

Xhosa Transcript:

M: Masithi intombhazana ize nomlungu. Andithi abelungu ayilosiko labo ilobola? Mna ndiza ekhaya ndizawutshata umlungu, kusafuneka elobolile kengoku?

L: Ewe.

M: Funeka elobolile?

L: Uza nomlungu wena?

M: Ewe.

L: Ewe, funeka elobolile futhi kufuneka uba aye pha ngasebuhlanti angabekeli endlini enze isilungu, angabekeli endlini. Funeka aye pha ngasebuhlanti. Sizawukhe simgcine umlungu pha ngasebuhlanti etshiswa lilanga, anyepe phaya etshiswa lilanga.

M: Ima kengoku uzawuthethelelwa ngubani yena ngoba andithi akayazi lento yoba kufuneka aze nabantu bakowabo bazawuchaza lento apha? Uzawuthethelelwa ngubani?

L: Xa ehambha yedwa okanye bebabini bengazinto, sizawukhangela umntu ozawubatholikela. Ya, sawukhangela umntu thina bazali bomntana ozawubatholikela noba yintombhazana kuba ke asizumthatha phi umntu oyindoda, noba yintombhazana sawuthatha umntu ofundileyo azobatholikela iinto esizifunayo apho umthetho uhambha khona, uhambha apha uhambhe apha, *step one two three four*.

M: Ndakhe ndava uba mhlawumbhi masithi uba lomntu uzolobola mhlawumbhi uze emithisile imali iyonyuka. Yinyani leyo?

L: Mmm

M: Yonyuswa yintoni?

L: Kaloku ngelaxesha amithisileyo umntana wam, bendingayithandi lento leya, andiyithandanga lanto leya ayenzileyo emntaneni wam bepha kude. Ngoku xa selefikile ngoku iyenyuka kodwa ngelinye ixesha kuba sithi isela ilizivezayo libhetere kunelitheleyo. Siphinde sehle nalapho kodwa kukho izizathu kulendawo uyithethayo, unyanisile. Futhi kengoku uthi xa ezile ezolobola sithi thina makalobole kengoku xa esithi uyakuthatha uyakutshata, andithi kengoku unomnye unomntana yintombhazana. Sithi thina makalobole nale ntombhazana incinci, ewe sithi wena uthathe iintombhi ezimbhini apha. Uthathe iintombhi ezimbhini apha ngoku lobola nalena. Uyabona ke kuzoko nje sigqitha endleleni yokumbonisa uba ebebhabhile intonayo asizunamatela kulonto. E siyamkhombhisa nje ngelinye ixesha uliyini apho bekufan'ba uhambhe khona.

M: Kuthwa na xa intombhazana ifundile imali iyonyuka. Yenziswa yintoni kengoku leyo into?

L: Ewe injalo kuba kaloku kukho lomtshato ngoku. Nathi xa singonozakuzaku siyabuzwa ukuba nifuna utshata isilungu na okanye nifuna utshata isiXhosa? IsiXhosa ke intombhi uyirhawula emthonjeni okanye evenkileni kuba umthombho waphela, uyithathe uhambhe nayo. Awunandleko kengoku. Le ifundileyo inendleko kuba kaloku iqale phi nakowayo eskolweni. Kwakutshwa ke lomathousand kweziz'kolo. Imbhanghi yalonto kuba kukutshwe imali eskolweni. Iphinde yenyuke ilobola yomntu ofundileyo kuba kaloku ufun' utshata is'lungu kwezanto zalamtshato bezithethwa ngulamama esithi kugcwala itraki. Xa kuzawu gwaliswa latraki ngoku funeka uba inkomo yobuso bentombhi ibe mhlawumbhi ithi *six thousand* eyelobola ithi *four thousand five hundred* kuyiwa kwezamphahla kwenzel'ba ezamphahla zebakwazi uzithenga zonke zingashoti.

M: So ilobola yenzelwa, yenzelwa umtshato mos ungatsho njena? Yenzelwa ubhatala umtshato.

L: Ewe, ithuba elininzi kuba kaloku njong'ba ndikulobola njena uza nemphahla wena, ewe uza nemphahla apha ekhaya. Ya, masendithi lalobola leya iyenzeka ukuthi ubuncinci bayo, ubuncinci bayo ibengathi andikulobolanga ngenxa yantoni? Yezamphahla zithengiweyo. Utat'akho ashiyeke engena... kawumbhe xa ndilobole ngemali. Kushiyeka kungekho nto pha kowenu, ewe. Ezanto, yonke lanto lamali leya ithengile yathenga uyazazi mos into ziyadura. Yathenga yazobeka apha.

M: Ndiyakwazi kengoku mna xa ndizolobola ndize neenkomo qha? Iyenzeka lonto?

L: Ya.

M: Ndiyakwazi uza nenkomo?

L: Ya, nenkomo nje noba ungaziqhuba zoyitwelf uphathe nezabhotile zebranti, ya.

English Translation:

M: Let's say a woman decides to come home with a white man. *Lobola* is not a part of their culture, right? So let's say I bring home a white man; does he still have to pay *lobola*?

L: Yes.

M: He has to pay *lobola*?

L: If you come home with a white man?

M: Yes.

L: Yes, he has to; he has to sit by the *kraal*¹ and not do the Western thing of heading straight inside the house. He also has to experience the heat of the sun during the negotiations.

M: Who is going to represent him, though? Because he does not know that he has to bring representatives with him.

L: When he is alone or with two or three people who do not know what is happening, we will find someone to translate for them. The bridal family will have to find a translator, even if it is a woman, because we need someone who is educated, and if we cannot find an educated man who will be able to translate, then we will have to settle for a woman.² This person will then guide them [the man and anyone who accompanies him] through all the steps as we [the woman's family] tell them.

M: I heard that if the man asking the family for their daughter's hand in marriage has impregnated her, then the *lobola* money increases. Is this true?

L: Yes.

M: Why does it increase?

L: You see, when he impregnates my daughter, that action does not please me. The money increases, but we sometimes say that a thief who reveals himself is better than one who hides. Sometimes the *lobola* money doesn't increase that much as a result of that pregnancy. He is essentially taking away two children from this home; therefore we say that he has to account for that, too.³ We basically just show him that even though he has done wrong, he can still fix it.

M: I also heard that if a woman is educated, then *lobola* money also increases. Why is this?

L: This is true because nowadays there is the Western wedding. Sometimes the representatives of the groom are asked whether they want to have a white wedding⁴ or a traditional wedding. In Xhosa culture, you used to approach a girl at the river – or now a shop, because people do not go to the river anymore. You would then take her and leave with her. This would not cost you much. The educated woman is more costly because even at her home, she started in school.⁵ Thousands of rands⁶ are spent on her education

¹ *Kraal* is an Afrikaans word referring to an enclosure for cattle and other livestock.

² Women are generally not involved in the *lobola* negotiations.

³ The “two children” in this case refers to the woman and the unborn child, because a child born out of wedlock belongs to the mother's family.

⁴ The term “white wedding” refers to the Western wedding routine. This usually includes a church ceremony and a white dress.

⁵ The woman's family has spent a great deal of money on her education, and her marriage takes some of the educational capital away from the family.

throughout her schooling. It's highly likely that an educated woman will want to have a white wedding; therefore the *lobola* money will be higher as a result of that, because the bridal family has to pay for the wedding.

M: So basically *lobola* is practiced to pay for the wedding?

L: Yes, this is the case a lot of times, because even though I [the man] pay your family for you [the woman], you have to provide everything for the wedding. If the *lobola* money is too little, then I might as well not have paid *lobola* for you, because the wedding goods will cost a lot of money. Paying with cash is especially bad, because after the wedding, your father will be left with nothing, because things are expensive these days.

M: If I am coming to do *lobola* negotiations, can I pay with just cows?⁷ Is that possible?

L: Yes.

M: I can just bring cows?

L: Yes, you could just bring all twelve cows and those bottles of brandy that you need, and that would be fine.

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⁶ Rand is the currency used in South Africa.

⁷ In this case the speaker is talking about actual animals, rather than symbolic cows represented by money.