutungwa nenyanga dzechirungu zvekuti kunopedzisira kwabuda mudanga kuchinorara panze pane mhumhi, shumba nemapere. Ngano ngadzitipe mazano ekuti nyika yatiri kurarama nezvatiri kusangana nazvo mairi zvireve chinhu.

Nyangwe zvazvo Charles Mungoshi (2009) akati,

*Munyika yedu,*

*isu - iwe - tese - tiri tega.*

*Wese waunoziva (kana wawaiziva) vakaenda!*

*Wese wawaifunga kuti unoziva,*

*Hauchaziva.*

*Nzira chete.*

*Nzira chete ndidzo dzisingakurasise.*

Ndinofunga kuti simba redu riri munzira dzatakfambiswa netsika nemagariro edu,

mumitauro, tsumo, madimikira nengano dzedu nekuti izvozvo ndizvo zvedu, uye tinonyatsozviviza. Zvevamwe tinogona kuzvida, asi hazvife zvakaita zvedu, uyewo isu hatife takazviita zvedu nekuti kune varidzi vazvo vakazvarirwa mazviri. Ndiwo mashoko aye akataurwa naPeter Swing kuti hakuna munhu wekune imwe nyika anokunda munhu weZimbabwe pakuve munhu weZimbabwe. Ichokwadi tsika nemagariro zvinoshanduka nekukwereta kubva uko nekoko, asi zano pangwa une rako. Chigwaya chinotamba mudziva macho.

Nzira dzatakafambisa netsika nemagariro edu hadzina kuramba kupfuirira mberi dzichienda nesu mberi kwakanzi naMapfumo (1989) “ndonoguma kwakaperera nyika.” Chingatorwadza kuenda kunoguma kwakaperera nyika tisisina nzira yedu. Dambudziko ratave naro nderekuti hatisisiri kufunga, tiri kufara nekugutsikana nezvakafungwa nevamwe. Nyangwe tikaenda ikoko kwakaperera nyika, tinofanira kuti tikwanise kupindura mubvunzo wekuti, “Tisu vanaani?” Kwatabva kure, uye kватiri kuenda kunoda kuti kana tasvikako tisavike tisisina mabhegi embatya dzedu atakabva nawo kumba. Kana tasvikako kватiri kuenda ngatirege kufamba nzira dzatichawana ikoko dzakatogadzirwa nevamwe vanhu vanogona kutifambisa nepane hunza.

*Ndakauya munyika ndiine chido chekunzwisisa zvinoreva zvinhu, mwuya wangu wakanga wakazadzwa neshungu dzekuti ndiwane kunotangira hupenyu, asi ndakabva ndazoziva kuti ndiri chinhu chiru mukati mezvimwe zvinhu, (Fanon, 1986:109).*

Kufanana naFanon, hupenyu hwemunhu mutema hunotsanangurwa uye nekugashirwa kuti hupenyu kubudikidza nezvinhu zvezachena zviri matiri.

Seroto (2018) anopa maonero aNdlovu-Gatsheni (2013) anoti mhando yekudzvanyirirwa nehupambevhу inorwadzisia iri mukupambwa kwemafungiro epfungwa kunowanikwa kwakavanda munzvimbo dzinoitwa zvakasiyana-siyana uyewo nemumitauro inoshandiswa kutonga pasi rese. Simba rehupambevhу rinoonekwa kuti rakabaya rikatyokera mumaitiro atinoita zvinhu zvedu sevanhu vatema. Kuita kwedu kwave kuronda nekugara mumaitiro evanhu vane simba rekugadzirwa nekutengeswa kwezvinhu kuti vaite mari.

Nyika dzedu nemafungiro edu vatema akasiyana kwazvo neevachena. Asi kana tikabvuma kuti tive vanhu kubudikidza nezvinoonekwa nekutsanangurwa nevachena, zvinoreva kuti ruzivo rwedu, maitiro edu nezvinhu zvedu hazvigone kuzvimiririra zviri zvega. Asi ichokwadi here kuti ngano dzedu hadzigone kuve ngano kana dzikange dzisina kusarudzwa nevachena, dzikanyorwa nekutsanangurwa nevachena?

*Kunzwa kuve sechinhu chisina basa kwemunhu akatorerwa nyika yake nevapambepfumi kunofambilana nekunzwa kuve vanhu vepamusoro kunoita vachena veYuropu (Fanon, 1986:93).*

Ngano dzechinyakare dzakakwereta midziyo yakaita sengoro, pfuti, mbatya - zvikapfekedzerwa munyika yevanhu vatema - asi sekutura kwaVansina (1990) kupfekedza zvinhu zvetsika dzevatorwa uku dzakanga dziri nharo uyewo iri mhando yechimurenga chekuti mafungiro, zvinokosheswa, maitiro kana zvinoshandisa nevanhu zvisangorasirwa panzira.

Kufanana nedzimwe nzira dzekutura nekuratidza humhizha hwetsika dzavo, ngano dzevanhu veChiShona hadzina kuroverwa hoko, asi dzakashanduka, uye nanhasi dzinofanira kupfuirira mberi dzichishanduka kuti dzifambirané nekushanduka kwehupenyu hwevanhu.

Chinyorwa chino hachina kупедза zvese zvinofanira kutaurwa kana kutariswa pamusoro pengano. Tsvakurudzo ino inodawo kuti vamwe vari mugurumwandira vapewo maonero avo vari pavari pakasiyana nepandiri semunyori nasarungano.

### **Ndipo pakafira sarungano here?**

Ngano dzevaShona dzave kutevera vanhu vadzo vakatakurwa nechemutengure vachiendesa mumadhorobha, nemhiri kwemakungwa nekupinzwa mutekinoloji. Vanhu vatema vave kushandisa nekuwanikwa paYouTube, Twitter, Soundcloud, WhatsApp, Instagram nemamwe madariro akasiyana-siyana etekinoloji. Ngano vanhu, nekudaro ngano dzave kuwanikwawo mumadariro iwaya uye nenzira dzakasiyana-siyana – dzimwe dzakanyorwa, dzimwe semifananidzo, dzimwe dziri munziyo dzemagitare, munhepfenyuro, mumakomiki, mumakatuni nezvimbewo.

Kana ngano dzikatevera vanhu vadzo vari muchirungu, ngano idzodzo dzinofanira kutaura nenzira inofambirana nevanhu vadzo. Kana dzikasadaro vanhu vadzo vanogona kudziramba vachiti hatidzizive uye nekuti havachararama hupenyu hwechinyakare hwaTsuro naGudo vachisvuura makavi nekunwira mvura mumukombe. Kana vakasadziramba, vanogona kuti hatisi kunzwisia nyaya dziri kutaurwa naTsuro naGudo nekuti nguva yavo neyedu dzapesana. Hatingavape mhosva nekuti sekutura kwaEagleton (2006), ngano dzenguva yega yega dzinofambirana nezvinhu zvinenge zvichiitika nekutaurwa munguva idzodzo.

Ngano dzedu padziri kutevera vanhu vadzo musoshari midhiya, dziri kuita basa radzo chairo rekutiperekedza (Achebe, 1987). Kana ngano dzikave nesu mumadariro esoshari midhiya, dzinotiyechidza nekutibatsira kuti tirege kukanganwa kuti nyangwe zviite sei, munhu mutema haasi muchena. Iyoyi ndiyo hondo huru yasara kuti munhu mutema agone kukurira. Fanon (1986: 12) anoti kunze uko, “kunongove nevavariro imwechete mumunhu mutema. Vavariro iyi ndeyekuve muchena.”

Kana zvimutengure zvekunyora nekuverenga zvakabatsira muhondo yekurwisa vapambevhу (Gwekwerere, 2013) nekuvhura vanhu vakadzvanyirirwa pfungwa (Freire, 2000) kureva kuti madariro akawanda, nenzira itsva dzekusvitsa ngano dzine basa rakakosha mubvokochwa rezvakanga zvichinyorwa nekutaurwa nevachena isu tisina chekureva.

*Kune nyaya dzakaita zvekutaurwa, nyaya dzakanyorwa, nyaya dzakakanganwikwa, nyaya dzakataurwa muchivande, nyaya dzakabvutirwa varidzi vadzo, nyaya dzakataurwa muchidimbu, nyaya dzakaturikirwa, nyaya dzakaunganidzwa, nyaya dzakabiwa; tsamba, maripoti, nyaya dzekupona nepaburi retsono, nyaya dzekutsanangurira vakasara kumusha, nyaya dzevafambi, nyaya dzevikara nevishamiso, nyaya dzine chekuita nezvemishonga nekurapwa, nyaya dzezveruzivo rwakasiyana, nyaya dzezinofungirwa kuti zvakaitika kare... (Pratt, 2008:23).*

Pane zvinhu zvizhinji zvakaitika kuchokwadi chiri pamusoro pemunhu mutema pakanga

pachiunganidzwa nyaya dzakadai. Pane nyaya dzakakunguruka kubva paruware dzikanopinda mumutsemu wedombo. Isu vanhu vatema ngatichidzitaura nguva zvayavepo kudai, kuti nyaya yekuvhima ipewo shumba mukana wekaura nyaya dzayo. Coetzee muna Pratt (2008:44), anoti kana usingafunge zvinenge zvichidiwa nevanhu kuti ufunge, kana kuti ukange usingafunge sezwavanofunga ivo, zvinoratidza kuti ivo havafunge zvinoenda kure, asi zvinongoperera muberere retsika nemagariro avo. Iniwo sasarungano ndakagadzira tumafirimu twengano yechemutengure ndikatwuisa pa*YouTube*. Hongu, sarungano akwirawo muchemutengure kuti atsanangure nyaya dzevanhu vake dzisina kunge dzakatsanangurwa.

Saka kana sarungano achinge akwirawo chemutengure akaenda ngano dzinobva dzapera here? Kwete, kunosara kuchitaurwa ngano dzekuenda kwasarungano nezvaakaита paakakwira mungoro. Kunotaurwa ngano dzekwakaenda sarungano, nengano itsva dzave kutaurwa nasarungano kwaakaenda ikoko. Saka sarungano anofa, asi kana kunze uko kuchiine vanhu, sarungano haafe asi anomuka muvanhu vachasara vachitaura zvakataurwa nasarungano akaenda nezvaasina kuona, zvanga zvakamirira kuti sarungano akaenda agozotaura. Saka chinogona kunge chiri chokwadi kuti chinosara ingano. Ngano dzinosara dzichitsvaga sarungano mutsva. Sarungano mutsva anogona kusarudza kutaura ngano nenzira isina kumbotaurwa nayo nasarungano akaenda.

Ngano ndidzo Tsuromagen'a nekuti dzinopinda muchemutengure dzobuda nezvitsva. Ngano ndiTsuromagen'a anopinda mukanwa maShumba agoverenga mazino ashumba kusvika kumatadza, adaro obva abuda akabata mhuno achiti, "Shumba, mukanwa mako munonuhuwa sendove." Ngano dzinoridza tsinga dzemwoyo sagwenyambira ari kuridza mapadza embira. Ngano dzinokurira sarungano wacho zvekuti nyangwe asingade, ngano ichangozomunzvenga, iye nevateereri vake zvekuti vanosara vachironda matsimba ekwese kwayafamba, asi havaibate vakaiisa munhava dzavo. Ngano hadzigare mazuva ese dziri pamushana kana pamusha mumwechete dzichingosvinyangwa semusuva wesadza. Sarungano anozviziva kuti ngano dzinouya dzichienda.

Vateereri vengano vanogona kunetsa kuti vanoda kuramba vachinzwa ngano, asi

chavasingazive ndechekuti ngano hadziwoneke kana dzave kuenda. Dzinotama, asi kana dzatama, kunouya dzimwe. Asi dzimwe ngano dzinosiya dzavhara musiwo. Vanhu vanogona kuzosangana nadzo rimwe gore kune imwe nzvimbo vodzifarira. Ngano dzinofamba, asi hadzife. Hadzizivikanwe kwadzinoenda kunohwanda kana dzatama. Asi chakakosha kuziva kuti ngano hadzife, dzinouraya sarungano asi idzo dzinoramba dzichirarama.

Ngano dzinorarama dzichitambidzanwa, nyangwe vari kutambidzana vacho vachifa, idzo ngano hadzife. Ngano dzine hunhu hwekamuti kaye kanonzi “mufandichimuka.”

Nhasi uno ini sasarungano ndiri kuita ngano dzekutaura, dzekunyora, dzekutapa mazwi nedzekugadzira mafirimu nemifananidzo. Nyangwe zvangu ndave kugadzira ngano itsva, ndinoremekedza hama dzinondibatsira kuti ngano dzibude. Handisirini ndakafunga Tsuro naGudo, asi ndakavawana variko, uye ndine basa rekuti varambe variko. Tsuro naGudo vanotoriwo chemutengure chedu. Neimwe nzira, ngano dzedu dzinoshandawo sechemutengure chedu isu vatema chekutakura nacho zvezachena tichizviita kuti zvive nehwema hwedu.

Pandinotaura ngano, ndine ngano dzinoramba kutaurwa pese pese kana nedzimwe nzira. Asiwo ndine dzimwe ngano dzinoita kutushuka semota nekuda kwekuti pane zvinenge zvaitika panzvimbo yandinenge ndiri. Ngano dzinounzwa nezviitiko zviri panzvimbo. Ipapo ndipo panowanikwa ngano dzichipedzisira dzawedzera zvime zvinhu zvakanga zvisiri mungano yekutanga kana yamaiziva mazuva ese.

Nyangwe zvangu ndichiti tikwire zvimitengure, pazvimitengure zvese zvandakakwira nengano – chemutengure chenhepfenyuro hachina rusununguko. Ndinoreva rusununguko rwangu nerusununguko rwengano. Nhepfenyuro dzinoshanda nenguva, saka kana uchiita ngano unomanikidza kuti ngano yako ikwane munguva yawapihwa. Asika, ikoko hakusi kushanda kwengano, kwekutarirwa migantu. Ngano dzinofanira kutaurwa dzichienda kwadzinoda kusiri kunodiwa nenhepfenyuro. Nekuda kwengano dzepanhepfenyuro, ndakapedzisira ndave kunyora ngano pasi kuti ndive nechokwadi chekuti kana ndave kutaura hadzizopfurikidza nguva inenge yakatarwa. Maitiro aya

akandikonzera kuti nditadze kuwedzera tumwe tuzvidavado twunongoerekana twauya uri pakati pekatura ngano.

Nyangwe zvazvo zvakakosha kuti ngano dzipinde mumadariro akawanda enguva dzino, mamwe madariro aya anopusisa ngano nasarungano. Kutaura ngano panhepfenyuro hakupe ngano mapapiro ayo nekuti sarungano anenge achitya kuti nguva yaapihwa inogona kukwana asati asvika panonakidza. Ngano panhepfenyuro inopfunyiswa nekupfuwiswa nekuti inonzi ngaitaure zvinokwana mudingindira renhepfenyuro remwedzi iwoyo. Zvakarewo sasarungano ndinenge ndave kufunga kuti ko vateereri vandisiri kuona, asi vandiri kuziva kuti vakateerera vari kuitei. Ngano dzikapinda mune dzimwe nzvimbo dzinogona kuramba kufara nekunyatsotambarara.

Ngano dzinondifungisa kare tichaenda kunonhonga mazhanje. Mazhanje ataibvumirwa kutora ndeanenge ari pasi pemuti. Mazhanje iwayo ainaka. Aive akaibva, aine muto unotapira. Iwayo mazhanje aive pasi ndiwo ataiunganidza kusvikira ataida akwana. Takanga tisingabvumirwe kutemha mazhanje mambishi, kana kuturunura mazhanje aive mumuti. Nengano dzinoda kupihwa mukana wekuti dzisvike kuvanhu dzisina kuitwa mukomberanwa garira nekoko. Zvaitoti nenguva dziri kure, pamwe ndipo pataizunza muti, asi kwaive kuita misikanzwa.

Kukwidza ngano muzvimitengure zvatekeshera pasi rese mukana wekusimbisa nekupembedza mafungiro edu sevanhu vatema, asi ngatizviitei nenzira isingamanikidze ngano. Ngano dzikamanikidza semazhanje ekukuhumura hadzinyatsoburitsa muto. Mazhanje ekumanikidza anoshatisa mukanwa, achisiya mave kunge sango rapiswa nemunhu anga achida kubata katsuro.

### Saka toitei?

Hupenu hwedu hauchakwanisa kurambira muchinyakare nekuti tave kurarama munguva dzinoshanda nzira zhinji dzekufambisa mashoko. Mashoko ekutaura nemuromo, mashoko anotaurwa nemifananidzo – asi mashoko ese aya achifambiswa nehumhizha, ngano, nziyo, mitambo, mazwi akatapwa, mafirimu nezvimwe zviri kugadzirwa

nemakombiyuta nemafoni. Kushanduka kwese uku kune zvakunoita kuvanhu vanozviti anasarungano. Nzira dzakagara dziriko dzekutaura ngano dzinofanira kukwana munguva dzazvino dzekutaura nyaya nekufambisa kwemashoko. Hatigone kutiza kutaura nyaya nemuromo nekuti kana Bhaibheri rinozi, “Pakutanga Shoko rakanga ririko.” Shoko iroro takanzwa kuti rakazove nyama, asiwo rakave bhuku, rikawanikwa riri zviratidzo zvakanga zvichionekwa naJahoni paakanga ave bofu kuna Zvakazarurwa, (The International Bible Society, 2005).

Chakanyanyokosha mungano kana mabhuku kana zvimwe zvehumhizha inyaya yekuti ngano dzingave nehukama hwakaita sei nesu, uye kuti zvadzinotaura zvinorevei kватiri isu nhasi uno. Ipapo ndipo pane kusafa kwengano. Zvakarewo, zvinoreva ngano hazvina kusungirirwa kuti zvigonzi zvinongove zvakanga zvichidiwa nasarungano akagadzira ngano (Hirsch, 1967). Ndine nguva zhinji dzandakati ndagadzira ngano ine zvayakanga ichireva kwandiri, asi ndakazoshamisa nevamwe vakatanga kuonawo zvimwe zvinhu zvakanga zviri mairi zvandakanga ndisina kumboona kana kufunga nevvazvo.

Asi hazvireve kuti kana tichiona zvinhu zvisiri zvakanga zvichifungwa nasarungano tirase zvaakanga achiona nechikonzero chekuti haasisipo kana kuti nguva dzatiri kurarama dzapesana. Kana neniwo ndaizodisisa kwazvo kuti ndizive kuti akavamba chimbo Chemutengure ndiani. Aive murume here kana mukadzi? Chii chaakanga achinzwa nekuona? Tinganakidzwe nechimbo Chemutengure chakazoimbwa naThomas Mapfumo chive nemagitare, asi chimbo ichi chairevei chaizvo kuvanhu venguva yacho nekuna iye akachivamba?

Ichokwadi kuti kupararira kwenzira dzekufambisa mashoko, kwezvekufambisa, kweketenga nekutengesa, pamwe chete nehunanza hwenzira dzeruzivo hwaita kuti vanhu vakatakurwa nekurasirwa munzvimbio dzakasiyana-siyana vanzwe kunge vachakabatana. Asi chokwadi chiripo ndecekuti nyangwe vanhu vakararama vari kwake kwake, havawane mukana wekuita hurukuro yemusha nenzira yakaitwa nechimbo Chemutengure chekutanga. Kurarama kwevanhu vasudurutswa kubva pachiitiko chakakonzenza kuvambwa kwechimbo Chemutengure, kunoita kuti vasanyatsonzwisisa hudzamu huri munyaya iyi.

Chinokonzera kuti vave vasingabate masaisai akanga achitepfenyurwa nechimbo Chemutengure chekutanga, imhaka yemabasa echemutengure ekutora, ekubvisa chichinorasira kure zvanga zviri panzvimbo yazvo. Chemutengure kutaramutswa nekubviswa kwevanhu, kwemitumbi nepfungwa, kwezvavanokoshesa, kwemitauro, kwenzvimbo nezvekudya zvinowanikwa munzvimbo. Chemutengure hushoma, hurombo nekutapudzwa kwevanosara. Chemutengure mukana wevaenda wekuona, kusangana nekutura nyaya itsva. Asi chemutengure chinounza nhamo kana chichibvisa zvanga zviripo chichiisa zvitsva zvinoparadza nekudzima ndangariro dzezvanga zviripo.

### **Kwakaperera nyika**

Ndakasvika kwakaperera nyika nekuda kwengano. Ikoko Tsuro naGudo havana kumbokusvika nekuti inyika ine chando chakachena semukaka wakakora, uye chichienda kunoperera kwausingaone. Munyika yandakanga ndiri inonzi Tompson kuCanada.

Ndakanga ndiri kure nekumusha, kure kufanana nekure kwemungano. Zuva renzvimbo iyi rinenya zvakasiyana nezuva rekumusha kwangu randakakura ndichiona. Tompson inenge nyika yemungano. Zvivakwa zvizhinji zvine mifananidzo yemambwa emusango. Munyika iyi ndimowo zvakare mandakaona mhuka dziye dzinonzi mabhiye machena emuchando. Ndaive kure nekumba, asi chakandisvitsa munyika iyi kutaura ngano.

Ndakakokwa kuti ndinoitira zvizvarwa chaizvo, zvekuCanada ngano. Vanhu vakauya kuzonzwa ngano dzangu kuTompson vanhu vakawanikwa nevachena varivo vagari nevaridzi venyika iyi. Mufariro wavakaita ngano dzangu wakanga uchibva pakuti naivovo vakakura vachiudzwa ngano. Vakandiudza kuti ngano dzavo dzakanga dziri dzekuvhima, nekurarama kwavo munyika inoshamisa iyi ine chando chizhinji. Asi havasisina ngano nekuti nyangwe naikoko chemutengure chakavavinga, chikavanyunguditsa, ndokuvakohwa nekuvatakura.

Zvizvarwa zvenyika yeCanada izvi zvakandiudza kuti nyika yeTompson, nenyika yese yeCanada inyika yavo, asi havasisina musha nekuti nyika yavo yazara vauyi. Mumwoyo yavo vanoshuwira hupenyu hwavairarama vachena vasati vavabvanyangura. Kutaura kwavo kunopa pfungwa yekuti rimwe zuva vanogona kungomuka votanga kufamba

vachitiza chirungu, zvekuti kana vaenda havadzoke. Nekuda kwekunyunguditswa nekuyeredzwa nechemutengure, vazhinji vavo vari kusangana nematambudziko ekushandisa zvinodhaka nekutadza kugarisana mudzimba.

Nyaya yavo inosuwisa uye inoerekana yaita kuti nenivo ndidzoke kuZimbabwe mugore ra1890. Vanhu vatema veZimbabwe vakanzwa kurira kwematemo nekudonha kwemiti yevanhu vakanga vachivhura nyika kuti vagadzire mugwagwa wengoro. Mushure vakaona mudungwe wengoro dzakanga dzichikwevewa nemombe dzichipinda munyika yavo. Ngoro dzinokwevewa nemombe zhinji dzakanga dziri chishamiso – dzimwe dzakanga dzakavharwa pamusoro nemachira. Dzimwe dzakanga dzine mavhiri mana, uye dzimwe dzakanga dzine mavhiri maviri chete. Ngoro dzakanga dziri “zvinhu” zvinokunguruka pamavhiri dzichitevedza gwara rakanga ragadzirwa mushure mekutemwa kwemiti.

Kutemwa kwemiti kuti pavhurwe nzira kune chirevo. Miti inoreva kunyatsomira, kugadzikana, kusimba nekudzika midzi. Miti inoratidza kubatana kwezviri pamusoro nezviri muvhu. Kumira kwemiti, kumira kwenyika. Kutemwa kwemiti, kutemwa kwenyika. Kubviswa kwemiti, kubviswa kwehukama hwevanhu nenyika yavo. Pabviswa miti panosara pasisina chinhu. Vanhu vatema vakanga vachiona zvese zvakanga zvichiitika izvi vari kure, asi chavasina kuziva ndechekuti sekubviswa kwakanga kuchiitwa miti kuti pagadzirwe nzira, ndikowo kuvhurwa kwavakanga vachaitwa mupfungwa dzavo.

Vanhu vatema havana kuziva kuti pari kubviswa miti pachiiswa nzira, naivovo mukati mavo, mupfungwa dzavo nehunhu hwavo makanga mave kutanga kugoborwa kuti zvanga zvirimo zvibviswe, muiswe nzira dzinofamba zvinhu zvevatorwa.

Vanhu vatema vakaona kuvhurwa kwenyika vari kure, asi pavakazoona kuti vanhu vakanga vane ngoro nemombe nemabhiza vakanga vasiri hondo dzeMaNdebele, vakatanga kuswedera pedyo kuti vanyatsoonera pedyo, vanhuhwidze, kubata nekutura nevatorwa vakanga vapinda munyika yavo.

Nzira payakaramba ichivhurwa ichienda mukati menyika, vamwe vevanhu vatema vemunyika yeZimbabwe vakapinzwa basa rekushandira vachena. Mabasa acho aive akawanda – vanotema miti, vanotakura miti, vanotungamira mberi, vatyairi, vabatsiri, vafudzi vemombe, vabiki zvichienda zvakadaro. Pakupedzisira, vachena pavakanga vaenda, vakaenda nevamwe vanhu vemumisha yavakanga vadarika nemairi. Asi vaenda nevanhu kudaro, vakasiya gwanza rakapihwa zita rekuti mugwagwa. Mugwagwa izita rinoita sekuti rakabva pane rechiZulu rekuti *umgwaqo*. Kuvhurika kwenyika ichisiyiwa yave negwanza kwakanga kuri kuvhurira nyoka inomedza ichitakura. Uku kwakanga kuri kutanga kutakurwa kwevanhu vatema neshato yechemutengure. Nekufamba kwenguva tinozonza kuuya kwemabhasikoro, kwezvitima, kwemota, kwendeg.

Kuenda kwevanhu vatema nevachena vakanga vabvarura nyika kwakakonzerza kusagadzikana muvanhu vatema. Hukama hwеванhu hwakatanga kurongonorwa. Kupinda kwezvinhu zvekunze kwakatanga kuitika. Asi kupinda kwezvinhu zvekunze kwaireva kuti zvanga zvagara zviri mukati zvinofanira kubuda. Hukama nevhu, nenyika, nenzvimbo, nezviwanikwa hwakashandurwa. Hwakatakurwa.

Saka nenivo ndakanga ndiri munyika yeTompson ndichinzwira vene venyika iyi tsitsi nekuti vakanga vatsitsirirwa neriva reshanduko inouya nevauyi. Mifananidzo yemambwa akanga akazara pamadziro ezvivakwa zvavo kwandiri akanga ave kuita sekuti ari kutaura kubviswa kwehupenyu hwevaridzi venyika, zvekuti kufanana nemambwa avo akanga angove mifananidzo, naivowo vakanga vave mifananidzo yevanhu vavaisimbove. Kutongwa nevatorwa mumusha mako kunorwadza. Asi vanhu vatema muZimbabwe vakanga vazviona kuti mamiriro avepo chava chemutengure. Kutakurwa – kubviswa – kuraswa.

### **Mvura yacheke makumbo**

Ndinovimba zvabuda pachena kuti Tsuro naGudo havasi kudzokera kunogara munyika yechinyakare. Tsuro naGudo vanesu uye vane mafungiro anotibatanidza kwete isu vanhu venguva dzino chete, asi nehupenyu hwevanhu vedu hwechinyakare. Tsuro naGudo izambuko. Tsuro naGudo vanotipa mukana wekuona runako rwuri mumashoko

nemafungiro evanhu vedu. Vanotiratidza runako rwezvisikwa zvaMwari uye hukama hwazvo nevanhu. Zvenguva dzino, uyewo nekuenderera mberi kwengano ndizvo zvinoita kuti ngano dzive ngano.

*Kutaurwa kwengano nemuromo, pamwe chete nehunyanzvi hwekutevedzera zviitiko, kana kuti tingati zvese zvinoita kuti ngano dzive chinhu chehumhizha, zvinobva muna sarungano wenguva ino nevateereri vake, kwete sarungano wekare-kare nevateereri vake, (Finnegan 1970:319).*

Tikacheneta Tsuro naGudo, tichaonawo kuti kana vanhu vedu, misha yatigere nenzvimbo dzinenge zvikoro – zvese zvakatakurwa ngano, uyewo naizvo zvakatakurwa nengano. Hatina kukwanisa kucheneta ngano nenziyo dzedu sezhakaita maGiriki, asi mutsika dzedu nemagariro ruzivo rwengano rwakatiperekedza kwakawanda uye ngano dzikatidzidzisa. Tsuro akazongoshamisa nechinhu chimwechete mukurarama kwevanhu vatema, haasi mutupo sasekuru vake Gudo, Soko, Mukanya, Mukuruvara, Mbereka, Makwiramiti.

Asi yangwe zvakadaro – Tsuro naGudo havana kurambira musango – asi vakauya vakagara nesu mumisha yedu sehamma, seruzivo. Kurarama kwavo mungano nemuhupenyu hwedu sevadzidzisi kwakatikurudzira kuti ticherechedze nzvimbo dzatinogara, tiumbe hukama, tizive miganhu uyewo tivandudze humhizha hwedu sevanhu vanofunga ngano nenziyo. Kubudikidza naTsuro naGudo, vanoimba vakaimba, vakatamba, vamwe vakarumbidza nenheterembo. Ngano dzinotitakura dzichitiendesa kwadzisingatiparadze, asi kunowanikwa hukama, hushamwari, kubatana, rudo nemibvunzo. Tsuro anogona kunge achinyengedza sekuru Gudo, asi tinodzidza kuti Gudo munhu ari nani kudarika Tsuro nekuti musha unokura ndewe rema.

Tsuro naGudo – ndinorevaka idzo ngano vane basa risingafanire kudzimwa. Vanotipa mukana wekuti tisvike kwatisingagone kusvika sevanhu mupfungwa dzedu. Vanotibatsira kuburitsa hunyanzvi nehumhizha huri matiri. Humhizha hwekugadzirisa zvinonetsa. Humhizha hwekuronga nekurongeka. Vanotidzidzisa kugara nekugarisana, kuyanana nekuyananisa. Vanotidzidzisa kutsvagana kana tichinge tarasana. Vanotisvinudza kuti tisangotevera vari kuenda mudondo kana vari kungoshandiswa

nevanodya zvevapfupi nekureba. Mungano munobatsira nyangwe vave kurarama netekinoloji kuti vazive kuti mufaro hausi muzvinhu, asi muhukama hwechokwadi. Ngano dzinototuma kuti tibvunze mibvunzo nekunama panobvinza mumagariro edu. Ngano dzinotipa kuti tisangobvuma nyaya imwechete iri kutaurwa naTsuro tichikanganwa kuti kana Gudo ane maonero akewo.

Ngano dzinotipa mukana wekuti titaire nyaya dzedu sevanhu vatema. Dzinoita kuti tirege kuvimba nenyaya dzevamwe asi nyaya idzodzo dzisinei nesu. Ngano dzinoti ruzivo haruwanikwe mukutaura ChiRungu chete, asi mitauro yese ine ruzivo.

Kubudikidza nengano, tinoona kuti hupenyu hahureve kuti tishandurwe tese kuti tive vanhu vanoshandira vamwe vanhu. Tsuro naGudo vanofara uye vakasununguka nekuti havazivikanwe nekugara mudzimba dzinoshamisa vachifamba nemota dzinoshamisa. Havasi varanda vekutsvaga mari kana vezvematongerwo enyika. Havashandire vasvetasimba vanonyengedza. Tsuro naGudo ndevevanhu, uye vagara vanongoita kuti hupenyu hureve chinhu nekurangaridza vasisiri vanhu kuti *munhu munhu nevanhu*.

Ngano mukana wekuti tinzwanane zvakare sevanhu. Tinofanira kupaza nekuparadza mweya wekushandisa ruzivo rwekugadzira ngano kuti vanhu vashandiswe. Ngatikoshese kudzidza nekudzidzisa zvinhu zvedu kwete zvevamwe. Chemutengure chinokwirwa, asiwo zvakare muchemutengure munoburukwa kuti tikwire muchemutengure chedu chisingatbvise matiri, muhunhu, mumusha kana munyika yedu nezvinhu zvedu. Ko mazoti sei pasina vanoera Tsuro?

Maita Tsuro

*Maita vekumhanya semuseve*

*Maita denhe renjere*

*Muzukuru waGudo,*

*Venzeve dzakaramwa musoro*

*Nekamuswe kekunyebudza.*

*Vanokotsira vakasvinura,*

*Vakabatisa shumba dombo*

*Nekuverenga zambuko remakarwe  
Vezana remazano ekupunyuka  
Vakadya mhiripiri vasingati shuuuu  
Mwana waMagen'a waRuvhunambwa  
Aiwa, zvaitwa wegan'a  
Maita Tsuromagen'a.*

### **Tsvakurudzo dzichatevera**

Pane zvizhinji zvabatwa-batwa nebara rino asi zvinotoda nguva yekuongororwa mutsvakurudzo dzichatevera. Zvabuda pachena kuti kurarama kwengano dzedu kuri mukusarambiria muchinyakare. Zvave kuda kuta kana totarisa ngano nhasi uno, tirege kudzigarira neshamhu tichidzirambidza kubva mudanga rechinyakare.

Pane kukwereta kwakawanda kuri kuitwa kubva mungano nehumhizha hwepasichigare nhasi uno. Izvi zvinoonekwa muvaimbi vemisambo mitsva yenziyo vakafanana nanaJah Prayzah, Killer T nevamwe vavo. Hapana kana mubvunzo kuti hwema hwengano hurimo mumabasa ari kuitwa nhasi uno here kana kuti kwete. Kuvepo kwehumhizha hwekutura – nziyo, kudetemba, ngano nedzimwe mhando dzehumhizha hwezvigadzirwa kunoratidza kuti zvetsika nemagariro edu hazvikurirwe nenguva uye zvine basa guru muhupenyu hwedu. Hupenyu hwedu musuva uri kusvinyangwa netekinoloji asi tekinoloji isina zvehupenyu hwedu inowira pasi.

Sezvandataura, zvakakosha kuti isu vanasarungano titsvage nzira dzekukwira mungoro, asi toshandisa ngoro kuti dzitifambise kubva patakanga tiri tichienda mberi. Saka basa ravepo rave rekudzokera kunotora ngano dzedu kuti isu patiri kurarama mutekinoloji, idzo dzirege kusara kunze. Basa rekukwidza ngano dzedu muchemutengure chetekinoloji rinofanira kuti tiriite nekukurumidza nekuti nguva ikaramba ichifamba tinogona kusara tisina chinhu. Sezvandambotaura, mungano ndimo mune migodhi yenyaya dzinoshandiswa kuumba hwaro hwetsika nehunhu, nenyika, nekubatana. Mungano ndimo munobuda kugadzira maindasitiri emafirimu.

Tichipfuirira mberi nenyaya imwechete yekukwidza ngano muchemutengure chetekinoloji, basa rakaitwa naHugh Tracey rekutapa ngano rakakoshesesa nekuti zhinji dzengano idzi dzine nziyo, uye hadzisisina vazhinji vevanhu vedu vachiri kudziziva kana kudziita. Mamiriro akadai ezvinhu ave kuda kuti basa raTracey riri kuRhodes University rine chekuita nengano dzevanhu vemuZimbabwe riitwe makopi, ridzoke kumba kuti ribatsire vanoita tsvakurudzo, uyewo igove nhaka yatinozotaura nezvayo kumazera evana vedu anotevera. Panguva imwechete, pachiine vanhu vashoma vasara vachiri kuziva mhando yengano dzekuimba. Senyika tinofanira kushanda kutapa ngano idzodzo nekudziita kuti dziwanikwe mumatiivhii, neimwe tekinoloji yaveko, uyewo tichiita kuti vanogona vatambe nadzo kuti dzibereke vana vatsva.

Kunze kwekutapa ngano nekugadzira mabasa matsva nadzo, rimwe basa guru riripo risina kukwanisa kuitwa netsvakurudzo ino kutsanangura mazano akakosha ari mungano dzedu. Panofanira kuti pave nechirongwa chinodzidzisa nekududzira pachishandiswa mavhidhiyo kuti zvine chekuita nengano dzedu zvinorevei. Apa ndiri kufunga mazwi nezvirevo zvakaita sekuti, “dzepfunde,” “pakafira sarungano,” nezvimwe zvakadaro. Pfungwa yangu iri pakuita mavhidhiyo seandakaita paYouTube ekutsanangura zvinoreva chemutengure senzira yevanhu vatema yekufunga, yekuongorora, yekutsanangura, yekudzidzisa nekugadzirisa zvinhu.

Dzidzo neruzivo hazvirarame pasina vanochengeta nekukuchidzira. Yave nguva yekuti isu sevanhu vatema vakasununguka kubva muhudzvanyiriri hwewapambevhу tigadzire hwaro hwekuti ngano dzedu dzizovewo zvidzidzo zvinowanikwa mumayunivhesiti. Zvinorwadza kuti Afrika painoita seisinei nenhaka yengano dzayo, kunyika dzeYuropu neAmerica vari kutodzikoshesa nekudzidzisa mumayunivhesiti avo. Ini ndakanodzidzisa vachana kutaura ngano kuUniversity of Manitoba kuCanada kwemwedzi mina, asi kuno kumba hatina kana kosi yengano mumakorichi ekudzidzira hurairidzi kana mumayunivhesiti edu. Kana ngano dzakanga dziri zvikoro zvinodzidzisa zvakawanda (Mkanganwi 1998), tiri kuregererei kudzimutsa todzishandisa kugadzirisa mamwe matambudziko atiri kusangana nawo senyika?

Sekutura kwandaita, ngano dzevaShona dzave kutevera vanhu vadzo vakatakurwa nechemutengure vachiedeswa mumadhorobha, nemhiri kwemakungwa nekupinzwa mutekinoloji. Vanhu vatema vave kushandisa nekuwanikwa paYouTube, Twitter, Soundcloud, WhatsApp, Instagram nemamwe madariro akasiyana-siyana etekinoloji. Ngano vanhu, nekudaro ngano dzave kuwanikwawo mumadariro iwaya uye nenzira dzakasiyana-siyana – dzimwe dzakanyorwa, dzimwe semifananidzo, dzimwe dziri munziyo dzemagitarare, munhepfenyuro, mumakomiki, mumakatuni nezvimbewo. Ngano dziri kubuda pamadariro aya dzinoda kuongororwa kuti dzitipe mazano ekutsigira nekuvandudza ruzivo rwedu nehumhizha hwedu munguva dzino dzatiri nedzinouya.

Basa rino rine mukana wekuburitsa zvakawanda zvine chekuita nehukoshi hwemano (*intellectual property*) nehukoshi hwezviyorwa (*copyright*), *zvinogona kunyoreswa kuita rupawo rwebhizimisi* (*patent/trade mark*) uye kuita mabasa ezigadzirwa, misika nekutengeserana nepakuru (*industrialisation and commercialisation*). Sezvandaura, Kaschula (2002) anoti zvetsika dzevanhu vatema kuSouth Africa zvave nekukosha kukuru kwazvo mukupa varidzi vazvo nenyika yavo mari. Asi kwandiri haisi mari chete yakakosha, asi kupfuirira mberi kweruzivo rwenhaka yematambidzanwa.

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## Namatidzwa 1

Monte Cassino Mission (1927). Rugwaro Rgwe Chipiri Kunemba chiZezuru. Macheke.  
Monte Cassino Mission.

1. Tsamba kuna Yave
2. A a gone kuba (Haagone kuba)
3. Nivi mbiri dze nahu (Nhivi mbiri dzenhau)
4. Dzorera zvakanaka kune zvakaipa
5. Rwafi
6. Tsindi rema
7. Imbga yakanaka
8. Yave a ri pano
9. Biza raka biwa (Bhiza rakabiwa)
10. Mukomana wa karurama
11. Chino itkwa kana mu no terera vese (Aesop)
12. Hotokoto we mbudzi
13. Zuva nemepo
14. Mukomana a a gone kunzgwa
15. Moswa dza ni?
16. Dafi ne mbeva
17. Gava netsuro
18. Murume wa ka takura dombo
19. Murume wa ka takura dombo part ii
20. Baba wa ka rurama
21. Kudana
22. Tsitsi dze chokwadi
23. Munyai
24. Janje ne nanga (zhanje nenhanga)
25. Ngano ye zwikara
26. Ngano ye zwikara ii
27. Ngano ye zwikara iii
28. Seyi Tom Muzingairi wa ka vanira tuso

29. Kuda kwangu ku itkwe
30. Kufunda
31. Kunaka kwa ka dzokeskwa
32. Reva zvirokwazvo
33. Mukomana namajanje
34. Va imbi vana veChangana (Four musicians of ...)
35. Va imbi vana veChangana ii
36. Va imbi vana veChangana iii
37. Zvakanaka kana zwakaipa
38. Kanniverstan
39. Uno da ichi ere?
40. Ruramisa
41. Kurangwa naYave
42. Munu mauri sa bango
43. Mbava sere mo chipianiso
44. Zwaperera
45. Njere yetsoko
46. Androcles neShumba
47. Androcles neShumba ii
48. Ku rumbidza
49. Mufudzi uno fara
50. Munu mumwedzi
51. Wenga
52. Kuzwikudza
53. Mbongoro
54. Imbga yakanaka pana muridzi wayo
55. Guva ra mai
56. Zwikumbiro zwitatu
57. Mazgwi o ku chengedza
58. Kupangura
59. Kufara

60. Kurevererana
61. Maongira
62. Nyuchi ne igo
63. Mbizi
64. Shumba
65. Ingwe
66. Hangaiwa
67. Nyemba dzinoshamisa
68. Nyemba dzinoshamisa ii
69. Nyemba dzinoshamisa iii
70. Djongwe
71. Ndiye ane njere a no regerera po kutanga
72. Ana yakaipa (hana yakaipa)
73. Kufa
74. Kuda baba wavo
75. Kuda baba wavo ii
76. Kuda baba wavo iii
77. Kuda baba wavo iv
78. Kuda baba wavo
79. Mumanzi (The Pied Piper of ...)
80. Mumanzi ii
81. Mumanzi iii
82. Reva zwirokwazvo
83. Gava nemichero
84. Tarisira!
85. Hosi yembeu
86. Hosi yembeu
87. Izgwi rokupedza

## Namatidzwa 2

### Chikamu cheDudziramazwi

**Afurofucharisimu (Afrofuturism)** – Zvinoreva zvinhu kana zviitiko zvinotaura kana kuratidza zvinhu zvenguva ichazouya, kusanganisira tekinoloji nekumhanya kwakapfurikidza kwezvinhu.

**Andiroporoji** – Zvinhu zvinokonzerwa netsika nemagariro muhupenyu hwemunhu. Zvinorevawo maonero akawana eruzivo, kana maitiro nezvinhu zvinotevedzwa mutsika nemagariro evanhu. *Anthropology muChiRungu*.

**Basa richave hwaro** – ibasa rehumhizha kana zvinyorwa zvinonyanyoshandisa zvakanyanya kudarika zvimwe mukuitwa kwetsvakurudzo.

**Chemutengure** kureva chimwe chezvinhu zvinotevera:

1. Ngoro dzakauya nevachena muna1890 nehunhu hwadzo hweukohwa, kutakura nekubvisa vanhu vatema munzvimbo dzavo.
2. Chimbo chakazoimbwa pamusoro pengoro dzevachena. Panotaurwa Chemutengure chimbo, pachashandisa C mukuru kuratidza kuti izita rechinhu.
3. Chirungu, tekinoloji, nzira, tsika, maitiro nehunhu hwese hwevachena.
4. Fananidzo yehiri sechinhu chinotenderera, iri fananidzo inodudzira kushanduka kwehupenyu, kana kukanyanisa nekupishana kwezvinhu.

**Chidza, muwanikwa, mutangakugara kana chidza chepo** – ndivo vene kazhinji venzvimbo kana nyika vanowanikwa nevanouya mushure mavo vatove nenguva refu varipo.

**Chikara/gara kana makara/zvikara** – Izita raishandisa nevachena kutsanangura vanhu vatema vavaiti havana kudzidza kana kuti vakasaririra zvikuru. *Savage muChiRungu*.

**Dimikira** – inzira yekutura kusiri pachena, kunoshandisa mifananidzo, nyaya kana bembera. Tsumo nezvirahwe zvine hukama nedimikira nekuti hazvitaure nyaya pachena. Dimikira rinogonawo kurova imbwa rakaviga mupinyi

**Dzimbongano** – Idzi dzimbo ndinotaura ngano kana nyaya. Pasichigare nziyo idzi dzaiwanzofambirana nekuita mabasa akaita sekutswa, kupura, kutamba, kuombera, kukuya, kusakura nezvimwe zvakadaro.

**Ethnocentrism** - Maitiro ekuti, vanhu vanotarisa vamwe vanhu vachishandisa zverudzi rwavo sekuti ndirwo rwune maitiro kwawo akanaka uye ari pamusoro peevamwe vese.

**Etinogirafi** – Uku kupinda mutsika nemagariro, nekunzwisia pamusoro peevamwe vanhu, kwete kungotaura kunobva mukungoona zvavanoita uri kunze (Spradley 1979).

**Ghetto** – Chikamu chedhorobha, kunyanya chine dzimba dzakangovakwa zvenhamo, kune vanhu vakawandisa, uye kunogara varombo.

**Hochekocene** – kusungana, kubatana, kune hukama, kudyidzana, kugarisana nekushanda pamwe chete kwezvinhu. Ndiyo inonzi *network* paChiRungu.

**Hugwaku** – Uhu hwave hunhu hwemugwaku (*agent*) hwekushanda sechipakuro kuti pave nezvinoitika . *Agency* muChiRungu.

**Hukoshi hwemano** (*intellectual property*)

**Hukoshi hwezviyorwa** (*copyright*)

**Hunyanzvi hwekukwanisa kubhururutsa michina** – michina iri kurehwa pano inosanganisira ndege nezvese zvinokwanisa kutekenywa nekurairwa nemunhu kuti zvibhururuke. Semungano tinonzwa zvekakomana kaibhururutsa zitswanda kubudikidza nekuimba.

**Hurongwa hwezano** – Uku kuronga mazano ekuita nawo chimwe chinhu. Inonzi *strategic plan* paChiRungu.

**Husarungano** – Aya maitiro ekufungisisa nekurondedzera zvehupenyu hwako, zvawakasangana nazvo maringe nehukama hwazvo netsika dzerudzi rwako, zvematongerwo enyika nezvinoreva zvinhu izvozvo muhupenyu. Ndiyo otoetinogirafi. Husarungano mavhiyiro anoitwa nyaya kana pachiipta tsvakurudzo. Husarungano hunoshandisa rondondero nengano kuti zvinhu zvinosanganisira hukama nezvakasanganikwa nazvo nevanhu zvinzwisisike.

**Husvetasimba** – Aya maitiro evanhu vane simba rekugadzirwa nekutengeswa kwezvinhu kuti vaite mari, vachishandisa simba revamwe.

**Kupenengura nekuvhendenyura mutsvakurudzo** –Iyi ndiyo inonzi *analysis* paChiRungu.

**Kupenengura nekuvhendenyura zviri mukati** - ndiyo inonzi *content analysis* paChiRungu.

**Kupenengura nekuvhendenyura zvakadzamisia mashoko akanyorwa kana akataurwa** – ndiyo inonzi critical discourse analysis paChiRungu.

**Kupenengura nekuvhendenyura zviitiko zvakaitika munhoroondo yemagariro evanhu** – ndiyo *socio-historical analysis*.

**Kupinza mumusika** – Uku kutora zvigadzirwa kana zvinhu zvanga zvisingawatengeswe kuti zvishambadzwe nekutengeswa.

**Kupetwa nekudzoswa kwenguva** – Aya maitiro anowanikwa mungano kana mafirimu ekuti nguva dzinoitika zvinhu dzinosiyana nemufambiro chaiwo wenguva wemazuva ese unozivikanwa.

**Kushandura** (*adaptation*)

**Kutapa** (*adoption*)

**Kutsikirirwa kwetsika dzevamwe** – Uku kushandisa simba reimwe tsika ine simba kuti zvinhu zvayo zvitonge nekutsikirira zvetsika dzevamwe, kunyanya varombo.

**Kuvhura/kuvhurwa pfungwa** – Uku kubatsira vanhu vanga vasiri kuona, kuziva kana kufunga pamusoro pezvimwe zvinhu kuti vakwanise kuzviona, kuzviziva kana kufunga pamusoro pazvo.

**Kuita kana kuitwa kwezvinenge zvataurwa/zvarairwa nezwi** – uku kunzwa nekuita kwevanhu kana kwezvigadzirwa. Kunogona kushandisa simba resainzi kana remweya. Ndiyo *voice command* paChiRungu.

**Kunyoramonyorora** – Uku kunyora kunomonyorotsa chokwadi, kana kunyora patsva nenzira inoshandura chokwadi chaicho chiripo.

**Mabasa ezvigadzirwa**, misika nekutengesera nepakuru (*industrialisation & commercialisation*).

**Mabasa kana zvinhu zvehumhizha** – izvi zvinhu zvakawanda uye zvakasiyanasiyana zvinogadzirwa nehunyanzvi nehuchenjeri mutsika nemagariro evanhu. Zvinogona kunge zviri zvekuveza, kupfura simbi, kuumba, kutara mifananidzo, kutaura, kuridza zviridzwa zvakaita sembira, kuimba, kudetemba nezvimwe zvakadaro.

**Mafuta edzveteramuromo** – iyi ndiyo ripisitiki paChiRungu. Mafuta emavara akasiyanasiyana anozorwa pamuromo nevanhukadzi.

**Mhando yehumhizha hwekutura** – Muhumhizha hwekutura nemuromo pasina michina panowanikwa ngano, nziyo, nhetembo, mitambo.

**Mugwaku** – Nyangwe zvazvo mugwaku uri mudziyo wekupakurisa zvekudya, pano pfungwa iripo ndeyekutora mugwaku sechinhu chinokonzera kuti chimwe chinhu chikwanise kuitika. Ndiyo *Agent* muChiRungu.

**Nzira, maitiro neruzivo rwuchashandiswa kuvhiya** – ndiyo *methodology* muChiRungu.

**Pasi rese rasanganiswa** – Kuve senzvimbo imwechete kwaita pasi rese nhasi uno zvekuti zviitiko zviri kuitika kune imwe nyika zvinozivikanwa nevari kune dzimwe nyika sekunge vari mumusha mumwechete. Kusanganiswa kwepasi rese kwave kuita kuti zvekushandisa kana zvekudya, mafungiro nemaitiro edu zvifanane.

**Pfungwa kana zano rinotsanangura zvinhu** – Inzira yekupa maonero nemafungiro kuti agogashirwa nekushandiswa kuti atsanangure mamiriro kana zvinoreva zvimewe zvinhu muhupenyu kana magariro evanhu. Ndiyo inonzi *theory paChiRungu*.

**Rupawo rwebhizimisi (patent/trade mark)**

**Senjuri** – Makore zana. Izwi rakabva pane reChiRungu rinozi *century*.

**Tekitaura** – Uku kubatanidzwa kwehumhizha hwetekinoloji nekutaura. Kaschula naMostert (2011) vanoti kushanduka kwehumhizha hwekutaura nehumhizha hwezvekunyora zvine hukama nehumhizha hwekutaura.

**Vatorwa** – Pamagariro evanhu veChiShona, vatorwa vanhu vasiri vemutupo mumwechete, kana kuti vari mabvakure uye vachitaura mitauro yakasiyana neyevanhu vemunzvimbo yavapinda.

**Vapambevhu/Vapambepfumi** – Ava varungu vakapinda munyika yevatema vakapamba ivhu nenzvimbo dzaigara vanhu vatema vachidziita dzavo.

**Vasvetasimba** - Vanhu vane makaro nesimba rekugadzirwa nekutengeswa kwezvinhu vachisveta simba revamwe kuti vaite mari.

### Namatidzwa 3

#### Mienzaniso yeNgano dzepaTwitter

ECONET 16:34 76%

< Tweet

 Ignatius Mabasa  
@ignatiusmabasa

Svosve rakadarika nepaive  
neshumba dzaidya nyama. Svosve  
rakada kutora kanyama  
kakaenzana naro kaive kadonhera  
pasi, asi shumba dzakakomba  
svosve riye dzikati, "Ibva pano  
mbavha."  
Svosve rakati "Nhamo iri kwamuri  
vapfumi iye zvino. Zvamunodya  
pano panyika harisi ticket rekusafa."

[Translate Tweet](#)

10:18 · 7/6/2020 from Mashonaland Central,  
Zimbabwe · Twitter for iPhone

---

Add another Tweet

Home Search Direct Mail



## Tweet



Ignatius Mabasa  
@ignatiusmabasa

Shumba akawana Gudo ari mumuti.  
Shumba akatarisa mumuti akati,  
"Makadii Mukanya?"  
Gudo asati apindura, Shumba  
akatanga kutema muti waive  
naGudo.  
Gudo akati "Ko zvaita sei nhai  
Shumba kutema muti  
wandakakwira?"  
Shumba akati, "What's your  
problem? Ndiri kutema muti, kwete  
iwe."

[Translate Tweet](#)

Add another Tweet





## Tweet



Ignatius Mabasa  
@ignatiusmabasa

Tsuro: Gudo ndafunga kare!

Gudo: Kare karinhi nhai Tsuro?

Tsuro: Paye tisingapfeke maMask.

Tichigarisana 4.4 mukombi.

Tichibatanidza mari tisina  
maSanitizer.

Gudo: Yaaa nhambo  
dzinongosienda sekureva  
kweMaDhachi.

Tsuro: Gudo suduruka. Pawati  
Dhachi wandimwaya mate.

[Translate Tweet](#)

20:38 · 5/5/2020 from [Mashonaland Central](#),

Add another Tweet





## Tweet

ignatius mabasa  
@ignatiusmabasa

Shumba: Ndakushevedzai ndini.  
Taita mbavha mumusha. Pane  
akaba chibage kumunda kwaNzou  
nezuro. Nzou une chekutaura here?  
Nzou: Ndakabirwa nemwana  
wemuroyi akakura achidyiswa bot  
rematoto ezizi...  
Gudo: Aaaa ko zvekutuka vana mai  
vevamwe ndozvinei?

08:20 · 4/4/2020 from [Mashonaland Central, Zimbabwe](#) · [Twitter for iPhone](#)

View Tweet activity

**16** Retweets and comments **54** Likes

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## Tweet



**Ignatius Mabasa**  
@ignatiusmabasa

Gudo: Nyika yaora.

Tsuro: Yaora zvinooresa mwoyo.

Gudo: Nyika yanhuwa.

Tsuro: Kunhuwa zvinorutsisa  
nhunzi.

Gudo: Saka toita sei?

Tsuro: Tsvaga twiza akareba  
adongorere kuti 2030 tinenge  
tichipo here?

12:56 · 6/3/2020 · Twitter for iPhone

View Tweet activity

**35 Retweets and comments** **106 Likes**

Add another Tweet





Tsuro akaona Tsoko achiba.

Tsuro akati, "Tsoko unoziva here  
kuti ndine maziso anoona,  
nemuromo unotaura?"

Tsoko akati, "Tsuro muromo  
unotaura, asi unodyawo. Shama  
ndikudyise."

Tsuro paakanga ave kuda  
kudyiswa, Gudo akabuda kubva  
mugwenzi akati, "Neniwo ndine  
muromo."

10:03 · 3/3/2020 · Twitter for iPhone

[View Tweet activity](#)

**13 Retweets and comments** **62 Likes**

Add another Tweet





## Tweet



**Ignatius Mabasa**  
@ignatiusmabasa

Gudo akatenga bhachi.  
Tsuro akanzwa jerasi.  
Gudo akatanga kushamisira.  
Tsuro akati, "Gudo uri kuteverwa  
nenhunzi. Ndipe bhachi ndikubatire  
uende unogeza."  
Gudo akapa Tsuro bhachi. Tsuro  
akasara achipfeka bhachi raGudo.  
Gudo paakadzoka kunogeza...

17:55 · 8/2/2020 · Twitter for iPhone

View Tweet activity

**18** Retweets and comments **86** Likes

Add another Tweet





## Tweet



**Ignatius Mabasa**  
@ignatiusmabasa

Tsuro: Tasvika here?

Gudo: Kupi?

Tsuro: Kwatiri kuenda?

Gudo: Tanga tichifamba here?

Tsuro: Gudo ita serious.

Gudo: Serious.

[Translate Tweet](#)

19:54 · 25/1/2020 · Twitter for iPhone

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 **Chief Chasu** @wekwa... · 27/1/2020

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## Tweet



**Ignatius Mabasa**  
@ignatiusmabasa

Gudo: Tsuro ndikutumewo kana  
wasvika tonaz

Tsuro: Uri kudei?

Gudo: Undiudzirewo kamukadzi  
kanoti "You have insufficient credit  
to make this call" kuti zvanzi  
naGudo handidi zvekushamisirirwa

05:18 · 7/3/2019 · Twitter for iPhone

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**Judy Mambinae** @iudv... · 7/3/2019

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**Ignatius Mabasa**  
@ignatiusmabasa

Tsuro akarambwa nebhebhi  
rakanaka zvekuti akanotenga  
funeral policy. Asi  
chakazonyanyorwadza Tsuro  
ndechekuti musikana uye akazoda  
Gudo. Tsuro akati Gudo hauna  
maLooks, wakadiwa sei? Gudo  
akati, "Easy! Ndakati bhebhi ndide  
because I am serious newe kunge  
maproblems eZimbabwe."

[Translate Tweet](#)

12:15 · 8/12/2018 · Twitter for iPhone

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