

The Hare and the Baboon (Part 1)

Shona transcript:

Mudzidzisi: Ndirikuda kukuudzaiwo ngano, ngano munodziziva , ngano dzemakarekare. Kare kare kwaitikika zvinhu zvinoshamisa zvisiri kuitika makore ano handiti. Hanzi karekare panguva iyo madhongu achine nyanga, nyanga munodziziva?

Vana:ehe

Mudzidzisi: Madhongu achine nyanga senge dzenhoru mbira dzichine miswe, miswe, a tail handiti? Dzichine miswe, nzizi dzichierera dzichikwira mugomo, nzizi dzaiyerera mvura ichikwira mugomo, izvo zvaishamisa chaizvo handiti. Pasichigare paive nevakomana vaviri vakomana vaviri ava vainzi Tsuru naGudo, vaive ani?

Vana: Tsuru na Gudo

Mudzidzisi: Vakomana ava vaive muzukuru nasekuru. Sekuru aive Gudo tsuro ariye ani? Muzukuru

Vana: Muzukuru

Mudzidzisi: saka vakomana ava hazvi mugore ravairarama kwakaita nzara, kwakaita chii? Kwakaita nzara

Vana: Kwakaita nzara.

Mudzidzisi:Kusingawanike kana kana chekudya,zvekuti vanhu vairara nenzara. Saka vakomana ava ndokubva vafunga zano vakati ahh better isu titize tiende titize tiende kwatinonogara tega ndokubva vaenda kuneimwe nzvimbo ndokubva vazvivakira chidhumba chavo chavaigara ivo vari vaviri.Tsuru nani?

Vana:naGudo

Mudzidzisi:Vagara vakadaro, vachibva vafunga zano.Gudo ndokubva ati tingafe nenzara zvirinani ndiende ndinotsvaga zvekudya.Gudo aifamba mumunda yevanhu.Munoziva kuti vakudo kuti anofamba sei? Rinofamba sei? hee? Gudo unoriziva?Rinoti kanya kanya.Urikuriona here ziGudo iri? Rinofamba richiti kanya kanya kanya nemazikumbo aro richikanyaira handiti , natsuro , tsuro anova ndiye uyu ariapo.Urikumuona tsuro? Tsuru ndeupi ? Ndinongedzere tsuro, tsuro unomuziva? ehe! Katsuro kanoti ko ko ko kachifamba ko ko ko kachibva nemusango handiti . Gudo ndokubva ati rega ndinotsvaga zvekudya. Aienda muminda yevanhu aifamba muminda yevanhu achiba. Achiita sei?

Vana: Achiba

Mudzidzisi: Achiba chibage, ...chii chimwe chinowanikwa mumunda?

Vana: Manhanga

Mudzidzisi: Manhanga, chii chimwe chinowanikwa mumunda?

Vana:Magaka

Mudzidzisi:Magaka, chimwe futi chinowanikwa mumunda chii?

Vana:Chibage,.

Mudzidzisi:Chibage. Tachitaura handiti?

Vana:Maveggie!

Mudzidzisi: Maveggie! maveggie anowanikwa mugarden asi zvinowanikwa mumunda chi?... Nzimbe, mapudzi; chobva chauya nazvo kuna tsuro.Tsuro aingo gara hake pachitumba chiya achingoita basa rekubika.Achibika achibika vachidya. Asi rimwe zuva tsuro akabva ati kuna sekuru vake. Akabva ati "Ahh sekuru ini zvekungodya manhanga nechibage handichada ini asi ndakuda chimwe chinhi chakasiyana neizvozvo. Ndine nhomba yenyama". Akati ndine chii?

Vana: Nhomba yenyama!

Mudzidzisi:Zvichireva kuti aifarira kudya nyama asingade zvimwe zvinhu asi achida nyama kana kuti mukaka. Mukaka tinouwana kupi? Mukaka tinouwana pai? Prince tinowana mukaka pai?

Vana: Mumombe!

Mudzidzisi:Mumombe handiti! saka aienda mumatanga evanhu achinokama mukaka mugomo achikama achizadza magaba ake achitakura.Oenda kuna sekuru vondomwa. Saka rimwe zuva ndokubva afunga zano. Akati umm pane vavhimi vatinoona vachidarika apa vane nyama vaine zvigutsu zvenyama zvinenge zviru musaga.

English translation:

Teacher: I want to tell you a folktale. You know a folktale, right? Folktales from a very long time ago. Long time ago, a lot of amazing things used to happen which no longer occur these days. Long time ago, the donkeys had horns. You know horns, right?

Students: Yes.

Teacher: The donkeys used to have horns like those of a kudu and the rock dassie had a tail. They used to have a tail and the rivers were flowing up the hills, which is amazing, right? Long time ago, there were two boys, the hare and the baboon. I said who?

Students: Hare and Baboon.

Teacher: These boys were uncle and nephew. The baboon was the uncle and the hare was?

Students: Nephew.

Teacher: So what happened for these boys is that the in the year that they lived in there was hunger. What was there? There was hunger.

Students: There was hunger.

Teacher: You could not find anything such that people were going to bed with empty stomachs. So these boys came up with a plan to run away and decided to stay in their own place. They went to another place and built themselves a small house where they stayed together. That is the hare and who?

Students: Baboon.

Teacher: When they stayed like that, they thought of a plan. The baboon thought that they would die of hunger and decided to go and look for food. The baboon went to people's fields. Do you know how baboons walk? How do they walk? Hee? Do you know baboons? When it walks it goes like *kanya kanya*¹. Can you see the baboon [pointing to a picture]? It walks proudly with its big legs and the hare which is the one there [pointing at a picture]. Can we see the hare? Which one is the hare? Point to the hare for me. Do you know it? Yes! When the hare is walking it goes like 'ko ko ko' walking from the woods. Then the baboon went to look for food. He would walk in people's fields stealing. What did he do?

Students: Stealing.

Teacher: He would steal mealies. What else do we find in a field?

Student: Pumpkins.

Teacher: Pumpkins. What else do we find in a field?

Student: Cucumbers.

Teacher: Cucumbers. What else do we find in a field?

¹ Ideophone of walking proudly. (Hannan 96)

Student: Mealies.

Teacher: Mealies. We mentioned it, right.

Student: Vegetables.

Teacher: Vegetables are found in the garden but what do we find in the fields? Sugarcane, squash. And he brought it to the hare. The hare used to stay at home cooking. He would cook and cook, and they would eat. One day the hare said to his uncle, "Ah uncle, I have had enough of eating pumpkins and maize. I now need something different. I have a craving for meat." What did he say he had?

Students: Craving for meat.

Teacher: This means that he did not want anything else except meat or milk. Where do we get milk? Prince, where do we get milk?

Prince: From cows.

Teacher: From cows. So he would go to people's *kraals* and would milk their cows. He would fill his tins and carry them. He would [give] it to his uncle and they would drink. Then one day he thought of a plan. He thought of the hunters he used to see passing by, carrying meat in sacks.

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