Connecting the dots...

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It was not until after the 1790s, that the name Mataranyika found its way into the lexicon of the Maungwes or rather the descendants of our patriarch and great ancestor, Gunguwo. The name Mataranyika is derived from the prefix "Matara" (inscribe, territory marking or demarcation) and suffix "Nyika" (nation or state). Different meanings are attached to the name Mataranyika. One is that it was a name of action given by Chief Ruredzo to one of his sons, stating the obvious, that it was them responsible for allocating or parcelling pieces of land to settlers in the Maungwe area.

Another one is that it was given him as a reflection of the zeitgeist, that of internal family feuds pitting one brother against the other, while yet another narrative is that Ruredzo was foretelling the partitioning of Africa which would occur years after his rule. While the original holder of that name passed on in his youth, and before he could get married, the name refused to die with him. After Chief Ruredzo was succeeded by one of his thirteen sons, Zendera, the name would get a new lease of life when the new Chief gave it to one of his sons in memory of his younger brother who had met his untimely death young. Fortunately for us, this Mataranyika would grow up, get married, and have numerous children. As they say, the apple does not fall far from the tree.

Mataranyika would go on to sire several children with different women, taking after the deeds of many others before him who had practised polygamy for centuries. Amongst Mataranyika's children were sons, Rakafa, Chigwada, Mandiwa, Mandevana, Shumbayawonda and Chakadeyi, who is my side of the family tree.

Because Mataranyika has been the family name used by all of us, his descendants, for more than two hundred years, and we are many, I will in this write-up, follow the thread from his son Chakadeyi, who is the grandfather to my father and my great-grand father and all those who are descendants of this our great ancestor.

Given that polygamy was their way of life and has been for generations after him, Mataranyika had a number of children from a couple of his wives, one of whom was from the Marimira family of the Bonga, Chihwa, Sigauke totem, which is the same as that of my mother, Mabel Musasa. It was from the union of this couple that Chakadeyi my great-grand father was born, together with his sister Dutso.

Other than that I know Chakadeyi had a sister, Dutso, I have not been able to follow the thread of where she was married and her descendants, which is regrettable given the importance to the family she had and I grew up being told about. I will now turn my attention to my great-grand father Chakadeyi.

When Chakadeyi became a grown man, he would get married to his childhood sweetheart, Dambudzo, from the Chinenere family of the Shumba totem. For years, they would try for children without success, with each attempt resulting in a stillbirth. As was the tradition back then, when Chakadeyi's uncle (a Marimira) died, he was made to inherit his wife. With the inheritance of his uncle's wife, Chakadeyi was now himself a polygamist and his inherited wife would bring with her into the union, a step daughter, VaMupuza. In no time, his new bride would conceive giving him his first child, a girl whom they named Ziganga.

About the same time, his married wife, Dambudzo would also conceive, giving the couple their first surviving child, also a girl, whom she named Masodzi (tears). This was because as she would tell anyone who cared to listen, the child wouldn't survive, she would complain; it was just another futile attempt, she would soon be in tears again as had happened many times before.

Fortunately for the couple, Masodzi would survive to adulthood, getting married and having children. A few years later, his second wife would conceive yet again, giving birth to Chakadeyi's first son whom they named Mupfuyiwa, Jakopo (Jacob). The race by Chakadeyi's wives to have children would get intense, for soon after the conception and birth of Jakopo, Dambudzo would be blessed with Chakadeyi's second son whom Dambudzo named Kurauone (Kurai) Mazikana. The meaning must have been that, now that I have a son, when he grows up, he would stand by me as I face the challenges of this polygamous union. Kurauone (Kurai) Mazikana, is my grandfather. Dambudzo would give birth to Chakadeyi's fifth child, a boy whom they christened Johanes (Mhanamana), while his inherited wife would give birth to another child, Chakadeyi's sixth, a girl, whom they named Mutizwa.

Later on, when he had his first child, a boy, my father would be inspired to name him after his uncle Johanes Mhanamana.

Like Gunguwo, Muswere and many others before him, Chakadeyi would continue with family traditions and values when he gave his first daughter Ziganga's hand in marriage to one, Mapupa Garikayi Magosha of the Moyo Chirandu totem. This was to show his debt of gratitude to Mapupa for his outstanding contribution in the war effort against Chief Mutasa on the east. The story is told of how this warrior – a general in the war who was known to possess magical and mystical powers – had been instrumental in helping the Makoni warriors in the war. As a result, the prince (Chakadeyi) had found it befitting to reward the courageous general with a wife.

The couple would be blessed with two sons – Elisha and Nelson Mutemajiri Magosha – and a girl Maria.

Following Mapupa's death, Ziganga would be married to Kamusoko Kaisi, also called Mudyachuma. It is said that they called him Kamusoko because he almost always had his hair twisted (dread locks).

The new couple would be blessed with two boys, Davies and Aaron. Davies, whom Tete named Dzapasi (of the earth), in vernacular. It is said, because Tete had endured several stillbirths and she thought this pregnancy was another one for the earth. Her second son Aaron, she would name him Kashiri, in vernacular, because, having given her new husband two sons, she walked with a spring in her step and felt as if she was floating like a bird in a society which valued women only for their ability to have children, especially boys.

Mapupa and Ziganga's sons, Elisha and Nelson Mutemajiri would themselves have a number of children between them, twenty two in total.

Their first son, Elisha would have five children, two boys, Ephraim and Phibeon and three girls, Emma got married to Chamisa, Flora to Mutapara and Rose to Chimwedzi.

Ephraim, Elisha's first son would be a son in-law to the Mbodza family of Beta Dhliwayo totem siring four children, boys, Ronnie, Hilton, Philemon and a girl, Emma, with his wife. Ephraim would later emigrate to South Africa where he would start a new family, siring ten children.

Phibeon, Elisha's second son would get married to his childhood sweetheart Rosemary Chizunguza of the Moyo totem with whom he would have seven children, Elisha, Richard, Flora, Eden, Norah, Ephraim and Simba.

While Maria, their girl child would be married into the Gagade, Jere family of the Beta Dhliwayo totem.

Nelson Mutemajiri would get married to Nesta Mavhowani of the Dziva totem with whom he had eight children three boys, John Mafi, Gilbert Chigo and Paul Takorera and five girls, Mary Hunda, Fernia Marowa, Mabel Mazaiwana, Ruby Gova and Rira Shonhiwa.

While the urge to be polygamists among the descendants of Mataranyika and of course those of Chakadeyi after him, would somewhat be blunted by Christianity, the gene would remain strong, as one after another, each of them found themselves having children with more than one woman.

In that vein, Nelson Mutemajiri would get a second wife Prisca with whom he would have nine children, all girls, Beaulla, married to Machona, Esteri, married to Ushe, Maureen, married to Chirinda, Phoebe, married to Marowa, Anna married to Matsvai, Alice, married to Nyamukati, Idah, married to Chingono and Monica married to Mangwiro and later to Masamusa, and Doreen Magosha.

John Mafi first son of Nelson Mutemajiri would get married to Jasmine Risinamhodzi Mugadza of the Nyati totem and the couple would be blessed with four children, a boy, Justin Bayai and three girls, Ruby, Mary and Mabel.

Fernia Marowa would have five children, Priscilla, Lazarus, Tsverukai, Jonah and Needmore.

Gilbert Chigo would be married to Theresa Manyara Nyambuya of the Soko totem with whom he had six children Jasper Tofarasei, Simbayi Memory, Tawanda, Francelia Daphne (Fenia), Nestor Maideyi and Tambudzai Doreen.

Paul Takorera would get married to Tabitha Mazonde of the Gwai totem and the couple would be blessed with five children, two boys, Nelson Tapuwa and Garikayi and girls, Roselyn Magosha-Sinemani, Beverly and Memory Tsitsi Magosha-Adams.

Paul would have two other children, both girls Changu married Tsiga and, Chengetayi married Bere.

Mabel would be married to Wilson Mazaiwana of the Beta Dhliwayo totem and the couple would have five children three girls, Sophie Flanagan, Charity Njopera and Pamela Mawele and two boys Howard and Jonah.

Ruby would be married to Benedict Gova of the Soko totem and the couple would be blessed with seven children three boys Dustan, Maxman (Doctor Gova) and Alphalge, girls, Annie, Angeline, married to Phiri, Fiona, married to Mangwiro and Nesta.

Maxman, Ruby's son, is a senior orthopedic surgeon practicing in Harare.

Rira would be married to Joel Shoniwa of the Moyo Sinyoro totem and the couple would be blessed with eight children three boys Tendai, Bruce and Simba, and girls, Feluna Makawa, Sandra Gillian Chitate, Christobell, Yvonne Muza and Mazvita Mamutse.

The two Kaisi boys by Tete Ziganga, Davies Dzapasi and Aaron Kashiri would have their own children. Davies would father a girl, Agnes married into the Matiki family, and five boys with his wife; Cames, Shepherd, Michael, Nyasha and Willard.

Cames would have seven children with his wife, Tracy Masarirambi of the Mhofu totem, six girls, Marrian, Tracy, Dorothy, Nancy, Irene, Jacqueline and a boy Frank.

While Shepherd and his wife Beatrice would be blessed with five children two girls, Nyarai and Roselyn and three boys David, Tendai and Clive.

Nyasha would be married and have seven children, namely Farai, Getrude, Faina, Judith, Felix, Fortunate and Lizzy.

Michael would participate in the armed struggle for the independence of Zimbabwe before coming back home to a changed environment. He would die before he got married and had children. Willard would also die without neither a wife nor children.

Aaron Kashiri would be married to Agnes Zvichanzii Maripakwenda of the Nhewa totem and the couple would be blessed with five children two boys Vasco Dagama and Elisha Matinenga and three girls, Lizzy, Rachel and Miriam. Vasco Dagama would have one girl child Miriam.

Elisha Matinenga would be married to Esther Kawadza of the Moyo totem and they would be blessed with four children two boys, Kelvin and Aaron and two girls Tsitsi and Melissa.

Lizzy would be married to Nathan Chiomadzi of the Humba-Makombe totem and they would be blessed with a son, Collen.

Rachel would be married to Oliver Mbiriri of the Moyo totem and the couple would have five children two boys Pepukai and Gwinyai and three girls, Netsai, Yeukai and Vimbayi.

The last born Miriam would be married to John Samukange of the Gushungo totem and the couple would be blessed with three children, a girl Diana 'Mangwenya' and boys Tinashe and Dexter.

Diana 'Amangwenya' Samukange is an award winning musician.

Chakadeyi and Ziganga's last girl child Mutizwa would marry Gonzvi Kwerekwende of the totem Soko. I know of two sons the couple was blessed with, Jeffrey's and Eriya.

This is the genealogy of Tete Ziganga, first girl child of my great-grand-ancestor, Chakadeyi.

The second girl child of Chakadeyi, Masodzi would be married to Lazarus Mapaya Mujegu of the Humba-Makombe totem of Nyatwe in Nyanga. Later the family would move to Nyatate under the Saunyama Chieftainship of the Mheta totem. Their kraal-head would be Mudondo of the Bonga Chihwa totem. The couple would be blessed with six children four boys, Bornface, Mandos, Canisius and Robert and two girls, Phillippa and Catherine.

The first son of Chakadeyi, Jakopo Mupfuyiwa would get married to Munyikwa Mbiriri of the Moyo totem and the couple would be blessed with four children, three girls Maud married to Shadreck Karimanzira of the Mhofu totem, Ella Chibanda married to Leonard, also of the Mhofu totem, while the last girl, Bessy got married to James Mukoyi of the Chihwa totem. The boy Irimayi Conward would be married to Edith Nyikayaramba of the Nzou totem.

Irimayi Conward and Edith would be blessed with seven children, three girls, Dadayi married to Samson Mugari of the Soko totem, Greater got married to Abisha Murahwa of the Shumba totem and Ella would be married to Bobby Chimheno of the Chewairi totem, and four boys, Jacob, Gift, Wycliffe and Chakadeyi Lenon.

Jacob would have his own version of polygamy first getting married to Otmara Zulu with whom he has four children; two boys, Trust and Trymore and two girls Rutendo and Gracious after which he had four children three boys Ronnie, Rammy, Righteousness, and a girl, Rachel with another woman, Marian Musoko of the Madyira totem. Gift would have a son, Shupayi.

Wycliffe would be married to Catherine Madondo of the Dziva totem with whom he would have six children, two boys Ngonidzashe Peterson and Johnson and four girls Dioline, Winfilder, Maidei and Nakayi.

Chakadeyi Lenon, named after our patriarch would be married to Florence Chikuni of the Gushungo totem with whom he has three children, Rudairo a girl and boys, Kuda and Tanaka before taking a second wife Faith Zembe of the Mhofu totem, with whom he has a daughter Munashe. Irimayi would have two other children a son Divas and a girl Maud.

The second son of Chakadeyi, Kurauone (Kurai) Mazikana would mary his childhood sweetheart Sophia Chinyama of the Mhofu totem and the couple would be blessed with five children, two boys Tongai and Steven Tapfumaneyi, my father and three girls, Majecha, who left home to work on farms, never to come back home, Sabina my father's twin and Calista.

Tongai would tie the knot with Laina Zvomuya of the Soko totem, with whom he had six children, two girls Chipo Charity and Media and four boys Blessing, Amos, Misheck Dudzai and Farayi Matthius.

With his second wife Siria Mugozhi of the Nhire totem, he would have three children, two boys Frank and Togarepi Fanuel and a girl, Cecilia. He would have another son Silas along the way.

Chipo Charity would be married to Cyril Mufandaedza of the Humba-Makombe totem and the couple would be blessed with five children, two girls Cordelia Tafadzwa and Chenai Cynthia, boys, Desmond Tinashe, Simba and Matthew Tendekai.

Chenai Cynthia is married to Ranga Moyo of the Moyo totem and the couple has two girl children, Ashley Ropafadzo and Michelle Rudaviro.

Cynthia Mufandaedza-Moyo the current Councillor for the City of Yellow-knife serving the city since Nov 2018 to present, is the first ever black person to hold elected office in the Northwest Territories. She is also an active board member for Stanton Territorial Hospital Foundation and is the best rated Event designer in the NWT. In 2020 she was honoured as one of the top 100 Canadian women of the year!

Blessing Kurai would have seven children, a girl, Leah Dutso Muranda with Bibiyana Kamhoti, boys Ashton and Clayton with Margaret De Souza. With his wife Dorcas Ngaru of the Humba-Makombe totem, he has four children, all girls, Tamirira, Mandipa, Kutenda and Ndizodzei.

Media would be married to Moses Chaitezvi of the Mhofu totem and the couple would be blessed with three children, two girls, Gamu and Munashe and a son Patrick.

Amos would tie the knot with Lavinia Magaya of the Mbuya-Chikonamombe totem and the couple would be blessed with three children a girl Charity and two boys Alan Tasimba and Sean.

Amos would have a son, Talent.

Misheck Dudzai would be married to Annie Shindi of the Nzou Samanyan-ga totem and the couple would be blessed with three children, two girls Tanatswa Stacey and Tadiwa Midia and son Tafara.

Misheck would have another child, a son, Tamuda.

Farayi Matthius would be married to Caroline Makombera of the Soko totem with whom he has four children, two boys Darren and Brian, two girls Robyn and Tinaye. Farayi Matthius would have a son, Lewis.

Silas is married to Maciline Mukavhi of the Moyo Chirandu totem and the couple has three children two boys, Takudzwa and Tinotenda and a girl, Tawananyasha. Silas would have another child, son Fanuel.

Frank would be married to Debra Maoneni of the Dziva totem with whom he has twins Nicole and Natasha. Frank would also have a son, Panashe.

Cecilia would get married to Abel Mdaya of the Samaita totem and the couple would be blessed with two children, Tsungirirai and Liberty.

Togarepi Fanuel would be married to Sheila Sigauke of the Bonga Chihwa Totem and the couple has three children, boys, Frank and Jayden, and a girl, Melissa.

Steven Tapfumaneyi would be married to Mabel Musasa of the Bonga Chihwa totem and the couple would blessed with six children, all boys, Johane Mhanamana, Philip, Revai, Thomas, Donald and Garikayi.

Johane would tie the knot with his childhood sweetheart Maka Chaumba of the Mhofu totem with whom he has four children, three boys, Richmond Mazikana, Thomas Tinashe and Donald and a girl Mabel Paidamoyo Razunguzwa. Mabel would be named after her grandmother, our mother.

Donald would tie the knot with Colleen Dzawo of the Hwesa totem and the couple would be blessed with four children, a girl Chipo, and three boys Dean, Dexter and Dylan.

With his second wife, Bertha Mlambo of the Dziva totem, Steven Tapfumaneyi, my father would have two boys Fungai and Innocent.

Sabina would be married to Mukwekwe of the Simboti totem with whom she had two sons, Michael and Timothy. After they got divorced Sabina would have two children a girl Maria and a son Peter.

Maria would be married to Ranga Sithole of the Moyo totem and the couple were blessed with two girls Margaret and Charlene.

The last girl Calista would be married to Ethrage Ziumbe Mberi of the Moyo Chirandu totem with whom she had ten children, seven boys, Jonah, Elijah, Cephas, Charles Patrick, Chamu Norbert, Tongai and Shingi and three girls Rosemary, Victoria and Zvikomborero.

The third son of Chakadeyi, Johanes Mhanamana Mataranyika Makoni would be married into the Mudondo family of the Bonga Chihwa totem and father two children, a girl, Cecilia and son, Matthius.

Cecilia Mataranyika Makoni would get married to Lancelot Mandidewa of the Humba-Makombe totem and the couple would be blessed with eight children, seven girls and a son Edgar.

Of the seven girls, Naume would be married into the Mangwanda family of the Soko totem, Lucia into the Murerwa family of the Dziva totem, Clara into the Cherewo family of the Gumbi totem, Alice into the Mandangu family of the Dziva totem, Elizabeth into the Sanyanga family of the Simboti totem, Maria into the Kupemba family of the Humba totem, Jane-Mary into the Kudumba family of the Humba totem. Their only son Edgar, would be married into the Nyagwande family and when he was widowed, he would remary into the Makotsa family of the Magwinhi totem.

Matthius Mataranyika Makoni would marry into the Charangwa family of the Humba totem and father eight children, three boys, John, Steven and Ignatius and five girls Egenia, Cecilia, Calista, Angeline and Tecla.

The boys would marry into the following families, John married Jane-Mary Ruziwa of the Shumba totem. Ignatius, into the Sabvukutwa family of the Shumba totem. Steven married to Kesmet Mangosho of the Dziva totem.

It is always important to know one's roots, for trees don't grow from the sky. I am grateful to my family for having kept the record of our lineage and heritage from almost 500 years ago, which is half a millennium. Isn't that incredible? It is the duty of all of us going forward, to continue to keep records and pass our heritage on to future generations who are bearers of the generational torch into the future.

As we shall see going forward, it is on the shoulders of these giants that we stand, should we be able to see further. As we continue connecting the dots, looking backwards, we know we can only build going forward, we cannot change history. If we cannot look back and be inspired, I don't know what would.