

Law Enforcement in Rural Areas

Shona transcript:

RM: Ndingada kuziva kuti izvoni patsika dzenyu dzechishona, ah mune dzimwe tsika dzakasiyana nedzinoitwa kuno here dziriku- kwamunogara?

EM: Ehe, tsika dzakasiyana dziriko sekuti kana mukatora zvinoitika kana vanhu vari kumusha, handiti munoziva kuZimbabwe kune kunonzi kumusha nekumataundi. Kumusha ndiko kwekuti kunenge kusina magetsi, kusina mvura, ingori nzvimbo isina tara, isina mashop, ingori, kunongogara vanhu vachishandisa matoilet ekuchera pasi ayaya. Vanhu vanobika nemoto kozoti, asi munhu wese wemutaundi ane kumusha kwake kwaanoti ndokumusha kwangu. Saka maitiro ekumusha neekumataundi akasiyana. Eeh tikatora muenzaniso eh tinoda kutaura nyaya tongoti mumwe munhu akatadzira mumwe munhu sekuti kana munhu akabirwa mombe dzake kana kuti murume akarova mukadzi wake kana kuti mumwe munhu akangobira mumwe munhu chimwe chinhu eh kana muri mumataundi munoenda kumapurisa. Mapurisa okuudzai kuti moitasei, moenda kumacourt kune majudge, asi muri kumusha hakuna zvese izvozvo. Munenge muchienda kune anonzi sabhuku. Ndiye anenge achindokutongerai nyaya yenyu pachinyakare. Anogara nedare rake. Atadzirwa nanyakutadza vanosangana votaura kuti chii chakaitika. Sabhuku voona kuti akatadza ndiani obva apa mutongo wake. Saka kazhinji kachona mutongo uyu hakuna zvemajeri kumusha. Mutongo uyu unonzi ubhadhare nechimwe chinhu, nechipfuyo kana kuti nechirimwa, asi kana usina mari yacho, kana usina izvozvo, unokwanisa kungonzi shanda kwenguva yakati uchishandira munhu iyeye kana kuti uchishandira nharaunda yaunogara. Asi ndozvimwe zvinoitika kumusha panyaya dzekutyora mitemo.

RM: Ndingada kunzwisisa kuti sabhuku ava ndovanenge vachitori mukuru wenzvimbo here kana kuti mune zvimwewo zvakaita sana mambo. Vanombova chiiko sabhuku ivava?

EM: Nzvimbo yega yega inenge ina sabhuku wayo, mutungamiriri. Kozoti nzvimbo dzakasiyana-siyana dzinokwanisa kuita masabhuku akawanda. Masabhuku aya anozoenda pasi pemunhu anonzi chief. Saka ndisingazivi zvangu kuti nzvimbo inotongwa nasabhuku yakakura sei asi inenge ingori, dzinenge dzingori, tongoti inenge iri maraini tongoti maraini gumi kana kuti 15 maraini akasangana anenge ana sabhuku mumwe chete. Kozoti maraini ese iwaya abatanidzwa nemasabhuku akasiyana-siyana, masabhuku anenge ava kuenda pasi pachief. Saka kana sabhuku akatadza nyaya anobva aendesa mberi kuna mambo iyeye kana kuti chief wenzvimbo iyoyo.

English translation:

RM: Do you have any customs in the Shona culture that are different from here [the US]?

EM: Yes, there are different customs. For example, in the rural areas—as you know, in Zimbabwe there are rural and urban areas. Rural areas in Zimbabwe do not have electricity, tap water, paved roads, shops, and people there use different toilet systems, that is, pit latrines. People use fire for cooking. However, most people who reside in the urban areas have their hometowns in the rural areas. Therefore, the way of life in the rural and urban areas is different. Eeh, if we take, for example, eeh, if two people get into an argument—for example, if one steals another’s cow, or if a man abuses his wife, or if a theft occurs—if you are in the urban areas, you report to the police station. The police officers will tell you what to do; you might go to the court, where you will find judges. But there is nothing like that in the rural areas. You go to the head of the village, known as the *sabhuku*. He is the one who will solve the dispute according to the traditional customs and values. He will inform his other colleagues who form the court of justice. Those involved in the dispute will explain what happened; the *sabhuku* will judge the situation and give his verdict. Usually the verdict does not involve imprisonment in the rural areas. The punishment might entail paying a fine or repaying the damage caused; the fine can be in the form of a domestic animal, or working for that person in their fields for a period of time. This is what happens in terms of rules and breaking the law in the rural areas.

RM: Is the *sabhuku* the head of the village, or are there other higher authorities above him? Who is the *sabhuku*?

RM: Every village has its own *sabhuku*, who is the leader. Some big villages might have more than one *sabhuku*. The *sabhuku* falls under the chief in hierarchy. I am not sure about how big the area served by a *sabhuku* can be, but it might be fifteen blocks of households. So, all the areas under *masabhuku*¹ together will be ruled by the chief. The *sabhuku* therefore reports to the chief. So, if a *sabhuku* cannot solve a dispute, he will consult the chief, who is the higher authority.

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¹ Plural of *sabhuku*.