

Pregnancy and *Kutizira*

Shona transcript:

A: Munganyatsotitudzawo here nezvekuti kutizira chii, kunyatsotitsanangurira?

B: Ahh zvinoitika pakutizira ndezvekuti mukomana nemusikana vanenge vachidanana asi dzimwe nguva mukomana anenge asina mari yekuroora musikana. Saka vanoramba zvavo vachingodanana vachingotaurirana nhaurirano dzekuti vangangoorana. Zvinozoitika ndezvekuti musikana anokwanisa kuita pamuviri pemukomana ende muchivanhu chedu kana musikana akaita pamuviri asina murume zvinonyadzisa. Anonyadzisa mhuri yake, anonyadzisa vanhu vanomuziva. saka anofanira kutoenda kune muridzi wenhumbu iyeye. Saka zvinozoitika ndezvekuti musikana uyu anokwanisa kungoti mamwe mangwanani anongomuka ongorongedza mbatya dzake oenda kumba kwemukomana kana achikuziva ongoti ndasvika pano ndine pamuviri panhingi ndatova mukadzi wake. Dzimwe nguva anoperekedzwa natete vake, vanongoenda vari vaviri vongosvika pamba pemukomana vongoti tauya pano tauya kuzosiya mwana wedu uyu ane pamuviri pemukomana wepano. Kazhinji kachona, kwete kazhinji dzimwe nguva amai vemukomana vanotambira musikana uyu vototi muroora wangu zvotoita zvakanaka asi dzimwe nguva musikana anokwanisa kurambwa pamwe anorambwa nemukomana wacho oti nhumbu haisi yangu handizvizive. Oti dzokera kumba kwenyu kana kuti amai vepo vanokwanisa kuramba kuti mwana wangu handisikuda kuti aroore izvezvi handisikuda muroora.

A: Nemhaka yei vakomana vachiramba?

B: Nekuti kuroora kuZimbabwe chinhu chakakosha chinoratidza kuti mukomana nemusikana vakakudzwa zvakanaka vane chiremerano, vanoremekedzana, vanoziwa magariro akanaka. Saka ukaona musikana aita pamuviri pako unenge uchitoshorwa nevamwe vakomana kuti wakaitisa mwana wevaridzi pamuviri. Musikana ane pamuviri haakwanisi kuzvitiza nekuti mwana ava kuda kutozvarwa asi mukomana anokwanisa kuramba kuti nhumbu haisi yangu nenyaya yekuti anenge asingangodi kuti ashorwe kuti anzi akatadza kana kuti akaipa kana kuti haazive magariro akanaka nevamwe vanhu. Munhu anofanirwa kuroorwa zvakanaka anofanira kungoti mukomana wangu auya kuzondiroora kwete kungoita pamuviri wongoenda kune murume waunoziva but asina kukuroora. Uyezve kana munhu ava kuzoorwa kana achinge atizira, haazonanyani kukosha semunhu anoorwa ari musikana. Saka munhu anotizira anenge asina chimwe chinhu chekuti anokwanisa kuita nekuti anenge achida munhu uye anenge ane pamuviri pemunhu. Asi varikowo vamwe vasikana vekuti vanongotizira vasina pamuviri vongonotanga kugara nemukomana. Kazhinji vamwe vanenge vanonokerwa, vanenge vavakuda kutanga dzimba dzavo asi mukomana wacho haasi kuda kutaura here kana kuti haasna mari yekuroora. Zvikonzero zvakananda wanda zvekuti musikana anongotizira asina pamuviri asi vamwe vanoziita. Tinotarisisira kuti vasikana ndivo vanokwanisa kutizira. Mukomana haakwanisi kutizira musikana. Vasikana ndivo vanongotizira

vakomana asi dzimwe nguva vanotaurirana sekuti musikana anotizira asina pamuviri, kazhinji anenge ataurirana nemukomana kuti isu tiri kudanana asi mari hapana asi tiri kuda kugara saka huya kumba kwedu ongoenda kumba kwemukomana oita mukadzi wake. Ipapo panenge pane nhaurirano inenge yamboitika. Asi dzimwe nguva kana musikana ane pamuviri, dzimwe nguva anoudza mukomana wake kuti mangwana ndichauya natete vangu ndavakutouya kuzogara newe. Saka kana musikana ava kutizira, anotizira natete vake. Tete ndihanzvadzi yababa vake. Kana anotizira nambuya. Mbuya vanokwanisa kuita mai vababa vake kana kuti mukadzi wehanzvadzi yamai vake ndovanhu vanokwanisa kuenda naye kunotizira kwaanenge achienda. Ehh kana musikana achinge atizira kazhinji kachona haonekwi nemhuri yake kusvika aita kunonzi kushevedzerwa. Anenge abhadharirwa mari. Anoshevedzerwa kuti mwana wenyu arikunoku onoroorwa ozotanga kugara zvakanaka nemukomana wake nevabereki vake zvekare. Asi kana achangobva kutizira haanyanyi kuonekera zvake. Vanoudza vabereki kana atizira natete vake, tete vake ndivo vanotaura kuti mwana wenyu ane pamuviri tava kuenda naye. Kana angotizira ari ega ndinodavira kuti pane anogona kusvitsa shoko kubva kumba kwemurume wake kwaanenge ari kwacho kuti mwana wenyu ari kuno uku musanyanovhunduka.

English translation:

A: Can you tell us what *kutizira* is, really explain?

B: Aaah, what happens with *kutizira* is that the boy and girl will be in a relationship, but sometimes the guy may not have enough money to marry the girl. So, they keep seeing each other and talking about their plans about possibly getting married. What happens is that the girl might get pregnant, and according to tradition, it is a shame for a girl to get pregnant outside of wedlock. This embarrasses her family and those who know her, so she has to be with the person who is responsible for the pregnancy. So, what happens is that the girl can decide to pack all her belongings and leave for her boyfriend's house. She will get there and tell the family that she is pregnant with their son's baby, and she will become his wife. Sometimes the girl is accompanied by her aunt; they go together to the boy's house and tell them that the girl is pregnant. Most of the time—not often, but sometimes—the boy's mother will accept the pregnant girl and will regard her as a daughter-in-law in a good way, but sometimes the boy's family can reject the girl. The boy himself can deny responsibility for the pregnancy and tell the girl to go back to her family's place, or his mother can also support him and say that she does not want her son to have a wife yet.

B: Why would the boy deny [responsibility]?

B: Marriage practices are really important in Zimbabwe because they show that the boy and girl have been raised well, and that they know the respected and dignified ways of beginning a life together. So, if a boy impregnates a girl, he is criticized for being irresponsible. It's hard for a girl to deny being pregnant, but the guy can easily reject the pregnancy and clear his name because he will be trying to avoid further criticism. It is

expected that people follow the marriage practices and not get pregnant outside of marriage. Also, when a girl gets married after being pregnant, the marriage is not valued as much as that of a girl who is not pregnant. So, if you marry by *kutizira*, you are stuck with that man because he has gotten you pregnant. But there are also some girls who do *kutizira* without any pregnancy, and they stay with their boyfriend. Usually they will be ready to live together and start a family, but maybe the boyfriend does not have enough money to marry at the moment. There are many different reasons why a girl would live with her boyfriend even if she is not pregnant, but people do it. The norm is that the girl, not the boy, is the one who goes to the boy's family through *kutizira*. Sometimes the boy and the girl will have talked about *kutizira* and they will have decided that the girl will come and live with the boy's family; the girl will not be pregnant in this case, and the boy will not be ready to pay for the marriage. In such cases, there is an agreement between the boy and the girl. But sometimes if the girl is pregnant, she may tell her boyfriend that she will be coming with her aunt to stay with him, so when the girl decides to go live with the guy, her aunt will go with her. The aunt is usually the girl's father's sister or her grandmother from either her mother's or father's side, or the wife of her mother's brother. These are the people who can accompany her to her boyfriend's family. Ehh, in *kutizira*, the girl cannot visit or interact with her family until a practice called *kushevedzerwa* is done; some money is paid to facilitate this. This practice allows for the girl's parents to formally know where their daughter is, and this will lead to the customary marriage ceremony. But right after she is sent to live with her boyfriend, she will not be able to see her own family at all. Her parents are told that she is pregnant and the aunts had to take her to the boy's family. If she is not accompanied by aunts, there are ways to let her family know where she is so that her family does not worry too much.

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