

Declaring Intent to Marry

Shona transcript:

A:Kana vanhu vachida kuroorana, ndingati kune masteps anotorwa. Ndingati chekutanga, hakuna engagement sezvinoitwa kunoku. Zvava kutorwa hazvo mazuvano nekuda kwechirungu chava kuita chichiuya mukati meZimbabwe asi makare kare muchivanhu taiziva kuti vaviri vanotorana vobva vaenda kwatete. Pane kunonzi kupanana nduma. Nduma iyi ndingati mukomana anogona kuuya nehembe yake. Musikanawo ouyawo nechimwe chipfeko chake, ingava skirt kana kuti ingava blouse. Mukomanawo kuda ingava shirt yake. Voenda kwatete kudaro, musikana anopa chipfeko chake kumukomana. Mukomanawo opa chipfeko chake kumusikana. Ichi chiri chiratidzo chekuti pava nesungano pakati pevaviri ava, kuti vava kuda kupinda musvitsva tsvene. Padaro, musikanawo zvekare asati aroorwa nemukomana. Izvi zvinongobva nekunzvimbos kwauri asi ndichitarisa nekunzvimbos kwedu kuMakaranga, musikana anoenda kunoona pamusha pemukomana kuti ave anonyatsonzwisisa kuti kumhuri kwaari kuda kunowanikwa kwakamirasei. Saka kana ndichiti kunoona pamusha. Iri izuva rekuti mhuri yekumukomana vanosangana pamwe chete. Musikana oenda neshamwari yaka kana kuti navakoma vake kana kuti natete vake kana chero waanenge aenda naye asi kazhinji vanenge vari tete. Vaenda kumusha kwemukomana vanondogara kana kuti vanongoendawo kwezuva rimwe chete kana kuti vanondorarako vachinyatsonzwisisa kuti musha uyu wakamira sei. Kwabva ipapo kunozoita kundobhadhara roora. Pachindebele vanoti lobola.Iyi inguva yekuti mukomana anounganidza pfuma yake oenda nayo kumusha kwemukadzi wake waari kuda kuwana. Kunotoita ungano yekuti hama dzemukadzi dzinoungana. Iye anondobvisa, zvinongobva. Makare kare kwaiitwa kuchingochinjanwa zvinhu zvakaita se mapadza matemo nezvimwe zvakadaro. Nenguva yatavawo mazuvano kwavakushanda mari nekuti kwava nemari. Saka vanhu mazuvano vava kupa mari nemombe nekubvisawo kana majasi dzinovawo hembe dzinopiwa vanababa nanamai vekumukadzi. Saka iyi haisi nzira yekutenga mukadzi kwete, asi inongovawo nzira yekutsvaga ukama. Yekusunganidza ukama pakati pemhuri uyezve inongovawo yandingangoti nzira yekuti mukomana angopawo rutendo kumhuri yekumukadzi kuti vakamuchengeterawo mukadzi wake kusvika akura.

B:Sekutura kwawaita mukomana ndiyе anoenda nemari kana nepfuma kumhuri yekumusikana. Ko musikanawo anoitei kuratidza kutenda mukomana achamuroora

A:Umm patsika dzedu hapanawo zvaanoita kana zvaanoenda nazvo nekuti patsika dzedu chaipo mukomana ndiyе anoenda kumusikana kana achida kutsvagawo rudo. Asi musikana patsika dzedu haakwanisi kuenda kumukomana achindomuudza kuti, achindomupfimba. Hazvitarisirwi patsika dzedu sezvinowanikwawo kune dzimwe nzvimbos dzakaita sekuno

B:Sekuona kwako ndedzipi tsika dzekuroorana dzaunofunga kuti dzichiri kuenderera mberi

A:Ndingangoti izvoni panyaya yekwemurume, makare zviya paiva nemunyayi, nanhasi pane munyai. Saka munyayi, iyi inyaya yandakaona kuti...Ndakaenda kunzvimbo mbiri dzakasiyana ndikaona kuti vamwe vanoti munyayi anobva kumusha kwemukadzi vamwe vanoti anobva kumusha kwemurume. Asi ini pamaziviro angu, ndichatarisa kudivi rangu inini munyai anobva kumusha kwemukadzi.

Kozoitawo zvekuti kudivi remurume kazhinji anongouyawo pamwe nemukoma wake kana neshamwari yake kana baba vake kana nani, zvinongobva asi mazuvano vanhu havachazvitarisi izvozvo. Wava kuonawo kuty hanzvadzi dzemurume dzava kuenda kunoroora kana vana tete. Vanhukadzi vava kuendawo kunoroora. Zvinhu zvavakuchinja zvava zvamazuvano. Kozoitawo kudivi remukadzi kune kuine vanin'ina vana tete vana mai nekuti vanhu vese ivava vanotarisirwa kuti vave vanonhonga mundiro. Saka ndiro iyi inenge yakaiswa pakati mumwe nemumwe achireva zvaanoda. Saka kunenge kune vanababa, nevakoma, vanin'ina hanzvadzi nana tete kazhinji. Kumukadzi ndingangoti chavanoita ndechekungogadzirirawo zvekudya vachigadzirirawo zuva iri asi kazhinji chikafu chacho chinogona kunge chatongobva kudivi remurume. Ndozvinenge zviichiitika.

English translation:

A: If two people want to get married, there are steps that they need to take. First of all, I would say that there is no engagement like the one here [in the US]. Nowadays people have adopted engagement because of Westernization, but according to our culture, long ago people used to go to see an aunt. There is a tradition known as *kupanana nduma*. What happens with *nduma* is that the groom-to-be brings his clothing. The bride-to-be also brings one piece of her clothing, for example, a skirt or a blouse. The guy brings a shirt, for example. They then go to the aunt's place. At the aunt's place, the girl gives her clothes to her boyfriend and the boyfriend also gives his clothes to his girlfriend. This is a symbol of a new bond between the two, to show that they are about to get married. After that, before the girl gets married to this boy—it depends on your hometown, but looking at my tribe, the *Karanga*¹, the girl has to visit the groom's family, so that she gets familiar with the background of the family. So when I say *kunoona pamusha*, this is the day that the groom-to-be's family gets together and the bride comes with her friend or sister or aunt or anyone who can accompany her, but usually it's her aunt. They visit the groom's family for a day, or they sleep over at the groom's family, getting familiar with the family. After this, we have the payment of the bride price. In Ndebele² it is known as *lobola*. This is the time when the groom gathers his wealth and takes it to the family of the bride-to-be. The family of the bride gathers at the bride's house. His payment varies, for example, a long time ago people used to make payments with hoes and axes and the like. Nowadays people use money. So nowadays people pay in the form of money, cows and *majasi*, which are clothes given to the mother and father of the bride. This is not a way of buying the wife; rather it is a way of building the relationship between the two

¹ Karanga is a tribe found in the southern parts of Zimbabwe, and the people speak Karanga, which is a dialect of Shona (the main Zimbabwean language).

² Ndebele is one of the Zimbabwean languages, found in the western and south-western parts of Zimbabwe.

families, and it is an expression of gratitude from the groom, who will be thanking the bride's family for taking care of her on his behalf.

B: You said that the groom goes with money or wealth to the bride's family. What about the bride? Does she give anything to the groom as a sign of gratitude?

A: Umm, according to our customs, she does not pay anything, because even in our tradition, the boy is the one who proposes love to a girl. But a girl in our culture cannot go to a guy and tell him that she loves him. This is not expected in our culture, unlike other places such as here [the US], where people can do that.

B: From your own point of view, which marriage traditions do you think are still practiced nowadays?

A: I would say in terms of the man, long ago we used to have a *munyai*³ and even now we still have a *munyai*. So about the *munyai*, I have seen that...Well, I have been to two different places, and I have noticed that some say the *munyai* represents the bride's side, whereas some say he comes from the groom's side. But from what I know, according to my tribe's tradition, the *munyai* comes from the bride's side.

We also have instances where the groom can be accompanied by his older brother, or a friend, or his father or anyone—it varies. However, nowadays people do not pay attention to that. Nowadays the groom's sisters accompany their brother when he goes to pay the bride price and even aunts. Women are now part of the delegation that accompanies the groom. Things are changing nowadays. Then from the bride's side, there will be the bride's younger sisters, her aunts, her mother, because all these people are expected to get something from the *ndiro*⁴. So this *ndiro* is placed in the center [between the two families], and certain individuals name the amount of money they want. Normally these individuals include the father, the uncles, the older and younger sisters⁵, the brothers and aunts. The bride's family prepares the food and any necessary preparations for this day, but usually the food might have been bought by the groom. This is what happens.

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³ A *munyai* is a person who acts as an intermediary in marriage negotiations and represents the groom or bride's side in marriage ceremonies. Both families can have their own *munyai*.

⁴ *Ndiro* is a plate and in a marriage ceremony, this is where the groom puts money for bride-wealth and the bride's family gets it from it.

⁵ In Shona “younger sister” is *munin’ina* while “older sister” is *sisi* or *mukoma*.

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