

Family's Reaction to Premarital Sex

Shona transcript:

Boy: Sevakomana munenge mungorine..., makasununguka zvenyu nekuti chero uri mwana wechikomana ukadzoka kumba mangwana ukazongotaura kuti ndakazongorara kwanhingi, ndikaidai zvinongonzi haa, horaiti but mangwana kana izvozvo zvakuitika unoitai sei, unogotaura. But zvinozongokuipira pakuti... wozoti kumba kwenyu kunenge kusina dambudziko, chero ukaita zvaunoda uri mwana wechikomana hazvina dambudziko. But ukazonoti wono woshanyira shamwari yako yechisikana, pamwe wozowanikidzwawo wakarara ikoko kumba kwavo nevekumhuri yemusikana ndoparinozoita dambudziko. Unozoonekwawo wakudzokera kumba kwenyu uine mavanga warohwa.

Interviewer: Warohwa nani?

Boy: Warohwa kana nehanzvadzi dzemusikana wako kana nababa vacho, nababa vemusikana. Then wobva wanzi, "haa chitakura sanzu rako. Taona kuti iwewe unenge murume chaiye, unenge wakugona kuchengeta saka chibva wangotakura"

Girl: Ndebvudzese idzi

Boy: "Chiendai mese muchinogara henyu mese nekuti haa tinenge taona kuti makura". Saka wozonekwa wakusvika manje kwenyu kumba manje vachiona ah, vanhu ava zvavanenge vakuuya vakawanda. But kuti uzongosvika kumba kwenyu direct wakangonanga kunaana baba zvinenge, zvaku, zvisina zvisisaconsidwe, zvisisaonekwe sekunge zvine tsika. Saka unozoitawo nenzira yekuenda kwaana tete kana kwaana mbuya kana anasekuru. Ana sekuru vanogona kunge vari hanzvadzi dzaamai vako kana kuti vari sekuru baba vaamai, kana sekuru baba vababa, ana mbuya zvimwechete, vana mbuya hanzvadzi dze...ana mbuya vanenge vari ana mai vababa.

Girl: Mukadzi wehanzvadzi.

Boy: Kana mukadzi wehanzvadzi. Kana kwaana tete hanzvadzi dzababa vako. Ndovozonukusvika nemi manje kumba kwaana baba vako vachitaura kuti ah, ndozviri pano. Tava..inenge yakunzi mhosva. Kunzi tava nemhosva. Saka vozorongwa manje kuti toenda kunosheedzera riinhi. Kusheedzera inenge yaakunge, ndoinenge yachirongwa chekutanga pakuroora kwacho. Kutu vanenge vaakutuma munyai oenda kumba kwaana tezvara kuyekuye aine mari.

Girl: Tezvara ndibaba vemusikana

Boy: Eeh, tezvara ndibaba vemusikana. Then onoti, 'Ndini nhingi wekwakati, ndini John. Ndini ndatumwa naJohn Nyahunzvi anoera mhofu yemukono wekwamwendamberi, tisu

tine mwana wenyu Alison, eeh, tauya kuzoti tiri kuziva mhosva yedu chii chii.’ Kana aine mari yaanenge ainayo anosiya pamukova.

English translation:

As boys, you have freedom because as a boy child, even if you return home the next day and let them know that you slept at so and so’s place and did this and that they will say, “It is okay but when it happens next time you should let us know.” There is no problem at home even if you do whatever you want to do as a boy child. But if you visit your girlfriend at her home and if you are caught sleeping there with her family (the girl’s family) it becomes a problem. You will find yourself going back home bruised from a beating.

Interviewer: Beaten by who?

Man: You will be beaten by the girl’s brothers or the father. Then they will say, “*Haa chitakura sanzu rako*¹ we have realized that you are man enough, you are capable of taking care of her, so take her with you.”

Woman: With a beard this size.²

Man: “Go and live together because we have discovered that you are now grown ups.” When you go back home, people will be surprised to see more people coming. But you cannot go to your father directly, it will be considered undignified. So you will have to go with an aunt, *mbuya*³ or *sekuru*⁴. The *sekuru* can be you mother’s brother or your grandfather. *Mbuya* can be your grandmother.

Woman: She can also be the brother [mother’s brother]’s wife.

Man: Also the brother [mother’s brother]’s wife. You can go with your aunt, you father’s sister. They will arrive with you and say “This is the issue at hand, we are guilty.” Then they will plan on *kunosheedzera*. *Kusheedzera* is the first stage in the marriage process. This is whereby you send the go-between to the *tezvara* with some money.

Woman: The *tezvara* is the girl’s father.

Man: Yes, the *tezvara* is the girl’s father. Then he [the go-between] will go and say, “I am so and so, from so and so, I am John. John Nyahunzvi whose totem is *mhofu*

¹ This is a Shona proverb which is, in this case, being used to tell the boy to take his girlfriend with him

² In the Shona tradition, the beard is used to symbolize manhood. The Shona people use symbolism. So the beard is referred to as maturity.

³ *Mbuya* basically means grandmother. However, in Zimbabwe it can be used in referring to either your mother’s brother’s wife or your grandmother.

⁴ *Sekuru* is a Shona term that can be used to mean either your mother’s brother or your grandfather.

yemukono wekwamwendamberi has sent me. We have your daughter Alison [given as an example], we acknowledge our guilt.” If he has money he will leave it at the door.

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