

TOPIC 3: CULTURAL HERITAGE: NORMS AND VALUES

Define the following terms

- (a)**Compassion**-is the feeling of wanting to help someone who is sick, hungry and/or in trouble
- (b)**Humanity**-all living human beings in the world
- (c)**Positive African**-an African who is full of hope and has confidence-well groomed
- (d)**Statesman**-is an international leader or national leader.
- (e)**Reciprocity**-the practice of exchanging things with others for mutual benefit

Core values of Delta Corporation

- Clear accountability
- Team work
- Respect
- Understanding
- Indivisible reputation
- Growth Oriented
- Research
- Development

Postal and Telecommunication Regulatory Authority of Zimbabwe (POTRAZ)

-Integrity

- Transparency
- Teamwork
- Responsiveness
- Fairness

Values of ZESA

- Team work
- Innovation
- conducive Environment
- Social responsibility
- Productivity
- Customer Delight
- Professionalism

What does Unhu/Ubuntu/Vumunhu represent?

- African dignity
- humanity
- reciprocity
- shared relations
- shared culture
- solidarity
- communalism
- positivity

Identify the attributes of Ubuntu/Unhu/Vumunhu

- Compassion
- reciprocity
- dignity
- humanity
- mutual interests
- oneness
- tolerance
- respect
- integrity
- humility

List any six African Statesman who promoted the concept of Unhu/Ubuntu/Vumunhu?

- Kwame Nkrumah of Ghana
- Julius Nyerere of Tanzania
- Kenneth Kaunda of Zambia
- Nelson Mandela of South Africa
- Muammar Gaddafi of Libya
- Robert Mugabe of Zimbabwe
- Ellen Johnson-Sirleaf of Liberia
- Nkosazana Dlamini –Zuma of South Africa

What are the importance of Unhu/Ubuntu/Vumunhu?

- Unites people
- produces patriotic, well cultured and well disciplined citizens
- promotes unity
- promotes oneness-one love
- improves relations among citizens
- reduces conflicts
- helps boost business

NORM AND VALUES

Define the following terms

- (a)**Accountability**-is accepting responsibility for your actions either good or bad.
- (b)**Discipline**-being able to obey laws and norms and values
- (c)**Integrity**-quality of being honest and having strong moral principles
- (d)**Transparency**-being open/openness
- (e)**Productivity**-being able to generate/create and enhance wealth
- (f)**Punctuality**-being on time or performing given tasks on time.
- (g)**Respect**-qualities of being good or considerate to others
- (h)**Courtesy**-showing politeness in one's attitude and behaviour towards others.

What are the values of Primary and Secondary Education?

- Commitment
- integrity
- Empathy
- team work
- transparency

Examples of values at schools

- one love
- hard working
- smartness
- intelligence
- good morals
- obedience
- Punctuality
- Discipline
- Respect
- Excellence
- Co-operation
- Empathy
- Togetherness

What are the values of the Ministry of Public Services and Social Welfare?

- Professionalism
- Excellence
- Accountability
- Commitment
- dedication
- Empathy
- Teamwork

What are the norms and values at home?

- Respect
- courtesy
- Discipline
- Honesty
- Transparency.

What are the norms and values at the work place ?

- Team work
- accountability
- punctuality
- respect
- transparency
- productivity
- Responsibility

- Integrity
- Commitment

Threats to norms and values

- Peer pressure
- Information Communication Technology
- Urbanisation
- Globalisation
- Lost generation
- Foreign influence

THE CONCEPT OF HEIRSHIP

Define the following terms

- (a)**Heirship**- refers to the right to inheritance
- (b)**Executor**-is a person appointed by the deceased to administer a will
- (c)**Heir**-a person who has the right to inherit the property of the deceased.
- (d)**Deceased** –a dead person who is no longer living.
- (e)**Estate**-net worth of an individual including land, all possessions and other assets.
- (f)**Master of High Court**-a judicial officer found in the courts.
- (g)**Beneficiary**-a person who benefits or derives advantages from something
- (h)**Inheritance**-money or property which you receive from someone who has died
- (i)**Will**-is a legal document in which a person outlines who should receive his/her possessions after he or she dies

HEIRSHIP IN ZIMBABWE

- When the deceased is no longer alive, a living person inherits property or estate.
- In Zimbabwe, it involves accepting authority over the surviving family.

What are the classifications of Heirship?

- (i)Indigenous inheritance practices
- (ii) contemporary/modern inheritance practices.

(a)Indigenous Inheritance practices

- It was practised by our ancestors.
- The property of the deceased was shared /distributed by our elders.
- Following the death of the husband, widowed woman were not allowed to become heirs to their husband's estate.
- Inheritance was given to the male child not female child.
- Females were not given anything.
- The surviving wife was given water that had been boiled to choose his or her husband.
- The one chosen would then drink the water to show acceptance that he will take care of the surviving wife.
- In some cases, the father would tell the eldest son to take care of the family left behind by the deceased.

(b)Traditional Inheritance regarding women

- All domestic household appliances like cups, beds, blankets and clothes were given to the woman's family.
- The woman's family would then decide whether to carry or leave the goods for the children.
- The deceased's parents cared for the husband.
- They could even supply him with another woman.
- She would continue to do just like her sister was doing while she was still alive.
- If she died whilst she owned cattle, goats and other animals, they would be given to her family

(c)Contemporary/ Modern Inheritance Practices

- This is a Western way of distributing an estate of the deceased through a will.
- One registers the estate to the High Court/Magistrate court.
- They write their will and send it to the lawyers for safe keeping.
- The owner of the will chooses the ones who will benefit when the owner eventually passes on.
- Every child has a right to have a share.
- This extends to children born out of marriage.
- The constitution of Zimbabwe chapter 59 states that everyone is entitled to inherit from his or her parent's estate.
- When the owner of the will dies, the surviving family notifies the high court/magistrate court
- The master of high court will appoint an executor to distribute the property of the deceased.

What are the functions of the executor?

- Prepares a balance sheet of the deceased
- Provides a list of properties of the deceased
- Maintains all beneficiaries
- Publishes the estate in the gazette
- Distributes the estate

What are the importance of the Contemporary/modern heirship/Will writing?

- It is a safeguard of inheritance.
- Written records do not have manipulation.
- Everyone is entitled to inheritance.
- An executor is likely not to be biased in handling the estate.
- A will outlines the means and ways of distributing resources of the deceased to beneficiaries
- It settles inheritance disputes
- A will is written evidence for future reference
- It also allows the testator to choose his/her own beneficiaries
- A testator is somebody, especially a man, who has made a legally valid will.
- One can review the will from time to time.
- A will can be kept safely.

rites of passage

Define the following terms

Rites refer to the agreed customary forms of conducting a religious or other serious ceremonies

Rites are established social customs or practices that are conservatively observed

Examples of rites in Africa include

- Birth rituals
- Adult rites
- Death rites
- Eldership rites
- Marriage rites
- Ancestry rites

(b)Lobola-is the bride price especially among the Bantu –Speaking people of Southern Africa.

(c)Deceased –is a person who has died.

What are rites of passage?

- Refers to ceremonies that mark a graduation from one stage of life to the other.
- It starts from birth, through adolescence, adulthood, marriage up to death.
- They are different depending on culture and society.
- They are passed orally from one generation to the other.
- They are slowly being abandoned partly due to the fact that people are now Christians and no longer believe in and subscribe to some of these practises.

What are the modern practices of rites of passages?

- Baby showers
- Birth day parties
- Memorial services (Nyaradzo)
- Anniversaries

What are the traditional rites of passages in Southern Africa?

- Kurova guva
- Welcoming the baby
- Kupira midzimu
- Circumcision

What are the importances of rites of passages?

- They help us to determine our hopes, visions, aspirations victories and defects.
- They help transmit values, norms, beliefs and culture.
- They help us to apportion responsibilities to future generations in peace and tranquillity.
- Assist people in forming their identities as part of their culture.
- Rituals make people feel that they belong to a larger group.

- They are a community approved method of marking natural social transitions.
- They mark a transition from one phase to the other.
- They control the natural world.
- They represent a complete set of plans that prevent conflicts between various age groups.
- They are part of our culture that is passed from one generation to the other.
- They provide a way of solving social conflicts in the society

Midlands Birth rites

- A pregnant mother is sent back to her parents home when she is towards delivery.
- The process is called Kusungira
- The son-in-law is mandated to provide two goats
- One she-goat is given to the grandmother and another to the grand father-in-law
- The goat belonging to the father is slaughtered
- It is mixed with traditional medicines while being cooked and left to simmer
- The meat is served in a winnowing basket with some sadza
- The dish is eaten by the pregnant woman, her parents and bamukuru.
- The husband is not allowed to eat
- After this, the husband and bamukuru will leave the wife with her parents until she gives birth
- After giving birth the new baby together with the mother are taken care of by her parents
- They will notify the husband about the new baby
- The wife will be accompanied by her aunt, bamukuru and her sister to her husband
- The husband's family will welcome the new baby through dances and presents
- In some cases she/he is given herbs to drink
- Kugadzira nhova will be the last process

Describe the Ndebele Birth rituals

- Woman leaves her husband at the ninth month and goes to her parents.
- She prepares her room by polishing it with cow dung.
- No one is allowed to enter the room until the mother is nearing time of delivery.
- When the time is near, the pregnant woman is accompanied by her mother, grandmother and any other woman into the room of delivery.
- No man is allowed to enter the room, it is forbidden (not allowed.)
- The midwife first washes hands with herbs to protect the baby.
- The midwife is the first person to touch the baby and cleans the baby with herbs again.
- The umbilical cord is cut and buried into the soil.
- The baby is then washed again.
- Fire is prepared when the baby is feeding from its mother.
- Specially selected herbs are put into the fire to burn slowly.
- The baby is made to breathe on the smoke, and the process is done daily until the umbilical code drops.
- The baby is recognised as a person and is given a name.
- People outside are called to celebrate the baby and give their gifts.
- The father of the baby is then allowed to see the baby.
- The father is then given a piece of the umbilical code and goes to bury it outside and thanks the ancestors and ask them to protect the baby.
- After this, the father and mother go back to their home.

Describe the Shona Birth rituals/Kalanga Birth rites

- When the expecting mother is about six months pregnant, she goes back to her parents so that they administer herbs to make it easy for baby delivery.
- This is called Kusungira in Shona.
- This is symbolised by Mbudzi yemasungiro
- The goat is then slaughtered.
- After giving birth, the mother stays at her parents' home for three months.
- She is not allowed to be near her husband.
- The new mother will be taught and be given skills on how to look after the new baby.
- The grandmother will give her herbs.
- Both parents are informed when the umbilical cord drops.
- It is either buried or thrown into running water in the river.

Describe the Xhosa Birth rituals ?

- It is treated with respect, honour and with great celebrations.
- Experienced grandmothers attend to the pregnant mother.
- She is prepared a hut made of mud, thatched, dark and circular in nature.
- After birth, the mother and baby are secluded, umbilical cord fall.
- The cord is mixed with ash, sugar, umlinga and is rubbed on it to aid drying.
- The baby is then introduced to major family members when the cord has dropped out.
- The ritual of sidufu is then performed.
- Pungent leaves of the sidufu are burnt in fire, around which the women gather.
- The baby is floated on the smoke to make the baby stronger and to protect it from future evils.
- The baby is then washed with white substance called ingeke, mtomboti for many weeks.
- The baby is then breast fed by the umdlezana, the mother.
- The umbilical cord is then buried by inkaba ritual.
- The ritual of imbeleko is that of welcoming the baby.
- A goat is slaughtered and relatives invited to welcome the new baby.
- The baby is given his /her name.

Describe the coming of Age rituals

- At teenage period, children enter a variety of initiation ceremonies.
- The rites enabled them to know their phases.
- The elders take charge of the initiation ceremonies.
- The ceremonies are done in phases in the forests or a specially built house.
- This is where they lose their identities and become adults.

Identify any marriage rituals you know?

- (i) Ndebele Wedding
- (ii) Shona Wedding

Describe the Ndebele marriage and Wedding

- Lobola is the first stage and is paid in portions for the bride.
- A two week isolation of the bride and the groom, to teach the bride on how to be a good mother.
- the groom sends someone to request a date to pay lobola.

- The groom buys a sheep, blankets and few clothes for the bride's family.
- The groom's parents then visit the bride's parents and pay lobola.
- The girl is taken to the boy's family to get to know each other.
- The official Ndebele wedding took place in the Church.
- Family members will be present to witness the celebrations.
- After the celebrations, the couple will then change to traditional clothes for further celebrations
- Gifts will be presented and given to the couple

Describe the Ndebele /Shona traditional marriage customs?

- A man marrying a woman in both setups pays lobola/roora.
- Lobola is not paid in full but in instalments.
- The first stage is vhuramuromo/isivhulamlomo
- The bride's family tells the groom's family what they want as lobola.
- A date is then set, agreeable to both parties.
- The groom's family then presents themselves to the bride's home
- Munyai is there to fulfil the bride's hopes and duties.
- Lobola/Roora is paid.
- The meeting of the two families is called Mbonano and permission is given to enter the room.
- This is followed by greeting the in-laws through clapping hands.
- The traditional greeting follows thereafter.
- Gifts of cash or food are then placed into a special plate that is used for the occasion
- The plate has a special name called kubvisa ndiro
- Other gifts are called vhuramuromo, meaning opening mouth to greet guests.
- A dare for makandinzwanani is called for.
- Gifts for the mother are paid for (mbereko)
- Mafukidzadumbu gift is also paid for.
- Nhumbi dzamai is also paid for (including a blanket)
- Nhumbi dzababa is also paid for (including a suit)
- Matekenyandebvu is also paid as a gift.
- Mari inonongwa nemusikana to buy for herself household goods.
- Actual bride price is paid for and is called rusambo.
- Munongedzo wedanga price is also paid for, for a stick used to point cattle.
- The final stage is that of a party, financed by the groom.
- Gifts are presented at the ceremony.

DEATH RITUALS

Describe the Shona/Kalanga death rituals.

- The kalanga used to bury their dead in animal skins
- They would wrap the body and bury it with a clay pot with water inside
- Before the body is buried, some reeds according to the number of children one had would also be placed inside
- If the deceased had no children or not married ,a rat or muguri was placed beside the dead body.
- After a year or two years, kurova guva ceremony will be held

- When an adult dies in the Shona culture, it is believed that her/his spirit wanders about.
- It is a homeless spirit.
- Members of the family needs to welcome back the spirit by holding a ceremony.
- The spirit is believed to have two shadows
- Black shadow-representing her /his flesh
- white shadow-representing her/his spirit/soul.
- During the burial, a long stick of the height of the grave is rested against the body of the deceased.
- Its top end will be visible at the end.
- The stick is normally removed after several months.
- It is believed that the spirit will come out of the hole and show itself as a worm or a caterpillar which will wander about.
- Members of the family constantly visits the grave to check for the worm or caterpillar

Describe the concept of Kurova guva in Shona

- The family will wait for about a year after the death of the deceased member. The ceremony of bringing back the wandering spirit is called Kurova Guva in Shona.
- In other parts it is called Bira.
- A descendant of the family is chosen as Svikiro or Spirit medium.
- Beer is brewed before the ceremony.
- A beast is also slaughtered in honour of the incoming spirit.
- Sadza and meat is eaten during the ceremony in the morning.
- Beer is placed on the grave yard and a prayer of welcome is done by the elderly member of the family
- The family then leaves the grave yard and continues with the festivities till midnight.
- Mbira is also played.
- The following morning, relatives will take several pots of beer to the kraal and pour it on to the beast to be possessed with the spirit (kupururudza).

Describe the Nguni/ Ndebele death rituals

- It is similar like that of the Shona.
- Like the Shona, the Ndebele believed that death is passage from one form of being to the other.
- When a adult dies, he/she will become an ancestral spirit.
- The spirit is welcomed back by a ceremony called Uyumbiso
- The spirit is welcomed back again by singing when going back home (wozekhaya)
- The ox is killed and the meat cooked and eaten.
- The ceremony continues till late, people eating and drinking.
- The rest of the food left is left in the hut for the spirit to eat.
- In the, morning they sang and dance (ubaba makeze ekhaya), father should come home.

INDIGENIOUS COURTSHIP PRACTICES OF DIFFERENT ETHNIC GROUPS

Define the following terms

(a)Abduction-forcibly taking someone away against their will.

(b)Courtship-is a period during which a couple develops a romantic relationship before getting married.

(c)Consent-is to permit or approve.

(d)Rape-forcing a woman/man to have sex without his or her consent.

(e)Internet Dating-Having a love affair using the internet.

INDIGENOUS COURTSHIP PRACTICES

- Involves more than just two people
- The process starts with identifying a suitable woman to marry
- It was done through relatives
- A man's seriousness was shown by his visits to the woman's home
- Interaction with aunties was also done.
- Good and ethical behaviour was displayed
- Resilience, honesty, hard work and humility were major attributes looked for to a man by a girl
- Virtue was for women
- Virgin girls were the most preferred than non virgins
- A go between was sent to the girl
- the courtship was long and involved elders
- No secrets
- There were very few cases of divorces
- There were very few cases of pre-marital sexual relationships
- There was adequate time to study one another
- November was a sacred month that is no rituals or ceremonies were to be held in this month

Describe the following

(a)MUSENGABERE/KIDNAPING

- Involved kidnapping the targeted girl.
- The man identified the targeted girl he wants to marry.
- He would not communicate with the girl.
- The man was assisted by assistants to catch the girl.
- The girl would be caught when she went to fetch firewood or water.
- Even when the girl screamed as loud as she could, the boy wouldn't let her go.
- When they arrived home, they would then organise for a marriage.
- It ensured that every man who was afraid of talking to a woman would have their desired woman as a wife.
- It brought communities together
- It encouraged that in the community there were no social outcasts

-Incidences of sexual immorality were unheard

NB: This practice was abandoned because it denied the rights of the girl to choose her own partner freely. It is called rape.

FORMAL MARRIAGE

- A boy and a girl enter into an agreement to marry each other.
- They start by a process called kupfimbana or kunyengana (courtship).
- A boy and a girl met at river or outside the home yard or in the forest.
- Nowadays they meet at a business centre or church
- They fall in love and agree to marry.
- They exchange a token of appreciation (nduma)
- The Nduma will be in the form of a handkerchief or other cloth.
- This is a sign of love and may be produced as evidence before the elders.

THE ZULU COURTSHIP PRACTICES

- The woman confesses her love to man (Ukuqoma)
- The woman would start reed dance ritual (umkhosi)
- They involve the woman giving the male something personal (ucu)
- The man wears it so that everyone sees it.

TONGA COURTSHIP PRACTICES

- Are the forms of Tonga Courtship
- (i) kweba/kutumira
- (ii) Kutizisisa/Kutizisya

(a) Kweba/Kutumira

- A boy (mulombe) and a girl (musimbi) both have to be virgins.
- They use middlemen (Ngeenda) to connect the two families.
- The girl and the boy have to be mature individuals (30 years and above)
- The man is pierced at the inner part of his nose to show maturity.
- The man scouts for a girl to marry and then tells his parents.
- The boy's family will then vet the girl's character.
- Ngeenda is then sent to the girl's home to notify of the boy's interests if the profile is good.
- The parents of the two are involved
- When the girl is accepted, she then gave her beads on a thread known as the Mbeji.
- The girl's family then receives a first bride price in the form of cattle and other assortments.
- The son in law will then be called to take his wife (mwanakazi)
- Whilst the son-in law is at his wife's home, he took a bath of very cold water, and if he shivered then he is regarded as a weak man.
- After this the sadza is then prepared with pumpkin seeds.
- If the relish turn into water, then it meant or implied that the son in law was not a virgin.

- If the relish thickened, then it implied that he is a virgin
- They then ate the relish together and threw some food away.
- The girl then oils her face with oil to show that she is now a married woman.
- They would then go to the son in law's homestead.
- The girl is then received and paid various prices of entering the yard of her husband.
- Several rituals are done

(b)Kutizisa

- This form of marriage is equivalent to musengabere in Shona.
- The marriage practice rests upon a girl and a boy who wish to marry each other without following cultural practices
- It is now more organised than before but however the practices has now been diluted.

COURTSHIP AND MEETING PLACES IN THE ZIMBABWEAN TONGA CULTURE.

(a)Ciilimba Ceremony

- It is a joyous ceremony conducted in March, April, May, June, December, January
- Two drums, a big and a small one are played at this ceremony.
- Ciilimba is practiced in the evening after supper.

(b)Ntuutu

- Is done after harvesting
- Girls go out to scavenge for crops leftovers in the fields.
- They cook them at Ntuutu plays.
- Boys go into the forests and hunt as well as put up snares to catch mice.

Importance of Ntuutu

- Boys and girls can practice chores.
- It is a chance to learn responsibilities.
- It is also an opportunity to identify marriage partners.

(c)Ngomabuntibe

- These are dances and joyous moments done at ceremonies
- Drums are played
- Horns are blown.
- Songs sang communicate joy, sorrow or hopes for the future

TONGA CULTURE IN MORDEN ERA

- The culture has been diluted by :
 - (i)mixed marriages

- (ii) Socialisation
- (iii) Information and Communication Technology
- (iv) Globalisation
- (v) Business Centres like Simbala, Saba and Mpambe.
- (vi) Beer halls
- (vii) Western life style.
- (ix) Christianity
- (x) Modern way of life

MORDEN /CONTEMPORARY COURTSHIP PRACTICES

People of today now fall into love affairs through the engagement of:

- (i) Pastors and or elders.
- (ii) Internet dating on sites like
 - (a) Metro date
 - (b) Top face
 - (c) Dating Buzz
 - (d) Evening Touch
 - (e) Face book
 - (f) Instagram
 - (g) Twitter
 - (h) WhatsApp
 - (i) Radio Zimbabwe –Ida anokuda

FORMS OF INDEGINOUS DANCES IN ZIMBABWE

- Mbira dance
- Shangara
- Dinhe
- Mbakumba
- Muchongoyo
- Jerusalem
- Mhande
- Amabhiza
- Ngungu
- Isitshikitsa
- ingquza
- chinyobera

Traditional dances facing extinction

- Chizambi
- chipendani
- Tsuru
- Mukwati wenyere

Ways of Improving local dance skills

- Training of dancers by qualified dancers
- Training of dancers in schools
- Right of frame by the schools and students

Religious Dances

- formulated as part of their entertainment and worship
- ZCC-Kutamba mutowo
- ZRP Police Band
- Jekenisheni Band-Ngoma Nehosho
- Zion Church Dance group

Drama as a form of Entertainment

- Is an act or performance in front of the audience
- Drama portrays life
- Portrays character
- Its active and dialogue in nature.

Forms of drama

(i)Prose-continuous sentences and paragraphs

(ii)Verse-Lines and stanzas

Concept of Drama

-there are five major concepts of drama namely:

- (i)**Textual**-story composure, plot, storyline and theme
- (ii)**Production**-use of sound machines, sound characters and their roles
- (iii)**Performance**-actual characters, interaction of characters
- (iv)**Staging**-use of an appropriate stage, correct dress
- (v)**Critical**-era, play of time, whole act, and performance

Types of Dramas

- (i)**Comedy**-real life characters, funny experiences e.g. Gringo, Kapfupi
- (ii)**Farce**-highly improbable, unexpected, stereotyped character e.g. Sabhuku Vharazipi
- (iii)**Melodrama**-Exaggeration of emotion, lures audience to watch, portrays good and bad characters
- (iv)**Fantasy**-complete fixation, characters display supernatural skills, angels and super heroes are involved
- (v)**Music**-use of music to convey message, use of dance, self expression

Importance of drama

(i)education

- Teaches people life that is outside their world.
- Gaining of knowledge
- Teaches moral lessons
- Educates people to change attitudes
- Teaches girls to stand for their rights

(ii) employment

- Many people are employed as professional artistes
- Drama became a source of income for those involved like
- script writers
- directors
- actors
- actresses
- dancers e.t.c

(iii)Socialisation

- Drama teaches about social norms and values
- Binds our society together
- Teaches about respecting elders

(iv)Entertainment

- Brings laughter and happiness
- Involves music and dance
- Involves enjoyment of pleasure
- It relieves stress and trauma

(v)Edutainment

- Drama entertains
- Teaches through laughter
- Children get memories of life

(vi)Empowerment

- to empower is to give power through knowledge and skills acquisition

SHONA DANCES

(a)JERUSALEM AND MUCHONGOYO

- They are the most popular dances in Zimbabwe.
- They are most performed on marriage ceremonies of a chief.
- Drums are played, clapper sounds as well, handclapping as well and blowing of whistles

OTHER SHONA DANCES ARE:

- Mbende
- Mbira
- Dinhe
- Mbakumba
- Mhande

NDEBELE DANCES ARE:

- Muchongoyo
- Isitshikitsha
- Amabhiza

TRADITIONAL MUSICAL INSTRUMENTS

- Ngoma (drum)
- Hosho (shakers)
- Leg rattles
- Wooden Clappers
- Mbira
- Percussion Instruments.

TRADITIONAL INSTRUMENTS FACING THE DANGER OF EXTINCTION ARE:

- Chizambi
- Chipendani
- Tsuru
- Mukwati wenyere

Types of Mbira

- Nhare
- Mbira Dzevadzimu
- Mbira Dzedezze
- Nyunga Nyunga
- Njari
- Matepe
- Mbira DzaVandau
- Marimba

FOLKLORES

- Are passed from one generation to the other.
- Introductions start with 'Paivepo or once upon a time'
- They were done during the evening after supper.

EXAMPLES OF ZIMBABWEAN TRADITIONAL FOLKLORE:

- Karikoga Gumi remiseve
- Pfumojena
- Tsure magen'a
- Tsure na Gudo

EXAMPLES OF ZIMBABWEAN TRADITIONAL GAMES:

- Matakanana (Playhouse)
- Mahumbwe (advanced from playhouse)
- Chamuhwande muhwande (Hide and Seek)
- Mapere akaenda Hwedza (hyenas went to a far away place)
- Ndakanaka Amai (mother I am very beautiful)
- Dudu-uu muduri kache
- Fuva/Tsoro
- Gumbe gumbeve gumbu