

Mukowasha Sakabonyo

nodzimwe ngano dzoChiKorekore



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Introduction

In June 2021 a call was made for Korekore speakers to write and enter Korekore folktales in a competition under the name “Ngano dzoChiKorekore.” Korekore speakers were given the choice to enter traditional or new modern tales and on any theme of their choice. The folktales were to be submitted via WhatsApp or e-mail. As of 2020, Zimbabwe had an estimated 5.5 million WhatsApp users. *“This number does not include diaspora figures. If we add them, then our figures could be above 9m,”* (zbinworld.com, 2020).

Objective

The Korekore ngano project was partly a pulse-check on the vibrancy and state of the Korekore language. It was also an attempt to celebrate Zimbabwe’s cultural diversity, promote and safeguard the intangible cultural heritage of Zimbabwe – languages and oral cultures. While the end-result is this small collection of folktales and stories, it is hoped that this initiative will raise awareness of the existence and uniqueness of the Korekore language, be a trigger for some remedial interventions, possible policy and action plans for the protection of linguistic rights – especially when considering that,

the right of children to learn their mother tongue and continue their education using their mother tongue is not only important for their culture, it is essential for their psychological development,” <http://www.linguistic-rights.org/en/about.html>.

Mabasa (2021) talks of how he started telling stories in his mother language before he could read and write in English, and how that helped

him to develop a great love for stories and the confidence to later become a fluent reader, lover of books, as well as a poet and a writer.

The rationale

A national and international call was made for Korekore speakers to enter a folktale writing competition. The call was made on storyteller Ignatius Mabasa's Twitter handle, where he has 10,000 followers, and it was retweeted several times. Word was also sent out to a Korekore WhatsApp forum called "Dare remaKorekore," and to the Zimbabwe Writers Association and the Writers International Network WhatsApp groups. The idea behind choosing the folktale genre was to take advantage of it being a popular culture art form that most people experienced as listeners or tellers in their cultures. The other reason why the call specified folktales was to be inclusive and accommodate those who cannot create their own, but can retell the stories that they heard growing up. Unlike creative writing which can be intimidating because of the skill and competence levels required, folktales are from a communal cultural silo, and mainly an opportunity to remember and retell.

The call required Korekore speakers to submit one or two Korekore folktales as text and audio. There were a few inquiries and expressions of interest. Some members of the Dare remaKorekore requested to submit written folktales only, because they didn't have money to buy data to record and send audio stories. This request was considered and the permission to submit written folktales was granted.

By the closing date, only one folktale had been submitted. This prompted an extension of the deadline by another two weeks, including reminding those individuals that had expressed interest, as well as the Dare remaKorekore. After two weeks, a total of six stories had been submitted. Of these, four were written folktales, and one was a short story and an

audio folktale without written text. As a result, the expected response did not warrant a competition.

Observations from the process

The Korekore language is beautiful language that cannot be bunched up under Shona, because it has its own rare words that are pronounced in a uniquely Korekore way. Below are a few examples from the folktale Mukowasha Sakabonyo by A. Takapera:

Korekore	Shona	English
Nzano	ngano	folktale
Sakabonyo	dununu	fool
Waizvengerera	aitenderera	going around
Dzache	dzake	his
Waisunhura	aibvisa	removed
Kumhera	kumhiri	other side
Nzvokuti	ndezevekuti	was because
Nzeru	njere	wisdom
Makawu	makomba	holes
Yapanasuriwa	kuteta	scratch (the ground)
Waivanyepa	aivaudza	told
Yadojariwa	akadyarwa	planted
Nokudzohonora	nekujobora	pecking
Adopasiwa	akapihwa	was given
Amezvara	ambhuya	mother in law

These are just a few words from one short folktale. If these unique Korekore words are considered not important to the distinctiveness of the language, and are replaced with Shona words, the loss is great, and the violation results in the death of Korekore. As already pointed out, the other uniqueness in Korekore is in the way it phonologically produces a

language that is so different from Shona because it is naturally musical and very expressive.

If one also considers the two folktales by Takapera, and one by Mupfurutsa, they will see/hear a Korekore cultural practice of incorporating songs in folktales. The role of songs in folktales is an effective pedagogical tool. It unites the storyteller and the audience in creativity, while at the same time helping the community to remember the folktale because in some instances the song can be sung independently of the story, and those who know the story will be able to connect – celebrate, promote and safeguard the heritage – which in this case is the story itself, the song and the language of the story.

Interviews with Korekore folktale contributors revealed that some Korekore speakers are no longer confident to speak their language outside their linguistic areas because they are made to feel inferior. Mupfurutsa who has been promoting the Korekore language on one of the provincial radio stations Nyaminyami FM and via WhatsApp audios noted that “Korekore is not gaining prominence because it is a despised language. I used to express my feelings in Korekore, and my non-Korekore colleagues would laugh at me.” If Korekore was encouraged to develop instead of being shoved inside the “bag” of a bigger language, there would be more acceptance. Being laughed at because of one’s linguistic right is a form of violence that must not be allowed in a politically independent country.

Not in use everyday

Raymond Williams (2001) defines culture as ordinary. If culture is ordinary, it means it is something that we unconsciously make use of because it is a part of us. One of the reasons why languages become endangered and ultimately become extinct is when the languages are no

longer in everyday usage. The disturbing reality about Korekore is that it is not studied in schools and it exists at the peripheries of society in general and mainstream media in particular. While the late influencer Oliver Mtukudzi occasionally sang in Korekore, it may seem that he was conscious that going all Korekore would mean some of his many fans would not understand him. As a result, Oliver Mtukudzi added some inklings of Korekore to some of his songs more as a signature than as a bold statement.

The situation to do with Korekore language use as confirmed by the Korekore folktale contributors is not encouraging. While Mupfurutsa broadcasts on Nyaminyami FM which is a regional radio station, as well as sharing funny soccer commentaries – his usage of Korekore is associated by many as comedy rather than serious communication or an attempt to help Korekore be considered a serious language. Mupfurutsa agrees that Korekore can benefit and become truly ordinary among the communities where it is spoken, if it is mainstreamed into education. There is also need to support the efforts of individual efforts and groupings like Dare remaKorekore through professional development.

Mukucha who stays in Cape Town, South Africa is not Korekore himself, but speaks Korekore with his neighbours in his rural home of Gokwe and agrees that Korekore is generally despised. Mukucha believes that the position whereby standard Shona is preferred and taught in schools is a problem that quickens the death of Korekore. According to Mukucha, “Korekore should also be given a slot in public service television and radio.” The Broadcasting Services Act of Zimbabwe 2003, states that,

Not less than ten per centum of total programming content broadcast by any licensee shall be— (a) in any of the vi national aboriginal languages of Zimbabwe other than Shona and Ndebele;

This requirement has a serious flaw because it considers or assumes that Shona and Ndebele are already catered for, and that Shona is representing Korekore, when it is not. No language can represent another, instead, it will bully the smaller group languages and interests into silence.

Besides the problem that Korekore is not represented in the Shona language, the Broadcasting Services Act of Zimbabwe requirement is generally not being implemented by many broadcasters. There is need for a specifically Korekore percentage which will encourage speakers and writers of Korekore, making them feel respected and welcome to tell their stories and celebrate their language.

A colonial problem

Korekore is one of the dialects spoken mainly in the north of Zimbabwe and some parts of Gokwe. Even if Korekore is spoken in Mutoko, Mt Darwin, Hurungwe and Gokwe - in each of these geographical locations the language has its own unique distinctiveness. Sadly Korekore was overshadowed and elbowed into becoming a subaltern by Zezuru and Karanga dialects following a convenient decision that thought,

The Zezuru, the Korekore, the Karanga and the Manyika all speak dialects which can readily be incorporated into a unified language based on the Zezuru dialect (Bourdillon 1987:17).

The unified language that Bourdillon talks about that was based on the Zezuru dialect was created and became standard if not prescriptive. The production of Shona Bibles and school textbooks tended to use Zezuru and Karanga more than Nda, Manyika and Korekore. Nda has been fighting since the 1930s for recognition as

a stand-alone language and today it is officially recognised as one of the 16 national languages by the Zimbabwean Constitution. Korekore is still considered part of Shona, yet generally Shona speakers think Korekore is a funny language that is hard to understand.

The existence of forums like Dare remaKorekore, and the role played by individuals like Chairman Mupfurutsa who calls himself the Korekore from Hurungwe, and musician Partner Trymore Pachanza and his band Abiyake Express are signs that the language is different because the,

classifications are linguistic, and although the boundaries of the groups classified in this way are not precise, they do reflect the cultural patterns of the Shona peoples and also to some extent their various histories, (Bourdillon 1987:17).

The coalition of Dare remaKorekore and efforts of individual Korekore speakers who are playing an important role in the production, safeguarding, maintenance and recreation of the intangible cultural heritage, is helping to enrich cultural diversity and human creativity, (UNESCO 2003:3) thereby proving that the cultural patterns and histories of the Korekore are unique to be ignored or bunched up with another.

Conclusion

The beauty, power and uniqueness in our linguistic diversity supersedes the selfish slogans of our politicians and their parties. If,

One language dies every 14 days,” and also if “by the next century nearly half of the roughly 7,000 languages spoken viii on Earth will likely disappear, as communities

abandon native tongues in favour of English, Mandarin, or Spanish,” (Rymer, 2012).

What heritage or sustainable development will small linguistic groups have if they use borrowed languages? There is need to intentionally come up with more practical ways of celebrating, promoting and preserving the Korekore language. Members of Parliament need to be educated on the importance of this linguistic right, such that Korekore can be deliberately and clearly mainstreamed into the school curriculum. Media – especially public service – and all broadcasting media houses that are licensed by the Broadcasting Authority of Zimbabwe must report to BAZ how they are fulfilling the requirement of the Broadcasting Act to have 10 percent of total programming content broadcast by any licensee to be in any of the national aboriginal languages of Zimbabwe other than Shona and Ndebele. It will be of strategic importance to grow the Ngano dzoChiKorekore project by making it an annual event that deliberately targets school children aged ten above to collect and write folktales from their communities and submit them via the school for selection of the best three per school. Another possibility is to partner with each of the storytellers who participated on the project, and task them to collect about five Korekore stories each from their communities with the aim of producing an annual Korekore folktale collection. The production of a Korekore folktales booklet is likely to motivate, develop and stimulate community dialogue. The folktales can be a good resource and supplementary reader for Korekore learners.

– Ignatius T. Mabasa, 2022

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Mukowasha Sakabonyo

naA. Takapera

Kwaivapo mukowasha sakabonyo, panokuti aingidzire atezvara pakuwana mapfunde, iye ndiye waitova uri mumunda mavo.

Sezvamunoziva makarekare pasi pasati parohwa nonyundo, vanhu vaisanduka kuita mhuka nomhuka dzichisanduka kuita vanhu. Mukowasha uyu paadouya mumusha maatezvara adopasiwa basa rokumbogaririra hanga kumunda kuti dzireke kuuya dzichipanasura mumakawu nokudzohonora mapfunde yadojariwa makaremo. Iye adotambira basa racheru nomufaro mukurutsa, apa atezvara hwanga huri uripwi pamusoro pokusanduka kwaiitiwa nomurume wakareyo achiita hanga.

Atezvara naamezvara pavaitevera kumunda zuva rati gwaragwada, vaishamisika kuwana makawu yavadojara nezuro yapanasuriwa, mapfunde yajiwa! Pavaibvunza mukowasha wavo waivanyepa kuti hanga dzacho dzaifumira mukanganyama zvokuti watodzoita dzokudzingidza idzo dzapinda kare. Saka waitodzobatsira kamu atezvara naamezvara vache kujaridzira makawu yanenge yapanasuhwa yaye.

Zvakarezvo zvidoitiwa mazuva yadowanda kusvikira atezvara vadzoita nzeru dzokuba gotsi mukowasha wavo kuti vaone chaicho chaitika kumunda. Vachiri kurefurefu vadonzva ruzha raivafurumidza asi vasingabate mazvi yaitauhwa muruzha rakarero.

Zvaitika nzvokuti mukowasha waiti kana wasvika kumhera kwomunda waisunhura hembe dzache dzese achidziturika mumuti. Waizvengerera muti wakareyo katatu achiimba chimbo chache achiti:

Mushauri: Munda uno ngwani?

Vabvumiri: Nyamurira hanga dzvii choo!

Mushauri: Ngwatezvara vangu.
Vabvumiri: Nyamurira hanga dzvii choo!
Mushauri: Tijeji tipedze.
Vabvumiri: Nyamurira hanga dzvii choo!
Mushauri: Dzii chokwiroo.
Vabvumiri: Nyamurira hanga dzvii choo!
Mushauri: Dzii chokwiroo.
Nyamurira hanga dzvii choo.

Hanga dzomusango dzaiti dzikanzva chimbo chakarechi dzaitanga kuuruka dzichiuya dzichidairana noibiyadzene iye. Nonguwa idikidiki atezvara vadoona dzavhoda pakarepo dzichitanga kupinda mumunda dzichiimba chimbo chakarechi:

Mushauri: Munda uno ngwani?
Vabvumiri: Nyamurira hanga dzvii choo!
Mushauri: Ngwatezvara vangu.
Vabvumiri: Nyamurira hanga dzvii choo!
Mushauri: Tijeji tipedze.
Vabvumiri: Nyamurira hanga dzvii choo!
Mushauri: Dzii chokwiroo.
Vabvumiri: Nyamurira hanga dzvii choo!
Mushauri: Dzii chokwiroo.
Nyamurira hanga dzvii choo.

Chomusi wakareyo chidoomesa atezvara mate mukamwa, kwokanguwa vadoramba vadondoti yasha muromo vachitadza kuziva kuti vadopenya chere kana kabanga vadoenzera! Vadodzondoerekana vakosora, hanga dziye dzamu kuuruka dzichiporika kuseri kwogomo kwadzidoenda kuvhoda.

Hanga iye sakabonyo yanga iri mukowasha paidoona kuti mbaatezvara, idotadzirafuti kuwana nzeru nazvo. Kuti iende pamuti paidoturika

hembe dzayene, idocha kumbutihwa naatezvara vachiisa munyu muziso.
Ndiye Paye chandosara hutevera kwaenda dzibiyayene, ndokubva
yaendetserafuti hainai kudzodzoka!
Ndipo padoperera chinzano changu.

Shingi

naA. Takapera

Kwaivapo varumbwana vairi vanga vari mukoma nomunun'una. Kana zvavo varumbwana vakareva vaija nokutamba vese, mukoma wanga anochanje naShingi munun'una wache.

Umwe musu zuva richandoti gwaragwada, vadopangana kuenda musango kotema huni. Vadosvika panoumwe muti womungodza, wanga uno bako, mukomamunhu adoti kumunun'una, "Pinda mubako rakareri unangare kana munouchi kana chimwe chinhu chatingaje." Shingi paadondoti pori kupinda, mukoma wache adohwengerafuti ibwe rikurufutiro ndokuzarira naro pamuromo wobako riye. Adotora hodzi hudosiimba achizongerera zongerera ibwe riye kumuti wakareyo zvokuti raisundikaba nomunhu ari mukati.

Paadodzoka pamusha adoita kunge vasinai kubirika vese. Adotanga ndiye kubvunza kwanga kwaenda Shingi munun'una wache!

Padoita mazuva manai pasinai waiziva kudoenda Shingi. Umwe musu paadoita vamwe ambuya vomumusha wakareyo vadoendawo kochora huni. Shingi adonzva kuti pachaa kunge huni yachohwa, ndopaadotanga kuimba kambo kache kokuruvira ruyamuro:

Mbani anotema?

Nyamute tema hii, nyamute tema;

Mbani anotema?

Nyamutema tema hii, nyamute tema;

Mukasvika moreva;

Nyamutema tema hii, nyamute tema;

Kuti Shingi warova;

Nyamutema tema hii, nyamute tema.

Warovera mubako;

*Nyamutema tema hii, nyamute tema;
Mubako romungodza;
Nyamutema tema hii, nyamute tema!*

Ambuya vaye vadamira kutema huni ndokutetekera zvibva mumuti wakareyo. Zvidovashamisa, ndiye huni dziye gwuu vachitizira konyepa vanhu shura ravadonzva, romuti unonyaira!

Vasvika novanhu vazhinji vadotema kamuti kadooma kuti muti uvadaire. Vadonzva kuimba kuye kwatanga:

*Mbani anotema?
Nyamutema tema hii, nyamute tema;
Mukasvika moreva;
Nyamutema tema hii, nyamute tema;
Kuti Shingi warova;
Nyamutema tema hii, nyamute tema;
Warovera mubako
Nyamutema tema hii, nyamute tema;
Mubako romungodza;
Nyamutema tema hii, nyamute tema.*

Apa izvi rache ranga rava kunzvikira pasi pasi nondava yonzara. Vadochehwaba kugwata hodzi hwanga hudozongereseva ibwe ndokupinda mukati vachimubiritsa panze. Vadamumwisa mufuwa womhunga kuti adzore mwoyo ndokumutemba vachienda naye kumusha.

Mukoma paadoona kuti cheni rache razikana, adobva watsutsurudza achienda kurefu novanhu vopamusha wakareyo. Pakarepa ndipo panogon'era chinzano chino.

Muhupenyu usapike yahwe

naC. Mupfurutsa

Kare kare pasi risati rabanzauhwa nonyundo, vevhudzi refu kureba kunge matandaude vasati vati ngori kupinda munyika ino, paivepo neimwe chembere yaigara yogani yainzi AMusachiona. Chembere iyi yaiti ikanyetera yaipopota zvekuti wainzvaa isiti “Baaa ndeekusanyaura nazvo iye soo ukaita ruhwe ruhwe ukapenga handeenzvahwoo ini.” Chembere yaive nehuroyi hwechisa zvekuti vanhu vemunharaunda iyi vainge vakutesembaudziwa nayo. Nerimwe zuva AMusachiona vakashanyihwa nomukuwasha wavo ainzi Chafahutaya. Mukuwasha uyu ainge adenangarira kuti zvaauya kwamezvara asapunzihwa huku. AMusachiona vakatora karongo ndekugadza pamoto ndekudira mvura vakaisa nyemba makare vakubikira mukuwasha wavo.

Chafahutaya asinangara amezvara vake akangoti nechomumoyo, “Miii amezvara vadeomera fani kundibikira nyembaa ishii, idzo huku dzidewanda soo.”

AMusachiona vakataudza mukuwasha wavo kuti vakumbeenda kachimhura mvura kutsime iye asare asinangara karongo kenemba kasatsve. Chafahutaya akangoti “Ndazvinzva amai asiombera manja, ndedzikuchidzira nyemba handije zvangu.”

Chafahutaya akasara akakuchidzira karongo nyemba dzikaibva muto ukaita hokukorera zvekuti Chafahutaya akanzva moyo kutohwatohwa akatanga kumwa muto wese wenyemba. Akatanga kuja nyemba dzese dzikapera ndekubva azorera muto wenyemba kukaingwa kamezvara vake. AMusachiona vasidzoka kumvura vakanangara karongo kese kenemba kakokotewa ndekuti, “Nhaa mukuwasha ko hiii ko nyemba dzanuriwa neiko?”

Chafahutaya akangoti, “Baaa amai, kangwa kenyu ndekaja.”

AMusachiona nekunyetera vakasanyaura kangwa kavo kakasaidza kasichema. Chafahutaya akaoneka amezvara vake akudzokera kumba kwake. Munhumbu Machafahutaya makatanga kusvota nyemba dziye dzainge aba kwamezvara vake. Akati pfocho pfocho mumauchani ndekutunhumara akuzvibatsira.

Apedza akapinda munzira ndetande adenanga kumba. Huyanga huye hwainge aita hwakaumbana kuita kabhora ndekutanga kumutevera kasiimba kasiti, “Nhawe murume iwe pawaiti handije nyemba nhasi wadzija seiko?”

Chafahutaya asinzva izvi akangoti kanhaa kunangara asishamisika. Akatora dombo ndekusiya atsitsa kabhora kaye ndekupfurira nohwendo hwake. Kabhora kaye kakaumbana ndekukudubura dombo ndekukunguruka kasiteera Chafahutaya kasiti, “Nhaaa iwe murume iweeee pawaiti hauje nyemba nhasi wadzija seiko?”

Chafahutaya akanhonga kabhora kaye ndekukabanzaurira padombo. Kabhora kaye kakaumbana ndekumuteera kasiimba. Akasembaudziwa nako akakanhonga ndekukaisa muhomwe yebhachi sezvo ainge akusvika pamba. Akatambihwa nakadzi vake ndekupasiwa sadza nyenama yenguruve akanzva moyo wake usifara fani. Akanhonga nhindi ibodzi, asi asati aikanda mukamwe, kabhora kaye kaive mubhachi kakati, “Nhaaaaaa...” asi akabva akadzvanya negokora kasati kapedza kuimba.

Akatanga kuja. Asija kudaro, kabhora kaye kakaburika ndekubva kawira munyama yaive muniro. Ipapo nhunzi dzakabva dzazara.

Chafahutaya asiona izvi akataya sadza zvese nyenama yacho kusango. Abiyangu weee muhupenyu usapike yahwe. Nanangarei Chafahutaya aiti haaje nyemba dzakumuteera dzisiimba.

Nzara yakasehwea musha

naC. Mupfurutsa

Kare kare pasi risati rabanzauhwa nenyundo. Vhevhudzi refu kureba kunge matandaude vasati vati ngori kupinda munyika ino, tsika dzisati dzapasauhwa dzisatedzehwa sezvadziri, paivepo nemumwe musha waijiwa zvekuti painge pasingafiwe nenzara. Baba vepamusha apa vaizikamwa nezita rekuti Sadzandiuraye vaiti vakariti nhaaa vaitsenga zvaisembaudza vaiita kunge nyati ineja huchani hwezhenjeni.

Sadzandiuraye aive nevakadzi gumi. Aingosiparika asiti, Ndekutika sadza riwande mwana wamambo.”

Mudzimai waSadzandiuraye wekutanga ainzi AKudhodhomora rineva zita rehuroyi nekuti vaizikamwa nekusanyaura vasitibaura vana vevabiyavo nezvivanda.

Pamusha apa pairimiwa matara asizara nechibahwe nezviyo zvekuti kajihwo kaitiwa sadza pamusha apa vaiita hokupfachura vasingafunge neramangwana. Vaija vasiitohokutaya.

Vana vaSadzandiuraye vaive dungurungwe gurusvusvu revana vainge vadewanda fani vasingaziyane.

Rimwe gore mvura yakaramba kunaya zvakanaka zvekuti mbeu dzakarodotsewa nezuva.

Nzara yakapinda pamusha paSadzandiuraye yaichisa fani. Sadza raaisihwa rainge raashoma. Ko hupfu hwacho hwaibvepi ivo vaija vasikoshiwa kuti kumberi uku kusaita nzara?

Sadzandiuraye akatanga kuroodza vana asichinjanisa nechikafu, asi izvi hazvina kubatsira. Pamusha apa pakajiwa midzi yemusango

- manyanya, nemhodzi dzemupondo. Uku kwaive kuri kuzama kutsvaga kurarama.

Sadzandiuraye akaita mazuva matatu asishaya sadza. Akatanga kuperezeka muiri wake.

VaKudhodhomora mukadzi mukuru waSadzandiuraye akatenge aperehwa nezano kana huroyi hwainge husingashande.

Sadzandiuraye akamuka mangwanani ndokushama n'ai ndokuti, "Baba wangu iweee,"ndiye zeeee dhiii kudonha, ndokubva afa.

Pamusha apa pakabongomohwa mhere vasichema kufa kwaSadzandiuraye akafa nenzara.

Ichi chakave chidzidzo chekuti musangoje musipedza matura musikoshiwa remangwana.

Apa ndepadeperera sarungano.

Yakamudzipa ikamutuzurisa

naC. Mupfurutsa

Kare kare hosha yechipurirapasi isati yaapo, vanhu vasataudzana, humambo husagahwa pasina kupunzana kana kuzondana, paivepo nemumwe murume ainzi Kubvukubvu. Murume uyu aiti akadaidzihwa sadza ainge asingarambe aingoti kubvu kubvu kushamba manja ake asingarambe.

Ambuya vake AMusachiona vaimbomutsuura vasiti, “Muzukuru nhau yako yekuti ukadaidzihwa sadza usikwata usapunziwa iwee.”

Asi zvese izvi Kubvukubvu ainge asingatetekere.

Ambuya vake vaiti vakakondora derere aigona kuti vakaburika iye opinda wegukaira derere rese. Ambuya vakabvunza kuti “Ko muzukuru derere ramwiwa nei kunge mukarongo hamuna?” Iye aibva ati “Baaa ambuya derere rakasviwa nekangwa.”

Paiti pakabikiwa nyama yaizejiwa ideshota ainura asichachura asiba.

Munharaunda yekunahwadanya vaimuzeza vasimuzonda vaiti vakamunangara akasvika pamba kana sadza rapakuhwa raimbomira kujiwa.

Kubvukubvu aiti kana asija sadza aija asishama-shama kunge dzvitsviro rineja gonye rinevava. Musuva wesadza waaisunya wainge chibhakera chehoromba yebveni. iti kana asiseya mumuriwo unenyama aigona kudzvanya musuva wesadza wengokabira asija abiyake vanenge asija navo vasingaziye.

Nerimwe gore akashanyira asekuru vake Makomo kwaMudzimu. Makomo aizikamwa nokuteya mbeya huru fani dzine miswe inenge yezvihukurutombo.

Makomo ainge asingaje nomuriwo. Aija nyama dzaaivhima noshiri dzaaiteya.

Zvakasvika Kubvukubvu pamusha apa vakatohwatohwa moyo fani vakamuponzira mbudzi idekora fani.

Kubvukubvu asinangara izvi akangoti nechomumoyo “Pano ndepaneita kugara.”

Mai Makomo vakaribika sadza muhari, uku karongo kenya yembudzi kaigwidima kasifanza pamoto.

Sadza rakapakuhwa rikaendesewa kudare kwaiva naMakomo naKubvukubvu. Makomo pese paaija sadza aitanga anamata. Munamato waMakomo wainge udereba chaizvo. Akabva ati, muzukuru ngatikwidibirei meso tinamate. “Mwari Baba wekumusoro kudenga, ndimi Mwari mubodzi adepasa Mozisi simba akabomorerera tsvimbo padombo mvura ikaburika vaizirairi vakagukaira vakaguta.”

Vadetsinzina kudaro, kubvukubvu akasembaudziwa nokureba kwemunamato ndekupenya. Akakudubura ndiro yemuti maive nenyama akanhonga nhindi ibodzi ndekabi mukamwe. Asati apedza kutsenga, Makomo akabva ati, “Haiwa Jehovha ndapenya.” Kubvukubvu akabva ada kumedza nyama chimbichimbi, nyama ndiye ndi kugara pahuro, uku meso tuzu asiburika misodzi.

“Nhai muzukuru ko kunge weburika musodzi ko hiii ko?” Kubvukubvu haana kudaira. Akangoti rukutu adetsveyama painge adegara.

Makomo akabata Kubvukubvu ndekumudzvanya pahuro painge adebata zvakasimba ndekumurekedza. Akakosora kasingapere mukamwe make makasvakuka chinyama ndeepuuu kudedaro.

Makomo akangoti kanhaaa nazvo. Akadzi vake vakauya ndekusvika padhuze vasinangara zvainge zvarutsiwa naKubvukubvu ndekuti “Mii miiii hai nyama yembudzi iyi nhaaa Kubvukubvu wainura paiko?” Kubvukubvu haana kudaira akangoti tonhoo adeti zii.

Kubvukubvu akasimuka chinyararire ndekusvova nemumauchani asinyara. Izvi zvakasiya makomo asina rekukurukudza ndekuti, Uyu ngaende zvake. Aneita zvesembaudza kudai kuba nyama yaabikihwa.

Muhupenyu yahwe usabe usanure zvinenge zvabikiwa wedzipiwa.

Apa ndepadeperera sarungano.

Ndiyani aworesa mukoko?

naL. Mukucha

Makarekare zvipukanana zvesango zvisakurukudza ChiKorekore, nhunzi wakamwapauka akananga kwanyuchi. Wangoti hodhi chete wakatambihwa nemufaro nanyuchi sezvo raiva zuva rake rakarero rekutanga kusvika pamusha panyuchi. “Ndinenzva chiku changu kunyenzeukanyenzeuka ndisikuona pano sawhira nhunzi. Rudo rwako rwukuru fani mwachewe. Zvino sezvatongonzva igasva ukama hunezadzikihwa necheura, heyi ndigwanayi yahwe ija imbonzvawo zvatejasu vabiyako pano,” uyu ndinyuchi aidaro asipasa mubiyake nhunzi huchi hwaiva mukandiro kaye kekuvezehwa kaye. Nhunzi akatambira ndokukambaura kambaura tomonyongo yehuchi hwasahwira wakeyu. Huchi hwenaka mengonzvami. Waiti akahuti nokore kudeya nemazimanja ainge evheni rachenerehwa mubindu remunhu, uti mboo muziromo renenga rengwena. Wakanangara wegani waiona kuti Shasha iri kuzipihwa zwayone zvechokwadi. Apedza nhunzi akapihwazve humwe uchi ndokuita wokuhumonzonora kwazvo.

“Zvebikwa seniko zvinhuzvi mwachewe? Kufutunuka kudeya ndezvi zvameja nhai? Ndineda kubikawoni zvaunebika undidzidzise sawhira.”

“Boo nhaiwe uneti zvenetsa nhaa? Tisaenda tese kusango tenetemha maruva teneisa mukoko usawona wegani dakunanzva hwe reuchi hunebuda ipopo. Izvezvi hande kusango kuungerengere hwemaruva emiti teuya tebika,” akapedzisa nekudero nyuchi vaviriva ndokuita chamhungwe vari mudenga vakananga kumatondo. Nyuchi aitora maruva ake zvitsvenhetsvenhe semaitiro ake aaiita mazuva ese onoisu mumukoko. Zvino vanhunzi nenungo vakavha vatenderera mutusango twemudhuze nenyumba dzevanhu. Munhu aiti akapozhora nhunzi oti pakare mhaa hoyo otakurana nematoko svike kuye kumukoko otayira makare. Izvi zvakaitika kaneverengeka fani mukoko ndokuvha wasitanga kunzvika kunhuhwa ngweno izvo zvakapa kuti nyuchi awome mate

mukanwa nezvinhuzvi. Chaiva chini zvakare chaiva chaworesa mukoko? Nyuchi wakavhunza mubiyake nhunzi nezvezvinhuzvi zvainge zvaitika asi nhunzi akati naiye zvaimutemesawo dzoro kuti zvaikonzewa nei?

Rimwe zuva vakazoenda kumutongi gava maenzanise kuti vanenzva kuti chaiva chini chaitikapa.

“Iwe nyuchiwe tiudze zvaunochochera mumukoko wako unezvinyaizvi kwaunezviwana?”

“Ini sanyuchi musindiona kudeya varumeka handizorore ndisingoenda nesango kusvanga paneruva ndetakura maruva angu ndeneti makare mumukoko tsvee. Ndezvandoitani nyuchi.”

“Tinekuomberera manja mwachewe nyuchi nekutaura kwako. Ini semutongi gava zvawataura ndazvinzva yahwewe timbombonzvawo kuna nhunzi mubiyako kuti anezvitorai zvaaneisa mumukoko.”

“Ini varume handizvinetse nekuenda kurefu ndisisvanga zvinhuni ndengetenderera kunenyira vanhu nekuzvimbuzi ndenombaura zvandawanako ndeendesa kumukoko ndeisa makare.

“Nhunzi takunzva nehunyope hwako ndiwe waoresa mukokowe unetora matoko uchineisa mumukoko une chokwadiwe? Kuvhira nhasi hatisada kukuona usifamba nenyuchi, uye usija huchi.”vakadero mutongi gava. nhasi uno ndosaka musiona nhunzi ne nyuchi zvisingagarisani uye zvisingaje pabodzi.

Tiriguva-makuva-matatu-rechina-kufa

naK. Murima

MAZUVA anga asundana asitaudziwa kuti haasadiwa pamusha apa. Zvino uno kunze kwakwakunati nguu mbichana. Apa nhumbu yaaiva nayo yayakuda kudehenyewa. Fungwa kudezozaana kufunga kuti ko edii zvino ndaa mazuva anga asundasunda. Kukurhwa kwake kwakamupasa kumhemhaira nemusha fanike mbudzi yashaira mufudzi asishaira pekuisa moyo. Vakadzinyina vese vepamusha apa vana vavone vavasauka nenhamho nendaa yekuti murume anga adevaparika aiva afarira kuparika asiteedzera abwaake waiva huzvu yekuseenza asi iye babwemuchena upodogo hwaimukunda kuvha asiri n'wana.

Hwendo huno aiva amera ekumusoro meno, nharo tan'aran'a, akati dhoo kufunga kwakacherehwa guvhu. Akakwachika mwana wake, ndumure waaiva apasiwa newakare murume uyu, kata nepambavhu ndekuverevedza nemapindu, kana kuti cheu. Kwaakadeti kupekapeka kunangara kana kwakudechenachena neutonga hwahwakutsvuka, sanzana chaiva chava chirimo miti yakuriga mashizha. Akaona kuti kugarira guyo sengwa mukwiya asikwiya muperera, hakwaiseenza. Nhumbu yanga yava nemazuva aneverengeka asara kuti izvariwe. Hoyo, wayambuka Kayiva, yape mumhiri akatora nzira yekwavone. Mhani kwainayenzehwa parainamubirira painge pasifamba adedii, zvaiziikan'wa nemhondoro nevadeenda kare. Akangoti cheuya chemuwana, mwana waNehoreka.

Akanaita mhanza yakewo kuti michero yemusango ideita fanike nhimbura, tsuvhu, mauyu, matohwe zvazvisiri kuwanika. Kureva kuti michero yesango yaiva isenhi yawandihwa, asi mhuka dzemusora dzadzisidewanda zvadzene. Asingonzvisundaidza kudaro, kungosipumhushika amiyanhya wee, nhumbu yadzima amiyemuchena. Mwana wemuchena akaatunhautsa masango dukuta risiitookuti mone tirukova tidechena munyu kuti tare tare kumeso nemuhuro. Rombo

remuchena, nzara yamusvuura akanasanganidzana nemuti wenhimbura. Akanaungooro ndekungoborongera dzaakagona kukwaura ndekugona kudzora moyo ndekugoverana nendumure yaiva pambari pembavhu. Padhuze pakare vakan'wira mvura.

Kunze kwakwakusviba zvino, ndekunangara padeti hundere pekuisa musoro usuku hwakarehwo. Akaona paiva nehumburhwe yedombo rechivhu ndekugadzirira kuenzera. Akakurakura munhasi medombo akarivanzarika pakare, apa asingoyavangana nenhumbu fanike nyoka yaminyuhwa musoro. Iri raiva zuva rekutanga. Usuku hwakarehwo, mhani shato yakamuvhira nekuti babwaangu Nehoreka iwee, adeenzera kudaro, nekuneta kuye kwaiva kuzere neshungu, kana kunzva mwachewe kuti nyoka iri kumusvipira redzo rayene kuti imumedzere kuhope. Ko aizechei, haasi anga ataudza mhondoro dzekwaNehoreka kuti dzimunangare pahwendo hutatu hudedai uhwu. Kutetendarin'we n'wanami, mudzimu yake yakamuhwira. Mheno chakati n'wana aiva munhumbu adzimbise musana, amai ndekusanduruka. Paakabepura kuhope, kunaona kudai, mi-mi-mi, chirombo vamedza mutumbi kusvika muchifuva. Sezvaakafundisiwa, akaikandira kausva pamusana ndekwaakumudzora. Utonga hwahwatsuka zvino, hepanoi wapotsewa mudzimu yakombora kwakusimudzira adenangara mitunhu yekwavo iyo yaingunadai kuoneka uma hwechirimo chachakutanga.

Akadeketera yekwake kuti imunangare, kwakusimudzira. Perapera iwee, kudzungaira nedzidewanda muchifuva. Akarova nhetsheha kwakuvembereka nemakomo, kumoyo kudesviba fanike tsuvhu kutukana mudzimu yainamutaya padedai. Uku nhumbu zvino yadzimba. Akariona rakwira zuva mwana wemuridzi akati anenanaira anesvika chete. Hoyo kwakuti warikanda murume. Mwana waanga adebereka zvino wakanga akumuremera. Mhano yakamuvhira nekupi mhondoro mwanami! Akatanga nekunzva vhudzi kuti nyandu. Miviri ndekusisimuka. Mwana wemunhu akamera dungwe akapinda

chando. Asi akamira dzii. Hana ndekuti bha kurova. Chikara chikatiwo heya ndimi metiinga tidesvega matumbu nenzara, ndepwanya nemarambi nemadzira nasi uno. Payakanaati isvetuke, chakamuinga chikamunzvengesa cheda hwahwa hudetsutsiwa nevakaguma ura. Kunzvenga kwaakanaaita, akanawira kudedai kuye kwasva, ndiye pakati penhombo mbiri dzidesiya mipata pakati, kwii. Zvino mhondoro yakatadzirira kumupindira adeita maji mudenga, munamato wekuti Musikavanhu itei kuda kwenyu. Pakarepo, yakangouyawo nhimba idetsomana negava, mavhudzi akati, ba, madendipindira, pane vene vemasango muri varinda hwakwa imi masango ane varidzi aya, abaiwa ngaabude, ndiye kweza nenhimba kwakusiya munhu. Nechakare chakati mwana aiva adeberekewa naamurambiwa vangu wee asati nee chakamuvhira nekupi, ndechakaponesa.

Kupona paguva ridedai kwaiva kuhwihwa naN'wari nevari Nyikadzimu, naN'wari kudai, akadekeda akatsira pasi, ndekwakusimudzira. Akakwavarika, makumbo arema, ava miuyu kuzvimba semunhu aiva adetsika mwedzi mufumban'we. Akabirihwa asimhemhaira mwachewe mumipata, mapani nemakomo, kungokudza mweya wechipo chaNyadenga, akasauka akashaira kuti eitookudii mwana womunhu. Ati mifambo yakati kuti semunhu aiva neshungu akanasvika paakatanga kuona uma hwedenga hwesangana nenyika, akati kwaendewa. Akaatunhautsa masango moyo udezendama padenangahwa amiyanihiya wangu wee. Uku asingosimbisa mwana ari kumusana netimvura netimichero taainhongerera munzira asiisa munhava kuitira kana ragara makomo. Akan'wira mvura, sango irefu, wakaatinha wena adenangara gomo rekupedzesera akati paasanararira anefumira kupinda munyika ine vanhu. Mutakura waakavha nawo kwaasemai wee wawashisha zvino wakudzvovesa chongo. Akaita dzimu rekomborera paakanawana gomba guru ranga rarota muti wakatsva nemoto chirimo chachapinda. Apa akanatsa kunzva kuti zvino mwana anga ava pamusiwo. Hana yakarova akadamba kuti dai mwana akasaridza mhere, nhasi vaneti vatsengewe nemhondoro nemapere vadepenya kuti taya vadenangara.

Akatora ivhu remugomba kwakurisvipira mate ndekudetembera vakaenda kare. Akavanzarika ndumure yaiva kumusanawo yaiva yaneta nekugarira kumusana mazuva ese maviri aya. Hapana kutora nguva mwana kwakutanga kusunda. Nhumbu yakadzimba amiyemuchena vasingozvonyongoka fanike mhakure yadumuhwa nepakati. Tendewei N’wari, mwana akaponewa zvitsvene fani. Hamenowo kwakamuvhira nevemasangowo vaneenda neusiku, vakasvikira mwana wemunhu asiti rukutu kuneta. Mwari wevakaenda! Akanzva dzungu mugomba makaremo kwakuwira pasi ndokuti tonho adedaro. Iri gomba raiva ridedzika zvaN’wari. Chakamuti pinda umu, haiwa midzimu yake yakamira zvidesimba. Chando chakamudzadaga akazvirega. Chaaiziva, kuti vekwake vatano, vanemukutairira. Aiwa kwakachena. Usinati tsvuu, kutsvuka utonga, kwakauya vahwi vaviri vaitondedza kuti vatumwa vaidakusora kuti hakuna mhandu dziri mudhuze here. Hepanoi mahwekwe nemuchena adedai uyu. Vakamupomera yeuroyi nehwaasingaziye, kusvika rava mudenga vasida kumuuraya. Paakazeti, “Gona reveGova naNematombo mhondoro yaNehoreka, dendihwireiwo ndeisa upenyu hwangu mumanja enyu,” ndepavakaziya kuti mii, ndewekwavo, ndekwakuhemusiya paye.

Nzara yakanga zvino yamuforonga kwemazuva asina kuona govhu renge dete. Aingoti mumoyo hapana kusiri kufa. Mwanawo pakare anga adzokera meso mukati nehondo yaaihwihiwa iyi zvekwana nguva idereba kudai. Kwakwavhiwa kwaiva nenzarawo yaikuma ngoma kurira. Zvino apa zvaiva zvavhengana, kuneta, nzara, shungu nenyota, pakare pamoyo usina paugere udedai. Zvakamuja moyo zvikamutuzurisa fanike nyoka yamedza chura.

Ko, akanga apareiko kuroorewa pakadai neaizemusasamura fanike gonye rine unye. Ko, akanga ambojei zvesanya zvikadai. Akadamba akazvirega. Ava vahwi vakanga vamupotsa nepambijana kudai vaisafanira kumusvitsa pamutenure here akasvika zvake kwaienda. Zvino pakanetsa ndepakuti aizemufugidza nei mucheche uyu asafeme mhopo. Akangoti, ‘Chero

ndapona wangu mhino dzisiri kuseenza, chauya ndararama kare ini, chingazendibate nhasi uno.' Pakarepo akatumidza mwana wake zita rechiyeuchidzo muupenyu hwakarehwi. Raakaona ridekodzera kudimburira nhorondo iyi asipira zvese nekutenda midzimu yake rakava Tiriguvamakuvamataturechinakufa. Apa aiva eda kududza makuva matatu akamufuura kusanganisa nerechina iri. Hoyo, akahutova epinda mumisha.

Kuteera tsoro

naK. Murima

Yaiva tsika yepauvhimi kuti ukaona tsoro weteiteera ndaa inenge yaona chinhu. Chikuru chayeeda tsoro pakutondedza muvhimi kuti ukajira uchi weikandira mazana nefuma. Asi pan'wewo inekunangadza kana parere mutumba wemhuka wasiwa nomhondoro wekohovedza kwakutakura paye. Asi pan'wewo yaikukanda kana munyoka yeshura.

Yakaita nemazuva isitenderera paruvira pataiva tatamira. Zvino, waiti ukaona yaita ruviri rutatu isidai, kwaiteda kumbopinda mumajese nemavara, kuona kana waisanasangana neparere tsenzi muguru kana uchi weraramisa mhuri.

Baba havana kuda kuverengera, usuku hwakarehwo vakati tirarire hwendo. Machongwe okuchena kwekunze asirira, takavambira hwendo ndekupanamadza masango takananga maDzimati, mumhiri maKanyati. Tisinati yape mumhiri maKayiva takatambihwa notsoro, pfurrrrru pfuuu chekwe chekwe, kuzunza mapapiro ayene. Takamboda kuipasa makotsi, ndekumbofamba kanhambwe paye, tikaona yasaidza, baba vakati, “Mwanangu, ava ndevadzimu vemumasango ukaona vadai kutetetekera wenzunzutira semushe mumashure kusvika payainaanyararira weona kuti panei.” Takagara pasi paye ndekunzva mudhara vakudetembera vokwaNehoreka. Takamuruka ndekwakuitevera, kana naiyo yakatsenzenuka, ndekusimudzirana nesu.

Takaitevera, koche nekamupata, kata nekakomo kaiva pambari penzira ndekuvembereka nemunhasi makene. Tisangoti timitsindo mbijana, takanasangana nemutumba wekamba yaiva hombe zvenyamura murume mukuru agere pamusana payene. Nhomba taiva nayo, manje chekuiita padedai nehwakare hwendo hwahusenhi hwaivha. Baba vakati tiirembedze mumuti nehwodzi isajiwe nematendera tezeiona tedzokera. Neungwaru kuti tisahepakoshiwe takatema mbaga pamuti waiva tsoka

gumi nenhatu asi yeoneka neparefu kuti pakavawo nemuvhimi aneona mbaga iyi asakasire kuiona, ndekuvha tasimudzira. Ndepakanyararira tsoro pakarepo.

Baba patainanga vaipaziya, vanga vanemakore kuvha pahujaya hwavone vasitayikira maguta makaremo vasingaenzere nzara. Zuva rarakutanga kukwira, kakudziya kakavapo. Timhunyunyu tatakunetsawo munzeve nemeso kutsvaga namo, makomo nemipata zvataida zvazvakuonekera mbijana nendaa yeuma hwemakomo sanzana chachava chirimo. Takaatunhautsa masango pasina kuneta. Taiva nezvidende zvemvura mbijana yekuitira kanataita parefu netirukova tinayowo pasinei kuti tirukova tatisenhi tatanga kuomerera. Ini manje semudiki ndakatanga kunzva kuneta asi shungu ndaiva ndisiri nadzo tisimba taiva tisirimo. Ndakashinga. Apa kwakwasara zvino kamufambo kanenge panegumira meso kusvika pataida chaipo, babawo ndepavaida kuti timbonaatura befu tiripo tisironga zvekuita.

Pese pandaiendera musora nababa kana naivo vaiteziya kuti ini ndiri wetidon'wera. Pasina kana basa neushoma hwatene hwezadza hwanja hubodzi, haiwa taindisvika parere moyo. Apa ndandaona funo yemupani idenunira ndekutanga kunzva kuda kuja, mate kuzara mukan'we ndakanangara kudai. Kaitondedza kuti kakava netimakore mbijana nekakusvibira kaioneka pamuromo, handaimbokasiya ini bwaa. Ndakakapamura, uchi ndekuti taya pachena. Ndakakwaura zvishoma, ndekuborongera nefuma zvese nemuroro. Pakarepo ndakaona katsoro kasvededzawo mumbambari, ndokukakandirawo mazana paye, kwakusimudzira. Mumoyo mangu ndakangoti ndekukomborehwa kwacho uku naka uno teti tirare tidefuhwa nemhepo.

Ndisu avo takakwidza kamwe kakomo patainazororera manje. Tisangoti pamusoro karakata, ndakanzva vhudzi rangu kuti nyadu, ndikasisimuma fanike ndanga ndapinda mubako mune rovambira asi ndisinagone kumubuda. Zvakaita fanike madzikirira, sanzana tatatsvika zvedu.aba

handina kuda kuvataurira kuti pane zvandaiva ndanzva. Takaburutsa tinhava tataiva nato paye ndekuti kwasva kudedaro ndekumborandavara. Ndepandakahetaudza baba manje nezvekuti pataiva tisikwidza gomo pane zvandaiva ndanzva mumuviri wangu. Kana ivo vakandinzvisisa vakavha vanditi ndirare zvishoma. ZvaMwari ndakaenzera kuteita ngati ndiri mumba chaimo pauriri. Baba vakati tenderere zvishoma nekakomo kaye vasindisiya ndegani, kuda kumbovheya kuona kana kwakudenaka.

Ndirere kudaro, ndopandakatanga kunzva kuti rukutu, mudumbu ndokutanga kurira timuzonde kunge ndesvotewa, asi ndakangoti huchi hwekambadze kandajira kaye, ndekwaakuti kwadzadza pakare. Ndakabiwa nehope dzemukati mechakasara chaidzo, ndikarota ndatsvedza pabiripiri ndisinawira mune ninga raiyera mandakanasangana nemidzimu yenyika iyi maichisa. Maiva nerima dema raiva rakakora zvekuchekeka nebanga mengonzva. Ndakaona kamoto kaiti roi roi kuje kwebako riye, mirazvu yekamoto kaye isin'aimisa mafumo marefu aiva adezendamisiwa kuchidziro pakapotere kebako kwandaisanatsa kuona mushe mushe nekucha kunan'anidza. Ndakanga ndaipara isina mutana akamboona, kupinda muninga rechichimadza miiri rikadai.

Hapana kupera kanguva ndakaona zimunhu zirefu refu raiva rakafeka matehwe matema aneera, aiita fanike svikiro kana kuti vemhondoro. Be Ndakanzvira kurefurefu kwaivha mahwi evanhukadzi nevanhurume vadewanda vaitaura, kuimba, kuchema, chero kupopotedzana nekuseka zvese. Zimunhu riye rakadeedzera kwandiri risindivhunza kuti ndini ani futi ndaidei panzvimbo nenguva zvakadai. Zimunhu iri rakanditi iro ndiro raiva guru mumusha uyu riri gona guru futi revakaenda kare vese vekwaNehoreka. Rakanditi kuvha ipapo ndaifanira kuridaidza kuti baba kwete sekuru kana rin'we zita. Ndakazvitevedzera ndikanzva ndarerukihwa zvishoma, asi mbijana chete. Vakandipa goko rehamba yakavhiyiwa raivamo vakati ndigare pakare. Vakanditi ndine ushingi mushirivindi kupinda pakaoma kudai. Mivhunzo yakatanga kunaya semvura, asi chakandigura kwerrira kuvhunziwa mivhunzo pasina wandaikonewa.

Ndakazengoona muninga mati mhoo kamoto kaye ndekuti rororo. Ndakanzva kunuhwa kwembanda yakafungaidziwa, ndakati hotsi hotsi, zee ndiye pu. Ndakaona nyeredzi nhatu dzaitosvora meso. Ndekuhenzva paye inzvi rakandimurudza ndekuona baba vaye vakundipa fumo negano, ndekuvhomora mumuhara banga raicheka nekweise raiva riderengeredzewa patsvonyo, kwakundipa kuti ndizvibanidze zvisawe. Zvairerema, zvaichisa kutaura zvazviri, asi ndakasimba ndekuzvipakata paye. Mabatihwo azvene ainetsa sanzana zvairerema futi zvaisafanihwa kupatsanurihwa pasi. Vakanditondedza kuti zvese zvaisenzenesewa sei ndikagona. Inini manje, zvakandinetsa ndezvekuti ko ndaizvidii ini ndandavinga kutsvaga chekuruzende kumba kwakuine nzara, ndaa vakandifundisa kuhwa kwete kuvhima, mhani zvaienderana papi? Semunhu aiva adebatihwa gano ndakangodaira. Baba vakanditi usava chitumburamhondoro kwete wenyama. Vakazenditaudza kuti vaKorekore havahwe nefumo asi neropa ndaa umambo hwavone ndehwedzinza kusiirana zvisienderana nekuti uri wemba ipi. Ndakaita zvavakanditaudza.

Vakavha vandioneka ndokungondiperekedza zvisienderana chinhambo fanika panesvika dombo neuwoko vedzokera paye. Tisingoparadzana ndakavha ndati pepu kutsi kwevadzimu uku, apa zvino hana isibika mashamba kurova. Ndakapekapeka pandaiva ndideti kwadzadza kuti ndione kuti paiva nei ndokuona pasina asi ndakaita mahwekwe nemanja amudhara zvino vasinditi rara zvitsvene ndaa vaingonzva magwiriri nekuti ndandakarara zvideipa ndidetsagura dombo apa ndidevhara gurokuro. Muviri wangu waiva wati netu kunge vhunde redonga ratsva nezuya rakukumbira mvura. Ndakakweva kamudende kemvura ndekun'wira paye. Ndakazviphunza miphunzo idewanda fani. Ndaisaziya kuti ndepira baba zvese zvandandarota na kana kuti ndehearondedzera zvese takotoka hwendo tava kumba. Sanzana zvandandarotidziwa kuhope zvaiva nekahocheke nezvemusora mataiva, ndakambofunga kuti zvaisada kuvataurira ipapo. Ndakaramba ndakanyarara, kana bufu, fungwa manje dzengopishana. Ndakangovhundukira ndekunzva inzvi

raivhunza kuti ndaiva nani. Ndakada kutaura chokwadi asi mhinduro yangu yakangova, “Baba...,” ndevha radarika, asi baba manje vakavha vadaira nekuvhunza zvandaiva ndarota, ndokutanga kuronedzera nemo. Havana kana kunetseka nazvo sanzana semunhu mukuru, vaizvinzvisisa. Vakamboti tonho vadedaro ndekuzeti pava paye tinerere tese, mhifwa fuuu, vakatora mudende wemvura ndekumboshapira. Vakavha vati tikose misungo titeye guta reshiri dzinenga hanga, hwari nezvikwaikwai, kwezetiwo mhuka dzideita fanike nhimba, mhembwe netigoho, terara mangwana tefumira kunangara miteyo kana pasina chaburika tekwidza makomo tidenanga kuruvara. Bwaa, tisangoti buruke kakomo kataiva tavha takaona futi in’we tsoro ndekuti nayo, yakanatisvitsa paiva nembodza tikamora ndekuitendawo nemazana nefuma, ikaja idefara fani.

Kwayaisiya huyo yaiti yekwiya nei?

naK. Murima

Meziya, kutaura kweshupa fani. Kuramba usataudza munhu asinganzve kwepasira kuboira meso fanike munhu adzipiwa nerambi renyama yenzou pasina muyamuri. Chaakanasangana nacho hwendo huno chechichimadza miiri. Tevedzai ndiye waiwa musikana egani pamhuri yaZakariya wekwaNechinanga, muera shumba, nemukadzi mubodzi Mapofu waierawo Mhofu. AMapofu vangu vaiva shasha kupiringana musvere neusuku semasvesve asezorora kwese. Imhuri yaigara isifara, nhamo hee vaiva nayo sevanhuwoka, asi kubhindauka, haiwa aneshora aneshura shave redhongi rechemera maseese ehwahwa hwariseziya kwahwakatsutsiwa.

Vana vavone vakomana vaiva vatatu Taendengana, Musekiwa naMajatu. AMapofu kuri kuraihua kwavakavha, aihwa kweteda kutumihwa mbiya kana rongo rechimera cheukweza vatende vekwavo, ndaa vakagona. Amai vaiseenza mwanami. Kwainararihua paredokera zuva rega rega, aiva magome kurara asitongera usuku hwese sevadegahwa pahwenze, mwana wemunhu adeti rukutu kuneta.

Asiri nemakore asenhi adii, vadeti kumutsa, mbovha dzideti tare tare nemipata yematama, waimuona musikana kuridorora miiri zvekusada kutaudziwa zvekuita nemunhu. Amiyake waiona vengonamunangara neziso retaura, iye enangara kumbari kunge anesebmaudziwa kumoyo. Ndepawainzwa asiti, “Bwaa ndisiri nehope ini ndeda kweenzera, ndisaita zvangu zuva rigere.” Sanzana mazuva aifamba, nekukurawo mwachewe, chifuva chakamera, kwakutumhuka ka uku. Kuona musikana adai waiteziya kuti kukangaira kwemuchero kana kwenangariwa netsoko, kwairi ineti kuivha. Aneti maganga ndiye akura. Vafana vanga zvino vevembereka nemumbari memusha kuda kuona pavanemuwanira mukana. Vainga veita fanike nyuchi pamaruva, nerisati rava nemuto raingunihwa kuonekera parefu kwakareko yaihezvionera yaburika.

Payangu hanzvadzi amiyanihiya wee kwaiva kutaudza ane nzee dzidedzidziuka, dzeda kanembe kana mafuta ekanzerunzeru. Manje amiyake pavakaheona kuti wakanga akura, vakangoti zvakuda atete varaye, ndaa pachifuva anga abubudza. Vakaona kakomana kaisimbirira vakati, mi uyu watohwa moyo. Patsika yeChikorekore, kwenzvi ukaona mwana amera pambavhu wetetanga kuverenga fuma wetedana ana atete kumbari ndaa aneenda asina kuraihua aitukanisa kwakavha mwana. Vadeti kuzama paye, mhandara kwaingova kunangara, kungositetekera dzisipinda nekuruzende dzisiburika nekuruji. Vakanadaniwa atete chifume chakare ndekwakuuya sanzana vaigara padhuze, kwaakuvabaira mutumba wegukurume remadhanhaka, ndekuvasiya kuti wakare aneraihua akangekange. Pakadai ana amai vaimboronga kahwendo kana kekwaasahwira vavo vazedzoka zvavone kwati tsvaa tsvaa munhasi megomo, zvino dzepenenguriwa dzese nhau dzacho nemuraudzo wadzene.

Kwaakasiti kuvhinyuka fanike vhunye, tiringindi kuikanga ngairambe kutsvukira, mafuta nemvura zvaitisana chamuhwandemuhwande murongo makaremo. Atete ndekwakutora ndekusikanga vasirairidza pakare, ndekumbotura mhifwa. Hepanoyi kuti anati tiringindi shambakodzi kuti akondore kasadza sanzana zuva rarakwira. Akasidepekapeka kunangara kana amiyake vaisimutaudza vari padhuze ndekuwana nzvimbo isivhunza kuti wakandiisa rinhi. Rakaita masvusvu, atete ndekwakuzekwaura vetsimudzira paanga asiira kufwanya mapundu kuchira kuboorehwa hari. Kuedza kumuraya kwese uku musvere, aiisa muromo mumhuno nekufinyamisa kumeso kunge aneseimbaudziwa kumoyo. Kwese uku kwaiva kufundisa mabasa emutsaka, vaingoona wegani kuti padooma mbiya dzese nemarongo zvasiirihwa makoko nekuchenerana rota. Atete vakambofunga kuzviramwa ndekuheona kuti zavaiheshoresa naivo dai aizenakundikana. Wakaafundisiwa mazita emidziyo yemumba nemaseenzeshwo ayene; mbiya, mikombe yemaburo nemaheu, midende nemagunere aana baba, makate emvura

yekushamba yearume, nhekwe, zvikasha zvefoja nezvekufungaidzira mbada nemishonga yemhepo; akazvifunda musi uyu.

Vakasvera vasikutaira mukadzi womabiyedu kuda kunangarisisa muzukuru wavone kuti anga aivha zvekunaimurudza nyumba yacho here. Vakasisimuka miiri fanike munhu amwa musunga. Vatete vakarizunza sevasvikihwa. Vasenhi vadii, vavakuda kuti vasinaoneka, muroora wavo akavha adzokawo sanzana nguva dzadzatekaira. Sevanhu vakuru, vadimikirana pachavo dzekurairana kwakwaitika musvere uyu. Kwakachinjaniwa matsvene asi, atete havana kumboda kusverera kuvhiya isingajiwe. Vakataura zvavakaona sezvazviri, n'wanasikana anga asiri mumbishi asenhi nekukangaira kwese. Izvi zvakafadza amai nendaa yekuti vaisazeda kunyadzisiwa mangwana.

Vakatendana ndekuonekana vasiburitsana pamukova un'we asitodza kwake un'we asisara paye. Mbede netimbiya tatajihwa masikati tatasukurudziwa tatsveyamisiwa kumbari pakadara kaiva kumbari kwetsaka nechekumapindu kwedokera zuva kwemusha wavone.

Rakadoka mwachewe, rapakondohwa remanheru rikajiwa. Ndekwaakuonekana paye vakunatsagura mitsigo kutetekera zveronda nyama. Ndefunga kuti padzakahemubatira dzeusuku uhwu, haiwa kwakwahwiwa. Fanike paainati akanangara pasi eti maji mudenga, kudesagamara, akati maoko pakati pemavhi - kufunga kuti ko atete vakanga vashoreiko pamunaku adedai. Ndaa pachokwadi kutsvinda zvakone kwaiva kudemugara negomarara chairu.

Hwakamuitira hurefu usuku hwemusi uyu kunge munhu anemirira kuchena kwekunze asida kufupihwa kekutanga kuti ataudze mhomho hwanzvo hwake. Kusinati nguu kuchena, utonga hwahwetsvuka, akadongorera nepakagwanza kepanhanga yake akaona nyamatsatsi ideti taya pabaro redenga yasiwa nedzibiyayene yehwisana nezuva

rarakubuda. Apa amiyanihiya wangu moyo watsva kuti asanataudza mukomana wake asitangira pai nemashoko aakataudziwa kudokehwa kweraneziro wacho naatete. Mivhunzo yakanaya mufungwa yakashaira anepindura. Kusaziya kuti aizenatambuhwa na nemukomana, mhani aizevhuma kumumirira amborivhenura futi kwegore kana kuraudzira. Hameno! Kuziya mhinduro dzemivhunzo yese iyi kwakamusiya aonda aningitika fanike igo neusuku hubodzi. Ndepano, kwakaedza vanhu ndekumukirana nemabasa.

Amiyake vakachenerehwa vadeenzera vasiti sanzana atete vake vamborayawo, musikana asamukira kutsvairatsvairawo pachivanze; ani, hausi ndemushowo wevanedaro uyi. Musikana akafumira kurova nhetsehwa kupanamadza masango kunasangana nemukomana wake kuti anamutsipika zvakavha kuhanzvadzi yaabawaake. Chivanze chachasviba zvino paye, ndaa miti yayakuura mashizha ideita fanike mivhumira nemibobo yaiva pachivanze apa. Nekwakare kushaira mano kwaTeedzai haangataudze amiyake kana kuti aita hwendo. Ruvanze kuita pabaranje nemarara. Kana mbiya, makate, zvirongo, migoti nemisika nezvimwewo zvazvisina kana kumbobatiwa. Mhani kwayaisiya huyo kudai yaiti inakwiya nei.

Hepanoyi kuti mazuva apindana, vakaramba vasifambidzana paye nemukomana wakare uye wekurefu, nekudzetera kwaanga adeitoo iye mukomana wacho, Tafidza, kushaira kana raakanafunga kuvhunzawo abiyake kana veukama vanemutaudzoo kuti mwachewe imba yawapimda iyi huzvu yekuseenza ndiamani haikona ane hodo wawadai kuda. Zvino nendaa yekuti mwanasikana wemuera Mhondoro anga enzva kunonokehwa akati zano kutizira, chikuru kuti kudanana kuripo cheuya chemuwana zvake zvaita, ndaa murandu unegara pamuchena anefema haikona patsiga. Akafuma kurova nhetsehwa erongedzana netimukwende, kabiza, kamutunga, jekefu, machira emhondoro aakasungihwa mudzimu waambuyaake, ndiye tora nemasango kumukomana wake tande, sanzana vakanga vafurirana kare.

Nyaya hombe yaifanira kufungisisiwa neuyu mukomana pakarepo ndeyekuti naiye musikana uyu anevhumawo kufuririka kuita hwekutizisana vananyina vasivhisihwa fuma, paimira yetsvuka chin'ai pakarepa. Hasa, taingunanangara kwainawira tsvimbo nedohwe. Haasi kuroorawo zveita vana vevan'we kwepasira chifuva kusagamara pane van'we varume nekupasiwa chiremera. Hee yaiva zwayene tsika yaigamuchirika paukama, asi hwendo huno neane upodogo hudedai hapaitondedza kuti kana iri mhodzi inebaya nyunji ikaita tsongoro dzefwanyiswa ukan'wira mvura apa! Michero yeupodogo ikati yatanga kuoneka pasina mazuva. Waiti pajihwa sadza ndepaisiwa mandiro. Kushamba manja kwaiva kwepaainashamba miiri radoka, ndaa waingoti asipedza kuja sadza, nyagwe dai yaiva nyama yadzimbiwa nemurume yaingopukutihwa musoro kana pamipimbira. Waigara neman'a nechenya cheita makwakwarambi fanike mavanda. Padedai nda dzikati tawana musha, marakadzi ndokuchenerana nemumipendero yehembe. Waizvishaira pazvo. Uchapa paari hwahwava negomarara. Kuti anati tiringindi kumudzosera, apa atsika mwedzi mitanhatu hazvaisaita. Chakamutuzurisa chikamusisimutsa miiri. Akanati haiwa nderipa zvangu ndidzorere kwandakazviwana, akazvidemba akazvirega. Gore ribodzi rakanamuitira ungati makumi emakore.

Meri nokashangu katsvuku

naIgnatius T. Mabasa

Yakaturikirwa muChiKorekore naA. Takapera.

Meri adotumiwa naamai vache kuti aende kwaambuya vache nobheki. Mubheki ridopasiwa Meri manga mudorongedzewa shuka, mafuta yokubikisa nomafuta yokuzora, masamba nomari yochigayo.

Kumba kwambuya vaMeri kwanga kusiri kurefu zvokuti munhu waindoda maminitisi makumi matatu basi kuti asvike kwakareko achibva kwana Meri. Meri paadopasiwa bheki adobva apindira futi munzira. Nzira yokuenda kwambuya vache yanga idonaka ndava yanga iri nzira yaitekaira vanhu nguwa dzese. Yanga iri nzira yaiboorerera mumugwagwa mukuru wokuchipatara.

Meri adohwika bheki pamusoro ndava ranga richirema. Adotanga kutekairitsa achiitira kuti zuva rireke kudzopisitsa asati asvika. Maria adoti atekaira ava kurefu nokumba adoona kashangu katsvuku kadonaka zvinomwisa mvura. Akanga asati aona shangu inenge yakareyo muupenyu hwache. Yanga idonaka kunge keke ropamuchato. Asi chidoshamisa Meri changa chiri chokuti shangu yacho iyi yanga iri ibodzi, iri yokuruji. Meri adomira ndokugadzika bheki rache. Adoenda kosumudza shangu iye. Yanga iri inyowani chaiyo, isati yambotsika pasi. Meri adobiritsa patapata rake rokuruji, achibva akuhumura pfumbi ranga riri patsoka yache ndokuedza shangu iye. Idobva yati ndendende, kuita kunge vadogadzira vacho vanga vadoigadzirira iye.

Meri adofara achinangara gumbo rache ridozara muutepfetepfe hwoshangu itsvuku. Asi Meri paanga achiri kudinga gumbo rache noshangu yarene, padopindawo murume nomukadzi. Meri adobva asvisva tsoka yanga inoshangu kuseri kwobheki raanga adokwatika pasi. Adobva amoresa murume uye nomukadzi wache. Vadomudaira vachibva vapindirira nohwendo hwavo. Meri adosara achidinga kunaka

kwoshangu iye. Adoinuhwidza akanzva ichinushira sitoro. Maria adodzoti wega, “Yanyanya kudzoita ibodzi basi, dai imwe yacho iripo ndaibva ndatochenera futi kunge mambokadzi chaiye.”

Ipopo adobva abiritsa shangu iye, achibva aikwatika paadoihwenga. Mwoyo wache udomudzimba paadosumudza bheki achienderera mberi nohwendo hwache. Adotekaira achimbondofunga zvoshangu itsvuku iye yanga yamukwana kunge yache. Yanga yataika chere? Ko imwe yacho yanga iri poi?

Adotekaira kwochinguwa achimbondofunga zvoshangu itsvuku iye, Meri adobva aona imwe shangu idofanana naiyoie yaadosiya kumasure. Asi manji yanga yava shangu yokuruboshe. Meri adokwatika bheki rache achibva atura befufu achiti, “Ndiri dzemwa chairu. Dai ndatora imwe shangu yandasiya kumasure kuye. Adobva agarikika pasi achiedza shangu iye kurimwe gumbo ichibva yanatsa kuti geje. Meri adofunga zvokudzokera kwaadosiya imwe bhutsu itsvuku iye. Manji zvidomonetsa kuti adzoke adotakura bheki rinorema. Adobva afunga zvokusiyi aviga shangu iye pabodzi nobheki rache mumadzambwa yanga yari panyasi nomugwagwa. Meri adoviga bheki rache noimwe shangu iye, adobva atanga kutizira ruviro kunge mhupo achidzoka kotsvaga imwe shangu yaadosiya kumasure. Vanhu vadomuona achitizira vadofunga kuti pamwe pano chinhu chamuvhundutsa. Paadosvika paye paadoona imwe shangu, adowana pachisina chinhu. Adotanga kubvunza vamwe vanhu vanga vachindozvitekairirawo zvavo kuti vanga vasinai kuonawo shangu itsvuku chere. Asi vanhu vese vaadobvunza vadoti vanga vasinai kuona. Meri adotanga kutizira achiunza kwaadosiya bheki ndokuwana bheki zvese noshangu pachisina. Meri adobva ati pforogada ndokutanga kurira. Adoona kuti akanga atambiwa, uye kuti kuchiva zvokusimira kwamuparira. Meri adocho kudzoka kumba ndava aiziva kuti amai vache vaija marasha nokupenga. Saka adodzoenda kwambuya vache achisina chinhu. Adofunga zvokubwodokera ambuya vache kuti abihwa bheki nomatsotsi, asi adodzofunga kuti kuchechi kunonzi vanhu vanobwodoka

mbaSatani. Meri anga andoti bvubvuwa kunge huku yaniwa. Adodzoudza ambuya vache chokwadi chese. Ambuya vache vadamuti, “Tinotenda Mwari kuti iwewe haunai kukuvadziwa kana kutobiwawo. Chireka zvako kuzvija mwoyo, inini ndichanyaira namaako. Meri anga afunda chidzidzo chidooma.

Vamwene nemuroora

naL. Mukucha

“Sungeni haana vakadzi vaviri pano manzva? Kana manyetera, nyeterayi zvenhu asi ndekuudzai chokwadi. Chembere huru isinganyare, isingomisa makobe kunge vhone rabatiwa risiba chibahwe. Muneti hee ndiri mai vaSungeni chini ipopo? Maiva amai vake ndisibo pamaimuwachira, kumubikira nekumugezesa kwete ngweno. Ngweno ini ndini ndinerira manzva? Kuti ajeni, ashamba nha, ayenzera zvese ndini, futi ndiyenzera naye mugumbeza ribodzi naye pabodzi. Anetanga kuziva kuti urikudzimbikana kana ahwara ndiyani? Habo ndini? Sei musida kushamisira nezvisina basa, musimisa mazitama kunga kundoro? Mune mudomha chete, kuruta kunekushupai fani. Mungati Sungeni atenge girosari apemi ini ndiribo mukadzi wake? Hamuoni kutayikaku kwamuneita mukadzi mukuru? Ndine fihwa rangu pano ndebika ndegani nevana vangu saka murume wangu akatenga zvokuja anepa inika mukadzi wake kwetemi. Zvava kwandirini nechiku changu kukupungurireni kana ndisida. Kwete zvenyuzvo zvekuti moda chese chatengwa chiuye kwenyu ini ndepungurirwa manje muridzi wemurume. Kuti mune varume vaviri here panomi? Habo baba varibo murume wenyu? Vanetenga hwani girosari mazuva ese? Makambondiona kana kabodzi ndichihwira zvatengwa nemurume wenyuni? Siyanai nedzimba dzevana muneputsanisa vanhu nezvinhu zvisina basa, manzva?” uyu aidero ndiDhaurangende kuna vamwene vake VaMachenerehwa muvhongamupopoto yainge yamuka.

Vaviri ava vaigara vakanyetedzana mazuva ese zvawone. Apa vainge vaburana mushure mekunge Sungeni atenga girosari ndokuripereka kumukadzi wake amai vakangoti tuzvu meso vasiona.

“Wakavha kuvanhu here mwanawe? Unenditukana zvakadeya pamusha pangu une chokwadiwe? Kuvha kuMutimutema kwenyuko kuuya pano kuzonditukana nekuzondipesanisa nemwanawanguwe? Sungeni ndini

ndakamugomera, ndikamunya uri kunzva? Kuti ayende kuchikoro ndini ndaiparuka maṅa ndisimukira kwarima kuti Sungeni aje, aende kuchikoro neunufomu. Nhasi wendiudza zve manyon'oronyon'oro pano. Kuti umuwone munziramu ndini. Kuti nhasi adzidzise zvakabuda mumanja mangumu. Anefanira kuita zvandedani kwete zvakowe musvikazuro unongoti mazizamu kunge godha remudhibhisi. Haunyari? Kanzenza kemunhu, ungauye kweita nyenza pamusha panguwe? Ziva zvawakavinga wanzva? Izvezvi ndeku.....” Machenerehwa haana kuzopedzesa kutaura achipotsehwa chemuroora chakavikobhomora maromo ainge arembera serurimi rwengwa yatsva nezuva. Vamwenewo vakachikunga ndokuti bhagu muroora nacho pazamu, shasha dzikati dzambundirana. Kutaurihwa kunyimwa mwachewe takaonererasu. Kwaiti muroora akachifutidzira, vamwene vobhogomora. Vezunzana waiti pamwe ijongwe nesheshe. Kwaiti umwe pamusoro umwe pasi, zveti pidigu anga ari padenga eendawo pasi. Marokwe tisataura here popo? Aisvumurika avo vese kusvika kumazamu sara kwese vati bhembenene.

“Nhaimi muneitireni? Manyaraiya amunendionesa pamusha pano? Iwe mai Sungeni enda munyumba mako umo unenditaurira nyaya yako ndetevera kwakare. Newewo muroora ija pasi ngwenongweno wakananga kwakoko. Handide vanhu vanenge mavhene panoni manzva?” Uyu ndiKahuruva aiva baba vaSungeni, ari murume waMachenerehwa. Zvavakadero Dhaurangende akamuka ari chibhasikoro udurunha akananga kunyumba yake uyuwo Machenerehwa akanangawo kwakewo ropa risingojuja.

“Uchafa wakachenama sengwa wanzva? Haupagare pano ndisiriboni ndepika naamai vangu kudeya vari pasi pemuzungu. Kukasafa iwe pano ndini ndinefa.” Aya mashoko aitaurwa naVa Machenerehwa pavaienda kunyumba kwavo.

“Wakanonoka wanzva? Asi ndinetenda wauya mwachewe. Pano ndepa Macheramiti pano, rese gwenzi riri pakare pano. Muroora wako

anekudherera fani haangaendereri zvakadeya pamusha pako. Aneda kurungwa chete, kana kudzimihwa zuva agonye. Zvikaramba ndeita mashiripiti njere dzake dzikataika. Ndemupeta here muroora wakoyu izvezvi kana kuti ndidini?” Aka kachembere kekuGandavaroyi kaizviti Macheramiti kakanga kachitaura kuna Machenerehwa ainge akavinga.

“Kanzenza kaye kakandigobora zino ngweno ndava nemavende. Apa kaneda kutonga pamwana wangu. Mwana anedzimba kuzvarayu. Chete dzinza redu harina ropa mwachewe ndaizoti ukaputanidze kanjeruka. Zvino zvandeda imi itai zvoita kuti kasadiwe chete nemwana wangu kaende. Mwana wangu ngaakaseme sematoko kusvikira kaenda kegani kwakakaberekwa. Kana kaenda ndoda mwana wangu asacharoore zvakare kudzimarani mai vake ndaparadzika,” akazopedzisa nekudero Machenerehwa.

Iya chembere yeGandavaroyi ikati yatangisawo, “Enda izvezvi uneuya nevhারণozi yemuroora wako ndimutambeni Mazivamiti. Ndine munakaura uyu akava chisekeso chenyikani. Ukauya nechifeko chake chandareva usaonerera yahwe. Unokore mumvuri wake zvakare netsoka yake paatsika wezvisanganisa nemushonga wandisakupasa. Wadero utore zvese unetaya mune rimwe bako riri mugomo repaMitimirefu. Handiti pane miuyu mishanu iri pagomo remuti murefu pandareva? Pamiuyu yakareyo uripo unereba kukunda imwe yese une zibako zihombe rine zviremwaremwa. Bako iroro isu teriti bako remafurutse. Ndimu munogara zvidhoma zvese zvemuno makare muye, mune uroyi hwese. Ndimozve matinoitira sungamupenyusungawafa, mutambo wekuroya nekuroyonora. Enda unekanda tsoka nemumvuri wemuroora wako makaremo wakazanganisaka nemushonga wandakupasa. Chinzva! Chipfeko chiye chandakuudza ukachitora uzvange sheshe tematema isati yambokandira weenda nayo zvakare pamusuwo webako randakuudza wosvikowaridza chipfeko chemuroora wako pasi woisa huku iye pamusoro pachu wecheka huku iye musoro yobuda ropa richidonhera pachipfeko chiye, asi huku usiye iri mhenyu weenda zvakone. Hapaiti makore maviri

mwana wako nemuroora vasiri vese. Vangosiyana chete udzoke zvakare ndigadzire mukomana wakoyu asazoroora zvakare umwe munhu kusvika waparadzika sezvawareva wanzva? Kurumbidza handisakuda pano vabiyangu vave munzira kuuya kuzonditora tiende kubasa nhangara hwatova usuku yahwe.” Chembere yakazopedzisa nekudeya vhayati zii yakadero. Machenerehwa akazomboja manonokonha pakaderopo? Akati munzira hoyo tazu tazu ananga kumusha kwake kunoita zvaiddiwa.

Akaita zvese sekurairwa kwaainge aitwa nechembere iye vha arindira zvisabuda semunhu ajara mbewu anemirira imere.

Dhaurangende akapotsa mazuva ake kekutanga, kechipiri, kuzoti kechitatu ndokuenda kuchipatara. Madhokotera vakumunangara nekupeyapeya vaone kana aiva atsika. Zvechokwadi zvakabuda zvichideya kuti ainge ave naro dumbu ronhanhira kumwedzi wechina. Mwana wevaridzi akachesukira hana nemafaro kunga vhene ranonga pemba sezvo ainge avewo nemakore asingabatiri. Kunyange aiva kiti nagoso navamwene vake, apa akanovarungunurira zvese nezvekuti ainge azvisenga. Mati kunyetera ikoko kwakaita Dhaurangende achinzvazvo? Shasha yakadzimbikana moyo zvaionekwa nebofu rese. Aisada kuti muroora atsike kupedzesera mwana wake aramwa mukadzi. Saka zvakamudzimba zvakadeya, asi haana kuziva mushandiro uneita mishonga yaainge apasiwa neiya chembere.

Uyuwo Dhaurangende semunhu aiva panjodzi aifambawo. Rimweni zuva ari pasvondo muporofita akamuutsa kuti ataure zvaaiti aonawo. “Amayi ndanangarisira pamanga mugere ipopo nguva dzese. Murukunzva kupombonoka moyo fani musizviti mune nhumbu. Ini ndineti mune dumbu hamuna nhumbu nekuti chandiri kuonamu haasi mwanayu. Dumbu risakura rigoita gumi remwedzi ine miviri rakadeya pasina chabuda. Asi pasure pazvone ndazoono machema zvisapisa tsitsimi. Chichabuda chichava chisiokwe, chichashamisa mutunhu weseyu, uye ndaona kuzorondana kwemazuva enyu misi yese zvakateverana. Kundiso kana ibodzi handina, asi vamwene venyu ndevaneziva zvavakakuitei.

Ndivo zvakare vanegona kuroyonora nemunhu wavairuka naye kuti muzepona. Pasina zvakare zvozvo isori kwasori, ndaona nyumba yenyu yazoputsika. Endai munegara navamwene zvakana pamweni munganzvihwa tsitsi nhaika?” Muporofita akapedzisa nekudero ndekunyarara.

Mwedzi mipfumbamwe yakapera dumbu raDhaurangende rakangofuta pasina chabuda. Pakaitazve mwedzi imwe mitatu zvakare ndonhumbu payakatanga kudzimba. Mwana akanzvira nekudzimbiwa. Aiti akabataku, ebataku zvakare, ombobidirika sekamuswe kerutsvinyu kadimburwa kachiita zvekukachwa. Zvisinei munhu akaendesewa kuchipatara semutemo. Asvika kuye nhumbu ikati yadzimba. Hande pakunahaponapa baba vangu shumbawe!

Chakazvarwa aisava mwana wemunhu, asi yaiva ngurube yaiva nemusoro chete wemunhu. Kanhu kacho kakatoti nekubuda muura nekutaura zvakare pakarepo. Kaiti kakati amai tadha, koti ndeda mvuya, kombofamba kachitenderera chipatara chese. Kaiva kachini koka? Ko zvaivei munhu kuzvara kanhu kakadeya? Vanhu vese zvakavashamisa vakashungurudzika nazvo kunze kwaMachenerehwa chete nechembere yake. Zvavo zvainge zvaita. Aizopagara sei muroora pamusha iye achizvara makunakuna akadai? Upi murume angada shura rinenge sairori?

Zvaperazvi, hongu Sungeni naDhaurangende vakaramba vachigarisana, asi painge pasisina rudo. Dhaurangende akatangisazve rimwe dambudziko rekushanyira kumazuva zvisingapere izvo zvakazopa kuti Sungeni achipa Dhaurangende gupuro zvamuchese.

