

Language: ChiShona (Shona)

Nehanda seGambakadzi rezveChinamoto neKutongwa kweNyika: Dzidzo yeSimba neKurudziro yake muZimbabwe kusvika kuma1950

Mickias MUSIYIWA

Department of African Languages, University of South Africa (UNISA) & University of Zimbabwe

E-mail: mtnmusiyiwa@gmail.com

ORCID iD <https://orcid.org/0000-0002-5324-9980>

PFUPISO

Chinyorwa chino chinoongorora kukosha kwetsika nemagariro pamwe nematongerwo enyika maringe negambakadzi remuZimbabwe rine mukurumbira zvakananyanya, Nehanda, chakanangana nemarukirwo enhoroondo yegambakadzi iri nevauiyi vechiBhiritishi pamwe nezvizvarwa zvemuZimbabwe zvine madzinza ane midzi munyika iyi, kubva mukuzvarwa kwaNehanda kusvika makore kuma1950. Richinyanyozikanwa nekudaizwa nezita rerudo neruremekedzo rekuti Ambuya Nehanda, gambakadzi iri ndiro rine mukurumbira wakanyanya munyika yeZimbabwe. Munguva yataurwa iyi, chinyorwa chino chine chishuwo chokuongorora masimba nekurudziro yaNehanda kuvanhu. Munguva iyo nyika isati yapambwa nevarungu, chinangwa chechinyorwa chino ndechokuongorora kuti vaShona vaipa masimba ematongerwo enyika neezvitendero kuvanhukadzi vane hanzvadzi dzavo dziri muumambo. Munguva iyo Zimbabwe ichipambwa nevachena, chinyorwa chino chine vavariro yekuongorora basa rakaitwa negambakadzi iri mukukokorodza varwi vevaShona kuti varwise upambevhu hwemaBhiritishi ayo ainge auya muZimbabwe uye nemukufamba kwenguva vavariro yakashaya yehurumende yevachena yekuedza kusvibisa zita raNehanda pamwe nekushora masimba egambakadzi iri. Chinonyorwa chino chinoshandisa nzira dzetsvagurudzo dzine chokuita nemafungiro evanhu, unhu hwavo nezvanosangana nazvo munhoroondo dzemagariro avo dzinosanganisira ongororo yezvinyorwa zvemaatikoro, mabhuku nemapepanhau nezvimwe zvinowanikwa mumaakaivhi nemaraibhurari zviri maringe negambakadzi remukurumbira iri. Maringe neurongwa hwepfungwa dzinotsanangura maonero emamiriro ezvinhu, chinoshandisa pfungwa yeAfrikaonero. Maonero aya anokoshesa kushandisa mazano akadzama enhoroondo netsika dzemuAfrika muongororo ine chokuita neAfrika, naizvozvo ichidzivirira nyaya dzechinyorwa chino kusandurudzwa kwenhoroondo netsika dzemuAfrika nekuda kwemaonero ekuMadokero. Izvi zvinoita kuti tiise magamba eAfrika panzvimbo dzaanokodzera idzo dzaanopembedzwa munyika dzemadzitateguru awo. Pfungwa huru yeatikoro ino ndeyokuti gambakadzi Nehanda rinotipa gwara rekunzwisisa kwete chete mamiriro emawadzanirano evakadzi nevarume pamwe nezveutongi munyika varungu vasati vapamba nyika ino, asi zvekare mashandisirwo enzira dzekudzikisa chimiro chemagamba emuAfrika senzira yevarungu yekudzvanyirira vanhu vavakapamba.

MAZWI AKAKOSHA

Gambakadzi, Runganomukurumbira, (Ambuya) Nehanda, Chimurenga, Afrikaonero, Madokeroonero

Nehanda como Heroína da Religião e da Construção do Estado: A Educação de Simba e a Inspiração Dela no Zimbábue até a Década de 1950

RESUMO

Este artigo examina o significado cultural, social e político da heroína mais famosa do Zimbábue, Nehanda, concentrando-se em como a história dessa heroína foi construída tanto pelos britânicos quanto pelos zimbabuanos nativos, desde o nascimento de Nehanda até a década de 1950. Popularmente conhecida e carinhosamente chamada de Ambuya Nehanda, ela é a heroína mais célebre do Zimbábue. O artigo busca analisar o poder e a influência de Nehanda sobre a população. No que diz respeito ao período pré-colonial, o objetivo é examinar como o povo Shona conferia poder político e religioso a mulheres cujas irmãs ocupavam posições no reino. Quanto ao período colonial no Zimbábue, o artigo analisa o papel desempenhado por essa heroína na mobilização de combatentes Shona contra os britânicos que haviam chegado ao país, bem como a tentativa fracassada do governo branco de manchar a reputação de Nehanda e criticar seu poder. A metodologia empregada baseia-se na análise de pensamentos, personalidades e experiências inseridas em contextos de história social, incluindo o estudo de artigos, livros, jornais e outros materiais de arquivos e bibliotecas relacionados a essa famosa heroína. A estrutura conceitual que fundamenta a análise baseia-se na perspectiva africana. Essa abordagem enfatiza o uso de conceitos profundos da história e da cultura africanas no estudo da África, protegendo assim os temas abordados neste artigo de distorções causadas por perspectivas ocidentais. Isso nos permite situar os heróis africanos no lugar de destaque que merecem nas terras de seus ancestrais. A ideia central deste artigo é que a heroína Nehanda oferece uma referência para compreender não apenas a dinâmica das relações de gênero e da governança no mundo pré-colonial, mas também o uso de métodos desumanizadores para retratar heróis africanos como um meio de opressão utilizado pelos brancos contra os povos oprimidos.

PALAVRAS-CHAVE

Hambakadzi, Runganomushemu, (Ambuya) Nehanda, Chimurenga, Afrikaneonero, Madokeroenonero

Nehanda as a Religio-Political Heroine: A Study of her Power and Influence in Zimbabwe up to the 1950s

ABSTRACT

This article interrogates the cultural and religio-political significance of the immensely iconic Zimbabwean heroine, Nehanda, focusing on the (re)construction of the legend by both British settlers and indigenous people up to the 1950s. Affectionately known as Ambuya Nehanda, the heroine is the most popular legendary figure in Zimbabwe. In the period stated, the study is interested in analyzing Nehanda's power and influence. During the pre-colonial period focus is on how Shona society accorded both political and religious power to women in a royal ritualized brother-sister relationship. In the context of the colonization period, the article is concerned with the legend's role in mobilizing Shona warriors to resist British encroachment and imperialism and later the colonial regime's futile attempt to demonize and de-legitimate the legend. The study employs qualitative research methods involving analysis of written material in the form of articles, books and newspapers and other archival and library material about the famous heroine. Theoretically, the study adopts Afrocentricity as its framework. The

theory underscores the use of African ideals in an analysis involving Africa, thus insulating the study's analysis from Eurocentric distortions of African history and culture and positioning African legends in their celebrated African indigenous contexts. It is the article's argument that the Nehanda heroine is an avenue to understanding not only the nature of gender and politics in pre-colonial Zimbabwean society but also the deployment of the deprecation of African heroes and heroines as a colonial strategy of dominating the colonized people.

KEYWORDS

Heroine, legend, (Ambuya) Nehanda, Chimurenga, Afrocentricity, Eurocentrism

"Ndinonyora chokwadi kuti ndaongorora chitunha chaNehanda, uyo azadzikisirwa mutengo werufu waakatongerwa, uye kuti haasisiri mupenyu." Chiremba wedunhu reSalisbury, 27 Kubvumbi, 1898)

Nhanganyaya

Atikoro ino inoongorora gamba rinonyanyoremekedzwa muZimbabwe, gambakadzi neNehanda, kubva kumavambe kwaro pasichigare varungu vasati vapamba nyika kusvika makore ekuma1950s. Ine chishuvo chekuratidza kukosha kwegambakadzi iri mune zvenhoroondo nemagaririo netsika dzevatema zvikuru kuburikidza nekunan'anidza masimba nekurudziro yaNehanda kuvanhu zvine chokuita nematongerwo enyika nezvevadzimu naMwari. Gambakadzi iri, iro rinonzi munhoroondotaurwa neruzivotaurwa zvevaShona rakabarwa makore anodarika churu apfuura ranga risiri chete dzimu rezveupenyu neukama hwezvipuka nevanhu mumatunhu richinaisa mvura, asi zvekare rakakosha muutongi hwenyika sezvo nedzimwe nguva homwe yaro yaiita mabasa eumambo sehanzvadzi yamambo uye yaiva nedunhu rayo yayaitonga.

Kuwadzana kwaaiita nevaui semuromo wemaPutukezi mumakore echizana egumi nematanhatu (1500s) munyika yeMutapa kusvika mukuwadzana kweruvengo kwaakaitirwa nevapambevhu vechiBhiritishi mumakore echizana nemapfumbabwe (1800s), kwakaridza unyanzvi hwaaiva nahwo hwekuwadzana nevamiririri vedzimwe nyika uye nevimbiso yaiva nevanhu vake maari yekutora matanho avaizotevera. Vapambevhu vechiBhiritishi havana kutora kuuraya kwavakaita Nehanda sekwakakosha chete mukuunza hwavaiti runyararo munyika, asi zvekare kuti kwaivhura nzira yekuvamba nyikamupasi pamwe nekutanga vavairo yeupambevhu hweBhiriteni hwavaiti hunounza budiro muAfrika kuburikidza nekuparura hurongwa hwemaC matatu, hunoti budiro yenyika yepamusoro (*Civilization*), mabhizimisi makuru (*Commerce*), neChiKirisitu (*Christianity*).

Mazwi achiremba muchena ari pamusoro apo ane kubvuma kwesainzi kwekufa kwaNehanda anoratidza yevenutso yehana pamwe nemufaro kuvapambevhu vechiBhiritishi kuziva kufa kwechokwadi kwemhandu yavo huru, iyo yaiva imire munzira yavo ye'kuunza budiro' muAfrika. Kwavari simba nekurudziro yaNehanda kuvanhu kwemazana emakore kwakanga kwapunzwa, uye zvachose kwaparadzwa, nekuti rufu rwake rwakanga rwapupurwa neruzivo rwesainzi.

Mune imwe atikoro iri mujonari rino, tichaona kana kufunga kwekuMadokero uku kwaiva kwechokwadi uye kuti iwo magamba anombofawo here kunyangwe vamwe vachifunga kuti anofa. Pfungwa huru inokandwa muatikoro ino ndeyokuti kunyangwe upambevhu huchitsvaga kuzvisimbaradza kuburikidza, pakati pezvimwe, nekubvisa kana kutsimbirira nhoroondo dzemagamba enyika dzapambwa, nzira iyoyi inongoshanda zvisvima uye budiro yayo inongori kwekanguva.

Nzira dzetsvagurudzo nehwaro hwemaonero

Chidzidzo chino chinoshandisa nzira dzetsvagurudzo dzinoona nezvemafungiro evanhu, unhu hwavo nezvanosangana nazvo munhoroondo dzemagariro avo dzinosanganisira ongororo yezvinyorwa zvemaatikoro, mabhuku nemapepanhau nezvimwe zvinowanikwa mumaakaivhi nemaraibhurari zviri maringe negambakadzi remukurumbira iri. Maringe neurongwa hwepfungwa dzinotsanangura maonero emamiriro ezvinhu, chinoshandisa hwaro hweAfrikaonero. Maonero aya anokoshesa kushandisa mazano akadzama enhoroondo netsika dzemuAfrika muongororo ine chokuita neAfrika, naizvozvo ichidzivirira nyaya dzechinyorwa chino kusandurudzwa kwenhoroondo netsika dzemuAfrika nekuda kwemaonero ekuMadokero.

Sekutsanangura kunoitwa naAsante (1990), hwaro hwepfungwa iyi “hunotarisa zviitiko zvose zvemuAfrica huri pamwongo wechimiro cheAfrika” (s. 38). Atikoro ino inonyanyokoshesa zvinotsanangurwa naNgugi (1993) achiti “kubviswa kwemuzinda” hwemaonero ezveupenyu hwedu “kubva munzvimbo yahunofungidzirwa kuti ndomauri yekuMadokero uchiendeswa kune umwe ungwandaungwanda hwemizinda mutsika dzose dzepasi rino” (s. XIV). Maonero eMaodzanyemba ePasi Rino maringe nezveruzivo akatsimbirira munhoroondo zivo dzeamwe mativi epasi rino kana kutoramba kuti dziriko. Nyika dzemuAfrika dzaonekwa sedzisina budiriro, nyika dzakasarira uye dzisina nhoroondo, uvaranomwe, maonerodzamu, mitauro nezvinamoto.

Naizvozvo, dzainzi dzaifanira kusandurwa kuburikidza neurongwa hwekupamba dzimwe nyika hwairehwa kuti maC matatu (*Civilization, Commerce neChristianity*) - Budiriro yepamusoro yenyika, Mabhizimisi Makuru neChiKristu. Hwaro hweAfrikaonero hunoratidza kuti hurongwa uhwu hwaingova chete zano reupambevhu hwekutonga nyika dzeAfrika, kuba nechisimba upfumi hwadzo, kuita nhapwa zvizvarwa zvadzo pamwe nekuparadza nzira dzekuziva kwevatema nemagonero avo. Hunobvanyangura Yuropuonero huchikwidziridza maonero ane midzi muAfrika, ekuongorora upenyu hwevatema hwenhoroondo nemagariro netsika dzavo. Takanangana nerunganombiri rwaNehanda, hwaro uhwu hwakakosha kwete chete mukukwidziridza nhoroondo yeAfrika iyo yakadzikiswa nekuda kwekushorwa kwemagamba nenganombiri dzemuAfrika, asi zvekare magariro, zvinamoto netsika zvadzaicherechedza.

Chinonzi gamba chii?

‘Gamba’ izwi rezvezvidzidzo zvetsika, nhoroondo nengano dzevanhu rinoreva munhu ane mukurumbira nekuda kwemabasa aakaitira nyika yake angava mune zvmatongerwo enyika nezvezvinamoto. Munguva ino vanhu vane mukurumbira wekuridza mimhanzi kana kutamba nhabvu, tsiva nemimwe mitambo vanotorwa zvekare semagamba. Sezvo magamba mazhinji achizonyanyoremekedzwa afa, nhoroondo kana ngano nezvemagamba aya dzakakosha sezvo dzichirukwa nekusandurwa nevanhu zvichienderana nezvavanoda kuwana mukushandisa nyaya dzemagamba idzi.

Muatikoro ino nhoroondo dzemagamba idzi dzinodaidzwa kuti nganombiri kana runganombiri kana ruri rumwe chete. Haviland (1990) anotsanangura runganombiri achiti rungano rwematambidzanwa munyika runobva munguva yekare runotaura nezvemabasa akaitwa nemagambarume nemagambakadzi, kana nzendo dzakafambwa nevanhu vedzinza rimwe chete vachitungamirirwa nevatungamiriri vavo (s. 346).

Sezvatichaona, zvakakosha kutsanangura kuti mumabasa emagamba aya mune zvimwe zvavanonzi vakaita zvisingetendeke, asi zvakakosha mukuvandudza mbiri yavo uye nemukugona kwavo kukurudzira vanhu. Nokudaro, ndicho chikonzero nei

runganombiri ruchinzi dzimwe nguva runokwanisa kusanganisira nyaya dzepasichigare naizvozvo ruchiva musanganiswa wezvinotendeseka nezvisingakwanisi kutsanangurwa nepfungwa dzevanhu kana ruzivo rwesainzi (Haviland, 1990, ss. 346-7).

Kazhinji ndiyo mhando inowanikwa nganotaurwa dzemagamba enguva iyo vachena vasati vapamba nyika dzeAfrika. Nganombiri yaNehanda iriwo mumhando iyoyi inobwerengedza zvinoitika nezvinoshamisa kana zvisionekwi. Munhoroondo dzevaShona dzezvezvitendero nekusvikirwa, huchokwadi hwepasichigare hwerunganombiri hunoonekwa pamusiyano uripo pakati paNehanda semweya (wemunhu) unonzi mudzimu (mukuru) kana kuti svikiro kana mhondoro nehomwe kana kuti pamunhu anosvikirwa kana kusutswa nemudzimu. Nehanda wekutanga, uyo ane mweya hwaisutsa homwe dzakasiyana-siyana munguva dzakasiyana akazvarwa makore anopfuura churu, sekutaurwa kwazvinoitwa munhoroondotaurwa dzevaShona.

Dzimwe Tsanangudzo Maringe neUbotedzi neUmunhu hwaNehanda

Pane amwe matambudziko ane chokuita neupotedzi pamwe neumunhu wemutumbi waNehanda. Rekutanga nderokuti vazhinji vevanhu vanoti Nehanda akaurawa nemaBhiritishi munaKubvumbi 1898 vamwe vashoma vachiti aiwa haasi Nehanda akaurayiwa, asi kuti ndiCharwe homwe yaNehanda. Pfungwa yekutanga inowanikwa munganotaurwa, nganonyorwa netsikataurwa dzemuZimbabwe ndimo munonzi (Mbuya) Nehanda akaurawa. Yepiri inowanikwa kuvatsvagurudzi vezvedzidzo dzakasiyana-siyana.

Kunyangwe maonero aya achiita seanopikisana, munyaya dzekusvikirwa muchinamato chevaShona maonero aya haapikisani. Kunyangwe tichikwanisa kupatsanura mweya wemunhu akashaya kubva kuhomwe kana botedzi raunosvikira, munguva zhinji mweya nebotedzi zvinotorwa sechinhu chimwe chete. Ndicho chikonzero chinoita kuti botedzi richizodaidzwa nezita remunhu wemweya anorisvikira. Vanhu vanotenda kuti mabasa anoitwa nebotedzi kuvanhu, rinenge rakatogarwa nemweya wemudzimu unogara pariri. Nokudaro, mabotedzi ese aisvikirwa naNehanda vakaita saNyamita, Charwe, Kunzaruwa nevamwe vanodaidzwazve kunzi Nehanda.

Zvimwe chetezvo mabotedzi aChaminuka ose anodaidzwa kunzi Chaminuka. Bourdillon (1976) anoti munguva iyo botedzi rakasvikirwa nemunguva yarisina, rinenge richingochengetwa nemweya unorigara (s. 237). Naizvozvo, mazwi ose ane chokuita nemudzimu nekusvikirwa akaita sasvikiro, gombwe namhondoro anoreva zvole mudzimu (mweya) unosvikira homwe pamwe nehomwe yacho. Asi izwi rekuti homwe kana botedzi rinongoreva munhu anosvikirwa chete. Nokudaro, kuuraya botedzi kwakangofanana nekuparadza mabasa emweya unosutsa paari, asi kunyangwe tichiziva kuti mweya haukwanise kuurayiwa nokuti hausi muviri wenyama sezvakaita munhu anofema. Ndichienderana netsika yekusutswa muvaShona, muatikoro ino ndinoshandisa zita rekuti Nehanda kureva zvole mweya nebotedzi.

Dambudziko rechipiri, kunyangwe kuvaShona risiri dambudziko asi riri kuvachena apo vakapamba nyika yeZimbabwe, ndere umunhu hwaNehanda, kuti aiva munhukadzi kana munhurume here. Vamwe vachena vanotaura kuti nekuda kwemasimba nekurudziro zvaiva naNehanda, anofanira kunge aiva murume. Pfungwa iyi pamwe yakabva kuvavhangeri naanamudzviti vechichena avo, nekuda kwetendero yavo yeutongi hwevarume chete mumhuri nemunyika, havana kukwanisa kutambira kuti munhukadzi anokwanisa kuva nemasimba mune zvevatongerwo enyika nezvitendero sezvaiva zvakaita Nehanda.

Zviri pachena kuti ndicho chikonzero chimwe chete chakaita kuti vachena vamhure nekudzikisa chimiro chaNehanda vachimuti 'muroyi', asi uku zvekare vachiedza kumubhabhatidza kuti ave muKristu mushure ndokuzomuuraya. Tsananguro

dzichapiwa pamberi dzekuti Nehanda aiva mwanasikana waMurenga uye ari hanzvadzi yaChaminuka naMushavatu, uye kuti Nehanda wekutanga aiva mukadzi waKaguvi, uye nemabasa aNehanda munyika yaMunhumutapa, zvinoratidza zviri pachena kuti Nehanda aiva munhukadzi. Kunyange kune kutaura kwakadai, vaShona havana kumbobvunza kana kuita gakava maringe neumunhu waNehanda nekuti havangabvunzi kana kukavadzana nezviri pachena. Zvakakosha zvekare ndezvokuti mweya waNehanda, sezvambotaurwa pashure unodaidzwa neizwi rekunzi 'Nyakasikana', iro rinoreva kuti 'umunhukadzi'. Izwi rinobva pazita reShona rekuti 'musikana', iro rinoreva kuti 'mwanasikana'. Nokudaro pakatanga urongwa hwekurwira rusununguko, gambakadzi Nehanda rakatanga kudaidzwa nezita rerudo neruremekedzo rokuti 'Mbuya Nehanda'.

Mukurumbira waNehanda: Ongororo yeZvinyorwa nePfungwa Huru nezvaNehanda

Mukurumbira waNehanda unowonekwa mukutorwa nekushandiswa kwezita rake richitumidzwa kunzvimbo, zvivakwa, zvikoro, migwagwa, zvinyorwa, mitambo, mafirimu, nganonyorwa, mimhanzi nezvimwe. Vatsvagurudzi zvekare kubva nguva yeupambevhu kusvikira nhasi vanongova nenyota yekutsvagurudza nezvegambakadzi iri. Kupinzwa mundangariro dzenyika kusina muganhu kwegambakadzi iri kunonekwa kwete chete nezvandomwa izvo asiwo nezvinoitwa nehurumende kuti nyika irambe ine ruzivo nezvaNehanda, zvinosanganisira kuumba nekuveza mifananidzo yegambakadzi iri pamwe nekukurudzira vaimbi kuimba dzimbo pamusoro paNehanda.

Muuvaranomwe rungano rwaNehanda haruchadzimika nekuda kwevanyori vanorusandura kubva munganotaurwa kuenda kuenda munganonyorwa. Vamwewo vanyori veChiShona neChiRungu ndivo vanoruka ndimwe nganonyorwa dzavo vachishandisa runganombiri rwaNehanda semaruka ekunyora nganonyorwa dzavo dzenhorondo dzeuvaranomwe, mitambo nenhetembo. Kubva mugore ra2000 Nehanda aitaurwa nezvake zvakanyanya mumapepanhau nezvivhiti-vhiti kudarika zvaitwa kumakore ekumashure sezvo hurumende yakazovamba chironzwa chechimbichimbi chekutora minda kuvachena ichipiwa vatema.

Nzira uye nemizinda yakati wandei inovamba kubva kuzvikoro¹ zvipatara,² mishandirapamwe yedzimba³ kusvika kukamba dzemapurisa⁴ nezvikwata nemakwaya⁵ zvakatumidzwa zita raNehanda senzira yekurangira gambakadzi iri. Vamwe vavezi vakaita kuti runganombiri rwaNehanda rusafa kuburikidza nekuveza nematombo zvivezwa zvemucherechedzo waNehanda.⁶ Mugore ra1997 pakaitwa mhemberero yechivanhu munzvimbo yekuMazoe⁷, inova iyo inobva Nehanda, kuri kupemberera kusvika makore zana homwe yaNehanda, Charwe, aurayiwa nemaBhiritishi.

¹ Chikoro chesekondari chiri mudunhu reMberengwa, kuchamhembe kweZimbabwe chakatumidzwa zita regambakadzi iri.

² Bandiko rechipatara cheParirenyatwa remateneti rakapiwa zita rekuti Nehanda.

³ Pane koparetivhi iri muguta reHarare inonzi Nehanda Housing Co-operation.

⁴ KuMkoba 16 kuGweru, guta riri pakati peZimbabwe, kune Kamba yemapurisa inodadzwa kuti Nehanda Police Post.

⁵ Kune chikwata chekwaya yemimhanzi yechimurenga inonzi Muzarabani Nehanda Choir.

⁶ Muvezi wematombo, Akence Makore, akaveza chivezwa chinonzi, Mweya waNehanda kumakore ekutanga ekuma1980. Ona mapikicha ezvivezwa zviri mubhuku raDoreen Sibanda, *Zimbabwe Stone Sculpture: A Retrospective, 1957 - 2004* (2004). Pamusuwo weparamende sharu yeZimbabwe pane masitechu maviri makuru aNehanda naKaguvi akaiswa paindipendenzi.

⁷ Mazoe idunhu riri pakati pemaodzanyemba eZimbabwe. Chikaranga ichi chakaitwa naShe Hwata naShe Chiweshe avo vari mudunhu reMazoe.

Mufananidzo wake unoonekwa pamaposita, matiisheti uyezve nekundiswa nevamwe senhamba dzemotikari. Mugore ra1994 pakamboitwa urongwa hwekugadzira chivezwa chemucherechedzo waNehanda chaozomisikidzwa pamberi pechivakwa cheBhanga Guru reNyika yeZimbabwe.

Izvi hazvina kubudirira asi munaChivabvu 2021 kwazoumbwa mucherechedzo waNehanda apo hurumende yepiri yenyika yakanga ichangotanga kutonga. Kune mwaka mitanhatu yakasiyana iyo runganombiri rwaNehanda rwaishandiswa inoti, pasichigare (vachena vasati vapamba nyika yeZimbabwe), nguva yekupambwa kwenyika, nguva nyika yava muupambevhu, mwaka wekusununguka kwenyika, wekutorwa kweivhu neuyo hurumende yepiri yava kutonga. Muatikoro ino ndichange ndakanangana nemwaka yekutanga inoti pasichigare, kupambwa kwenyika nechidimbu chemwaka weupambevhu unosvika mukakore ekuma1950. Musimbati weatikoro ino kuburitsa pfungwa inoti kunyangwe kutsoropodzwa, kutsipikwa nekunyenyeredzwa kumire mupfungwa yeMadokeroonero kuchitwa maringe naNehanda, munguva yeupambevhu nemushure nyika yasununguka, magamba haafe. runganombiri rwaNehanda runoramba ruchipa manyuku-nyuku kunyika yeZimbabwe munyaya dzematongerwo enyika, zvinamoto netsika nemagariro.

Kunyangwe zvazvo vanyori nevatsvagurudzi vakanyora nekudzidza nezvegambakadzi Nehanda vachitipa mashoko akakosha maringe nezvekukosha kwaro mune zvetsika nenhoroondo, hapana ongororo inozadza mukombe yati yayitwa inoratidza uwandu hwekutorwa nekushandiswa kwerunganombiri rwegambakadzi iri kuedza kuratidza huchokwadi hwemasimba eupambevhu neekurwira rusununguko pamwe neurongwa hwekuvaka nyika yeZimbabwe. Zvekare, hurukuro dziripo pamusoro pegambakadzi iri hadzina kana kumbonyatsoongorora zvine simba mhikisano maringe nekushandiswa kwegambakadzi iri munhoroondo yekurwira rusununguko muZimbabwe.

Terence Ranger ndiye sanhoroondo wekutanga kuongorora basa raNehanda muHondo yeChimurenga yeKutanga (iyo yairwisa kuramba kupambwa nevarungu) mubhuku rake renhoroondo rakakosha zvikuru, *Kupanduka muSouthern Rhodesia: Ongororo yeKuramba Utongi hweVapembevhu* (1967). Pfungwa yake huru ndeyokuti vatungamiri vezvekunamata kwevatema vakaita saNehanda, Mukwati⁸ naKaguvi⁹ vachikurudzirwa naMwari weMambweadziva,¹⁰ vakaiita basa guru kwazvo rekuronga nekufambisa Hondo yeChimurenga ya1896-7 kuburikidza nekuudza mashoko nezvokuita kwakarongeka kuvarwi vevaShona. Kukosha kwebhuku rake ndekwokuti ndiro rekutanga kupinza hurukuro kwete dzaNehanda chete munhau dzazvino, asiwo nyaya dzeamwe magamba eHondo yeChimurenga yeKutanga akaita saKaguvi uye achibatandiza mabasa awo nekuvambwa kwekurwira rusununguko mumakore ekuma1950.

Kunyangwe maonero ake akatambirwa naanasanhoroondo veAfrikaonero, vanasanhoroondo veMadokeroonero vakaramba zvizhinji pfungwa yaRanger vachiti

⁸ Aiva svikiro uye gamba rezvehondo yeChimurenga cheChiposhi achishanda ari muzvikomo zveMatopo umo mune muzinda waMwari weMabweadziva.

⁹ Aiva gamba rehondo yeChimurenga cheChiposhi uyezve ari mhondoro. Akaurawa nemaBhiritishi pamwechete naNehanda.

¹⁰ Chikwata chemhondoro, manyusa, mbonga nezvijosana vaibata basa raMwari vari muzvikomo zveMatobo padyo neguta ranhasi reBhuruwayo. Chikwata ichi chaitova sangano rezvekunamata Mwari rine masimba akanyanya aisvika pakati nekuchamhembe kwese kwenyika zvekare nekuBotswana nekupurovhinzi yeLimpopo kumaVenda kuSouth Africa. Chaizikanwa kuita mabasa ekunaisa mvura, kuichikwa kweivhu nembu pamwe nekurwisa zvirwere kuvanhu nemhuka. Chaivazve nekurudziro kumadzise munyaya dzematongerwo enyika.

yakafanana nekuruka manyepo. Umwe sanheroondo, Julian Cobbing anoramba maonero aRanger ekuti hondo yekuramba upambevhu hwemaBhiritishi mumakore 1896-7 kwevatema kwakatanga, kutungamirwa nekufambiswa nemagamba ezvemweya akaita saNehanda uye nemuzinda wezemweya waMwari kuMabweadziva. Bopoto rake muatikoro yake, “Kusavapo kweMabasa eMhondoro: Amwe Maonero eHondo yeKuramba Utongi ya1896-1897”, nderokuti muzinda wezemweya weMabweadziva kunyangwe nesimba rawo guru hauna kana kufanoronga hondo yekuramba upambevhu, asi kuti hondo iyi yakangotanga chiriporipocho.

Mubhuku rake, *Hondo neMatongerwo eNyika muZimbabwe, 1940-1900* (1986), umwe sanheroondo Beach (1986) anorondawo matsimba aCobbing. Anoramba “kuti paiva nedare rehondo repamusoro rezvemweya rakanyatsobatana zvakasimba remaShona nemaNdevere rakafanoronga hondo, nekutanga kurwisa upambevhu nguva imwe chete”, achitsigira maonero ekuti kuramba kwamambo ega ega pachezvake utongi hwemaBhiritishi kwaienderana nemamiriro ezvinhu mudunhu rake. Naizvozvo kuvaShona vanogara pakati penyika yeZimbabwe, hatingatauri nezvechimurenga chimwe chete asi kuti zvimurenga zvine zvazvakafanana, zvazvakasiyana pamwe neukama hwazvaiva nahwo (ss. 146-147).

Chinyorwa chaBeach chakangonangana chete nedzidzo nezvegambakadzi Nehanda iatikoro yake, “Mukadzi Asina Mhaka Akatongwa Zvisizvo? Charwe, Homwe yeMweya weMhondoro Nehanda nezveHondo yeKuramba Upambevhu muvaShona vePakati peNyika muZimbabwe” (1998). Anoongorora musimbati wezvenheroondo wegambakadzi iri munguva yekutanga kwenyika yeMutapa; kuva nechokuita kwegambakadzi munguva yeChimurenga cheKutanga; nyaya dzine chokuita nerufu rweMudzviti weMazoe, Henry Hawkins Pollard; kusarenda kwaNehanda pamwe nekutongwa kwake nekuzourawa.

Kunyangwe zvazvo achibvuma kuti “chimiro chaMbuya Nehanda chava icho mucherechedzo une mukurumbira unonyanyozikanwa wekurwisa utongi hweupambevhu muZimbabwe” (s. 1), zvicharatidzwa muatikoro ino kuti ongororo nemhedziso zvake izvo zvinotsigirwa neumbowonyorwa chete zvekare nekunangana kwake chete kwemabasa ehomwe yaNehanda, Charwe, hakuratidzi chete kusanzwisisa kwekunamata kwevaShona pamwe netsika dzavo zvikuru takanangana neuhomwe kana kusvikirwa, asi zvekare kunodzika mucherechedzo wetsika nemabasa egambakadzi iri muZimbabwe yazvino. Nguva zhinji, dzidzo yezvemagamba yakanangana nekuwana ‘machokwadi’, kazhinji haigutsi kana takatarisana nemasimba egamba munyika nekuda kwechikonzero chekuti chinonyanyokosheswa mutsvagurudzo yemagamba hakusi kudzingana nemachokwadi, asi nezvinorehwa nemucherechedzo wendevo yemagamba munyika. Okpewho (1992) anokohomedza nezvemucherechedzo munyika dzenhaurwa achiti mucherechedzo “rupawo hwenhodzerwa dzine unyanzwi” unoshandiswa “munganotaurwa kutsvaga zvine hwendedzo zviri maringe nenyaya dzemaerodhamu, unhu nezvekumhepo” (s. 104).

Muchinyorwa chake chakanyanyodondana nezvidzidzo zvenheroondo dzemadzinza netsika dzevanhu, *Kubva kuna Mutapa kusvika kuna Rhodes, 1000 - 1890* (1980), Aeneus Chigwedere anoona mavambo egambakadzi Nehanda achitanga kumavambo epasichigare edzinza revaShona (kunzvimbo yeGuruuswa yemaodzanyemba).¹¹ Akatsamirana nenheroondotaurwa, anoronda zviga zvetsika

¹¹ Zvinoreva nzvimbo ine uswa hwakawanda. Nzvimbo yaiva mupasichigare yevaShona, iyo inonzi mutsikataurwa iri mhiri kwerwizi Zambezi, pamuganhu wekuchamhembe kweTanzania nemaodzanyemba eMalawi. Nzvimbo iyi inonzi ndiyo yakatangwa kugarwa nemadzitateguruevanhu vanonzi vaShona nhasi. Vakazotama vakayambuka Zambezi

nemagariro, nhoroondo nezvemweya zvmadzitateguru ekutanga evaShona kusvika panouya vapambevhu vechiBhiritishi muna1890. Asi, nekuda kwekuti sanhoroondotaurwa uyu anoedza kuongorora nhoroondo yose yezvetsika nemagariro evaShona, haazotipi mashoko akakwana anozadza mukombe kuuremu hwemucherechedzo hunomiririrwa negambakadzi Nehanda takatarisana neZimbabwe senyika.

Vanyori veuvaranonwe muZimbabwe vanonyora neChishona neChirungu vakakurudzirwawo nerunganombiri rwaNehanda muzvinyorwa zvavo. Novhero raSolomon Mutsware rinonzi *Mweya waNehanda* (1988), rakanyorwa riri pamusoro pegambakadzi uye richipembedza gambakadzi iri. Sarungano uyu anovamba rungano rwegambakadzi kumupata weDande kumaodzanyemba eZimbabwe munguva yeutongi hwaana Munhumutapa uye achifananidza gambakadzi iri nehomwe yaro Nyamita. Mweya wegambakadzi Nehanda wakazogara pane imwe homwe, Charwe, mushure Nyamita amanikidzwa kutorwa semukadzi naChikukwa wemhuri yekwaHwata.

Sarungano anoenderera mberi achiratidza kusvika kwevachena pamwe nekutambirwa kwavakaitwa naNehanda uye zvekare nekuronga kwaakaita Hondo yeKutanga yeChimurenga achiedza kubvisa masimba evachena munyika uyezve achipedzisira nekusarenda kwaNehanda, kutongwa nekuurawa kwake. Munyori uyu anofanira kurumbidzwa kuburitsa pachena mamwe mashoko maringe negambakadzi anoenderana netsika yekutaura ngano dzevaShona, magariro nenhoroondo, zvikuru-kuru chivanhu chekusutswa, mabasa emhondoro pamwe nekuva nechokuita kweNehanda muHondo yeKutanga yeChimurenga.

Asi achitora nganotaurwa yegambakadzi rakakosha kudai munhoroondo yenyika sefondisheni yekurukisa nganonyorwa yake, uyezve achinyora mushure mekuwanikwa rusununguko kwenyika, munyori aifanira kudzamisa mafungiro ake maringe nekunyanyodondana nemagonero ekukurudzira vanhu egambakadzi iri kana takatarisa nyaya nekuvakwa kwenyika. Kutaura nepamwe, pfungwa yezvidavado inotorwa nemunyori haina mucherechedzo unoburitsa zvizere hwezvero nesimba rine kurudziro regambakadzi munyika yeZimbabwe. Sarungano angadai akashandisa chidavado cherunganombiridetembo icho chine zvmutauro zvinofadzisira muverengi sezvakaita mune imwe nganonyorwa yake, *Feso* (1956) umo maanokumikidza kugambakadzi detembo rine mukurumbira, "Nehanda Nyakasikana".

Detembo iri remhando yenyatwa; nderokushungurudzika nekusvimha nekuda kwekushaya chouviru, munamoto wekuchema kupindira kwaMwari kununura vatema vari muunhapwa hwevapambepfumi, rakabatsira zvikuru mukukurudzira gambakadzi Nehanda munguva yekurwira rusununguko. Rakatotorwa kuita munamoto panguva yose yaiungana vairwira sununguko, vaungana kutaura zvmatongerwo enyika.

Yvonne Vera anogokawo kubva kurunganombiri rwaNehanda kunyora novhero rake rinonzi *Nehanda* (1993). Rungano rwake runoburitsa nyaya dzezvetsika nemagariro nenhoroondo dzinoenderana nezvakaitwa negambakadzi Nehanda sezvakaita sekuramba kwaNehanda tsika dzekumadokero pamwe nebasa raakaita muHondo yeKutanga yeChimurenga. Asi zvakakosha zvakananya murungano rwaVera kutaura nezvechenjedzo yaNehanda kuvarwi vechimurenga kuti havaifanira kutora chipi zvacho chevachena mukurwa hondo iyi nekuti vakadaro havaizokunda muhondo iyi. Varwi ava vaifanira kugutsikana nezvavo zvavaiva nazvo.

Kunyangwe nganonyorwa yaVera yakarukwa zvakanaka, kana tichiiongorora nemaonero egwara rekuwana rusununguko rwenyika, ine dambudziko rekuviga pane

kuyanika pachena kukosha kwechibhende chegambakadzi Nehanda munyaya dzetsika nenhoroondo yenyika. Achipesana naMutsuwa, Vera “haana shungu dzakanyanya nekuratidza zvmachokwadi zvenhoroondo” (Chiwome, 2002, s. 183) yegambakadzi uye nedzimwe nguva anokanganisa mazvokwadi aya. Semuenzaniso, murungano rwake mutambi Nehanda anozvarwa mushure mekuuya kwevarungu munyika muno asi chokwadi chiri chekuti Nehanda wekutanga ndewe pasichigare uye homwe yake, Charwe, iyo yakaurawa nemaBhiritishi muna1898 yakazvarwa mumakore ekungana egumi remakore rinobva 1860 kusika 1869, makore angangosvika makumi matatu upambevhu husati hwauya munyika. Zvekare, makwara epfungwa dzemunyori nezvidavado anotorwa nemunyori anonyanyovanza zvinhu zvakananyokoshesa maringe negambakadzi Nehanda inzvo zviri munganotaurwa dzevaShona.

Pakupedzisira, gambakadzi remukumbira munganotaurwa dzemuZimbabwe rinoderedzwa kuvaNehanda akavanzika. Pfungwa yezvidavado zvaVera, zviku mashandiro aanoita mutau kuumba mucherechedzo, nedzimwe nguva haimiriri zvine chokwadi magariro nezvinosangana nevaShona mutsika dzavo. Kumuverengi wechiShona, runganonyorwa rwaVera rwakadzima, harunakidzi. Zviri pachena kuti kuburikidza nezvidavado zvaanoshandisa, munyori uyu akanyorera rungano rwake kuti ruverengwe nevaverengi vekunze, zviku ivo varungu. Munyori Chenjerai Hove anotorawo zvekare nhau dzerungano rwake, *Mapfupa* (1988), kubva kunganotarwa dzekambakadzi Nehanda asi zvichiratidza kuziva kana kusaziva kuti ndizvo zvaari kuita. Munovheri rake hamuna nyaya dzakawanda dzinotorwa kubva kugambakadzi iri kunze kwezita renganonyorwa yake, iro rinotaura zvakananzika nezvemashoko echifembero aNehanda ekuti, “Mapfupa angu achamuka.”

Sezvichakurukurwa pamberi apo, mashoko aya akava musimbati wekuvamba nekurwa hondo yerusununguko. Kunyagwe nganonyorwa *Mapfupa* yakanangana nekudzvanyirirwa kwevatema nehupfumi hwevachena hwesvetasimba, vatambi varwo, kusanganisira mutambi mukuru Marita, havana hushingi nekurudziro yavanotora kubva kurunganombiri rwaNehanda kuti varwise kana kupikisa hudzvanyiriri hwevachena uhwo Nehanda pachake akarwisa.

Achicherechedza kukosha kwembiri yegambakadzi munhoroondo nemutsika dzeZimbabwe, Margaret M. Tredgold anoruka rungano rwaNehanda munganoyorwa dzevana vadiki mubhuku rake rinonzi, *Vekutanga: Nehanda naChaminuka* (2001). Sezvicharatidzwa mushure, nganombiritaurwa dzaNehanda naChaminuka dzinopfekana sezvo sekutaurwa kwazvinoitwa munganotaurwa dzevaShona, Nehanda naChaminuka vaiva hanzvadzi nehanzvadzi. Uye vese vane kurudziro huru munhoroondo yenyika yeZimbabwe. Nokudaro, mukuedza kwake kuvandudza zivo yezvenhoroondo yevana vadiki, munyori Tredgold anodondana nemagamba aya ose. Asi sezvo ini muatikoro ino ndakanangana naNehanda, ndichangoongorora chete mabatirwo anotwa Nehanda nemunyori Tredgold.

Mumamiriro ayo senganotaurwa, nganombiri yaNehanda ingano yemudhadhadha uye haina kureruka, ichipinza mairi nhoroondo yose yevaShona munguva iyo vachena vasati pamba nyika ino. Nguva zhinji nganonyorwa iyi zimaingano rine ngano dzakawanda dzisina kubatanidzwa kuita mutserendende wenguva yayitika zvinhu, asi imwe neimwe ngano inotaura nezvemabasa aitiwa nehomwe yoga yoga yemweya waNehanda munguva yayakararama. Asi zvakadaro, Tredgold akanyora patsva zimainganombiri iri nenzira yakareruka zvinoita kuti rikwanise kuverengwa nekubatwa nepfungwa dzevana vadiki, asi richiramba riine zvimi zvaro zvekushandisa mutau zvinotonyonya pfungwa, mafadzo nehwezvo yekuda kuziva zvakaaitika.

Zvekare, anoperekedza nganonyorwa yake nemifananidzo inofadza murevengi, inokwezva meso papeji yega yega yebhuku rake. Mifananidzo iyi inobatsira vana kuti mafunge nekuyemura zvenguva dzakararama Nehanda maringe nezvenhoroondo, magariro netsika achiita mabasa ake ane mukurumbira. Kuburikidza nenganombiri iyi, Tredgold anokumikidza vana kumutinhimira unoshamisa hweupenyu hwevaShona uyo une zvimiro zvemimhanzi nekudzana, ngoma nehosho, kusutswa, kurima, kuvhima, kurapa, chifembero, chikaranga nezvishamiso.

Nehanda anoratidzwa naTredgold kuvana akanga ari mwanasikana waNyatsimba Mutota, muvambi wenyika yeMunhumutapa. Zita rekubarwa akanzi Nyamita uye akanga ari iye mwana wainyanyodikanwa nebaba vake. Akapiwa dunhu rake pachake kuti atonge rainyi Handa, nokudaro akazozivikanwa nekuti Nehanda, zvichireva kuti mutongi hwedenhu reHanda. Akanga ari mutongi akachenjera achitonga nemazvo. Pakafa baba vake, zvinonzi mushure mekuvigwa kwavo Nehanda nevateveri vake vachidzokera kuHanda vakaita chimwe chishamiso chikuru.

Nehanda akarova dombo guru netsvimbo yake. Dombo rakavhurika achibva apinda nevanhu vake vose ndokunyangarika. Dombo iri rakazopiwa zita rekuti *Gumbi raNehanda*, rikava nzvimbo inoera iyo vanhu vaiitira chivanhu chezvemanamatiro avo. Zvekare Tredgold unoburitsa pachena nekuzivisa varengi vake vechidiki kuti mumakore ekuma1880 umwe Nehanda akanyuka aine zita rekuti Charwe, achigara mumupata weMazoe. Kuva kwake homwe yaNehanda kwakaitika munguva imwe chete apo vapambevhu yekuYurophu vakanga vouya munyika ino - vavhimi, vatsvagi vemvumo dzekuita mabasa avo munyika ino, vatengesesi, vafambi vekuona mamiriro enzvimbo, vavhangeri vechiKristu pamwe nevapambevhu vaida kupamba nyika ino.

Mumakore ekuma1890 apo vachena vachangopamba Zimbabwe, Nehanda akaunganidza mauto evarwi kuti vatinhe vachena vabve munyika make. Akanga agumbuka nemaitiro evaui avo vakanga vava mushishi kutora ivhu revanhu vake, zvipfuyo zvavo uye nekuvambunyikidza kushanda mumigodhi nemapurazi avakanga vava nawo. Hondo yakarwiwa naNehanda nevanhu vake ndiyo ine mukurumbira yandambotaura shure kuti Hondo yeChimurenga cheKutanga, zvichireva kuti hondo yerusununguko. Asi mukurwiwa kwehondo iyi, Nehanda akazobatwa ava kutiza vapambevhu vamutsvaga kwemwedzi inodarika gore vachimushaya. Vakavharira mutirongo, ndokuzomutonga mumatare avo edzimhosva nemutongo werufu mushure ndokumuuraya musi wa27 Kubvumbi gore ra1898.

Parizvino kune nganonyorwa nhatu dzakanangana nehurukuro yekutongwa kwaNehanda mugore ra1898 pamwe naKuguvi. Achishandisa urongwa hwedare redzimhosha, Charles Samupindi mukunovhero kake kanonzi *Marwadzo eRufu* (1990), anonyora nezvezviitiko zvinosvika pakusungwa kwaNehanda, kushungurudzwa kwake ari mutirongo uye nekuzotongwa kwake, uko munyori anotaura kuti hakuna kuitwa nomazvo zvakananyanya. Anotongwa nemutemo wevachena weupambevhu, uyo wakanga asingazivi iye nevanhu vake. Ndicho chikonzero nei akaramba anyerere muchikamu chirefu chekutongwa kwake uye mushure nekutaura kuti aifanirwa kudzorera kumusha kwake kuri afire kuvanhu vake.

Marukirwo erungano urwu, ane chimiro cheizwi chine shuviro yekuzvitonga uye nemicherechedzo inoburitsa zviri pachena kushungurudzwa kwegambakadzi kuburikidza nekusungwa pamwe nekutongwa zvisizvo kuri pachena, zvichipisa tsitsi uye zvekare nekumutsa hashu kuvapambavhu. Kunyangwe zvazvo runganomutambo rwaEmmanuel N. Musara rweChiShona, *Kutongwa KwaNehanda Nyakasikana* (2008), rwuri pamusoro pekutongwa kwaNehanda, runopa zvakanwanda-wanda zvekumashure asati atongwa zvimwe zvacho zvisingaenderani nezvinogarozivikanwa pamusoro pegambakadzi iri.

Kunyangwe kukosha kwedindingira rerunganomutambo uyu richirumbidzwa, nhoroondo inozivikanwa nezvaNehanda ndeye kuti Charwe akaurawa muguta reSalisbury (iro ravakunzi Harare) kwete paShavarunzwi kuChiweshe sekunyorwa kwazvinoitwa nemunyorimutambo uyu. Zvekare, zvinonyorwa nemunyorimutambo kuti Nehanda naKaguvi havana kuurawa vachiitwa musungwanetambo asi kupfurwa nechikwata chekupfura nepfuti vakasungirirwa pamuti mushure mitumbi yavo ikapiwa vanhu kuti ipiswe, zvinopikisana nemazvikwadi enhoroondo anozikanwa maringe nenzira yekuura kwevaviri ava.

SaVera, munyorimutambo uyu anopedzisira nekuita manyorapatsva enhoroondo yevaShona asina umboo maringe nezvagambakadzi Nehanda. Firimu rinonzi *Mbuya Nehanda: Mweya weRusununguko* (1982) rakagadzirwawo muna1982¹² riri pamusoro pegambakadzi Nehanda rikaratidzwa pachivhiti-vhiti. Rakaratidzwa zvekare pachivhiti-vhiti chenyika munguva yeHondo yeMinda kana kuti Chimurenga cheChitatu (2000-2009). Rimwe firimu zvekare rinonzi Rungano rwaNehanda, rakagadzirwa muna2021 richipemberera kumisikidzwa kwechiumbwa chemucherechedzo waNehanda icho chakaiswa panosangana migwagwa Julius Nyerere naSamora Machel, pakati-pakati peguta reHarare.

Kumisikidzwa kwechiumbwa ichi kwakanga kwanangana nekuratidza chigaro chaicho chaNehanda munhoroondo yenyika mushure mekusveveredzwa nekumhurwa nehurumende yevapambevhu mumapenhau nenganonyorwa dzavo nekwemakore anodarika zana. Vavariro yakanga yekumisikidza chiumbwa ichi kwakanga kuri kuratidza Nehanda semucherechedzo wenyika pamwe nekukunda mukurwisa upambevhu. Nhetembo dzemhiramidzimu nedzechimurenga dzakanyorwawo dzichiremekedza nekupembedza gambakadzi Nehanda. T. Shumba nevamwe vadetemi mubhuku remuunganidzwa wenhetembo dzemhiramidzimu, *Nehanda Nyakasikana* (1983), anoshandisa rimwe zita rinopiwa gambakadzi rekuti Nehanda Nyakasikana rinoreva kuti Nehanda aiva mukadzi. Bhuku iri rinokumikidzwa kuzvarwa patsva kwezvitendero zvekunamata kwevaShona netsika dzavo sezvo panguva yarakanyorwa nyika yeZimbabwe yakanga ichangosununguka.

Hurukuro dzaitwa kusvika pano dzine basa rekuratidza kuti gambakadzi Nehanda ndiro rinonyanyozikanwa zvakananyanya uye rine mukurumbira munyika kuburikidza nerunganombiritaurwa rwake pamwe nenganonyorwa dzinoyorwa pamusoro pake dzichishandiswa zvakasiyana-siyana munyika yeZimbabwe. Kunyangwe zvazvo gambakadzi iri rine matangiro epasichigare asinganyatsozikanwa, gamba iri zita raro rakanga richingodaidzwa munhoroondo yenyika kuunganidza nekubatanidza vanhu paine vavariro yekugadzirisa matambudziko munyika. Naizvozvo, imviromviro yesungano yevanhu pamwe nekuzvida kwevanhu munyika yavo uyezve kuti gambakadzi iri semunhu mucherechedzo wenhoroondo yemhindupindu yekurwisa upambevhu muZimbabwe. Nehanda ndiye zvekare tsanangudzo munyaya dzose dzine chokuita nesununguko yevanhukadzi nekuzvida kweunyakasikana.

Nehanda ndiani?

Nhoroondotaurwa dzevaShona dzinotaura kuti munhu wekutanga ainzi Nehanda, uyo ane mweya wakazogara homwe dzakasiyana-siyana munhoroondo yevaShona, aiva mwanasikana waMurenga (Chigwedere, 1980, s. 21), uyo anozivikanwa zvekare nekuti Sororenzou¹³ kana kuti Pfumojena. Murenga aiva

¹² Rakarongwa neBazi rezveDzidzo neTsika uye rungano rwaro rwakanyorwa naAaron C. Hodza naSolomon Mutswairo.

¹³ Izwi reChiShona iri rinoreva kuti “Zimusoro reNzou.” Izita rekurumbidza mabasa ake. Semurwi anokwanisa kunge aiva muvhimi mukuru aivhima nzou nekudziuraya.

mutungamiri wevanhu vekutanga vechiShona uye panguva iyoyo vaigara kunzvimbo yepasichigare yeGuruuswa rekumaodzanyemba (zvichireva nzvimbo dziri kuchamhembe kwenyika yeTanzania uye nedziri kumaodzanyemba kwenyika yeMalawi) kana kuti munguva iyo vakanga vasati vasvika munzvimbo yepasichigare iyi.

Murenga aiva nevana vakawanda asi tsikataurwa inonyanyotondedza nezvevanakomana vake vaviri, Chaminuka naMushavatu, uye nemwanasikana wake, Nehanda. Asi Mushavatu haana zvakanyanya zvinotaurwa nezvake munhorondotaurwa dzevaShona kunze kwekuti ndiye akatora mutupo weShava nemhuri dzaitungamira uyuwo Chaminuka nemhuri dzaaitungamirira vakaramba vaine mutupo weShoko/Tsoko uyo wakanga watorwa natateguru wavo ainzi Mambiri (Chigwedere, 1980, s. 19).

Izvi zvakaitirwa kuri mhuri dzaMushavatu naChaminuka dzikwanise kuroorana sezvo wanano pakati pevanhu vane mutupo umwe chete muvaShona chiri chierwa. Chitiko ichi chinonzi chakaitikra panzviombo yakazodaidzwa kuti Govanwa, zvireva kukamurana kwakaita mhuri mbiri idzi vachiko kuGuruuswa rekumaodzanyemba (Chigwedere, 1980, s. 19). Munhorondotaurwa iyi Nehanda naChaminuka ndivo vakazoita mabasa ane mukurumbira, naizvozvo ndivo vanonyanyotaurwa nezvavo munganombiri dzemuZimbabwe.

Asi munguva yekugara kwavo kuGuruuswa riri kumaodzanyemba mhiri yerwizi Zambezi, hapana zvinozivikanwa zvizhinji pamusoro paNehanda kunze kwekuti aiva mukadzi waKaguvi. Kaguvi naNehanda vanonzi vakasangana mumaititiro ane anoshamisa uye ane mukurumbira. Zvinonzi rimwe zuva vanasikana vaMurenga vaenda musango kunotsvaga huni vakasangana nemumwe mukomana aiva nemasimba anoshamisa. Kuburikidza nekuimba chete mukomana uyu akwanisa kuna isa mvura munguva iyo mvura inenge isina kunaya. Vanasikana vaMurenga vakaenda vakanotaurira baba vavo nezvechishamiso chavakanga vaona Murenga akati aida kuona mwanakomana uyu. Zvinonzi Murenga akashamiswa nekufadzwa kwazvo nemukomana wemashiripiti uyu. Sezvo Murenga aiva nemombe dzakawanda, akakumbira Kaguvi kuti aite mufudzi wake mukuru wemombe uyezve ndokumupa mwanasikana wake Nehanda kuti ave mukadzi wake (Beach, 1986, s. 101). Saka tinoona kuti ndiyo nguva yepasichigare kuGuruuswa yemukumaodzanyemba mhiri kwaZambezi ndiko kuna mavambo aNehanda naKaguvi, uyewo naChaminuka, vekutanga avo vane mweya yaizopotera homwe dzakasiyana munhorondo yemberi yevaShona.

Sezvambotaurwa pashure, nguva imwe yatinoona Nehanda achitaurwa nezvake munhorondo yevaShona ndeiyoyo yenguva yenyika yaMunhumutapa yavambwa. Iyi ndiyo nguva vatsvagurudzi vazhinji kusanganisira Beach (1998), Sweetman (1984), Davison (1997), Schimdt (1992) and Bourdillon (1976) nevamwe vanotaura nezvemavambo egambakadzi Nehanda. Munhorondo yavo vanoti sikarudzi reumambo hwenyika yeMutapa, Nyatsimba Mutota, pakati pevamwe vana vake, aiva nemwanasikana ainzi Nyamita nemwanakomana ainzi Matope. Vana vaviri ava vakava neushamwari hwehanzvadzi nehanzvadzi hwemandorokwati hwechivanhu chedzinza ravo mushure baba vavo vatema kuti, kuti dzinza ravo ritsigiswe nekuva nemasimba uye sechiga chinofanira kutevedzwa kuti Matope agogadzwa nhaka yeumambo hwababa vake, vana vaviri ava vaifanira kuwanana. Tsika yekuwana hwehanzvadzi nehanzvadzi inonyanyozikanwa zvakanyanya munhorondo netsika dzeumambo dzevaShona.

Tsika iyi tinoiona zvekare munhorondotaurwa yeumambo hwevaRozvi umo mambo Chirisamumhuru nehanzvadzisikana yake Ndomboya vanoita tsika yekupinga pasi kusimbisa umambo hwavo (Musiyiwa, 2011; Mutasa, 1990). Nyamita uyu ndiye

zvekare anozivikanwa kunzi Nehanda, zvichireva kuti aiva akagarwa nemweya waNehanda wekutanga weGuruuswa remaodzanyemba. Amwe emabasa ake aiva ekubatsira hanzvadzi yake kutonga nyika, sezvatamboona kuti akapiwa dunhu reHanda kuti atonge (Abraham, 1962, s. 66; Mudenge, 1988, s. 106). Nokudaro, Nyamita ndiyo homwe yekutanga yaNehanda inozivikanwa munhoroondotaurwa nenhoroondonyorwa dzevaShona. Basa rehanzvadzimukadzi raikosheswa zvikuru muimba yeumambo. Ndiye aiva muchengeti wemakona eutongi hwedzinza reushe, ayo aidzivirira dzinza kuhondo, uhwere, shangwa dzinouya nekusanaya kwemvura pamwe nekuvandudza ivhu nekurimwa kwembeu.

Aiva muchengeti wetsika nemucherechedzo wehunhu wedzinza. Sesvikiro raNehanda, aivawo nyusa (munaisi wemvura), achitungamira mukuitwa kwemikwerere, iyo yakakosha muupenyu hwezvekunamata neupfumi hwevatema. Ndinokohomedza zvekare kuti semuchengeti wemakona edzinza ekuchengetedza umambo nenyika, aipa zviga zveunhu hunofanira kutevedzerwa nemadzishe zvese nevanhu (Schmidt, 1992, s. 28). Sekutaurwa kwazvinoitwa naAntonio Pinto de Miranda, muPutukezi akashanyika nyika yeMutapa mumakore echizana gumi nemasere, “remekedzo yaipiwa” Nehanda “yakakura zvakananya zvekuti zvakakodzera kuti apiwe zita reremekedzo reumambo rekuti Mambokadzi” (Mudenge, s. 105).

Asi pane zvekare mamwe matsananguriro ezvakaitika mushure mewanano yaMotope naNyamita anoti pavakaita tsika yekupingapasi, Nyamita akanyara kwazvo zvekuti akabva mumusha akenda kunogara mubako, iro rambotaurwa kumashure kuti Gumbi raNehanda riri mumupata wedunhu reMazoe (Sweetman, 1984, s. 91). Ini handione matsananguriro aya seechokwadi sezvo akabva kumaonero emutsvagurudzi wechichena, uyo asingazivi tsika dzevatema. Munanganonyorwa yake, *Mweya waNehanda* (1988) yamboongororwa mushure, Mutswairo anotipa amwe matsananguriro zvekare maringe negambakadzi Nehanda anotaura kuti mweya waNehanda wakafamba sei uye nechikonzero chipi kubva kunzvimbo yemupata weDande kuenda kuMazoe.

Munyoru uyu anoti Nyamita akanga asiri mwanasikana waNyatsimba Mutota asi akanga ari mwanasikana waMhutsa, murume aibva kuChitungwiza¹⁴ uye aiera mutupo weShava.¹⁵ Murume uyu anonzi akanga amboenda kunogara kumupata weDande kwekanguva, uko kwaakanosvika akaroorwa ndokuita vana vaviri, mukomana ainzi Bute nemusikana ainzi Nyamita. Mutswairo anoenderera mberi achiti rimwe zuva vana vaviri ava vakatorwa nenjuzu pane rimwe dziva rinoera murwizi Dande. Vakazowanikwa mushure chivanhu chaitwa chekudzosa munhu anenge atorwa nenjuzu. Katonje, svikiro remhondoro Mutota,¹⁶ ndiye anonzi akaita chivanhu ichi. Murunganonyorwa urwu, Mutswairo anoti mweya waMutota ndiwo wakaita kuti vana ava vatorwe nenjuzu nokuti waida kuti njuzu ivadzidzise nezvemabasa avaizoita sehomwe dzemidzimu mikuru yemadzidza makuru munyika, Chaminuka naNehanda.

Mumashure vana ava vaburitswa mudziva mavakanga vatorwa nenjuzu, Mhutsa akafunga zvekubva munzvimbo yeDanhe nemwanakomana wake Bute kuenda kuChitungwiza nyika yemadzitateguru ake. Asi uyu Nyamita akasarako kuDande achichengetwa naBakasa, uyo ava hanzvadzi yaamai vake. Asi Nyamita paakanga ava mhandara, akafunga zvekutevera baba vake nehanzvadzi yake kuChitungwiza. Iye

¹⁴ Inzvimbo yaigara Chaminuka, iyo iri makiromita mashomane pakati pemakuchamhembe nemabvazuva eguta reHarare.

¹⁵ Zvakakosha kuziva kuti madishe evaShona, matunhu avanotungamirira pamwe nemadzinza avo zvinozikana nemitupo yavo.

¹⁶ Mutota ndiye sikarudzi redzinza renyika yeMutapa.

neshamwari yake Chekare vakaperekedzwa naKatonje. Asi vakaita rombo rakaipa vari munzira kuenda kuChitungwiza nekuti vakapambwa nevarume vechidiki vaviri vedzinza rekwaHwata vaiti Chikukwa, mwanakomana waShe Chiweshe naZindoga shamwari yaChikukwa. Pakafa Katonje, Chikukwa akatora Nyamita kumuita mukadzi wake uyuwo Zindoga ndokutora Chekare. Nyamita akafira kuChiweshe asina kumboita mwana. Asi mweya waNehanda ndipo pawakazoenda kunopotera panaCharwe uyo akava botedzi raNehanda kusvika pakauya maBhiritishi vachizopamba nyika ino, mushure vatema vachiarwisa vachitungamirirwa naNehanda naKaguvi mumakore 1896 na1897.

Asi vamwe vatsvagurudzi, zvikuru-kuru saBourdillon (1976), vanoda kutitaurira kuti mweya waNehanda mhondoro munguva yeMutapa hauna kufanana nemweya waNehanda wenguva yaCharwe uyo wakaronga Hondo yeKutanga yeChimurenga (s. 237). Pfungwa iyi haina umboo mutsikataurwa nenhoroondo dzezvekunamata nematongerwo enyika dzevaShona. Mweya waNehanda ndeumwe chete, mabotedzi ndiwo anosiyana zvichienderana nenguva. Pfungwa dzakadai dzinobva kuvatsvagurudzi vechirungu avo vasingazive kunamata kwevaShona, zvikuru nhau dzekupoterwa nekusutswa. Ndaronda mviromviro dzaNehanda wekutanga tikaona kuti pakufa kwehomwe yake aizoenda kune imwe homwe.

Izvi ndizvo zvinoenderana nenhoroondo dzemabasa eimwe mweya yemhondoro dzakaita saChaminuka naKaguvi. Tikatevera pfungwa dzaanaBourdillon (1976) munhu anokwanisa kupopota achiti kwaiva nemweya yaanaKaguvi naanaChaminuka yakawanda uye nemweya yaanaMurenga vakawanda, iyo anova iye Mwari wevaShona. Asi kunyangwe zvakadaro, tinofanira kukohomedza kuti kusiyana kwetsananguro nengano maringe negamabakadzi Nehanda hazvifaniri kukatyamadza mudzidzi nemutsvagurudzi wezvenganombiri nokuti ndeimwe yetsika dzenganombiri kutaura zvakasiyana pamusoro pegamba rimwe chete.

Mutsika nemagariro avaShona umo munoshandiswa tsikatairwa senzira yekufambisa nekutambidza ruzivo rwezvetsika nemagariro kubva kumazera evakuru kuenda kumazera evadiki kana muvanhu vari mumazera amwe chete, nhoroondo nengano zvinosandurwa mukutambidzwa nenhaurwa. Sanhoroondo kana sarungano anokwanisa kusandura-sandura nhau yake zvichienderana nezvido zvake kana zvaanoda kuwana kuvateereri. Chakakosha, sezvinoratidzwa muatikoro ino, ndechokuongorora kuona kuti sei nganombiri dzine mukurumbira nekurudziro munyika uye nemashandisirwo adzinoitwa nemasangano, hurumende kana nemunhu pachezvake.

Sezvo Charwe ariye botedzi raNehanda rine mukurumbira unonyanyozikanwa muZimbabwe yazvino, zvakakosha kuti tipe amwe mashoko nezvake. Akazvarwa mugore ringangoita 1862 ari mwanasikana waChitaura, mwanakomana waSiyachimwe, anova sikarudzi redzinza rekwaHwata wekuMazoe, vemutupo weShava chidawo chiri Mufakose. Asi pakati pake naNyamita uya kwenguva yekutanga yeumambo hwaMunhumutapa, pane amwe mabotedzi matatu emweya waNehanda anotonderwa munhoroondotaurwa dzedzinza rekwaHwata uye neamwe ari padhueze nedunhu reMazoe (Beach, 1998, s. 3). Asi mabasa emabotedzi aya haana kurangarigwa kana kurukirwa nganombiri.

Chikonzero chingava chekuti homwe idzi dzakararama munguva dzerunyararo umo mabasa adzo mazhinji aiva ekunaisa mvura, kudzivirira nekurapa zvirwere, kuvandudza kubereka kweivhu neamwe akadaro. Kazhinji munguva yehondo ndimo mabotedzi nemweya yakavagara vaiita mabasa anozorangarirwa sezvo hondo dzichikanganisa magariro neupenyu hwevanhu zvakanyanya nekusadzima

mundangariro dzavo. Mwaka wenhangemutange wenyika dzekuYurophu kuuya kuzopamba nyika dzemuAfrika ndiwo mwaka Charwe aiva svikiro raNehanda.

Mweya waNehanda wakatanga kusutsa paari mugore ringangova 1884 uye aiva akaroorwa akaita vana vatatu, vanasikana vaviri nemwanakomana mumwe chete (Beach, 1998, s. 3). Mukurumbira neruremekedzo rwaNehanda hwaibuda mudunhu raShe Hwata ruchienda mumatunhu anoti Chiweshe, Makonde, Goromonzi neamwe matunhu. Asi Charwe aurawa nevapambevhu kwakazoita imwe homwe zvekare yaNehanda yainzi Mativirira iyo yakazotsanangura zvimwe maringe nekushanda kwaNehanda panaCharwe, zvikuru kutsanangura kuti sei Nehanda akatora nzvimbo muhondo yeChimurenga cheKutanga, zvisinei nekuti aiva mudzimu mukuru weruchengetedzo rwevanhu.

Mumiko yevaShona midzimu yekuchengetedza nyika nematunhu kana kuti mhondoro hadzaibvumira kudeurwa kweropa. Mugore ra1906 Mativirira akatsanangura kuti Charwe aiva svikiro remweya miviri, mweya waNehanda nemweya waShinyamira, uyo aiva murwi wehondo. Zvinonzi mweya wegamba rehondo iri wakapoterwa Charwe kuti atange hondo yechimurenga ya1896 yekurwisa vapambenyika vechiBhiritishi (Beach, 1998, s. 3). Mushure maMativirira kune vamwe vanhu zvekare vaizviti ihomwe dzemweya waNehanda Nyakasikana kusvika parizvino variko vanongodaro. Mumwaka weChimurenga chePiri, homwe yaNehanda yainyanyozikanwa yaiva Kunzaruwa. Mumakore ekutanga emakore gumi kubva 1970 kusvika 1979, Kunzaruwa akatorwa nevarwi vebandiko rehondo reMubatanidzwa weVatema veNyika yeZimbabwe (ZANU) iro rinonzi Mauto eSununguro yeNyika yeVatema yeZimbabwe (ZANLA) akaendwa naye kuChifombo kuMozambique kuti atungamire hondo yeChimurenga chePiri achipa varwi verusununguko mazano ehondo ezvemweya uye nekuvachengetedza kubva mukushungurudzwa nehurumende yevapambevhu veRhodesia (Martin and Johnson, 1981, ss. 75-76).

Panokwanisa kunge paine amwe mabotedzi aNehanda mushure maKunzaruwa asi nguva zhinji haana kutambirwa seechokwadi nekuti anokwanisa kunge achidarika rimwe chete panguva imwe chete. Mugore ra1985 ndakaona mukadzi aigara padhuze nechikoro chePuraimari cheChidzimato kuHurungwe, ainzi aisutsa naMbuya Nehanda. Aigara akamonera mucheka mutema uye zuva rega rega aigaudza achienda mune rimwe sango raiva padyo nechikoro zvekare. Muna1998 pakaita vanhu vatatu vaizviti ihomwe dzaNehanda asi pakaitwa ongororo yazvo nevechivhiti-vhiti cheMSBC kuburikidza nechirongwa chayo chainzi Nhaka Yedu, zvakaonekwa kuti homwe idzi dzaiva dzenhando. Zvekare muna2003 mumwe mukadzi wekuChinhoyi akati iye ihomwe yaNehanda. Kotiwo muna2009 mumwe mukadzi wekuMhangura aizikanwa nekuva nemasimba ekurapa aitiwo zvekare ibotedzi raNehanda (Guvamombe, 2009, s. 3). Asi zvinokwanisa kuti umwe wemabotedzi aya anenge ari botedzi rechokwadi, asi mazhinji acho anenge ari enhema anoda kuwana rukudzo nezvimwe zvinobva kuvanhu nekuda kwekuva neukama nemhondoro yenyika ine mukumbira neruremekedzo saNehanda.

Kukwidziridzwa kwaNehanda kuvaGamba reNyika

Zimbabwe isati yapambwa nemaBhiritishi mugore ra1890, mabasa aNehanda sesvikiro redunhu akanga achiitirwa mudunhu raShe Hwata kuMazoe neamwe matunhu emadzishe akakomberedza. Rinonzi svikiro kana mhondoro yedunhu nekuti mhondoro dzemadzinza evaShona dzaiva nematunhu umo mabasa adzo aiva nemukurumbira uye nekutambirwa. Somuenzaniso, mabasa esvikiro kaKaguvi aitirwa mudunhu reMhondoro, nzvimbo iri kumadokero kweguta reHarare, uyuwo Chaminuka

ari mudunhu reChitungwiza, nzvimbo iri pakati pechamhende nemabudazuva kweHarare.

Kunyangwe zvazvo kumatunhu ekuchamhembe kwenyika kwakanga kune masvikiro, mabasa awo akanga achidarikwa neeMabweadziva, uyo waita muzinda waMwari pasi pano uri mumasvingo eMatobo padyo neguta reBhuruwayo. Pakati pemagamba enyika yeZimbabwe, gambakadzi Nehanda rakatora mukurumbira kwekuzivikanwa nyika yose nekuda kwemabasa aro muhondo yeKutanga yeChimurenga. Pane zvikonzero zvakati kuti zvakaita kuti Nehanda azova gamba kana mudzimu mukuru wenyika. Chekutanga ndechokuti kunyangwe akaurawa, akaratidza ushingi husati hwakamboonekwa. Ushingi hwake hwakava maruka ekuruka nganombiri dzakashandiswa muerongwa rwekurwira rusununguko rwenyika rakatangwa kumakore ekuma1950. Munguva iyo nyika yasununguka, gambakadzi Nehanda rinoramba richingopembedzwa munyaya dzekodzera yenyika yekuzvitonga pachezvayo pamwe nekurwisa upambevhu.

Asi sei Nehanda akasarudzwa kuva iye mbiru yekumba urongwa hwekurwira rusununguko rune midzi mutsuika nemagariro evanhu? Ichokwadi kuti amwe magamba akaita saChaminuka naKaguvi varimowo mukurukwa kweurongwa hwekurwira rusununguko rwumire munhoroondo netsika dzeZimbabwe, asi pane zvikonzero zvakaita kuti runganombiri rwaNehanda rushandiswe zvakananyanya kudarika nganombiri dzeamwe magamba. Chekutanga ndechemaonero ake asina zvekutya kana kuita muzeke-zeke nevapambevhu akadarika emamwe magamba emunguva iyoyo. Haana kutema chete kuti Mudzviti weMazoe Henry Pollard uyo aiva nerusaruraganda hwemandiriri neutsinye arangwe, asi kuti akatoronga kuti vanhu vake varwise varungu kuti vabude munyika yeZimbabwe. Chechipiri ndechokuti akarambisisa kusandura mafungiro ake mudare redzimhosva zvakashamisa vamuchusisa nekumutonga nokuti zvakanga zvisingatarisirwi kumunhukadzi, uye zvekare ari wechitema.

Akaramba kune ndiye akauraya Pollard kubva ipapo mukutongwa kwose kwemhosva yaaipomerwa akasarudza kunyarara senzira yekuramba kutongwa nemutemo wevachena uyo hwakamonyoroka-monyoroka, usiri hweutongi nematare enyika netsika dzevatema. Kunyangwe mukutongwa kwaakaitwa nemutemo wevapambevhu, kutongwa kwake kwaiva kusina enzaniso yemazvo. Beach (1998), n'angarucheche yenhoroondo dzevaShona vachena vasati vapamba nyika yeZimbabwe, anopopota achiti mhosva dzaipomerwa Charwe dzaiva manyepo akaitwa zvekurukwa, aibva "mumasanganiswa emakuhwa nefungidziro" ayo akaita kuti "vapambevhu veRhodesia kuti vabvume kuti Charwe akatora chinzvimbo chikuru (muhondo yechimurenga), izvo zvakaita kuti panguva yavakazomubata akanga atotongerwa kunzi ane mhosva" (s. 34).

Chechitatu ndechokuti Charwe akaramba zviri pachena chikumbiro chaFata Francis Ritchartz weKereke yeRoma, chekumunyengerera kuti apapatiswe mushure mekutongerwa rufu. Sarungano Mutswairo (1988) anoti Nehanda akati haatambire chitendero chinoshungurudza nekuuraya vanhu (1988, s. 138). Ushingi husingatsudunuki hwakadai haufanane nehwaKaguvi uyo akabatwa nekukandwa mujeri munguva imwe chete naNehanda, uyezve akapiwa mhosva yekukokorodza varwi kuvamba hondo yechimurenga. Kunyangwe Kaguvi akanga arwa muChimurenga cheKutanga "kudarika Nehanda uyo ainyanyoremekedzwa" (Fry, 1976, s. 49), mukutongwa kwake kwose aiva akazvinipisa uye akabvuma kupapatiswa akapiwa zita rekuti Bharabhasi. Achisiyana naNehanda, haana kukwanisa kuramba akashinga

kugara nguva yakareba mutirongo umo aingova ari ega.¹⁷ Zvinhu zvakamushungurudza chaizvo nekuti yakanga isiri tsika mumutemo wevatemala kuvharira munhu apiwa mhosva mujeri. Asi kuna Nehanda zvinonzi paakatorwa kuendwa kunosungirirwa, aiimba nekudzana (Sayce, 1989, s. 281), kupembera kushungurudzirwa nyika yake.

Chechina ndechokuti kuurawa kwaKaguvi kwaiva kusina zviitiko zvinoshamisa asi kwaNehanda kwaiva nezviitiko zvinokatyamadza, kuramba utongi netsika dzevarungu, zvishamiso neminana. Fata Ritchartz akanyora kuti Nehanda “akadaidza kuhama dzake kuti aida kuti adzokere kumusha kwake kuMazoe kuti agofira ikoko. ... Kuchema kwake nekurwisa apo aitorwa kukwidzwa manera, kuridza mhere nekuchema nemarwadzo ari pamanera ekusungirirwa kwakakanganisa kutaura kwangu naKaguvi zvakanyanya kusvika kuzaruka kweriva remusuwo waakanga akamira, kuchiteverwa nekurira zvine simba kwemuviri wake apo waidonha, yakava mhedziso yekukwanisa kutaura kwangu naKaguvi” (Mugabe, 2001, s. 139).

Zvekare zvinonzi kaviri kose nera raakanga akwidzwa kuti asungirirwe rakaramba kushanda. Rinonzi rakazoshanda pechitatu mushure meumwe mutengeswi wechitema ataurira muurayi kuti atorere Mbuya Nehanda chibako chavo chefodya. Asi vatorerwa chibako chavo, muurayi asati avasungirira vakadaidzira kuti, “Mapfupa angu achamuka!” sezvambotaurwa mushure muatikoro ino. Muchinamoto chevaShona kana vatema vose hamuna kumuka kwemitumbu yevakafa asi kune kumuka kwemweya yevanenge vafa vaine shungu dzekutadzirwa. Mweya inomuka iyi yevakanganisirwa vakasaripwa vasati vafa ndiyo inonzi ngozi, iyo inomukira vakaitadzira ichivarwisa nenzi dzakasiyana-siyana dzinosanganisa rufu. Apa inenge ichitsvaga ruenzaniso pakutadzirwa kwayo kuti vanamuparanzvongo varipe (Musiyiwa, 2022).

Nokudaro mashoko aNehanda aireva kuti mweya wake uchamukira vapambevhu ugovashungurudza. Zvechokwadiwo kubva kumakore ekuma1960s mashoko aya ndiwo akava chinanara chekudaidza vanakomana nevanasikana kuenda kunorwisa rusununguko rwenyika yavo. Kubva nguva iyoyo zita rake rakazomutswa zvekare kuti risadzimwe mundangariro dzevanhu kuburikidza nenziyo dzechimurenga dzaimupembedza nekuchema kuti atungamire hondo yerusununguko. Imwe yenziyo idzi ndiyo inonzi “Tora gidi uzvitonge”, iyo yakavambwa neZANLA Chimurenga Kwaya munguva yehondo kuma1970. Rumbo rwakazoimbwa nezvikwata zvemimhanzi zvakanwanda zvinosanganisira Bhendi reHarare Mambos, rumbo urwu ruine musoro wekuti “Mbuya Nehanda”. Amwe mazwi ari murumbo urwu anoti:

Mbuya Nehanda kufa vachitaura shuwa
Kuti zvino tinofire nyika
Shoko rimwe ravakatiudza, tora gidi uzvitonge!
Vauya kuhondo, shuwa here?
Vakamhanya-mhanya nemasabhu
Vakatora andieya, kuti ruzhinji ruzvitonge

Mumazwi erumbo urwu, zano raNehanda ndiro rekuti, ‘Tora gidi uzvitonge.’ Nehanda akaona kuti kukurirwa kwakaitwa vatema muhondo yeChimurenga cheKutanga kwakakonzerwa nekuti vatema vaishandisa zvombo zvisina simba - uta, miseve nezvifefe, ava maBhiritishi vaine nganunu, zvindunduma, machinigani nemadharamita. Naizvozvo, nguva ino vatema vaifanira kuwana zvombo zvakasimba

¹⁷ Kaguvi akabatwa munaGumiguru 1897 uyu Nehanda akasarenda munaZvita mugore rimwe chete. Vose vakasungwa vakatongwa munaKukadzi naKurume mugore ra1898.

zvaishandiswawo nevapambevhu kuti vagovarwisa zvine kundiso. Chechishanu, semweya wechinyakasikana Nehanda airemekedzwa semudzimu weruchengetedzo. Aichengetedza vapenyu nenzira imwechete inochengetedzwa vana naamai vavo kana vazukuru naambuya vavo. Ndicho chikonzero nei achidaidzwa nezita rerudo nerumbidzo rekuti 'Ambuya/Mbuya'. Sezvambotaurwa shure, zita rekuti 'Mbuya' rinoreva zvekare mudzimu wechikadzi.

Sezvandichakurukura pazvinhano zvinotevera, munguva yose yairwiwa Chimurenga cheChipiri, vanhu nevarwi verusununguko waitenda kuti Nehanda aivatungamirira nekuvachengetedza kubva kumauto eRhodesia, naizvozvo nguva nenguva vanhu nevarwi vaipira zvichemo zvavo kwaari kuti apindire muhondo kuvanunura. Chekupedzisira chakaita kuti Nehanda asimudzirwe pamusoro pemagamba ose muZimbabwe ndechokuti danho rake risingatsudunuki rekuti vatema vasunungurwe kuunhapwa hwevachena kuburikidza nechimurenga chemakore 1896-1897 rakava iro chikonzero chekurwa Chimurenga chePiri kuti vatema vadzore ivhu ravo rakanga rapambwa namaBhiritishi. Muugaro, tsika nemararamiro evaShona kusvika nazvino, ivhu rakagara chiri chinhu chakakoshesa uye chine mutauro mukuru. Muridzi weivhu ndivo vadzimu, naizvozvo dunhu rashe wega wega raiva nemhondoro dzadzo dzaiva vachengeti veivhu. Vadzimu nevanyu vainzi vana vevhu kana kuti vene vevhu, zvichireva kuti upenyu hwavo hwakanga hwakasunganidzwa neivhu ravo kuburikidza nenhorondo, tsika nechinamoto chavo (Hodza and Fortune, 1979, s. 13; Bourdillon, 1976, s. 69; Musiyiwa, 2016). Nokudaro, ivhu rine ukoshwa hwakadzika huri maererano neupenyu, chinamoto netsika dzevaShona.

Naizvozvo, kubvutwa kwaro nemabvakure echiBhiritishi kwareva kuparadzwa kwetsika neupenyu hwevana vevhu muZimbabwe pamwe nekubviswa pazvigaro kwevatungamiri mune zvemweya pamwe nevematongerwo enyika. Cabral (1970) anobvumirana nepfungwa iyi mukutaura kwake achiti, "...kutora zvombo uchirwisa nekudzvanyira vanhu, pamusoro pezvose kutora zvombo uchiparadza, kana kutuvidza, kuremedza tsika nemagariro avo". Nokudaro, mukukuridzira vatema kurwisa vachena, Nehanda akanga achitora danho guru rekudzivirira urongwa hweupenyu hwevatema uhwo aiziva kuti hwaparadzwa nekukanganiswa nekupindirwa nevapambevhu vekuYurophu.

Gambakadzi Nehanda neChimurenga cheKutanga, 1896-97

Hondo yekurwisana nevapambevhu yemumakore 1896 ne1897, iyo yakazozivikanwa nekuti Chimurenga cheKutanga, yakatanga munaChikumi 1896 kumatunhu evaShona muZimbabwe kunyngwe zvazvo mugore rimwe chete munaKurume maNdevere vari kumadokero eZimbabwe vakanga vatomukira vapambevhu vechichena. Hondo dzekurwisa varungu idzi ndidzo ndinowanzodaidzwa naanasanhoroondo kunzi 'Hondo dzeKurwisa Vachena dzeMashona neMandevere dza1896-97'. Izwi rekuti 'chiumurenga' rinopa pasichigare yevaShona. Rakavakwa kubva pazita 'Murenga', iro randaambotaura nezvaro ndichiti mutsikataurwa izita rerimwe rezitateguru revaShona raiva baba vaNehanda wekutanga. Zitateguru iri rinonzi raiva murwi wehondo mukuru aiva neshungu dzekugarorwa kuchengetedza vanhu vakwe kubva mhandu dzevatorwa.

Anonzi akamborwisana nemaArabhu wechiSwahiri akavakunda akavatorera mukuru wavo munondo mukuru waivaima. Nokudaro vanhu vake vakamupa zita remadunhurirwa rekuti 'Pfumojena'. Naizvozvo izwi rekuti 'chimurenga' rinoreva mweya wekurwa waMurenga uyo unopotera nekukurudzira vana vevhu kuti varwe kudzvira nyika yavo kumhandu dzekunze. Muna 1896, makore matanhatu vapambwa uye nekuzotorerwa ivhu, kumanikidzwa kubhadhara mutero, kutorerwa mombe dzavo,

kumanikidzwa kushanda mumapurazi nemumigodhi yevapambevhu uye nekutirwa utsinye hwakasiyana-siyana hwakanga hwatekeshera nguva iyoyo, Mashona neMandevere vakafunga zvekumukira vachena kuti vavauraye nekuvatinha kuti vabude munyika yeZimbabwe.

Sezvambokurukurwa kumashure, sanhoroondo Ranger (1967) anoti vatungamiri vezvemweya vevatema vakanga vari pakati peurongwa hwekumukira vachena. Ndambotaura zvekare kuti kupinda kwaNehanda muhondo iyi kwakabva mukurwadziwa kwake maererano nekumbunyikidzwa kwevanhu vake naMudzviti Henry Pollard. Mudzviti uyu akanga ava nemukurumbira hweutsinye hwepamusoro-soro hwekurova vatema nechamboko kusanganisira nemadzishe. Ndiko kusaka vanhu vakamupa zita remadunhurirwa rokuti 'Kunyaira' nekuti aidzvanyirira zvemhando yepamusoro (Beach, 1998, s. 27). Asi akazoigochera pautsi apo akafumura zvinoera kuzvambaradza Ishe Hwata nechamboko pachena pane vanhu. Zvinonzi Nehanda akatsamwiswa nazvo zvikuru achibva ataurira vanhu vake kuti ngavanoranga mudzviti uyu akanga asina hunhu kana matyira.

Sezvo hondo yakanga yatanga kune amwe matunhu enyika, nekuda kwehasha zvinonzi vakangosvikoponda Pollard. Hwata anonzi akamutema nedemo uyu mukomana wechidiki Zindoga ndokumupfura nepfuti (Beach, 1998, s. 38). Achiitira kuti vatema vasatora tsika dzevachena, Nehanda akaudza vanhu kuti vasatora midziyo yevachena apo vanenge vachirwisa varungu. Nepfungwa iyi tinoona kuti hondo yeChimurenga cheKutanga yakanga ichirwisana netsika dzemabvakure ekuYuropu varwi vaine shuvo yekudzokera mukurarama kwavo kwepasichigare nyika isati yapambwa. Yakanga iri hondo yekuchenura nyika yasvibiswa netsika dzemabvakure. Kuva nechokuita nezvechinamoto chevaShona kwehondo iyi hakungoonekwi chete nekuti yaitungamirirwa nemhondoro. Asi kuti zvinonzi zvekare uyu Kaguvi, uyo pakatanga hondo iyi akanga asinganyanyozikanwa panaNehanda, akazoita mukurumbira mukuru sehomwe yaMurenga, uyo anonzi Mwari wevaShona (Fry, 1976, s. 48) munhoroondotaurwa dzetongi nezvinamoto zvevaShona.

Kunyangwe varwi vevatema vakambotanga nekukunda mukurwiwa kwaiitika, hondo yakazotanga kuomera madzishe evaShona nevarwi vawo apo varungu vakaunza vamwe varwi kubva kuBhiriteni. Toswederwa pakupera kwegore ra1897, Nehanda akatiza vapambevhu vakasaziva kuti ari kuti kwemwedzi yakawanda, sezvatamboona kumashure. Asi munaZvita 1897 vakazomubata. Vamwe vanoti akazosarenda aona kuti akaramba achinzvenga vapambevhu kuti vasamubata, kuurawa nekushungurudzwa kwevanhu vake kunoramba kuchienderera mberi (Sweetman, 1984, s. 95). Kaguvi akanga asarenda munaGumiguru 1897. Vaviri ava vakakaindwa muusungwa kusvikira kutongwa kwavo kwatanga munaKukadzi 1898. Mhosva yaNehanda yakapinzwa mudare yakanzi "Mambokadzi [wemaBhiritishi] achipomera Nehanda". Asi mudaremo Nehanda akaramba mhosva yekuuraya mudzviti Pollard nekuronga chimurenga.

Achipa umboo hwake "akaramba kuti akanga amboona Pollard padyo naye, akatizve akatotiza apo akauya kumba kwake, uye akaramba arambazve kuti ndiye akatuma vanhu kunomuuraya: 'Dai ndakamutuma [Hwata] ndingadai ndabvuma kuti ndakamutuma. Handisisina amwe mashoko ekutaura ...'". "Handina kumutuma. Ndinozvivanzirei kana ndirini ndakazviita?" (Beach, 1998, s. 38). Kunyangwe akapa umboo hwake hwechokwadi, Jaji Watermeyer akatonga kuti Nehanda mupari wemhaka dzose dzaakanga achipomerwa naizvozvo aifanira kutongerwa rufu. Aifanira kuurawa kuburikidza "nekuhengehwa nemuhuro kusvikira afa panzvimbo uye nenguva ichasarudzwa nekufadza Anoremekedzwa Mudzviti Mukuru" (Samupindi, 1990, s. 39; Mugabe, 2001, s. 138) wenyika yakapambwa nevachena.

Kunyangwe vakamuuraya vapambevhu vaiziva masimba aiva naNehanda ekukurudzira vatema mushure uye nemunguva yehondo yeChimurenga cheKutanga. Muna1896 aiva Mudzviti wedunhu reSalisbury (iyevino Harare) akanyora kuti:

Mukunzwa kwangu Nehanda anga achitaurwa zvikuru nezvake mukunzwa kwangu neMashona kubva zvandakauya muMashonaland muna1890. Parizvino Nehanda ndiye muroyi ane masimba makuru muMashonaland uye ane simba rekutuma vatema vose vachangotimukira uye zvaatema munguva dzose zvinotevedzerwa (Ranger, 1967, s. 209).

Zvekare, masimba ake anotsanangurwa achinzi “nekakapetwa kazhinji ndiye muroyi akanyanyokosha muMashonaland uye aiva netsika yekutambira muripo weremekedzo kubva kumadzishe ose akatora nzvimbo muhondo yekutipandukira” (Ranger, 1967, s. 215).

Nehanda muNdangariro dzeTsikataurwa neNhorondo kusvika kuma1950

Kunyangwe Charwe akaurawa nemaBhiritishi, mweya wake wakaramba uchiita mabasa zvisinei nekupembera kwevarungu rufu rwake. Muviri wake chete wavakanga vabvisa upenyu asi kwete kuuraya mweya weNehanda uyo wairemekedza zvikuru uye une masimba makuru. Mweya (wemunhu) hauparadzike. Nganombiri dzaNehanda dzakaramba dzichingotaurwa munhorondotaurwa netsikataurwa dzevaShona, idzo dzaitambidzwa kubva kumazera evakuru kuenda evadiki. Sezvandambotaura kumashure, mushure maCharwe kwakauya dzimwe homwe dzemweya waNehanda. Kusvikira nhasi uno kune homwe dzinokwanisa kungonyuka dzichiti dzinosvikirwa naNehanda kunyangwe dzimwe dzichizoonekwa kuti ihomwe nhando.

Muchivanhu chevaShona nechinamato chavo nanhasi zita raNehanda rinodaidzwa. Mudzimbo dzechimurenga pamwe nedzimbo nenheteumbo dzemhira midzimu Nehanda anowanikwa achiimbwa nekudetembwa nezvake. Sezvatamboona shure, kune zvivakwa (zvikoro, zvipatara, kamba yemapurisa), zvikwata zvemimanzi nezvemitambo, masangano, makoparetivhi, misha inogara vanhu, migwagwa zvakatumidzwa zita rekuti Nehanda. Muguta reHarare pane muti wemusasa wakanga wachembera zvikuru waiva panosangana migwagwa Josiah Tongogara naSam Mujoma waifungidzirwa kuti ndiwo wakasungirirwa Nehanda. Zvaishamisa kuti muti uyu ndiwo wega wechivanhu wakanga uri panzvimbo iyi uye usingatemwe. Pawakazotemwa nevashandi wekanzuru yeHarare munaZvita 2011 vachiti vaudonhedza netsaona vanhu havana kugutsikana nazvo. Vanhu vakatsoropodza zvikuru maitiro ekanzuru vachiti yaisaremekedza nhorondo yenyika yaicherechedzwa nemuti uyu (*Chronicle*, 2011).

Ndangariro dzaNehanda pamwe neamwe magamba evaShona, zvikuru mabasa awo munguva yeChimurenga cheKutanga, dzakazomutswa zvine simba kuumba urongwa hwekurwira rusununguko rwenyika kutanga mumakore ekuma1950, inova nyaya yandichabata mune imwe atikoro murimwe jonari rezvemagamba.

Mhedziso

Mavambo erunganombiri rwaNehanda anodzokera kumashure kunodarika churu chemakore. Simba nekurudziro kuvanhu zvaiva neNehanda kune mutinhimira wakadzama uyo unokatyamadza munguva iyo vapambevhu vasati vauya munyika yeZimbabwe uye nemushure vapambevhu vapamba nyika ino kusvika nhasi rusunguko rwenyika rwawanikwa. Senganombiri dzose, rungano rwaNehanda rune nyaya

dzenhoroondo dzemachokwadi nedzimwe dzisingatendeseki sezvo dzose dzichirukaniswa neminana nemashura aaita mune zveutongi hwenyika nechinamato.

Gambakadzi iri raiva nemasimba makuru mune zvemweya seizvo raiva nyusa rainaisa mvura kupa budiro kuupfumi hwevaShona uhwo hwaiva humire mukurima nekupfuya. Mabasa aro munguva yehutongi hwaanaMunhumutapa semukadzi wechivanhu wamambo, mutongi wematunhu pamwe nemutauriri wemaPutukezi, hazvingoratidza chete masimba ake mune zvekutonga nyika asiwo remekedzo inopiwa munhukadzi mutsika nemagariro evaShona. Danho raakatora rekuramba kutongwa nevapambevhu iro rakaratidzwa kuburikidza nekukokorodza vanhu vake kuti varwise kutorerwa nyika nemaBhiritishi, ndiro rinonyanyopembedzwa nekurangarirwa pakati panhoroondo yemabasa ake ose muZimbabwe yanhasi.

Rungano nemweya waNehanda zvakakurudzira nekusundaidza hondo yeChimurenga chePiri, iyo yakaunza rusunguko rwenyika yeZimbabwe muna1980. Zviri pachena kuti pasina mabasa enhoroondo yaNehanda, nhoroondo yenyika yeZimbabwe haizadzi mukombe. Ndiye wemamwe magambakadzi mashoma muAfrika nepasi rose kuwana mukurumbira neruremekedzo rwepamusoro, zvikuru-kuru mupasi rose rinotungamirwa nepfungwa yeudzvanyiriri nekumhura mabasa evanhukadzi munyika.

Jerero

Abraham, D. P. (1962). The Early Political History of the Kingdom of Mwene-Mutapa, 850-1589. In *Proceedings of the Conference on Historians in Tropical Africa: Leverhulme Inter-Collegiate History Conference, September 1960* (pp. 61-91). University College of Rhodesia and Nyasaland.

Asante, M. K. (1990). *Kemet, Afrocentricity and Knowledge*. Africa World Press.

Beach, D. N. (1998). An Innocent Woman Unjustly Tried? Charwe, Medium of the Nehanda Mhondoro Spirit and the 1896-7 Central Shona Rising in Zimbabwe. *History in Africa*, Vol. 25, 27-54.

Beach, D.N. (1986). *War and Politics in Zimbabwe, 1840 - 1900*. Mambo Press.

Bourdillon, M.F.C. (1976). *The Shona Peoples: An Ethnography of the Contemporary Shona, with Specific Reference to their Religion*. Mambo Press.

Cabral, A. (1970, February, 20). *History is a Weapon: National Liberation and Culture*. Eduardo Mondlane Memorial Lecture Series. Syracuse University, New York. <https://www.historyisaweapon.com/defcon1/cabralnlac.html>

Chigwedere, A. S. (1980). *From Mutapa to Rhodes, 1000 to 1890 A.D.* Macmillan.

Chiwome, E. M. (2002). A Comparative Analysis of Solomon Mutswairo's and Yvonne Vera's Handling of the Legend of Nehanda. In R. Muponde & M. Taruvinga (Eds.), *Sign and Taboo: Perspectives on the Poetic Fiction of Yvonne Vera*. Weaver Press.

Cobbing, J. (1977). The Absent Priesthood: Another Look at the Rhodesian Risings of 1896-1897. *Journal of African History*, xviii(i), 61-84.

Chronicle, (2011, December, 7). Nehanda's tree destroyed, *Chronicle*, <https://www.heraldonline.co.zw/nehandas-tree-destroyed/>

Davison, J. (1997). *Gender, Lineage, and Ethnicity in Southern Africa*. Avalon Publishing.

Fry, P. (1976). *Spirits of Protest: Spirit-Mediums and the Articulation of Concensus Amongst the Zezuru of Southern Rhodesia (Zimbabwe)*. Cambridge University Press.

- Gumbo, M. (1995). *Guerrilla Snuff*. Baobab Books.
- Guvamombe, I. (2009, July 25). Fichani Twins Resurface as Spirit Medium's Aides. *The Saturday Herald*.
- Harare Mambos. (1980). Mbuya Nehanda [Song].
<http://www.bing.com/videos/riverview/relatedvideo?q=tora%20gidi%20uzvitonge%20zanla%20choir%20youtube%20video&mid=4CE4C157DA5CE7612E934CE4C157DA5CE7612E93&ajaxhist=0>
- Haviland, W. A. (1990) *Cultural Anthropology* (6th Ed). Holt, Rinehart & Winston.
- Hodza, A. C & Fortune, G. (1979). *Shona Praise Poetry*. Clarendon Press.
- Hodza, A. C & Mutswairo, S. (1982). *Mbuya Nehanda: Mweya weRusununguko* [Motion picture]. Ministry of Education and Culture.
- Hove, C. (1988). *Bones*. Baobab Books.
- Martin, D & Johnson, P. (1981). *The Struggle for Zimbabwe: The Chimurenga War*. Zimbabwe Publishing House.
- MSBC TV. 1998. Nhaka Yedu.
- Mudenge, S. I. G. (1988). *A Political History of the Munhumutapa, c 1400 - 1902*. Zimbabwe Publishing House, 1988.
- Mugabe, R. G. (2001). *Inside the Third Chimurenga*. Department of Information and Publicity.
- Musiyiwa, M. (2022). A Nation Burdened by an Unappeased Ngozi? A 'Folk' Cultural Perspective on Zimbabwe's Stagnation. In O. Nyambi, T. Mangena & G. Ncube (Eds.), *Cultures of Change in Contemporary Zimbabwe: Socio-Political Transition From Mugabe to Mnangagwa* (pp. 202-216). Routledge.
- Musiyiwa, M. (2016). Shona as a Land-Based Nature-Culture: A Study of the (Re)Construction of Shona Land Mythology in Popular Songs. In F. F. Moolla (Ed.), *African Nature Cultures: Ecocriticism and Animal Studies in Contemporary Cultural Forms* (pp. 49-76). Wits University Press.
- Musiyiwa, M. (2011). Gender, Ritual, and Politics in Shona Brother-Sister Narratives. *Sankofa: A Journal of African Children's and Young Adult Literature*, 10, 16-23.
- Musara, E. N. (2008). *Kutongwa KwaNehanda Nyakasikana*. Priority Publishing.
- Mutasa, N. (1991). *Misodzi, Dikita neRopa*. Mambo Press.
- Mutasa, N. (1990). *Nhume yaMambo*. Mambo Press.
- Mutswairo, S. (1988). *Mweya waNehanda*. Mambo Press.
- Mutswairo, S. (1956), *Feso*. Oxford University Press.
- Ngugi wa Thiongo. (1993). *Moving the Centre: The Struggle for Cultural Freedoms*. James Currey.
- Okpehwo, I. (1992). *African Oral Literature: Backgrounds, Character, and Continuity*. Indiana University Press.
- Ranger, T. (1967). *Revolt in Southern Rhodesia, 1896-7: A Study in African Resistance*. Heinemann.
- Samupindi, C. (1990). *Death Throes*. Mambo Press.
- Sayce, K. (1989). *Tabex Encyclopedia of Zimbabwe*. Quest Publishing.
- Schmidt, E. (1992). *Peasants, Traders, and Wives: Shona Women in the History of Zimbabwe, 1870-1939*. James Currey.
- Sibanda, D. (2004). *Zimbabwe Stone Sculpture: A Retrospective, 1957 - 2004*. Weaver Press.
- Shumba, T. (Ed.). (1983). *Nehanda Nyakasikana: Mhiramudzimu dzavaShona*. Mambo Press.

- Sweetman, D. (1984). *Women Leaders in African History*. Heinemann Educational Books.
- Tredgold, M. H. (2001). *The First Ones: Nehanda and Chaminuka*. Mambo Press.
- Vera, Y. (1993). *Nehanda*. Baobab Books.
- ZANLA Choir. (1976). Tora gidi uzvitonge (Song).
<https://uzvitonge/www.bing.com/videos/riverview/relatedvideo?q=tora+gidi+uzvitonge+zanla+choir+youtube+video&&mid=39D357B35419EE37E23139D357B35419EE37E231&churl=https%3a%2f%2fwww.youtube.com%2fchannel%2fUCEqHW6JydUR6a1NagUYEXVA&FORM=VAMGZC>

Mazwi maringe nemunyorori

Mickias Musiyiwa mutsvagurudzi weruzivo rwakadzama muBoka rezveMitauro yemuAfrika paYunivhesiti yeSouth Africa (UNISA). Zvekare ndimuzvinafundo muBoka rezveNhorondo, Nhaka neUrongwa hweRuzivo paUnivhesiti yeZimbabwe. Mutsvagurudzo dzake musanganisi wezveruzivo runobva kuzvidzidzo zvakanwanda kuumba pfungwa imwe chete. Anyora zvinyorwa zvakanwandisa muzvidzidzo zveMitauro, uvaranomwe, pfungwa dzehwaro hwekuongorora uvaranomwe netsika, mimhanzi yemukurumbira, uvaranomwetaurwa, ruzivo hwevobwo, pfungwa yewadzano yevarume nevakadzi, utano hwekubara kwemadzimai, pamwe nezvidzidzo zveindaneti neupenyu hwevanhu.

Author's Bio

Mickias Musiyiwa is a research fellow in the Department of African Languages at UNISA and associate professor in the Department of History Heritage & Knowledge Systems at the University of Zimbabwe. He is an interdisciplinarian with many publications in the fields of linguistics, literature, literary/cultural theory, popular music, oral literature, indigenous epistemologies, gender, maternal health and digital humanities.

Recebido em: 03/2026

Aceito em: 30/07/2026

Para citar este texto (ABNT): MUSIYIWA, Mickias. Nehanda seGambakadzi rezveChinamato neKutongwa kweNyika: Dzidzo yeSimba neKurudziro yake muZimbabwe kusvika kuma1950. *Njinga & Sepé: Revista Internacional de Culturas, Línguas Africanas e Brasileiras*. São Francisco do Conde (BA), vol.6, nº Especial II, p.268-291, agosto 2026.

To cite this text (APA): Musiyiwa, Mickias. (august 2026). Nehanda seGambakadzi rezveChinamato neKutongwa kweNyika: Dzidzo yeSimba neKurudziro yake muZimbabwe kusvika kuma1950. *Njinga & Sepé: Revista Internacional de Culturas, Línguas Africanas e Brasileiras*. São Francisco do Conde (BA), 6 (Especial II): 268-291.