

CHITENDERO, UNHU NETSIKA DZAVATEMA VOMUZIMBABWE:

Ruzivo Runobatsira Vashandi
Nevanhu/Newanhu

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Vatsikisi

Africa Social Work Network (ASWNet)

Harare

2022

Matindike, S.S.P. (2022). *Chitendero, Unhu Netsika Dzavatema Vomuzimbabwe: Ruzivo Runobatsira Vashandi Nevanhu/Newanhu*. Harare: Africa Social Work Network (ASWNet)

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PFUPISANYAYA

Vavariro yechinyora chino kukwezva vabatsiridzi, vadzidzisi vavabatsiridzi novanobatsirwa vacho kuti vakoshese kufunga nokuita sozvinoitwa novoruzhinji vanokoshesa ndimi dzavo, mapiriro avo, netsika dzavo. Iyi ikurudziro kuvanhu veZimbabwe kudada nendimi dzavo dzose dzine tsigiro yomutemo wenyika yeZimbabwe. Kutaura rurimi rwaamai muzvidzidzo zvapamusoro kunotorwa semhando yapamusoro mukuvaka nyika. Munyori akatsvaka ruzivo muvanhu nomuzvinyorwa pachishandiswa pfungwa yavabatsiridzi vanoshuva kuti basa ravo rive riitwe namadzamisiro anoita vatema uye nokutaura novechikuru vomuruwa. Sezvo chinyorwa chiri muShona, rurimi rwaamai vomunyori, pfungwa dzaipiwa muShona somuenzaniso unganaitwa mune dzimwe ndimi dziri munyika yeZimbabwe dzinosvika gumi nenhanhatu. Izvi zvakapa munyori mukana wokuti rubatsiro rwomuZimbabwe rudzike midzi nokushandisa ndimi dzinotaurwa novoruzhinji vanova ndivo vanoda kubatsirwa kuti vabudirire muupenyu hwavo hwamazuva ose. Munyori akaverenga zvinyorwa zvaiva muchirungu akazoshandisa Shona samavambo okudzikisa pfungwa dzaiva muchirungu sokuchemwa kwazvinoitwa navanyori vechitema vakawanda. Chinyorwa chinopedzisira chichikurudzira kuvaka nyika yeZimbabwe nendimi dzinotaurwa navazhinji nokuti ndidzo mbiru dzamafungiro namaitiro ano unhu.

Mashokombiru

- chitendero
- mubatsiridzi
- umbowo
- dzamisapfungwa
- hunhu
- bira
- tsika
- nyikavanhu
- kuvaka nyika

NHANGANYAYA

Muchinyorwa chino tinotaura nezvechitendero, unhu netsika dzavatema napapfupi. Sezvo munyori akazvarirwa akararamira muvaShona veZimbabwe, hurukuro iri muchiShona. Vavariro ndeyo kusimbisa kuti **vabatsiridzi**¹ vose vakoshese **dzamisapfungwa**² yeAfrica, mudzidzo, muunhu, mutsika nomumanamatiro. Dambudziko nderokuti zvidzidzo zvose zvinoitwa nechiRungu sorurimi runokoshweswa zvokumedza ndimi dzavatema nyangwe dzichidziswa zvadzo muzvikoro zviri munyika yeZimbabwe. Saka kana vanhu vava pabasa vanozoshandisa rurimi rwechiRungu nguva nenguva vachitarisira kuti rurimi ndirwo rwakakosha zvisinei nepfungwa dzomunhu. Mafungiro echivanhu anowanzorambwa zvichinzi ndezvakare kana kuti hazvina chiKristo mukati uye zvinoitwa kana kutaurwa hazvina umbowo hwakabva muongororo yovakamedza mabhuku avachena. Nokudaro vanhu vanozotsvaga rubatsiro kuvanhu vakaita sen'anga kana nyanzvi dzezvimwe zvinhu. Apa vabatsiridzi vane shungu dzokuda kushandira mumuruwa munosvisvinwa rurimi rwaamai. Unyanzvi hunozivikanwa nokuita kwenyanzvi dzacho dzakaita savabatsiridzi vatiri kuedza kutsanangura nezvavo napapfupi muchinyorwa chino.

Tsanangudzo inobata pakawanda: zvingabatsira mubatsiridzi, mudzidzisi wavabatsiridzi, vadzidzi vechibatsiridzi uye vanobatsirwa vacho. Tinotanga kutaura nezvokuti mubatsiridzi anofanira kuzikanwa nepembedzo yebasa rake. Takaverenga zvakanwanda kuti titsanangure nezvebasa racho. Mukuwana umbowo hwacho, tinoona kudzamisa kunoita Vashona pfungwa dzavo. Udzamu hwacho tinouratidza mudzamisopfungwa inonzi Ubuntu/Hunhu zvikuru muNyika Dzezasi kweAfrika. Mushure mezvo, tinotsanangura zvatakawana tichiratidza maonero avarungu, maonero avatema vakadzidza pachirungu uye maonero aVashona, rudzi rwevatema runonyatsozibwa nomunyorwa. Zvakawanikwa muVashona kupira, mapiriro, kubudirwa uye kubatsirana - zvose zvichiitwa patsika dzavo.

Tinopepete udzamu hwoumbowo hwacho nokubvunza mibvunzo yokuda kuona manzwisisiro anange aita muverengi wechinyorwa chino. Izvi zvichabatsira vamwe vachada kuitawo tsvakurudzo yaizvozvi munguva dzinouya. Kuramba vabatsiridzi vachiita tsvakurudzo mumaitiro avo ebasa zvinoita kuti vanobatsirwa vavandudzike muupenyu hwavo.

¹ Mubatsiridzi zvinoreva *Social Worker*

² Dzamisapfungwa zvinoreva *Philosophy*

MUBATSIRIDZI ANOPEMBEDZWA NEBASA RAKE

MuZimbabwe mubatsiridzi anozivikanwa nezita rebasa raanopiwa nasabasa. Kazhinji sangano raanoshandira ndiro rinomupa chimiro mererano nezvaanoyamura nazvo. Nokuda kwaizvozvo vabatsiridzi vanozivikanwa namazita akasiyanasiyana zvokuti vanhu vazhinji havazivi kuti vabatsiridzi vanhu vakadzidza chose nokuti basa ravabatsiridzi rinoitwa navafundisi kana vatungamiri vomumakereke.

Unyanzvi hwomubatsiridzi mukuyamura hauzivikani sezvinoitwa unyanzvi hwagweta, hwamufundisi, hwachiemba kana mukoti. Saka ibasa ravabatsiridzi kuratidza unyanzvi hwavo mumayamuriro avo. Chimiro chomubatsiridzi chinobva mumbiri inopiwa basa rake navabatsirwi vomuruwa.—Ruwa runofananidzira basa romubatsiridzi neravamwe sokuti vadzidzisi navakoti — mabasa anoitwa novakadzidzira izvozvo. Mbiri yebasa ngaikosheswe- Mubatsiridzi ngaakoshese basa rake namapiro aanoita rubatsiro zvinova ndizvo zvinotaridza kudzidzira kwaakaita basa rake.

KWAKABVA UMBOWO NERUZIVO

Umbowo hwakawanikwa nenzira dzakawanda dzinoti zvidzidzo zvapamusoro, kurangarira makuriro namararamiro omunyori somuShona, kutaurirana novezera vake muupenyu, kuverenga zvinobuda mumapepa, kukurukura navagarisani uye zvaakasangana nazvo pakushanda kwamakore anodarika makumi mana apedza zvidzidzo zvake zvokutanga somubatsiridzi.

Pandakapedza chikoro changu muna2018, gore randapiwa chitupa chePhD yaiva pamusoro pengozvi semhosva inoripwa mufi akatadzira ari mupenyu, ndakaona kuti tsika dzechishona dzinofanira kunyorwa nezvazvo sokuzivikanwa kwazvinoitwa mumaruwa. Tsika idzi dzakanga dzanzi navapambevhu navafundisi vechichena hadzina basa muupenyu hwavanhu. Zvino vaShona vazhinji vakaona kuti kuzvifadza kana kuzvinyepera kutevera kufunga kwevachena nokuti madzinza anosiyana maitiro.

SomuShona ndakakura ndichiziva kuti kugona ngozi kuiripa. Ruzivo urwu rwaisimbiswa panguva yokurangarira vakafa mumabira emhuri. Ndakakura ndichidzidza zvakanwanda zvinoda kunyorwa pasi kuti vanoda kuziva vazive kwete kungoshora chivanhu zvisina umbowo sezvakanga zvichiitwa navachena nyika isati yasununguka.

Ndava namakore matatu ndichitaura novezera rangu vasati vachaenda kubasa. Tinenge tichigovana pfungwa pamusoro petsika dzechivanhu. Sezvo ndiri

mudhorobha, vezera rangu vanobva kumativi ose enyika anotaura Shona. Zvandinofunda zvakawanda chose.

Mudhorobha reHarare mandinogara mune mapepa nhau akawanda anobudiswa nyaya dzechivanhu: ngozi, kurowa, kubudirwa nezvimwe zvakadaro. Nokuda kwokuti mutemo uchiri kukudza matsvakirwo oruzivo pachirungu, nyaya zhinji dzinonzi hapana nyaya nokuti hapana umbowo hunogutsa pachirungu.³ “Mitemo yomuZimbabwe inotevedza mitemo yekare yaVaroma naVadhachi unotambira chete umbowo hunobatika uchiramba umbowo hunowanikwa nenzira dzomweya dzokupomera munhu mhosva.”⁴

Nzira dzose dzokutsvakisa ruzivo dzaitisirwa namadzamisiro anoita vatema pfungwa kana vachiongorora nokupatsanura zvinhu zvaunosangana nazvo muupenyu.

DZAMISOPFUNGWA

Chinyorwa chinotsigirwa nedzamisaopfungwa yaOruka (1990) yaanoti nechirungu “Sage Philosophy” (Dzamisofungwa yaVakwegurubande/Vasharukwa). Oruka akaitisanangura achiiti:

Kudzamisa pfungwa dzavachenjeri vechirume novechikadzi vomuruwa vanodudzira zviitiko zvavanosangana nazvo muupenyu (madimikira, tsumo, ngano nezviera) vachisanganisa nokufunga kwavakuru vakare kunoyeukwa navapenyu vomuruwa kana pasi rino.⁵

Oruka anodudzira izvi achiti vakwegurubande vari pamhando mbiri. Mhando yokutanga ndeya vava vanongodzokorora zvavakambonzwa muupenyu sezvazviri. Zvino mhando yechipiri vakwegurubande vanoongorora udzamu hweruzivo maererano namashandisirwo arungaitwa muzviitiko zvamazuva ose muruwa. Mukuongorora kwacho dzimwe nguva vanomanikidzika kuti vabvunze nyanzvi yezvomweya vakaita sen’anga namasvikiro vanovimbwa navo novanotendera zvehivanhu chokubvunzira. Havasi vose vanosvikirwa vanobvunzwa uchenjeri hwapamweya. Izvi zvinotsigirwa naGwavaranda (2011⁶) anovimba nokudzamisa pfungwa kwavakwegurubande kunopa chimiro pamafungiro avanhu vatema. Munyika dzeZasi kweAfrica dzinodzamisa pfungwa dzichishandisa shoko rokuti Hunhu/Ubuntu. Mundimi dzakawanda kunaka kwezvinoonekwa muupenyu zvichinzi zvive noHunhu.

³ Criminal Law (Codification and Reform) Act [Chapter 9:23], Section 100 on “Employing non-natural means to resolve crimes or delicts”.

⁴ Matindike, S.S.P. (2018) (Unpublished PhD Dissertation). Extending The Frontiers Of Social Work Praxis: Incorporating African Metaphysics In Resolving Ngozi Conflicts In Zimbabwe. Harare, Zimbabwe Open University, p. 7.

⁵ Oruka, H.E. (1990). Sage Philosophy: Indigenous thinkers and Modern debate on African Philosophy. Leiden: Brill, p. 28.

⁶ Gwaravanda, E.T. (2011). ‘Philosophical principles in the Shona traditional court system’ in *International Journal of Peace and Development Studies*, Vol. 2(5), pp. 148-155/

HUNHU/UBUNTU

Shoko rokuti “hunhu” kana kuti “ubuntu” rinowanikwa mundimi dzakawanda mundimi dziri Zasi kweAfrica (sokuti Mozambique, South Africa, Botswana, Malawi, Namibia nedzimwe) richinyorwa zvinoenderana namanyorerwe endimi dzacho.⁷ Asi kunyika dzoKumusoro Kwakadziva Kumadokero kweAfrica (sokuti Cote d’Ivoire, Equatorial Guinea, Guinea, Gambia, Ghana, Liberia, Mali nedzimwe) dzinoshandisa shoko rokuti “maaya” zvichingoreva zvakafanana.⁸ Mashoko acho anodudzira kuti “hunhu” kana “maaya” zvinoreva kufunga, kutaura nokuita zvinotarisirwa munhu wose ari muruwa patsika dzinozikana nomunhu. Kuziva nokuita zvinotarisirwa kumunhu navamwe vake ndicho chinonzi munhu. Saka zvichinzi: **“munhu munhu navanhu” kana kuti “Umuntu ngumuntu ngabantu”**.⁹ Hunhu kukoshesa kuchengetana, kudyidzana, kuremekedzana, kuitirana tsiyeneyo kuti ruwa rwose ruve norugare semhuri imwe chete. Munhu anoremekedzwa muruwa nokukwanisa kwake kuzvifanandza navamwe, nokubatana navamwe uye nokuvavarira kuita zvinofadza vanhu vose nechinangwa chokuvakana savanhu (Mabvurira, 2020:73). Kuita kwose kusingabatsiri vamwe kunenge kwakaipa.

Kufunga nokuita kwavatemala kunobva mune zvavanofunga nokuti ndiwo masikirwe akaitwa pasi rose nomunhumweya¹⁰ ane simba pamusoro pezvisikwa zvake zvose. Saka vatema havana dambudziko rokufunga kuti musiki ndiani: hazvibvunziki kuti kuno musiki here kana kwete. Mwana anokura achiziva kuti kuno munhumweya ane simba rose pazvisikwa zvose nokuti nezvake.

Sezvo Egypt iri nyika inonzi ndiko kwakatangira mararamiro omunhu anhasi tinogona kudzidza zvakawanda muzvinyorwa zvavo. Regai tione kuti mashoko anoti “hunhu” uye “maaya” haana ukama here nechinyakare chomuEgypt.

Tinofunga kuti shoko rokuti “munhu” rakabva mushoko rokuti “Amun” (zvichireva chakavanzika) raiva zita raMwari mukuru kuvamwari vose vaizikanwa nguva iyoyo munyika macho.¹¹ VokuMesopotamia vakange vachiti mwari wacho ndi “Anu” kana “Anum”. Izvi zvinowanikwa muguta reThebes. Sezvo tateguru wedzinza airemekedzwa zvikuru somuvambi, hazvishamisi kuti ndipo pakabva shoko rokuti “munhu” zvichireva kuti kuva nohunhu kufanana mafungiro namaitiro atateguru wokutanga sesikarudzi.

Zvimwezwvo zvingangoita pashoko rokuti “maaya”. “Maaya” tinofungira kuti inobva mushoko rechinyakare romuEgypt rokuti Ma’at (Khama’at)¹² raireva mwari

⁷ Mabvurira, V. (2020). “Hunhu/ Ubuntu Philosophy As A Guide For Ethical Decision Making In Social Work” in *African Journal of Social Work, Special issue on Ubuntu Social*, Volume 10 Number 1, p. 73.

⁸ Ibid. 73.

⁹ Ibid. 73.

¹⁰ Munhumweya ndinoreva “disembodied being”.

¹¹ Margaret R. (1991, 2002). *Encyclopedia of Ancient Egypt*, Revised. New York, Facts on File Inc. p. 35

¹² Margaret R. (1991, 2002). *Encyclopedia of Ancient Egypt*, Revised. New York, Facts on File Inc.

wechikadzi akapedza mvongamupopoto wakanga uriko kubvira pakusikwa kwapasi. Zvinonzi pasi rori rima rakazara nemvura. Nokuenda kwenguva Egypt yakanga yoti ma'at kwaiva kugadzikana kwezvinhu munyika. Vanhu vaitaridza rugare, kutaura chokwadi, kuvimbika, kuchengeta mutemo, kuyanana¹³, kuenzanisa zvakanaka. Ururami hworudzi uhwu ndihwo hwavakunzi mazuva ano kune dzimwe nyika “maaya” (Matindike, 2018: 36¹⁴).

Mabasa akanaka neakaipa anopatsanurwa achinzi ano hunhu kana kuti haana hunhu¹⁵. Kuva nehunhu kuvimbika, kuzvinipisa, rudo, tsitsi, kuzvibata, kuregerera, kuzviriritira, kusimba, kushinga nokuminaira. Nokuda kwaizvozvo kunyima, kuzvida, ruchiva, kutsiva, kuvenga, kusatenda, utsinye, kudherera nokuzvitatanyadza kupindwa nomweya wakaipa unoparadza kuwirirana navamwe.

“Hunhu” kana “maaya mashoko avanhu vatema vanotendera kuti munhumweya ane simba pasi nokudenga anozivikanwa namazita akawanda kuri kuedza kuvanza nokuti haaonekwi namaziso enyama. Mafungiro awa anobva muchitendero chavatema chatinotaura nezvacho muchipfupi tichishandisa kuita kwavaShona muchidimbu.

Mukubatsiridza vane matambudziko maonero anogona kusiyana. Izvi zvinokonzerwa namararamiro avanhu kubvira pakauya varungu munyika dzavatema. Varungu vakapinda muAfrica vachida zvinhu zvinoti kutengeserana, kuparidza Chikristo uye kupambe nyika. Kutengeserana kwakaitwa kwamakore navavauyi vasinganetsane navanhu vatema zvachose nokuti vatema vaichengera nyika dzavo zvakasimba nokurwisana vavengi vachikunda. Chikristo chakashandiswa senzira yokupfaviswa vatema kuti vaone vachena savanhu vakanga vane nhau inoshamisa chose nokutaura nezvaMwari akasiyana naNyadenga waitaura nemidzimu yavatema.¹⁶ Mukupfaviswa vatema nedzidzo yechitendero chitsva ndiyo nzira yakashandiswa dzamara nyika dzapambwa zvishomanezvishoma.

Nhasi tinoziva kuti nyika zhinji dzavatema dzava kuzvitonga asi mafungiro avatema ava nomubvunzo. Mubvunzo ndowokuti: “Kana vatema vawirwa namatambudziko vanoda kubatsirwa namafungiro avarungu here kana mafungiro avatema?” Vamwe vanodavirira vachiti vanoda zvechirungu nokuti zvechinyakare hazvichashandi. Vamwewo vachiti vanoda zvechivanhu nokuti ndizvo zvinovashandira. Zvino isu tinoti vabatsiridzi ngavazive pakabva mafungiro avarungu navatema kuti vagobatsiridza vanhu nenzira dzinoshanda maererano

¹³ Mugumbate, J. & Nyanguru, A. (2013). Exploring African philosophy: The value of Ubuntu in Social Work. *African Journal of Social Work*. 3 (1), 82-100.

¹⁴ Matindike, S.S.P. (2018) (Unpublished PhD Dissertation). Extending The Frontiers Of Social Work Praxis: Incorporating African Metaphysics In Resolving *Ngozi* Conflicts In Zimbabwe. Harare, Zimbabwe Open University,

¹⁵ Chimuka, T.A. (2001). “Ethics among the Shona” in *Zambezia* (2001), XXVIII (i), pp. 23-37.

¹⁶ Prill, T. (2019). “Ambassadors of Christ on agents or colonialism? Protestant missionaries in Africa and theircritics” in *Scottish Bulletin of Evangelical Theology*, Vokume 37, Number 1, pp. 81-99

nezvavanotendera asi vachidada nokuva vatema (Neff, D., 2009).¹⁷ Dirk (2016, p. 560) anoti iye vatema vakashanda chose kuti Christo chive zvachiri sezvo vatendi vatema vokutanga vakaita saAugustine, Tertullian, origen, Clement, Anthony naPachomius vakapa pfungwa dzokuti munaMwana muna vanhu vatatu (Mwari Baba, Mwari Mwanakomana uye Mwari Mweya Mutsvene), Mwanakomana aiva Mwari nomunhu zvakare, nzira dzokukureura, kuzvipira mukunamata uye nzira dzokududzira Shoko raMwari. ¹⁸

UMBOWO HWETSVAKURUDZO NETSANANGURO YAZVO

Kuzvirumbidza kana kushora vamwe

Pasichagare, rudzi rumwe norumwe rwaifunga kuti rudzi rwavo ndivo vanhu chaivo. Tinopa muenzaniso wavanhu vokutanga kugara pasi rino maereran noubowo huriko parizvino. Umbowo hwokuti munhu akatanga kugara pasi pano hunoti vanhu vokutanga vakavapo kubvira makore zvuru makumi maviri akapfuura. Vanhu vacho vaigara Zasi kweAfricaa¹⁹ munyika dzava kunzi Botswana, South Africa neZimbabwe²⁰. Mamwe marudzi akazosvika Zasi kweAfrika akawana kune mapoka maviri akazozivikanwa namazita okuti VaKhoikhoi naVaSan. VaKhoikhoi – vairarama nokuchengeta zvipfuyo (mombe, makwai nembudzi) uye vaivhima, vairedza, nokudya michero yomusango) – ndivo vakazvipa zita rokuti ‘Khoikhoi’²¹ (Shona: ‘vanhuvanhu’) nokuti vaizviti ndivo vaiva vanhu chaivo. Nokudaro ndivo vakazotumidza boka rechipiri zita rokuti ‘San’²² zvaireva ‘Vapambari’ sezvo vairarama chete nokuvhima, kuredza uye nemichero yomusango. Varungu veBhiriteni pavakazonavo VaSan, vakapindurira izwi rokuti ‘bossiesman’ muchirungu vachiti ‘bushmen’ sezvo vaigara musango vasikavaki dzimba dzokugara.

VaKhoikhoi vaiva shasha dzokupfura simbi dzokugadzirisa matemo nemiseve. VaSan vaiva shasha dzokudhirowa pamatombo – vanhu, mhuka nezvimwewo.

¹⁷ Neff, D. (2009). “Out of Africa” in *Christianity Today* (2 February). [Online]. Available from: <http://www.christianitytoday.com/ct/2009/februaryweb-only/109-520.html>. [Accessed 11/05/2015]

¹⁸ Merwe, van de (2016). “From Christianising Africa to Africanising Christianity: Some hermeneutical principles” in *Stellenbosch Theological Journal 2016*, Volume 2, No. 2, pp. 559-57. <http://dx.doi.org/10.17570/stj.2016.v1n2.a25>

¹⁹ Brits, E. (2006). ‘Oudse DNS – Khoisan’ in *Die Burger*, 18 March 2006.

²⁰ Barnard, A. (1992). *Hunters and Herders of Southern Africa: A Comparative Ethnography of the Khoisan Peoples*. Cambridge, Cambridge University Press, pp. 34-35.

²¹ Boezak, W. “The Cultural Heritage of South Africa.s Koisan”. <https://brill>book>edcoll>

²² <https://en.m.wikipedia.org>

Zvakatora zvuru nezvuru zvamakore vachirarama sokuda kwavo vasina mamwe marudzi aivakanganisa magariro avo. Vashona vakazosvika Zasi kweAfrika vakasangana naVaSan vakanga vari vapfupi kuVashona asi vaidira kuremekedzwa nokupfupika kwavo. VaSan vaitarisira kuonekwa vachiri kure mumasango mavaisangana naVashona. Saka vaibvunza Vashona kuti wavaona vari pedyo kana kure. Ukati kure vaifara asi ukati pedyo vaigumbuka nokuti zvaireva kuti vakapfupika zvokusaonekwa vachiri kure. Saka vaShona vakazopa VaSan zita rokuti ‘Mandioneripi’.

Vachena vokutanga kusvika Zasi kweAfrika vaitungamirirwa noMuputukezi ainzi Bartholomeus Diaz mugore ra-1488. Akabva atumidza nzvimbo yaakamisa chikepe chake ‘Cabo Tormentuoso’ (Nzvimbo yeDutu) nokuti dutu rakamukaurisa asati awana pokumirira. Neshungu dzokupamba ivhu, Diaz akati ‘inyika isina vanhu’ (Latin: *terra nullius*).²³ Uku kwaiva kushora VaKhoikhoi vakanga vavambira zvakanaka patsika dzavo. VaKhoikhoi vakanga vasingarwisi vaivashanyira vachitengeserana nokuchinjana zvinhu zvakaita segoudho, ndarama, zvuma, zvipfuyo namachira. Rimwe zuva Diaz akauraya muKhoikhoi aimufundzira mombe paMossel Bay. VaKhoikhoi vakashamiswa nokuti Havana kuziva chaakanga aurayirwa. Chiitiko ichi chakavataridza kuti vachena vacho vakanga vasingakoshesi upenyu hwavanhu vaivatambira zvakanaka.

Kwakapera makore anodarika makumi mana, Maputukezi vachitengeserana naVaKhoikhoi zvisina mhere mhere asi Maputukezi akanga ondomirira mberi kuchitsuwa chainzi Mozambique kwaigara VaArabhu. Mugore ra1505, Maputukezi vakavaka muzinda wavo pedyo nechitsuwa chacho vakapa nzvimbo iyoyo zita rokuti Sofala kwaigaira Mutungamiri wavo airemekedzwa nezita rokuti “Viceroy.’ Mugore ra-1510, Mutungamiri waMaputukezi nguva iyoyo, Viceroy Francisco de Almeida akada kutengeserana naVaKhoikhoi vpaTable Bay avati vabhadhare zvinhu zvake navana vavo. VaKhoikhoi vakagumbuka vakatanga kurwisa de Almeida. Vakauraya de Almeida pamwe chete navarwi vake makumi matanhatu. Hondo yakabara ruvengo pakati paMaputukezi naVaKhoikhoi.

Zvisine, kwamakore Maputukezi akanga asingamiri paTable Bay vachitya kuurawa navatema. Mugore ra1579 Thomas Stevens akapupura mashoko

²³ Bredekamp, H.C. (1986). “From fragile independence to permanent subservience” in T. Cameron and S. Spies (eds), *An Illustrated History of South Africa*. Southern Book Publishers, p. 102.

aMaputukezi okutsoropodza vatema vachiti, “[Vanhu vatema] havana chavanoziva, havazivi Mwari, imhondi. Vano utsinye hwokuuraya vavasingazivi. Vanodya nyama yavanhu.”²⁴ Kubva 1510 kusvika 1652 zvakanga zvakaomera vachena kumira paTable Bay, vaitya kuurawa naVaKhoikhoi vaichengeta nyika yavo zvakasimba.

Muna-1652, Jan van Reebeck akasvika paTable Bay achibva kuHolland kuEurope ndokudzika midzi. Mugore ra-1957 akaganhurira vamwe vake mapurazi zvisina mvumo yamambo wechitema wenyika iyoyo. Zvakasimudza hondo dzisingaperi. Hondo yokutanga yaMabhunu yakaputika muna-1659. Kusvikia muna-1803 dzaingova hondo dzeminda naMadhachi. Varungu veBhiriteni vakarwisanavo navatema kubva muna-1800 kusvika 1910. Vatema vakatadza kuwana rugare navachena netsika yokusauraya vanhu muhondo: vaingotora zvinhu zvomuvengi wavanenge vakunda muhondo zvokuti vachena vaishamiswa nokuita uku. Nokusaurawa, vachena vaiti Mwari akasika vatema vari pasi pavo sezvo kufunga kwavo kwakapfuura kwetsoko kana bveni zvhishoma. Vachena vaiti Mwari ndivo vari pamusoro pezvisikwa zvose, vachiteverwa navanhu uye nemhuka. Zvino muboka ravanhu, vatema vaiva pasi pasi. Varungu vaiti VaKhoisan vakanga vasina pfungwa dzokurongeka nokuti vaiona soku havana mambo, nyika, mitemo, zvinyorwa, mifananidzo, zvirimwa, mari, michato uye chitendero.²⁵ Saka vachena vakatorera vatema nyika dzavo vachishandisa mutemo waVaroma naVadhachi wokupamba nzvimbo dzavaikurira muhondo.²⁶

Apa VaKhoisana vakaramba vachifunga kuti nyika ndeyavo yavakapiwa noMusiki anovapa mvura, utano nazvose zvavaida. Mwari wavaKhoisan wainzi *Tsui* kana *Goab*. Mambo (*khoeseb*) aiva nebasa rokuchengetera vanhu vake nyika: hakuna munhu aiti ivhu nderake.

Vanhu vazhinji vaipona muhondo vaizobatwa nemhezi dzakaputika muna-1713²⁷ vachena vachibvunza kuti, “Munhu mutema munhu here kana kuti imhuka zvayo?”²⁸ Vachena vakashandisa *Natives Land Act* ya-1913 kugova ivhu sezvizvi: zvikamu makumi masere nezvinomwe kubva muzana kuvachena; zvikamu gumi nezvitatu kubva muzana kuvatema.

²⁴ Boezak, W. (2016). *Struggle of an Ancient Faith – Khoisan of South Africa*. Bidvest Data, p. 40.

²⁵ Boezak, W. (2017). “The Cultural Heritage of South Africa’s Khoisan.” ISBN 978-90-04-34218-7, p. 260, (PP.252-272). Downloaded from Brill.com10/10/2022 03:55:33pm via free access

²⁶ Pachirungu ndiwo mutemo unonzi Roman-Dutch law.

²⁷ Bedekamp, H.C. & Berg, O. van den (1986) (eds). *A New History Atlas for South Africa*. Edward Arnold Publishers.

²⁸ Boezak, W. (2016). *Struggle of an Ancient Faith – Khoisan of South Africa*. Bidvest Data, p. 45.

Nehasha dzokurwisana navatema nezveivhu, Madhachi kana kuti Mabhunu (vapambepfumi vakabva kuHolland kuEurope) vakapa mazita okushora vatema: VaSan vakavati *'bossiesman'* (zvinoreva 'musungwa' kana kuti 'shayamutemo' uye VaKhoikhoi vakavati *'hottentot'* zvinoreva 'mukakami'. Varungu vaifunga kuti VaKhoikhoi vaikakama vachitaura norurimi rwavo.²⁹ Mugore ra1928 muJerimani, Leonard Schultze akazobatanidza VaKhoikhoi naVaSan achivati VaKhoisan nokuti vakazenge varoorana kwamakore. VaKhoikhoi naVaSan vaigaronetsana navavuyi vose vachirwira nyika yavo. Mukurwisana macho kwamakore mazhinji, vazhinji vavo vakafa kukasara vashoma vakapukunyuka muhondo dzacho. Mukuedza kupedza hondo, vanwe vavo vairoorana navauyi vakaita saMandevere avo vakazopinza mazwi anoita sokuti Mandevere vanotaura vachindandama. Kundandama kworudzi irwo kunowanikwazve muChitswana nedzimwe ndimi dzinowanikwa Zasi kweAfrika. Nokuenda kwenguva, zvakanga zvisiri nyore kupatsanura VaSan naVaKhoikhoi. Saka mazuva ano vongobatanidzwa seboka rimwe vachinzi 'Khoisan' vanorarama nokuchengeta zvipfuyo, kuvhima, kuredza nemichero. Upenyu hwavo huchakadzikira nokuti vauyi vose vachiri kuvatora savapambari.

Pakaona VaShona vachimhurwa navachena, vakashora vachena vachivapa zita ramadunurirwa rokuti 'murungu'. Shoko rokuti 'murungu' rinoreva 'musiki' kana kuti 'mhuka ine nyanga ndefu' mumarudzi avatema vomunyika dzakaita seTanzania neKenya nyika dzaishanyirwa naVaArabhupasichigare. VaArabhu waitengeserana neAfrika yaiva noupfumi hunochchoreka. Saka shoko rokuti 'murungu' rakabva mundimi dzinodaidza musiki dzichiti 'mulungu', 'mungu' kana 'muzungu', 'muzungu', 'musungu' or 'musongo'. Pakazouya vachena neChikristo - goudho, ndarama nenyanga dzenzou. VaArabhu vaiparidza Islam kwose kwavaitengesera. Saka vatema vakashevedza VaArabhu nezwi rokuti 'Mulungu'³⁰ nokuti vaizvitora savasiki venyika. Vachena vose vakaramba vachishevedzwa kuti 'varungu' pamusana pokuzvida kwavo sezvinoita inda inoruma akaitakura.

Taona kuti vanhu vanokudzana kana kudadirana kubvira pamazita avanoshevedzana nawo. Varungu vaibvuta upfumi hwavatema vachiti vatema vacho vakanga vasingazivi zvokuita noupfumi hwenyika dzavo.³¹ Ndiro basa ravatema vakadzidza kuongorora kuti mafungiro avachena pamusoro pavatema akapinduka here nhasi uno.

²⁹ <https://en.m.wiktionary.org/wiki> . In some parts of Holland, the word 'hottentot' was used to describe a stammerer or stutterer'. The general conclusion, then, is that the name hottentot originates from a jesting carry-over of an incremental-repetitive formula in a typical dancing song. It was probably first applied during the time that the shipwrecked crew of the Haarlem lived in tents in the Table Valley from 147 to 1648.

³⁰ <https://www.oxfordreference.com>

³¹ Gwelke, L. & Shell, R. (2007). "Landscape of conquest: frontier water alienation and Khoikho strategies of survival, 1652-1780). <https://doi.org/10.1080/03057079208708339>

Maonero aita vatema navarungu

Varungu vakapamba nyika dzomuAfrika vakazadzwa nomweya wokushora vanhu vatema vachishandisa zvinyorwa zvavamwe vavo vaipota vachishanyira Afrika. Kwaiva navanyori vakawanda asi tichapa mienzaniso yokutaridzi kuti pfungwa dzavarungu dzakanga dzakaita sei mazuva awayo. Mudzidzisi, Hugh Trevor-Roper, akataurira vadzidzi vake vechikoro vaida kuziva nezveAfrika kuti:

Pari zvino hatina zvatinoziva nezvatema vomuAfrica: zvatina zvo irondedzero yezvinoitwa naVachena vari muAfrika. Zvatema irima chete serakanga riri muEurope neAmerika kusati kwava nezvinyorwa. Saka tingadzidzisei nezverima racho?³²

Saka varungu vakanga vana maonero akanga akaipachose. Kana nyanzvi dzedzamisofungwa, dzaivavo nokufunga kwakaminama pamusoro pamagariro namararamiro avanhu vatema. G.W.F. Hegel akati:

Rudzi rusingazivi nezvamabasa omweya vakafanana netembere yakashongedzwa zvakanakanaka asi isina chinokoshweswa mukati mayo.³³

Hegel aiva neshamwari aiva neshamwari yake David Hume yaimudungudza ichitiwo:

Ndinofunga kuti vanhu vatema vakasikwa vane njere dziri pasi pedzavachena. Hakuna nyika yavatema yakambosimukira kana kuva havo nomunhu mumwe chete hake ano mukurumbira wokufunga kana kuita chimwe chinhu chino mukurumbira.³⁴

Vamwe varungu vachifunga sezvizi, nyanzvi dzavo dzokudzidza nezvokudyidzana kwavo mumagariro avo vaivawo namafungiro okushora Africa. Max Weber akati:

Kuva noruzivo runobva muongororo, kudzeya nezvamatambudziko anowanikwa muupenyu, kudzamisa pfungwa nokuziva nezvouvumwari zvakadzikisisa...zvose zvinotsetsenurwa muChikristo chakanyorwa muchiGiriki.³⁵

³² Trevor-Roper, H. (1967). The Rise of Christian Europe. London: Jarrold and Sons Ltd. Reprinted ed., p. 9

³³ Hegel, G.W.F. (1964), Philosophy of History. New York, Wiley Books, p. 9

³⁴ Hume, D. (1969). Essays on National Characters. Middle ex: Penguin Books, p. 208.

³⁵ Weber, M. (1958). The Protestant Ethic and the Spirit of Capitalism. New York: Charles Scribners and Sons, p.13.

Varungu vainge vachishora vatema asi ivo vachiziva zvavo kuti madzitateguru avo akaba ruzivo kuvatema veIqipita neNubia dzaiva nyika dzavatema muAfrika pasichigare. Izvi zvinopupurwa naNwala anoti:

Budiriro yavatema mukuongorora uye nezvounwari zvakabvutwa navachena vakazviita zvavo. Nokuti tinonzwa nezva vadzamisopfungwa vanoti St. Augustine, Origen, Philo, Plotinus, Porphyry, navamwe vavakutorwa seshasha dzokudzidza kwavachena. Vumhare hwose wavaIqipita hwakabvutwa navachena vachiti hwava hwavo. Ndosaka G.G.M. James akati Nhaka yaKabiwa.³⁶

Varungu vakapamba Zimbabwe ndiko kufunga kwavainge vanako: vaitarisira vatema pasi nokupa vatema dzidzo yakasiyana neyavo. Mutema akaenda kuchikoro ane shungu dzokufunda zvechirungu kuti pamwe angakwanisawo kuti anzi munhu chaiye. Kufunga kwakadai kunogona kuenderera mberi vatema vakadzidza vachifunga kuti ndizvo zvinoratidza kudzidza kwavo.

Maonero avatema vakadzidza pachirungu

Munhu mutema akafunda pachirungu anogona kuomerwa nokufunga somunhu mutema: idambudziko chairo. Dambudziko rinotangira parurimi rwokushandisa kuti ataridze kufunda kwake. Pachine kufunga kuti ndimi dzavatema hadzikwanisi kutaura nomazvo. Asi nyaya huru ndeyokuti vakadzidza vatema havadi kuzvipa nguva yokunyora nezvamafungiro pachitema. Mubvunzo ndowokuti varungu vakazvigona sei? Pakapera upambwa hwenyika dzavo naMaroma vaishandisa rurimi rweLatin, vachena vakatanga kunyora pfungwa dzavo norurimi rwaamai. Hero basa chairo rokushandisa rurimi rwaamai munezvokuita noupenyu hwavatema. Vawana rusungunuko ndipo pakavhukunyorwa dzokuti Chirungu, Chitarirana, Chijerimani nedzimwe ndimi dzose dzokuvachena. Hazvaiva nyore asi rakava basa guru rovakadzidza. Saka Bonsu (2016, p. 118) anoti munhu mutema akadzidza asakanganwa izvii³⁷:

³⁶ Nwala, T.U.,(1993). "Critical Examination of the Background of Contemporary African Thought"; Lecture presented under the auspices of the University of Oxford African Society, at St. Anthony's College, University of Oxford April 27th 1993, p. 1.

³⁷ Bonsu, N.O. (2016), "African Traditional Religion: An Examination of Terminologies Used for Describing the Indigenous Faith of African People, Using an Afrocentric Paradigm" in *Africology: The Journal of Pan African Studies*, Vol I, No. 9, November 2016, pp. 108-121.

Usakanganwa kuti muAfrica ndimo makatangira ruzivo rwanhasi. Ruzivo rwakatangira muIgipita (verenga Diop, 1974³⁸; James, 3009).³⁹

Vamwe vanyori vavatemala vakatotaura kare kuti zvichemo zvavatemala zvinofanira kupedzwa naivo pachavo. Romire, A. & Raditlhokwa, L. , 1996, 16) vakati:

Maruwa omuAfrika anosangana namatambudziko akawanda sockuti kupara mhosva uye musikanzwa wovechidiki, manyongori mumhuri, kusarongeka mumhuri, kushungurudza vana, kunwa hwahwa nezvinodhaka, kusuruvara, nezvimwewo. Saka chokwadi ndechokuti vabatsiridzi vane basa guru rokutapudza matambudziko ose awa.⁴⁰

Somuenzaniso wokurunga zvingaitwa navatemala, ngatinzwe maitiro avaShona veZimbabwe.

Maonero avaShona zvisikwa zvapasi pose

Marudzi ose apano pasi, ana maziviro, maonero namadziviro avanoita zvavanosangana nazvo panyika muupenyu hwavo. VaShona, savamwe vatemala, vanotendera kuti zvisikwa zvose zvinogona kuiswa mumapoka matatu.⁴¹

- Chokutanga zvisikwamweya sokuti Mwari (Samatenga/Nyadenga, Musiki/Musikavanhu, Chidzivachepo, Muwanikwa, Mutangakugara, Mudzimuunoera)⁴², vadzimu, mashave, nemweya yezvisikwafema zvemhuka.
- Chechipiri zvisikwafema zvakaita semiti, mhuka/zvipfuyo, shiri, hove, zvipukanana nezvimwe.
- Zvechitatu zvisikwabhidhiri zvakaita sezuva, mwedzi, nyeredzi, makomo, matombo neivhu – izvi zvisikwa zvisingafambi.

Vanhu nedzimwe mhuka dzakaita samapfeni nenyoka zvikafa, mweya yazvo inogona kugara muvapenyu nezvipukabhidhiri. Munhu mupenyu anenge agarwa nemweya yacho anopinduka maitiro zvokuti kana mweya uya waenda, anosara

³⁸³⁸ Diop, C.A. (1974). African origin of civilization: myth or reality. *Cicago: Lawrence Hill, Co.*

³⁹ James, G.G.M. (2009). "Stolen legacy: Greek philosophy is stolen Egyptian philosophy" in *The Journal of Pan African Studies* (eBook).

⁴⁰ Romie, A. & Raditlhokwa, L. (1996). "Social Work in Africa: Issues and Challenges" in *Journal of Social Development in Africa* (1996), 11, 2, 5-19.

⁴¹ Mawere, m. (2010). "On Pursuit of the Purpose of Life: The Shona Metaphysical Perspective" in the *Zambezia Journal of the University of Zimbabwe*, Vol. 32, Issue Number 2, Harare.

⁴² Tatira, L. (2014). "Shona Belief Systems - Finding Relevancy for a New Generation" in *The Journal of Pan African Studies*, vol.6, no.8, March 2014, University of Zimbabwe, pp. 106-118.

asingazivi zvaanga achiita akagarwa nomweya wacho. Zvipukabhidiri zvoita sezvinofema kana zvagarwa nemweya yacho.

Maonero ezvisikwa nenzira iyi ndiko kunonzi kuva nohunhu: munhu anotarisirwa kutevedzera tsika dzemhuri, kuchengetwa nezvisikwamweya nezvisikwafema zvaunovimba nazvo.⁴³ Mweya yacho inogona kushandiswa zvakanaka kana zvakaipa navanhu vapenyu. Ndosaka anenge atadza mumhuri kana muruwa anobvunzwa kuti apindwa nomweya upi. Munhu anoita zvakanaka anotarisirwa kupindwa nomweya waMwari kana wavadzimu nokuti mweya iyi inotarisirwa kuchengetedza chiraramo chavapenyu. Ivo vapenyu vanotarisirwa kuremekedza midzimu inosvitsa nhamo dzavo kunaMwari, muridzi wezvisikwa zvose panyika, mumvura nokudenga. Zvinodudzirwa ibasa ravapenyu kurarama vachirangarira vakafa nezvizvarwa zvamangwana kuti vachengeteke semhuri imwe.⁴⁴

Nguva nenguva mweya yovakafa inoda kukudzwa navapenyu vachishandisa nzira inonzi kupira. VaShona vanobikira hwahwa nomuzita rovakafa senzira yokuvarangarira pamabasa avakaita vari vapenyu kana kuchengeta kwavanoita vapenyu vacho.

Kupira zvinorevei

Kupira muShona zvinoreva *kuturira* nyaya kumunhu ane mvumo kana ruzivo rwokuigadzirisa.⁴⁵ Ngatiti mwana wodzingwa kuchikoro pamusana pokusabhadharwa kwemari yechikoro nenguva. Patsika yechiShona mwana anofanira kutanga kutaurira amai vake nezvenyaya yacho. Amai vake *vazopira* nyaya yacho kunababa. Baba somusoro wemba vanotarisirwa kuziva zvokuita kuti yomwana adzokere kuchikoro. Hazvirevi kuti mai havazivi zvokuita asi ndiyo tsika yeShona yakanaka pakugarisana kwakanaka mumba. Hazvinei kuti pamwe mai ndivo vanochengeta mari yemhuri. Vose baba namai vanofanira kupiwa zvigaro zvavo sezvazviri.

Mwana iyeye akanonoka kubva kwaanenge aenda aibva orega kuenda kumba kwavo. Aifanira *kundopira* nyaya kuhama kwainge *apotera*. Ondotaurira hama idzodzo zvanetsa. Musikana aiwanzoenda kwatete, mukomana achienda kwababamudiki. Izvi zvaireva kuti mwana ainyara nokuita kwakaipa. Airemekedza vabereki vake nokundosvitsa nyaya yake kuhama. Hama yasvitswa nyaya yacho ndiyo *yaizondopira* nyaya yacho kuvabereki vomwana. Iyi ndiyo tsika yaishandiswa muShona kugadzirisa *kutadzirana mumhuri*.

Midzimu *inopirwa* nyaya dzavapenyu namasvikiro savazivi vezvinosvitswa kunaMwari ari pamusoro *pamadzitateguru*. Nokudaro *haungopiri* nyaya dzako nguva

⁴³ Mawere M. (2005). "Life after Bodily Death: Myth or Reality?" in the *Zambezia* of the University of Zimbabwe, Vol. 32 Issue Number 2, Harare.

⁴⁴ Mbiti, John S. (1969) African religions and philosophy. New York: Praeger Publishers p.109.

⁴⁵ Gundani, P. (1994). "The Roman Catholic Church and the Kurova Guva Ritual in Zimbabwe," in *Zambezia*, XX(ii), pp. 123-146.

dzose dzose. Chako kuita zvinonzi tsika dzakanaka mumhuri yenyu zvinoita kuti iremekedzwe noruwa rwese. Kuita ikoko ndizvo zvinonzi *hunhu*. Izvi zvinoreva kuti magariro ako ose anofanira kuva *tsika dzinofadza midzimu*. Midzimu inosvitsa nyaya dzavapenyu kuna Samatenga, Nyadenga kana Mwari. Samatenga ndiye muchengeti wavanhu. Kusava netsika kunotsamwisa midzimu. Nokudaro nyaya dzavapenyu hadzizogoni kusvitswa kuna Samatenga zvachose kana midzimu isingafari. Ungakudza Mwari wausingaoni sei iwe uchitadza kurangarira munhu wawakambova naye panyika muchiitirana zvakanaka?

Mapiriro: Kuchenura (Kurova Guva)

Kupira kunoitwa patsika dzamadzitateguru. Hama yose inofa ichisiya vana panyika inonzi mudzimu. Mweya womunhu asina kuvigwa *patsika yorudzi* rwake *unodzungaira* panyika uchida *kudzoswa mumusha*. Mweya usina kudzoswa mumusha unopedzisira wotsvaga chero mutorwa worudzi rwechitema wokushandisa *sehomwe*. Homwe munhu anosvikirwa nomweya wavafi. Vafi (vanhu kana zvipuka sokuti bveni kana nyoka) vanogona kuitira vapenyu zvakanaka kana zvakaipa. Kana mweya wapinda mumutorwa unonzi *shave* (rinobatsira kana kunetsa vapenyu).

Midzimu inotarisirwa kuchengeta vana nokusvitsa zvichemo zvavapenyu kuna Mwari. (Mamwe mazita aMwari ndi Samatenga, Musiki, na Mudzimuunoera). Mudzimu somweya unonzi uri pedyo naMwari kudarika vapenyu vari kure zvokusakwanisa kutaura naMwari. Mwari anonzi ndiye muridzi wazvose zvose - zvinoonekwa namaziso, zvinozivikanwa novanosvikirwa (n'anga, masvikiro varoyi navose vaisarudzwa sehomwe pavanenge vakabatwa nemweya yavafi), zvisikwa zvisingafemi (matombo neivhu), zvisikwa zvinofema (munhu, mhuka nezvipfuyo), zvisikwa zvinobhururuka (shiri, mhashu nezvipembenene), zvisikwa zvomumvura (hove, makarwe nemvuu) nazvose zvinomera (miti, mbesa nesora).

Vatema vanopira vachiziva mutsauko wemweya yakaipa neyakanaka. Mweya yavafi inogona *kupinda* kana *kugara* muzvipenyu (vanhu, zvipfuyo nemhuka) uye ine simba kuti zvisingafemi zviite zvishamiso sokukungurutsa dombo zvisina anokwanisa kutsanangura. Kutaura kana kushandiswa nomweya wechakafa kunonzi *kusvikirwa* kana *kupindwa/kubatwa nomweya*. Mweya womufi womumhuri unonzi *mudzimu/dzinza* kana achinge avigwa patsika dzorudzi rwovokwake.

Mudzimu unobikirwa/unoitirwa mutambo unonzi *bira*. Bira rine gadziriro yakakwana rine doro/hwahwa, sadza, nyama yechipfuyo *chakumikidzwa* kana *kuteketwa* kumweya womufi muridzi webira. Mudzimu unoitirwa bira nguva nenguva navapenyu sokuutenda ruchengetedzo rwaunopa kuvapenyu vemhuri yawo. Kana pasina bira, mudzimu hauzochengeti vana. Kusachengetwa nomudzimu kunonzi *kudambura mbereko*. Saka kubika bira kutsvaga nokutenda ruchengetedzo

rwomudzimu kana kuti *varikumhepo*⁴⁶. Inzira yokudzivirira nhamo dzose. Vanhu vanogara vachirangarira hama dzavo dzakafa nokuti ndivo vakavaita kuti vave zvavari nhasi. Vanotaridza rudo rwavo nokubika mabira nguva nenguva sezano rinopiwa nen'anga kana midzimu ichibudira muvapenyu. Izvi zvinobatanidza mhuri yose. Pamabira vanobatanidzwa nezvizvi: kudya, kunwa, kutamba, kuimba, kutsiurana, kudzorana, kuchemedzana, kupembera nokuzivana sehama nehama.

Kana mweya kana kuti mudzimu wava kukonzera nhamo unenge wonzi *mhepo* kuri kutaridza kuti unenge wongopepereka zvisina pundutso kana mwero kuvapenyu. Mhepo inozviratidza kuvapenyu nokuvaitira *mashiripiti* (mabasa asinganzwisisiki navapenyu): *kurwara zvisinganzwisisiki, mashura, munyama* nezvimwe zvose zvinorovesa hana kana kushaisa simba pakurarama. Anorangwa nemidzimu *waizokungura* achiti: “*mudzimu wadambura mbereko*” kana kuti “*mudzimu wakupa chironda wati nhunzi dzikudye*”. Anoshushwa neshavi anochema achiti, “Zvanzi ndini ndatadzei?” Vemweya vakaita samasvikiro kana n'anga ndivo vonozobvunziwa kuti chinyi chinenge chapinda mumba. Kazhinji zano ndero kubikira mudzimu uyu bira kuti mweya wacho utaure zvaunoda. Kana uri mweya wakaipa, unodzingwa nemishonga yen'anga.

Bira rinobikwa *sokukudza/ kurangarira* midzimu kana *kutambira* shave rine mabasa akanaka anodiwa *kushandira/kushavira* mhuri. Mweya wakanaka *unofarirwa/unopembedzwa* nemhuri. Mweya wakaipa *unorambwa/kudzingwa* pamusana pamabasa awo akaipa. Mweya yakaipa mweya yehama dzakafa dzina mabasa ouroyi, kuba noupfambi. Midzimu yakadaro inotorwa semashavi (mweya yavatorwa) isina mabasa anobatsira vapenyu. Mweya yakaipa *haipembedzwi/haikudzwi* novoruzhinji.

Vashona vanotendera kuti mweya yavakafa inogona kutaura kuvapenyu ichipotendera kuvapenyusokuda kwawo. Mupenyu asarudzwa nomweya wacho anonzi *anobudirwa*.

Kubudirwa

Munhu anogona kubatwa nomweya womudzimu kana shave. Mweya womudzimu kana shave unotaurisa homwe nezwi namaitiro anorangaridza vapenyu matauriro namaitiro ake achiri mupenyu. Vaoni navateereri vanobvunza kuti ndiani anenge achitaura. Mweya wacho unobva wotaura zita romufi. Mweya wacho unogona kuuya nehasha zvokudonhedza kana kuumburutsira homwe pasi. Homwe inogona

⁴⁶ Mwandayi, Canisius (2011). Death and After-life Rituals in the eyes of the Shona: Dialogue with Shona Customs in the Quest for Authentic Inculturation in Bible in African Studies Volume 6. University of Bamberg Press, p. 163.

kudzvova, kuvomba, kufamba kana kuchema semhuka yomweya wagara homwe. Vakuru vanobva vokumbira kuti mweya uuye zvino unyoro zvisingakuvadzi mutumbi wehomwe.

Mweya wazviburitsa pachena unotarisirwa kutaura *zvaunoda* kuvapenyu. Kana mweya uchinge watambirwa, unokumbirwa kutaura kuti utaure zvipfeko, zvidyiwa netsika dzinofanira kuitwa nehomwe nemhuri yake pamagariro avo sokukudza mweya iwoyo kuti uite basa rawo pakati pavo mazuva ose. Munhu anotauriswa womweya womudzimu neshave haazivi zvaanenge achitaura: anozotsanangurirwa navamwe vaona zvichiitika kwaari vakaterera.

Mudzimu neshave zvinotambirwa mushure *mokundobvunzira* kana *kushopera* kun'anga. N'anga inoshandisa zvombo zvayo zvinonzi *hakata* kutsvaga chanetsa kana kurwarisa munhu. Vanobvunzira vatendeseka mushure mokuwana tsananguro dzakafanana dzichipiwa nen'anga nhatu kana kudarika. N'anga dzinofanira kunge dziri dzomunzvimbo dziri kure nakure. Mushure mokugutsikana nazvo, mweya wacho unozoitirwa zvole zvaunoda somudzimu kana shave. Izvi zvinogona kupedza kurwara kana kushushwa kwehomwe kwanga kuripo. Kana chiri chokwadi, zvinhu zvinonaka ipapo kana mushure menguva pfupi.

Masvikiro nen'anga ndidzo nyanzvi dzezvomweya pachitendero chechivanhu. Vanogona kuoongora *kunaka nokuipa* kwomweya yavafi. Mweya yokuchengeta vanhu ndeiyi: *masvikiro* okuchengeta *mhuri*, masvikiro ukuchengeta *matunhu* namasvikiro okuchengeta *nyika*. Mune dzimwe nzvimbo, svikiro rinonzi *mhondoro*. Masvikiro anobatsira mhuri, matunhu nenyika nokuvapa nhorondo dzakare, dzanhasi nedzamangwana. N'anga dzinobatsirana namasvikiro kududzira zvinodiwa pachamweya kuti vanhu vachengeteke uye kurapwa pamweya napanyama.

Vanhu vazhinji mazuva ano vava kuti ngozi mweya wakaipa sokudzidziswa kwavakaitwa navafundisi vechichena kareko. Asi VaShona vanoziwa zvavo kuti ngozi imhosva inofanira kuripwa. Vakuru vanoti *mhosva hairovi* nokuti mhosva yagarisa isina kuripwa kana iri kuvanzwa nomupari wayo inopedzisira yonzi *ngozi*. Marwadzo anokonzera nengozi anorapwa nokuripa ngozi yacho. Kuurawa nehama kana mutworwa zvenhando, mufi anofa akatsamwa zvokuda kuti aripwe somucherechedzo wokubvuma mhosva yokuuraya kana kutadzira mufi zvenhando. Saka ava pamweya anoda kuti hama dzake dziripwe nomusoro womunhu (mukomana kana musikana asati ava nemhuri) wokuzvara munhu wokumutsiva pamwe chete nemombe dzakawanda. Kutsamwa kwake kunozozivikanwa kana mweya wake wabata mumwe munhu (hama kana mutorwa) uchitaura zvaunoda kumhuri yemhondi yake. Kubatwa nomweya womunhu akatadzirwa ari mupenyu akasaripwa kunonzi *kupfuka* kana *kusutsa* zvinoreva kubuda kwechakavanzika kana kuputirwa vamwe vasingazvioni kana kuzviziva. Munhu akafa akatsamwira kana kugumbukira kusaripwa kana firo yake anowanzopfuka nehasha.

Kukakavadzana pakati pavapari vemhosva navatadzirwi nokusaziva kana nokutya kuripa mhosva ndizvo zvinokonzera kupfuka nehasha. Ngozi inopedzwa nokuzvininipisa pakuibvuma zvisina gakava: kukumbira ruregerero uye kuzvipira kubhadhara zvinodiwa nanyakutadzirwa. Mucherechedzo wokupera kwengozi kuita mutambo une doro nezvokudya senzira yokuratidza kuti vatadzirwi navapari vemhosva vava kuwirirana. Pamutambo iwoyo, mhuri dzacho vanodya, kunwa nokutamba zvakasungunuka nokuti vava kuzofambidzana sakare mumazuva anotevera oupenyu hwavo. Ndiko kuwirirana kunodiwa nemidzimu yavo. Ndiko kusungana pakama kana pakuvakidzana muruwa. Mweya yavafi vose vemhuri idzi inopembera zvakare ichiva midzimu inochengeta vapenyu kwete kuva mhupo dzinonetsa vapenyu. Saka mweya womufi *unorara* zvakare nokuripwa kwemhosva.

Kugadzirisana kana vanhu vambotadzirana zvinobatsira kuti vanhu vasafungirana zvakaipa muopenyu. Munhamo vanovanira kusungunuka paku batsirana zvisina fungidziro yokuitirana zvakaipa.

Kubatsirana muopenyu

Unhu hwavatemala ndohwo kubatsirana pakati pavapenyu navakafa vachiti ‘chawawana idya nehama nokuti mutorwa ane hanganwa’. Kubatsirana kune mhando nemhando. Mukadzi anoroowa somubatsiri wemhuri yose. Murume mukwambo wemhuri yokumukadzi wake yose. Murume anogara nhaka yomukadzi womukoma kana wehanzvadzi yamai vake. Mukadzi anogarwa nhaka nomunin’ina womurume kana nomwanakomana wehanzvadzi yomurume wake. Hazvinei kuti murume anogona kuva navakadzi vazhinji. Varume vaiwana vakadzi vazhinji nenzira dzinoti: *kugara nhaka*; *mukadzi wetsvimbo* (mukadzi wokuzvipfimbira); *bondwe* (munin’ina kana mwana wehanzvadzi yomukadzi anobatsirana basa navakoma kana tete), *chimutsamapfihwa* (anozochengeta vana vavakoma kana tete vakafa), *mukadzi wokuripa* ngozi. Kare varume vashoma vaifa vane mudzimai mumwe chete. Sezvo murume wose akanga ari murwiri⁴⁷, vamwe vavo vaifa muhondo, vairumwa nezvikara vachivhima kana kufamba nomusango, vairwara nezvirwere zvepfungwa kana nokutanda botso dzamara chava chirwere chepfungwa chisingarapiki. Saka vakadzi vaisiwa vaifanira kugara savakadzi vavanhu nokugarwa nhaka. Kwakanga kusina madhorobha okutizira kundoita chifambi kana kuita mukadzi wanhangi muchivande kunge mbavha inoty kusungwa.

Kugarisana sevanhu muruwa zvaitwa zvine tsika nounhu zvinodiwa nokutarisirwa noruwa rwese. Munhu wose anoshanda muruwa rwacho anotarisirwa kuziva tsika dzacho. Hedzinoi dzimwe tsika dzinofanira kuzikanwa navose vanoshanda naVaShona.

⁴⁷ Manyanga, Munyaradzi (2017). “Pre-colonial hunting in Southern Africa: a changing paradigm.”

Tsika

Tsika kuita chinhu choga choga sokudiwa mumaitirwo azvo nguva yose. VaShona vanoyeuchidzana zvakanaka zvakaikwa namadzitateguru netsika⁴⁸ dzakasiyana-siyana – *tsumo madimikira*⁴⁹, *ngano*,⁵⁰ *zvira*⁵¹, *nezviera*⁵² *nengozi*.⁵³ Muromo wavakuru wainzi hauwiri pasi. Izvi zvaireva kuti kutaura kwavakuru kuzere nouchenjeri hwamazera namazera – vainge vakazvionera pamhuno sefodya. Ndiyo yaiva ongororo yaVaShona iyoyo. Ongororo yakanga yakavimbika muupenyu hwavo zvisina gakava.

Kwaive *nengano* dzapamusoro poupenyu hwavanhu. Kazhinji vakuru vaishandisa mifananidzo yemhuka dzakaita setsuro, bveni neshumba – mhuka dzaiwanikwa mumatunhu mazhinji aigara vanhu. Tsika dzemhuka idzi dzinofananidzwa netsika nezvimiro zvavanhu. Tsuro kamhuka kano mutumbi mudiki kano hwanda muzvuru nomumapani muno uswa. Hakadi kugara mumakomo. Pakukaona namaziso, munhu anokadherera achifunga kuti anomhanya zvokukabata pasina kwakaenda. Zvino hakabatiki namaoko. Kane mbiri yokusvetuka zvokusabatika nyore kana neimbwa. Kanomhanyiswa neimbwa kachipinda nomumagwenzi. Imbwa inobva yati pfe mugwenzi yobatwa nechidzimira. Painozoti pepu, katsuro kanenge katova nomutunhu. Imbwa inotanga kutsvaga hwema hwacho zvisina maturo.

Bveni ihombe kutsuro uye rinoda kugara mumakomo kana mumiti richikwakukakwaka. Kana rava kufamba mumapani musina matombo, rinofamba richitandanyara. Haritaridzi kungwara kana richifamba. Rinoedza kurwisana neimbwa kana richitandaniswa. Mungano bveni rinotorwa sasekuru vetsuro vanotoponeswa kana kupusiswa natsuro akangwarira-ngwarira.⁵⁴

Shumba inozivikanwa semhuka ine simba rokudya dzimwe mhuka nyorenyore. Kuita kwose kweshumba kunotyisa dzimwe mhuka zvokuti dzinobva dzaitiza kana kuihwanda nokutya kutetenwa neshumba. Shumba ndimambo wedzimwe mhuka asi hazvina ukuma zvachose.

Saka mungano tsuro munhu mudiki pakukudzwa navamwe asi anotywa nokuti akangwara muzvinhu zvizhinji zvinomuponesa muupenyu. Bveni munhu mukuru asi asina mazano zvakananyaya, anoponeswa novakangwara satsuro. Shumba munhu asingasvikike nyore. Kufananidzira vanhu nemhuka zvinobatsira kuti muteereri

48 Gombe, J.M. (1998). *Tsika Dzavashona*. Harare, College Press.

49 *Tsumo DzeChiShona* (Shona Proverbs)

50 Makaudze, G. (2013), "It still makes sense!: Shona ngano (folktale) and the contemporary Zimbabwean socio-economic and cultural setup", *International Journal of Development and Sustainability*, Vol. 2 No. 2, pp. 521-529.

51 Gwaravanda, E.T. & Masaka, D. (2008). "Shona Reasoning Skills in Zimbabwe: The Importance of Riddles." In *The Journal of Pan African Studies*, Vol. 2, no. 5, July 2008., pp. 193-208.

52 Tatira, Liveson (2020). *Zviera ZvaVaShona*. Gweru: Mambo Press, 2000. Gweru, Mambo Press, <http://hdl.handle.net/10646/1131>

53 Matindike, SSP (2018 Unpublished PhD Dissertation). *Extending The Frontiers Of Social Work Praxis: Incorporating Shona Metaphysics In Resolving Nengozi Conflicts In Zimbabwe*. Harare, Zimbabwe Open University.

54 Magwada, Kenneth (2013 and 2018). Posted as 'Magwana Afriken Perspectives.' *Tsuro naGudo Part I*

azvifungire kuti angava mhuka ipi murungano. Rungano runotsanangura zvinoitika muupenyu hwavanhu.⁵⁵

Manheru oga oga vadiki vaivarairwa vakamirira kudya kwamanheru kana kuti kuraira vachiitirwa ngano navanasekuru navanambuya. Chembere dzainge dzichiitira ngano vanasikana vavaidziya navo moto mumba yokubikira vachiita mabasa omumba zvikuru kana vanhu vapedza kudya. Vaitsvaga ngano dzaibatsira vanasikana kuti vakure vane tsika dzechisikana nedzechidzimai dzinodakadza. Izvi zvaivabatsira kuti vakure vari vasikana vakanaka, vane chitarisiro nevimbo yokuchochorwa navakomana kana varume vane tsika. Tsika dzomusikana dzaikudzwa muchiShona kudarika runako rwapameso. Vakuru vaiziva kuti musha unovakwa nomukadzi ane tsika kwete anozvishambidza kunge ruva zvavako mazuva ano.

Vakomana vange vachiitirwavo ngano navanasekkuru vavainge vachitandara navo padare mauro. Ngano dzaidzidzisa vakomana tsika dzokushanda nesimba, kushingirira zvinhu, kushinga somurume, kuchengeta mhuri nokutungamirira vamwe muupenyu somunhu womurume. Murume akanaka aizivikanwa nounyanzvi hwokukwanisa kuriritira mhuri yake. Kurarama nezvokupiwa kana kuti kupemha zvainyadzisa chose. Zvino mazuva ano zvodadisa kupemha. Vanhu vava kuti ‘ndina dhona wangu’.

Imwe dzidziso inowanikwa *mumadimikira* kana kuti *chibhende*. Madimikira kushandisa mashoko anozivikanwa navanhu vose asi achireva zvakawiriranwa pakati pokutaurirana.⁵⁶ Izvi zvainyanya kuitirwa kuti vavengi varongerwe yakapenga ivo varipo. Vanhu vemitupo yakasiyana vaigona kupatsurana nokuda kwamadimikira. Kusiyanisa ikoko pakushandisa shoko rimwe richireva zvakasiyana pakati pavanhu vari mumatunhu akasiyana kwaikonzera kuti mambo mumwe nomumwe aite sokuti ane rurimi rwake navanhu vake.

Varungu vasati vauya munyika ino, madimikira aishandiswa mumatunhu aitorwa sorurimi rwedunhu iro. Nanhasi harahwa nechembere dzinoti hadzitari Shona asi kuti ChiMbire kana vachibva kwaSvoze kuHwedza, ChiJena kana vachibva kuNyajena kuMasvingo, chiHera kana vachibva kuBuhera, ChiHwesa kana vachibva kumusoro kweNyanga. Kana vanhu vachinge votaura matauriro avo, vamwe vaShona vanotadza kunzwisisa zvinotaurwa. Yaiva nzira yokuzvidzivirira kuvavengi kuti varege kunzwisisa zvirongwa zvedunhu. Saka madimikira kana chibhende rurimi rwovobwo kana kuti vedzinza rimwe vari pachavo. Zvainzi kana vari pachavo “hakudanwi anonzwa” zvichireva kuti nyangwe ukashevedzwa kuti uve pakati povorudzi urwu hakuna chawainzwisiswa kana ivo vachitaurirana pachavo. Dimikira kana chibhende aiva matauriro avatongi. Vakanga vasingatorani muhofisi kana kuenda padivi. Vaironga zvinhu zvavo vari pajekerere asi kusina

⁵⁵ Mapara, Jacob (2014). “The shona folktale: An enduring legacy ” <https://www.researchgate.net/publication/293123222> Article

⁵⁶ ZimOriginal (2019). “Madimikira 20 20 idioms from the 1981 novel ‘Chinamanenji hachifamisi’

anozvinzwisisa. Voruzhinji vaizongosuduruka voona kuti vakange vasingachakwani kuterera nyaya dzavakuru vakuru.

Imwe dzidziso yaipiwa *muzvirahwe*.⁵⁷ Izwi rokuti zvirahwe rinobva mushoko rokuti “kurabwa” muchiKaranga kana “kurahwa” muZezuru. Izwi iri rinoreva kuverengwa. Ukaita chirevo chako chakadaro chikanakira vanhu vazhinji, chinobva chaiswa mupfimbi yezvirevo zvakaitwa navamwe kare. Chirevo chako chava kuverengwa pamwe chete nezvavamwe. Saka chirevo chako chava *chirahwe* kana kuti chiverengwa. Chirevo ichi chokosheswa mukutaridza kufunga kwakadzama kunofanira kubatsira vanhu mumagariro avo pakufungavo zvimwe zvirahwe.

Chirahwe chinotaura zvinogaroitika muupenyu vanhu vose vachiona. Kuti chive chirahwe chiitiko chinofanira kutaurwa nenzira inotemesa vanhu musoro kuti zvinorevei. Pachaidudzirwa vanhu vose vaiona ungaru hwazvo. Izvi zvinoda kufunga kwakadzama zvino ungaru. Somuenzaniso, kune chirahwe chinoti “ndainda ndiri ndereke, ndikadzoka ndava nhungamakore.” Dudziro inoti “chirongo”. Kumamisha madzimai anochera mvura kurwizi kana kutsime nomudziyo wakaumbwa neivhu unonzi *chirongo*. Chirongo mudziyo wakati kurei wakada kuenzana nomugoro wanhasi. Mudzimai achienda kutsime chirongo chisati chava nemvura, anochitakura pamusoro napadumbu racho chakagara pahata youswa, yamashizha kana jira yakagadzikwa panhongonya yomudzimai. Saka mudzimai anoitakura yakarereka dzamara asvike kurwizi. Kuti rerekei kwechirongo ndokunozonzi “*ndiri ndereke*” muchirahwe. Izvi zvinoita kuti muteereri afunge zvakadzama. Asvika kutsime, mudzimai anozadza chirongo nemvura, ochitakurazve pamusoro wake chiri pahata zvekare asi muromo wechironga unenge watarisa mudenga kuti mvura isateuka. Kutarisa kwechirongo chine mvura mudenga kunge chinoda kutunga makore ari mudenga ndiko kunonzi muchirahwe “*ndava nhungamakore*”.

Dzidziso yechirahwe yakati rerukei kunzwisisa kuti uchiziva mararamiro avanhu munzvimbo dzavagere. Vanhu vanogovana njere vachitandara zvavo manheru vapedza mabasa ose omuminda, okuvhima neepamba. Vanhu vaiita makwikwi okufunga zvirahwe. Zvirahwe zvaitirwa vechidiki vafunge nezvezvitiko zvenharaunda vachitandadzana zvavo. Kare kare, mumwe nomumwe wovechidiki aiswera achitsvaga zvirahwe kuvakuru kuti manheru aite mapitse navamwe. Vaigona kuita zvikwata zviviri vachida kuona boka rinokunda rimwe. Boka rinokunda nokuva nezvirahwe zvakawanda zvinotadzwa kududzirwa neboka rinopikisa. Raive bishi rokutsvaga kukundana muzvirahwe. Zvaidzidzisa kushandira pamwe nokuswerofunga nezvazvo masikati segadziriro yakakwana. Zvaikurudzira

⁵⁷ Gwaravanda, E.T. & Masaka, D. (2005). “Shona Reasoning Skills in Zimbabwe: The Importance of Riddles”. Masvingo, Great Zimbabwe University.

kuti vechidiki vatererese vakuru vachitaura kuti vadzidze zvakawanda mukutaura kwavakuru. Vadiki vaikura vachitsvaga unyanzvi mutsumo, mungano, mumadimikira nezvirahwe sounyanzvi hwokuzviraramisa mukurarama vari mudunhu mavo. Vadiki vaizozvitaure vava pachavo nenzira inoyevedza vateereri. Vateereri vaiita sovachatadza kufema nokutya kurasikirwa nomwongo worungano kana chirahwe.

VaShona vanodzidzisa vana kuti vasakanganisika muutano, mutsika nehunhu hwavo mumagariro namararamiro avo *nezviera*.⁵⁸ Zviera kurambidza vana kuita zvinovakanganisira nokunyadzisa mhuri dzavo. Zviera mabasa kana kuita kwakatorambidzwa namadzitateguru nechakare. Zviera zvinokoshesa ukama navamwe nezvisikwa zvose zvaMwari sokuonekwa kwazvakaitwa namadzitateguru kubvira pasichigare. Zviera zvakawanda asi tinopa mienzaniso mishoma. Kuroorana pakati pavanhu pano ukama hunoti baba nomwana, mai nomwana, hanzvadzi nehanzvadzi, uye humwe ukama maererano netsika dzorudzi rwavo zvinorambidzwa zvichinzi *makunakuna*.⁵⁹ Vakuru vanorambidza hama kuroorana nokuti vangangozvara vana vakaremara somurango unobva kumadzitateguru vakazvirambidza kubvira pasi chigare. *Kugara duri* kana *pfihwa* zvinonzi unouraya mukadzi. Izvi zvinobatsira kuti vana vasatamba neduri mudziyo waikosa pakudzvura mbeu dzechikafu dzakaita sezviyo nemhunga. Zvekare kugara papfihwa mwana aigona kutsva nomoto kana nesadza riri kukwata pachoto. Kufirwa nomukadzi kana kutsva nomoto kuvana chose. Kune chiera chokuti *ukaitira tsvina munzira, unoita mamota kumagaro*. Chiera ichi chaibatsira kuti vana varege kutsikwa vachitambira munzira munofambwa navanhu, ngoro nezvimwewo. Tsika pakati pavarume navakadzi yaiva yokuti *ukadongorera munhu achigeza, unoita showera*. Varume navakadzi vasava nechido chokuonana vakashama ivo vasiri mukadzi nomurume. Urema hwomunhu hwaikosheswa. *Zvainzi ukateedzera akaremara, unoita chiremawo*.

Kuroya kana muroyi zvaitorwa sechiera chaityisa nokuti kudeura ropa romunhu zvisinei neganda rake ndicho chiera chikuru muupenyu hwaVaShona vakanga vasingaurayani zvenhando. Vaidzivirira hondo nokuwanirana. Izvi zvaibatandiza vanhu vaivengana. Kudeura ropa romunhu asina kukutadzira imhosva inonzi *ngozi*. Mhosva iyi inopedzwa nokuiripa chete muchiwirirana novakatadzirwa. Kana akatadzirwa akafa, hama dzomufi ndidzo dzinoripwa.

Taona kuti umbowo huno udzamu. Sokuona kwatinoita muupenyu hwavanhu hwamazuva ose.

⁵⁸ Tatira, Liveson (200). Zviera ZvaVaShona. Gweru, Mambo Press.

⁵⁹ Gender Sensitivity in Shona Language Use A lexicographic and corpus-based study of words in context Moreblessings Busi Chitau-Mawema

UDZAMU HWEUMBOWO

Kubatsiridza kunosimbisa munhu kuita zvaanoda zvino ungaru. Saka tinoona kuti kana mubatsiridzi asingazivi kana kukosha mafungiro namaitiro omubatsiridzi, kubatsiridza kunogona kushaya basa. Vabatsiridzi vanofanira kuziva zvakananyanya mararamiro avanhu vavanobatsira. Izvi hazvisi nyore munyika dzichiri kuedza kubudirira mushure mokunge dzakanga dziri pasi pedzimwe nyika sezvakaita Zimbabwe yakanga iri pasi peBhiriteni. Kuva pasi peBhiriteni kwaiva noudzvinyiriri uye kuchivandudza mafungiro namagariro evana veivhu, VaShona navamwe vose zvizvarwa zveZimbabwe.

Basa guru rokuvandudza mafungiro namaitiro muZimbabwe rinoda mutsauko ungaru pakati pavatema vanokudza chivanhu chavo novanoda kuzvifanidza navachena sorupinduko rwaidiwa navadvanyiriri. Chivanhu kuremekedza mafungiro namaitiro anobatsira VaShona kuti vanzi vano unhu: kukosha zvinodiwa noruzhinji rwavamwe vanhu; kuitirana zvakana; kuremekedza, kudana uye kuyamurana zvikuru novasina chauviri; uye kungoitirana zvakana navanhu vose vaunosangana navo muupenyu.⁶⁰ Izvi zvinoreva kuti dzidzo yobatsiridzi navabatsiridzi vacho vanofanira kushanduka mumafungiro namaitiro avo vachitevedza zvinonzi zvino unhu mumaitiro namafungiro avatema.⁶¹ Nyaya iripo hakusi kushora zvakauya navachena mukutanga kwakaitwa pakudzidza mabatsirirwo angaitwa vanoda rubatsiro sebasa rinodzidzirwa muzvikoro. Pfungwa namafungiro anobva kuna mamwe marudzi ngazviongororwe kuti zvivandudze mafungiro akare nenzira inobatsira kuti vanhu vararame zvakana zvinofadza voruzhinji.⁶²

Hurumende dzavachena mazuva oudzvanyiriri dzaikurudzira vanhu kudzidza ndimi nhatu dzinoti Chirungu, Chishona neChindevere. Vadzidzi vose vaifunda Chirungu. Chindevere chaidzidzwa munzvimbo dzakarerekera kumadokero enyika. ChiShona chaidzidzwa kunzvimbo dzepakati namabvazuva enyika. Varungu vaitarisira kuti dzimwe ndimi dzichamedzwa nedzidzi nhatu. Vavariro yavarungu yaiva yokuvaka nyika patsika dzavarungu dzakanga dzisingakosha mafungiro namaitiro echivanhu.

Mugore ra-1980 nyika yakazowana kuzvitonga. Hurumende nokuenda kwenguva yakazokurudzira kuti ndimi dzose dziri munyika dzidzidzwe muzvikoro. Nokuda kwaizvozvo munzvimbo dzaimanikidzwa Shona makazobuda ndimi dzinoti Chibarwe, Ndau, Shangani neVenda. Munzvimbo dzeChindevere makazokurudzirwa mitauro inoti Xhosa, Khoisan, Kalanga, Tswana, Nambya,

⁶⁰ Mabvurira, V. (2020). "Hunhu/Ubuntu Philosophy as a Guide for Ethical Decision Making In Social Work" in African Journal of Social Work, 10(1), 2020, pp. 73-77.

⁶¹ Mundau, M. & Zvomuya, W. (2021). "Indigenising Social Work for Social Development: Impediments and Mitigations"

⁶² Gray, M. & Allegritti, I. (2002). Cross-cultural practice and the indigenisation of African social work, *Social Work/Maatskaplike Werk*, 38(4), 324-336.

Sotho neTonga. Sign Language yokutaura namaoko murudzi rupi zvarwo yava kukurudzirwawo. Chewa rwaiva rurimi rwomumapurazi nomumigodhi maishanda vanhu vakabva Zambia neMalawi wava kutorwa somutaura womuZimbabwe. Chirungu chinoramba chichingomanikidzwa munhu wose kuti achidzidze somutauro wapasi pose uye mutauro wezvinyorwa zvose zvehurumende yenyika. Saka chimiro chenyika chiripo ikozvino, mitauro yava kukurudzirwa kushandisa muZimbabwe igumi nemitanhatu inoti: Chewa, Chibarwe, English, Kalanga, Khoisan, Nambya, Ndau, Ndebele, Shangani, Shona, Sign Language, Sotho, Tonga, Tswana, Venda neXhosa.⁶³

Kugona kutaura ndimi dzakawanda idzi kunobatsira munhu kukwanisa kutaura namamwe amarudzi ari Botswana, Lesotho, Malawi, Mozambique, Namibia, South Africa neZambia – nyika idzi dziri kuZasi kweAfrika. Saka ndimi idzi dzinobatsira vanhu veZimbabwe kukwanisa kutaura nenyika dzakapoteredza nyika yavo. Kuita uku ndeimwe yenzira yokuvaka nyika yeZimbabwe sezvo zvichinzi nyika vanhu, kwete matunhu chete. Mashoko makuru akambotaurwa naNapoleon I panyaya yokuvaka nyika ipi zvayo anoti:

Hakuna nyika ino utongo hwakasimba kusatoti kune bato rinodzidzisa vagari vayo zvisungo zvenyika yose. Kana mwana akasadzidziswa kubvira paucheche hwake kuti anofanira kuva nechimiro chipi, kuva muRoma kana munhu anozvifungira, nyika iyoyo ichange isina chimiro; nyika iyoyo haidziki midzi; saka icharamba ichinhenganhenga ichiita chamupidigori (kupinduka kwezvinhu kusina mwero).

Mashoko awa akadzama zvokuti vabatsiridzi namapoka avo uye nezvikoro zvinodzidzisa vabatsiridzi vanofanira kuona kuti vari kubatsira Zimbabwe nomutowo upi kuti ive nechimiro nokuenda kwenguva.

Somuverengi, ona kuti wanzwisisa zvakadini zvechinyorwa chino nokupindura mibvunzo iyi iri pazasi.

MIBVUNZO YEVADZIDZI VEKUBATSIRIDZA

- Tsanangura zvizere dzamisopfungwa yerudzi rwako
- Kupambapfungwa kunorevei, ipa mienzaniso mishanu?
- Mukushanda nevanhu, tsika dzemushandi dzingayemurwa kana kusvoreka ndedzipi? Ipa mienzaniso mishanu mishanu.

⁶³ Zimbabwe's Constitution of 2013, Section 6.

- Sei zvakakosha kushandisa mutauro wevanhu kana tichiita mabasa ekushanda nevanhu? Ipa mienzanisao mitatu woitsanangura zvakadzama.

Kuziva ruzivo ruri muchinyorwa chino zvinogona kubatsira avo vanoda kuongorara zvoupeny hwaVaShona kana zvimwe zvizvarwa zvomuZimbabwe.

RUZIVO URWU RWUNGABATSIRA SEI VANOITA TSAKURUDZO

- Torai tsika dzetsvakurudzo dzinoyemurika kubva muchinyorwa ichi. Tsika idzi dzinosanganisa kuremekedza maziviro evanhu.
- Muruzivo urwo mapiwa mazwi eShona ekushandisa kutsanangura zvinoitwa mutsvakurudzo. Nguva zhinji tinoshandisa mutaura wechiRungu asi vazhinji vanhu vatinoshanda navo havataure chiRungu uye havachinzwe.

Kushandisa rurimi rwavanhu vaunobatsira zvinobatsira zvizhinji: kuremekedzana, kunzwanana uye kufunda mafungiro avanhu nezvavanokoshesa muupenyu zvakaita sezvinyadzi.

RUZIVO URWU RWUNGABATSIRA SEI MUKUSHANDA NEVANHU

- Mukushanda nevanhu ngatishandise mutauro wavo.
- Mukushanda nevanhu ngatiremekedza tsika nezvitendero zvavo.
- Mukushanda nevavhu ngatizive kuti vamwe vakapambwa pfuma nekupambwa pfungwa uye vanovavarira kuti vabve muupambwa.

MHETANYAYA

Taona kuti chitendero chavatema chinofambiswa nenzira yokuti vanhu vagarisane zvakanaka. Kupirana nyaya savapenyu navafi zvinotarisirwa kupedzisira zvasvitswa kunaMwari navadzimu. Kuita kwemweya yakaipa neyakanaka kunodudzirwa nokubudirwa kwomunhu wose. Asi shasha dzokubudirwa in'anga nemasvikiro senharirire dzavapenyu. Kutora ngozi kudeura ropa romunhu kana kumushungurudza dzamara afe nyaya yakangoita manyama amire nerongo. Vapenyu navafi vanenge vachiteketa kuti mhosva ibude pachena kana kuti mupari wemhosva aibvume aripiswe pamwe chete novemhuri yakapara mhosva kuti iye novemhuri yake vasapamha kupara mhosva dzakadaro. Vatema vanokoshesa upenyu hwomunhu nokukurudzirana kuitira zviru patsika nokurambidza zvakaipa kubvira pauduku nezviera. Unhu hunovakwa nokupira pamwe chete senzira yokufadza midzimu zvikuru madzitateguru vavambi vorudzi rwavapenyu.

Chokwadi chavatemala chinobva munezvinoonekwa navapenyu/ uye mweya yavakafa ichiita basa nomun'anga namasvikiro. Kuita uku ndokwomusiyidzanwa kumazera namazera. Kubatana mukutenda kwavatemala ndizvo zvaichengetedza ururami hwavatemala zvokusavaka zvikoro, zvipatara namatirongo. Saka munhu aivakwa netsika, kuwana chokwadi chizere nokubudirwa, kukurudzira tsika dzamadziteguru nokukoshesa zviera senzira dzokuvaka unhu hwomunhu wose muruwa sechitendero chavatemala chinovasunganidza.

Pano umbowo hwokuti vachena vaida kupamba kana mafungiro avatemala okuremedza upenyu hwomunhu nokutaura zvakaipa chete zvavatemala senzira yokuvabvutira ivhu ravo ravakanga vapiwa naMwari. Saka ndiro basa romubatsiridzi kurangarira zvingabatsiri vadzidzi, vadzidzisi navaongorori vezvinoenderana nounyanzvi hwoubatsiridzi.

MAZWI NEZVAANOREVA MUCHIRUNGU

Izwi reShona	<i>English translation</i>
Bantu	<i>People</i>
Buntu/Hunhu	<i>Humannes</i>
Chichemo	<i>Problem</i>
Chimiro	<i>Status</i>
Chitendero	<i>Religion</i>
Dzamisopfungwa	<i>Philosophy</i>
Tsanangudzo	<i>Discussion</i>
Simbiso	<i>Empowerment</i>
Maitiro	<i>Methods</i>
Kubatsirana	<i>Mutual Help</i>
Kubudirwa	<i>Possession</i>
Kumikidza	<i>Dedicate/sacrifice</i>
Maonero	<i>Worldview/Perspective/Ideology</i>
Mbiri	<i>Respect</i>
Mashokombiru	<i>Key words</i>
Mhetanyaya	<i>Conclusion/Summary</i>
Mubatsiridzi	<i>Social Worker</i>
Mudzidzi	<i>Student</i>
Mhando	<i>Type</i>
Mukwegurubande/Musharukwa	<i>Elder /Sage</i>
Munhu	<i>Person</i>
Munyorori	<i>Author</i>
Muono	<i>Theory</i>

Muonombiru	<i>Theoretical framework</i>
Mupambari	<i>Gatherer and Forager</i>
Mupari wemhosva	<i>Perpetrator</i>
Mushandi neMunhu	<i>Case Worker</i>
Mushandi neMusha	<i>Village Worker</i>
Mushandi neMhuri	<i>Family Worker</i>
Mushandi neBoka	<i>Group Worker</i>
Mushandi neNzvimbo	<i>Community Worker</i>
Mutadzirwi	<i>Victim</i>
Nhanganyaya	<i>Introduction</i>
Nyika Dzezasi KweAfrika	<i>Southern Africa</i>
Pambepfumi	<i>Colonise</i>
Pambepfungwa	<i>Colonise the mind</i>
Patsika	<i>Value(s)</i>
Pamba	<i>Colonise</i>
Pepeta	<i>Assess</i>
Pembedza	<i>Adore</i>
Pembedzo	<i>adoration</i>
Pfupisanyaya	<i>Abstract</i>
Sabasa	<i>Employer</i>
Tsika	<i>Culture</i>
Udzamu	<i>Depth</i>
Umbowo hwetsvakurudzo	<i>Findings</i>
Umbowo	<i>Evidence</i>
Unyanzvi	<i>Expertise</i>
Mutsika	<i>Ethics</i>
Munatsiridzi	<i>Social Worker</i>
Vanhu Vatema	<i>Black people</i>
Vandudza	<i>Improve</i>
Yamura/Batsira	<i>Help (Verb)</i>
Yamuro/Batsiro	<i>Help (Noun)</i>
Zvakawanikwa	<i>Findings</i>
Zvikosheswa	<i>Principles</i>