

Swahili transcript:

Kipindi cha nyuma ilikuwa ni kwamba aah! Kulikuwa na makabila ambayo yalikuwa yanapenda kwamba vijana wao au mabinti zao wapate waume kutoka katika kabila hilo. Kwa mfano mimi ni mjita, mume wangu wa kunioa alipaswa awe mjita, kutoka katika kabila la wajita. Na kwa mfano mume wangu yeye ni mwiraqwa, kwa hiyo mke ambaye angepaswa kumwoa ilibidi atoke katika kabila la wairaqwa, lakini kwa sasa mambo yamebadilika, ni kwamba sio lazima tena kwamba kabila Fulani ukitaka mke ni lazima umwoe mke ambaye anatoka katika kabila lako, au mvulana unatakiwa umwoe mke ambaye anatoka katika kabila lako, hapana. Siku hizi watu wanaoana makabila mbalimbali, kwa mfano, msukuma anweza akamwoa mnilamba, au mhehe anaweza akaolewa na mchaga, ambapo kipindi cha nyuma ilikuwa si hivyo. Mara nyingi wazazi walikuwa wanapendelea watoto wao waolewe katika makabila yale ambayo wao wanatoka, kwa mfano mchaga alipenda motto wake wa kiume amwoe msichana ambaye nae ni mchaga, au mhaya alipenda motto wake wa kiume amwoe msichana ambaye nae ni mhaya, au mwanaume pia wa kingoni alikuwa anapenda pia mtoto wake amwoe binti ambaye anatoka katika kabila la wangoni. Lakini katika maisha ya hivi karibuni kumekuwa na mwingiliano katika makabila, kwa hiyo ni jambo la kawaida kabisa ukakuta mhaya anamwoa mngoni, au mchaga anamwoa mhehe, au msukuma anaolewa na mkaguru. Kwa hiyo imeleta mabadiliko makubwa na hiyo yote ni kutokana na ule umoja na upendo miongonimwa jamii, ndio maana hata hiyo hali ya kuoana makabila mbalimbali kwa sababu wote tumekuwa kama ni kitu kimoja watanzania, kwa hiyo inakuwa tena haiteti shida. Na wazazi hapo zamani walikuwa wakisisitiza kwamba kijana wao amwoe binti labda ambaye anatoka katika kabila lao, kwa mfano labda kijana ambaye ni mhaya anatakiwa amwoe binti ambaye anatoka katika kabila la wahaya. Hii ilikuwa ni kwamba, walikuwa wanasisitiza kwa vile wanajua binti wa kihaya anajua taratibu zote na mila na desturi za kihaya. Kwa hiyo katika kuoana ambao wanaoana katika kabila moja haitaleti shida kwa sababu mwanaume mhaya na mwanamke mhaya wote wanajua desturi zao na mila zao na mambo yao katika kabila. Na ndio maana

walikuwa hawapendi labda mhaya amwoe mngoni kwa sababu tayari wanatoka katika desturi mbalimbali, desturi yaani tofauti. Kwa sababu desturi za kihaya ni tofauti na desturi za kingoni, au desturi za kichaga ni tofauti na desturi za kihehe. Kwa hiyo wazazi walikuwa wakisisitiza kwamba vijana wao waoe mabinti ambao wanatoka katika makabila yao ili kwamba kusiwe na matataizo, kwa mfano nikitolea mfano labda mimi mimi nimngoni au mimi ni mjita, taratibu za kijita ninapompelekea labda glasi ya maji inabidi nipige magoti, lakini katika kabila la mume wangu, hawana desturi ya kupiga magoti, unapiga magoti chini ndio unampa ile glasi ya maji au unampelekea chakula unapiga magoti, lakini kwao wao hawapigi magoti. Kwa hiyo kulikuwa na vitu ambavyo vilikuwa vikileta utofauti katika familia, na ndio maana walikuwa wanasisitiza kuwa mhaya amwoe mhaya, mchaga amwoe mchaga kwa sababu desturi zinakuwa zinafanana. Lakini kwa sasa hiyo kitu imekuwa sio sana, ni wachache ndio ambao wanaendelea kuoa, kwa mfano labda mtu ni mhaya anapenda amwoe mhaya mwenzie, au mjita anapenda amwoe mjita mwenzie. Lakini katika maisha ya hivi karibuni, desturi hizo utamaduni huo umekuwa ukiondoka. Kwamba mhaya anaweza akamwoa mchaga, kinachohitajika ni kwamba wao wawe wamependana, au mkaguru anaweza akamwoa mngoni, kinachohitajika tu hapo ni kwamba wawe wamependana. Kwa hiyo hakuna tena ile tofauti ya kikabila na kidesturi, kwa sababu watu wanakuwa sasa wamechanganyika na wanaishi vizuri kwa amani na kwa upendo kabisa.

English translation:

In the past, there was a custom in some tribes that if a son or daughter wants to get married, he/she should marry someone who comes from his/her tribe. For example, I am a Gita by tribe, so my husband was supposed to have been a Gita. The same was true for my husband. He is from the Iraqw tribe so his wife was supposed to have been from the Iraqw tribe. Nowadays things have changed. It is not necessary to get married to someone who comes from your tribe; you can marry or be married to anyone. For example, a Sukuma person can marry Nilamba, or a Hehe lady can be married to a Chagga, which was not at all as it was in the past. In the past, a Chagga wanted his son to marry a lady

who was Chagga, the same for Haya, Ngoni, etc. As I said, nowadays things have changed. You might see a Haya marry a Ngoni, or a Chagga will marry a Hehe, or a Sukuma will marry a Kaguru. That is the result of the unity and togetherness in the society. That is why there is intermarriage among the tribes. In the past, parents insisted their sons and daughters marry the people in their tribes because they didn't want their sons and daughters to have difficulties. By this, I mean, let's say a Haya guy marries a Sukuma woman who doesn't know the Haya traditions and customs. Sometimes that puts her into a difficult situation, because every tribe has its own traditions and customs and they follow them accordingly. So they have insisted a Haya should marry a lady who is Haya because she knows all the Haya traditions and customs. For example, I am from the Gita tribe. According to our traditions, when bringing a glass of water to my husband, I must kneel down or bend a little bit to show a respect. But my husband is from the Iraqw tribe, and they don't have such a tradition. So parents insisted their sons and daughters get married to the people of their own tribes to avoid the confusion of traditions in their homes. Even now, there are some people who still want to marry people from their own tribes, but that tradition is no longer there. Therefore, a Haya can marry a Chagga, or a Kaguru can marry a Ngoni, et cetera. What is needed is love between them, for them to love each other, that's all. As I said, there is intermarriage among Tanzanian tribes, and people live in peace and love.

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