

## **Daughters Breaking Curfew with Boys**

### **Shona transcript:**

Girl: Ndiri mwana musikana. Pachivanhu mwana musikana zuva harimutangire kupinda mumba. Kwete kumboti zuva.

Boy: Fana, zuva rinofanhira kudoka wa..

Girl: Zvisinei nezuva. Iwe paunoenda pese vanofanira kunge vachiziva kuti uri kupi, unaani, urikuitei uri kudzoka nguvai. Wauinaye vanofana kunge vachimuziva. Vabereki vechivanhu vanochengera kudaro nekuti uri mombe dzavo dziri kufamba. Danga ngarigadzirirwe, danga ngarichengetedzwe padhuze.

Boy: Hoo saka ukazodzokera kumba nguva dzisidzo dzawakawiriranwa nadzo kumba ndopaunozonzi dzokera kwawanga uri?

Girl: Dzokera kwawabva.

Boy: Ok

Girl: But ini semunhu ane vakoma vangu ndobva ndasvika kuna vakomawo ndoti, “Vakoma ndaswera naAlfred mutown nhasi. Tikazo tikazo tikazo, ndikanonoka kusvika kumba. Ndikanzi dzokera kwawanga uri.” Vakoma vobva vati, “aa horaiti iri right” kana tanzwisisana navakoma vangu. Pane kuti ndidzokere ikoko nekuti ndikaenda ikoko hakuchina kudzoka kwedu. Nde ndatorasana nevabereki vangu zvachose. Zvakuzoda azouya akazobvisa mari vakazogadzirisana asi nekuti mari haimeri munhu anogona kuita makore achitsvaka mari iyoyo.

Interviewer: Saka unenge uchinogara pamba pake?

Girl: Kana ukangobvuma chete kudzokera ukoko ka, kudzoka kwenyu ka, zvinogona kuzoita hazvoka iye akaramba kuti iwe udzoke ugare kwake. Asi zvinenge zvisingachabude mushe. Saka iwe ukanzi dzokera kwawabva ukadzokera ikoko watoo weko. Ndozvazvinoreva kuti hatichakude pano mombe dzangu inini dzandandichiexpecter pauri ka hadzisisina value yandaifunga kuti dzinadzo. But ukabvuma kuenda ikoko ukararako kamwechete watoo mukadzi wake. Ndozvazvakutoreva. Yatova acceptance yekuti ehe.

### **English translation:**

Girl: I am a girl child. Traditionally the girl child must be indoors before sunset. Not even the sun...

Boy: Must...the sun must set whilst...

Girl: Regardless of the sun. Every time you go out, they should know where you are, who you are with, what you are doing and the time at which you will be back. Traditional parents are that strict because you are their moving cattle<sup>1</sup>. They need to prepare their herd [of cattle], the herd should be watched closely, in care.

Boy: Oh, so if you go back home at a time that is not the time that you agreed upon [with your parents], that is when you are asked to go back to wherever you will be coming from?

Girl: Go back to where you are coming from.

Boy: Okay.

Girl: But for me, as someone who has a sister, I will go to my sister and say, "My sister, I spent the whole day with Alfred today. We did this, this, this, and that. I got back home late and I have been asked to go back to wherever I am coming from." My sister will say, "Okay, it's okay," if she understands. It is better than going back to him because if I do, I will not be able to go back to my parents' home. I would have lost my parents for good. It [the issue that arises when I go back to my boyfriend] may be resolved after he comes to pay the bride price and negotiate with them [my parents]. But because money doesn't spring up from the ground, it may take him [my boyfriend] ages to find the money.

Interviewer: So you will be going to live at his house?

Girl: If you agree to go there, going back to your own parents' home... it might be possible if he [your boyfriend] refuses to let you stay. But it doesn't show a good picture. So if you are asked to go back to wherever you will be coming from, you will belong there. That's what it means, that we no longer want you here. The cattle that I was expecting from you no longer have the value that I thought they had. If you agree to go back and sleep there once, you will become his wife. That is what it means. It is the acceptance of saying yes...

---

<sup>1</sup> Traditionally, when a child gets married, the parents receive cattle as a part of the bride price. The use of ambiguous Shona speech is implemented here.

**About CultureTalk:** CultureTalk is produced by the Five College Center for the Study of World Languages and housed on the LangMedia Website. The project provides students of language and culture with samples of people talking about their lives in the languages they use every day. The participants in CultureTalk interviews and discussions are of many different ages and walks of life. They are free to express themselves as they wish. The ideas and opinions presented here are those of the participants. Inclusion in CultureTalk does not represent endorsement of these ideas or opinions by the Five College Center for the Study of World Languages, Five Colleges, Incorporated, or any of its member institutions: Amherst College, Hampshire College, Mount Holyoke College, Smith College and the University of Massachusetts at Amherst.

© 2013 Five College Center for the Study of World Languages and Five Colleges, Incorporated