

Swahili transcript:

Kwa hiyo sasa inategemea na upande wa mwanamke wamepanga mahari kiasi gani, na baada ya kufanya shughuli hiyo wanawaita wale ndugu upande wa mwanaume, wanakuja na wanataarifiwa kwamba hii ndio itakuwa mahari ya binti yetu, k. Kwa hiyo wale wazee wanaondoka wanaenda wanajadiliana kama wana uwezo wa kulipa hiyo mahari wanapeleka na kama hawana uwezo mkubwa wanawaambia tunaomba labda mtupunguzie, kwa sababu wengine wanaweza wakasema mahari ya binti yetu huyu tunataka ng'ombe kumi, sasa katika hali halisi ya maisha ya mtanzania kupata ng'ombe kumi inakuwa ni ngumu. Kwa hiyo wanaongea na wanafikia muafaka kwamba okay basi mtaleta ng'ombe mmoja, na wanajitahidi wanaleta ile mahari. Na katika kipindi cha hivi karibuni imekuwa ni kwamba wakishasema kwa mfano labda mahari wanahitaji labda ng'ombe mmoja na mbuzi labda wawili, badala ya kwenda kutafuta huyo ng'ombe na kununua na mbuzi, wanaweka yote katika pesa. Yaani wanasema labda ng'ombe mmoja gharama yake ni shilingi ngapi? Labda ni shilingi laki mbili au laki tatu, okay, mbuzi wawili itakuwa ni shilingi ngapi? Labda elfu arobaini, kwa hiyo wanajumlisha zile gharama za kununua ng'ombe na mbuzi, halafu ile pesa wanaipeleka upande wa wazazi wa mwanamke. Kwa hiyo sasa kutoka pale ndipo wanasema uchumba umekamilika, kwamba sasa wamekubali wazazi wa binti wanakubali binti yao aolewe na yule kijana, kwa hiyo hapo sasa ndio wale vijana wawili mwanaume pamoja na yule msichana wataanza kuitwa kwamba wao ni wachumba, lakini kabla ya hapo wanakuwa tu ni marafiki. Kwa hiyo ndivyo ambavyo makabila mengi ya kitanzania wanafanya taratibu hizo. Na baada ya hapo sasa hao wawili kuwa wachumba, wanapanga wao sasa lini labda wanapenda kufunga ndoa, kwa hiyo wanaamua wao kwamba tungependa labda mwaka huu au labda mwakani mwezi fulani tuweze kuoana, na baada ya hapo sasa taratibu ndio zinaanza za kuweza kuandaa sherehe ya harusi

English translation:

So now it is up to the family of the young lady to think about a dowry. After that is done, they call the relatives of the young man and talk to them about the dowry, telling them, “This will be the dowry for our daughter.” So those representatives go and discuss the dowry, and if they can afford it, they go and present it. If they cannot afford it, they go back and ask them to reduce it. Some people might say, “The dowry for our daughter is about ten cows.” Yet for many Tanzanians, getting ten cows for a dowry is impossible. So they discuss it and come to the conclusion that says, “okay, you will bring one cow.” Then they buy it and bring that as the dowry. Recently, if they accept, for example, that a dowry will cost one cow or maybe one cow and two goats, they will convert it all into money, instead of going to buy a cow and goats, For example, if the dowry is one cow and two goats, they say, “How much does it cost to buy a cow...maybe two hundred thousand shillings or three hundred thousand shillings? Okay, what about two goats? ...Maybe forty thousand shillings?” So they add up the cost of buying a cow and goats. Then they bring that money to the family of the young lady. Now from there, they say that the engagement has been acknowledged, and that the parents of the young lady have given permission for their daughter to be married to that young man. From that point on, these two people, a young man and a young lady will now be called fiancées. Before that, they were just friends. That is how many Tanzanian tribes do it. After becoming fiancées, they now plan their wedding, and they decide when they want to get married. They say, “We want to get married maybe this year, or next year during that month.” At that point, they start preparing for the marriage ceremony.

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