Is Kanamwaanga
The charm for fights?
Even Yesterday Kanamwaanga
Was the charm for fights.
Yesterday we were with the elders
We stayed at Syaamusonde.

Even yesterday Kanamwaanga
Was the charm for fights.
And today Kanamwaanga
Is still the charm for the struggle
Even today it is so with the elders.

My home is most senior in position in the household of my grandfather Syaamusonde, the child of Haacangu.

Speak, man! Aah ha haa!

---

15. Mr. Haanzila

My children, my children — Hhooo (the children's answer "Yeees")

My children

Kaunda is intelligent
You should respect him
People of Chuumbu, people of Chuumbu.
Hhooo!
People of Chuumbu.

Kaunda is intelligent
You should respect him.

People of Pyuulu, People of Pyuulu
Hhooo!
People of Pyuulu

Kaunda is intelligent
You should respect him

People of Mulambo, people of Mulambo
Hhooo!
People of Mulambo.

Kaunda is intelligent
You should respect him
People of Chuumbu, people of Chuumbu
Hhooo!
People of Chikko

Kaunda is intelligent
You should respect him.

Hena Kanamwaanga
Kasimusumba abulwani
Zona akanamwaanga,
Kasimusumba abulwani
Zona kubanene.
Twakala kwa Syaamusondee.

Zona Kanamwaanga,
Kasimusumba abulwani.
Asunu Kanamwaanga,
Kasimusumba akwaanganya.
Asunu kubanenee.

Kwesu nkuuntumba kwankaaka
Kwa Syaamusonde mwanaa Haacangu!

Kwaamba mulombwana, ahahahaa!

---

15. Ba Haanzila

Nobana bangu, nobana bangu!
Hhooo!
Nobana bangu.
Kaunda ulamaanu
Kamumuyoowa:
Nobana Chuumbu, nobana Chuumbu!
Hhooo!
Nobana Chuumbu.
Kaunda ulamaanu
Kamumuyoowa.

Nobana Pyuulu, nobana Pyuulu.
Hhooo!
Nobana Pyuulu.
Kaunda ulamaanu
Kamumuyoowa.
Nobana Pyuulu, nobana Jona.
Hhooo!
Nobana Jona.
Kaunda ulamaanu
Kamumuyoowa.
Nobana Mulambo, Nobana Mulambo.
Hhooo!
Nobana Mulambo.
Kaunda ulamaanu
Kamumuyoowa.
Nobana Chuumbu, nobana Chuumbu,
Hhooo!
Nobana Chikko.
Kaunda ulamaanu
Kamumuyoowa.

People of Chikko, People of Chikko

Hhoo!

People of Chikko

Kaunda is intelligent
You should respect him.

Young children, Young children.

Hhooo!

People of Maambo

Kaunda is intelligent
You should respect him

People of Mutelo, People of Mutelo

Hhooo!

People of Mutelo

Kaunda is intelligent
You should respect him.

Here is the Hill!

I am the scatterer of beeds w
is beautiful at night.
I am the Nephew of the Muyuwa

---

16. Mr. John Haacipola

I am John Haacipola who lives in the village of Chihhibwa;
I am "He-who-sits-open-legged-(until)-the-chickens-have-funished (eating)-the-anus!"

Ha ha hahaaaa
(Children's laugh)

I am going to the river,
My cousins have asked me

These are the duties, duties
that we were lfet with.
Even the Choongos and all the
chiefs
I will visit.

You answer, ho!

Nobana Chikko, nobana Chikko

Hhooo!

Nobana Chikko

Kaunda ulaamanu
Kamumuyoowa.

Nobana bana, Nobana bana

Hhooo!

Nobana Maambo

Kaunda ulaamanu
Kamumuyoowa.

Nobana Mutelo, nobana Mutelo

Hhooo!

Nobana Mutelo

Kaunda ulaamanu
Kamumuyoowa.

Nchecino Cilundu

Ndime Chimwayamalungu
mubotu Mangolehhya!
Ndemuntu waba Muyuwa!

---

16. Ba John Haacipola

Ndime John Haacipola uukkala mumunzi mwa Chihhibwa
Ndime "Hhendu kukkala nkuku hhyiimana nio!

ha ha haaa!

Ndaya kumulonga
Baakumbuhhya beenima

Eyi njemilimo, njemilimo
yaasiila maninga
Aba Choongo boonse bami
Nkabalingulee.
Ndime Mujanju.

Ndaya kumulongo
Baakumbuhhya boondela me!

Eyi njemilimo, njemilimo
Yaasiila maninga
Aba Choongo boonse bami
Nkabalingulee.

Kamuhhwiila ii.

I am going to the river
My guardians are calling you

These are the duties, duties
That we were left with
Even the Choongos and all the chiefs

I will visit.

I am going to the river,
(Did) my agemates ask you, en!

These are the duties, duties
That we were left with
Even the Choongos and all the chiefs

I will visit.

Let me go to the river,
To ask my agemates, eh!

These are the duties, duties
That we were left with
Even the Choongos and all the chiefs

I will visit.

Woo I am going to the river
My guardians are calling you, eh!

These are the duties, duties
We were left with
Even the Choongos and all the chiefs
I will visit.

Woo I am going to the river
My guardians are calling you eh!

These are the duties, duties
That we were left with
Even the Choongos and all the
chiefs
I will visit.

You who made a flying rat that
lives in the dam. He is the
one you hear about who keeps
a rat that lives in the dam.

Woo I am going to the river,
My guardians are calling you, eh!

These are the duties, duties
we were left with
Even the Choongos and all the
chiefs
I will visit.

Woo I am going to the river,
My agemates asked you, eh!

These are the duties, duties
We were left with
Even the Choongos and all the chiefs
I will visit.

Ndaya Kumulonga
Bamwiita boondela me

Eyi njemilimo, njemilimo
yasiila maninga
Aba Choongo boonse bami
Nkabalingulee.

Ndaunka kumulonga
Baakubuhhya basaama me

Eyi njemilimo, njemilimo
yasiila maninga
Aba Choongo boonse bami
Nkabalingulee.

Njende kumulonga
Baakubuhhya basaama me

Eyi njemilimo, njemilimo
yasiila maninga
Aba Choongo boonse bami
Nkabalingule.

Woo ndaya kumulonga
Baakwiita boondela me

Eyi njemilimo, njemilimo
yasiila maninga
Aba Choongo boonse bami
Nkabalingulee

Woo ndaunka kumulonga
Baakwiita bondela me

Eyi njemilimo, njemilimo
yaasiila maninga
Aba Choongo boonse bami
Nkabalingulee.

Ookapanga mbeba yuuluka
likkala mudamu!
Ngooyooyu ngomunhhwile
uuhhuba mbeba iikkala muda

Woo ndaunka kumulonga
Baakwiita boundela me

Eyi njemilimo, njemilimo
yaasiila maninga
Aba Choongo boonse bami
Nkabalingule

Woo ndaya kumulonga
Baakubuhhya basaama me

Eyi njemilimo, njemilimo
yasiila maninga
Aba Choongo boonse bami
Nkabalingulee.

Woo I am going to the river
My cousins are calling you

These are the duties, duties
We were left with
Even the Chongos and all the chiefs
We will visit.

Ocindulu, ocindulu. I am the "Tail-feather-of-the-chicken"
I am Mujanju.

My own name is John Haacipola who comes from Chihhyibwa village.

---

17. Mr. Kanimba

Say,"ready"

I have pressed (the recorder's button)

I am the grandson of wife of Chikkwanda of the big house. I am the agemate of Mahhwanda. We who completed our tasks together with my friend and the son of Chikkwanda.

Mother, I am a beer drinker, I am used to it.
I am the guard of the big beer pots, the huge clay containers.

Oh, my wife, I am a beer drinker I am used to it.
My mother, what shall I do now? I am listening.
What shall I do now? I am listening.
To the way you talk, I am listening.

To the West of Mukombo, Shaanyama.
And to the West of Mukomboo
To the West of Mukongaa.

Speak my fellow man! Go on!

And to the West of Mukonga Shaanyamaa.

Haanumgu what can I do now? I am listening ii.
I am listening, I am listening to the way you talk I am listening
Hilumba what can I do now, I the bull?

I who was told something good by my father, I the bull,

I who was told something good by my father
I who was told something good by my father
I, the bull, who was told something good
I am the husband of Solomi.

To the West of Mukonga Shaanyamaa.

Muzooma!

Woo ndaya kumulonga
Baakwiita beenima

Njemilimo, 'milimo
yasiila maninga
Aba Choongo boonse
Nkabalingulee.

Ocindulu ocindulu!
Ndime Kanimba kankuku!
Ndime Mujanju.

Me lyangu ndime John Haacipola uukala mumunzi mwa Chihhibwa!

---

17. Ba Kanimba

Mwaambe kuti, "ledi"

Ndadyamba (bbatani kaka Lekkoda)

Ndime muhhyukulu wamuka Chikkwanda wa ng'anda mpati.
Ndemusaanyina a Mahhwanda. Twakamana milimo
a Mweenzuma amwanaa Chikkwanda.

Bamaama ndime hibukoko mbwehhyibilee.
Ndime kalinda mabiya, kalinda matalooo.

Omwinangu ndime hibukoko mbwehhyibilee.
Baama ncitebuti ono ndinhhwile
Ncite buti ono ndinhhwile
Mbomwaambaula ndinhhwile.

Kumboo kwa Mukombo Shaanyamaa.
Akwalo kumbo kwa Mukombo.
Kumboo kwa Mukombo.

Kwaamba mulombwana! Kowaala!

Akwalo kumboo kwa Mukonga Shaanyamaa.
Haanungu ncite buti ono ndinhhwile ii
Ndinhhwilee ndinhhwile mbomwaambaula ndinhhwile
Hilumba ncite butoono ndemucemdee?

Ndakaambilwa cibotu kuli taata ndemucende
Ndakaambilwa cibotu kuli taata ndemucende
Indakaambilwa cibotu kuli taata
Indakaambilwa cibotu kuli taata ndemucende
Indakaambilwa cibotuuu.

Ndime mulumi Solomi

Kumboo kwa Mukonga Shaanyamaa.

Muzooma

We are the real men together with Mr. Mahhwanda!
To the West of Kukongaa.

My home is in Monze. You who
dismantles the gadgets.

To the West of Mukongaa.
And to the West of Mukonga Shaanyama.

I am the agemate of Chaambwa.
The son of Haacibawe.

Oh, my wife I am a ber-drinker, I am used to it.
I am the guard of the big beer pots
The guard of the huge earthen beer pots.

Mother of Mugibi whether it is as late at night
As when the cook crows, my wife,
I am coming home I am coming.

We who were well-bred!

How hard-hearted my fellow men are,
Who have surpassed me (in drinking) at
Kabucende (bar) over there.

Mr. Mahhwanda, my fellow man, has gone to Livingstone
Mr. Mahhwanda who is hard-hearged, has left me.

e-e-e-e-e-e-e-e-e-e!

I am lost and tired now.
I am lost and tired now.
I, the bull, my fellow man

Has gone to Livingstone, Mr. Mahhwandaa.

Oh my wife what can I do now?
I am listening, I am listening (to your advice)
According to my clansmen I am "The-lone-child"
And according to my clansmen I am "The Fool"
I am "The-lone-child" according to my clansmen.
I, "The-tail-feather", myself.

I am "Mujanju ndaa-janjula"

---

18. Mr. Aaron Kaambo Mahhwanda

I, myself, am Mahhwanda the son of Haanambole, of the first house!- We ourselves, are the men together with Tazo of Malima area! We who travelled in unsage places with my friend M with "The Eater - of - Loads" (The great traveller who is always carrying Loads). We are the tight age group together with the c of Halooba and Mamangala and the child of Six! And Haacibbalo of Hikaangila.

Ndiswe balombwana aba Mahhwanda!

Kumbo kwa Mukongaa.

Kwesu ku Monze.
Okkulula hhyibulo

Kumboo kwa Mukongaa.
Akwalo kumboo kwa Mukonga Shaanyamaa

Ndemusaanyina a Chaambwa, a mwana a Maacibawe.

Omwinangu ndime hibukoko mbwehhyibilee.
Ndime kalinda mabiya
Kalinda mataloo.

Ina Mugibi kube kubusiku
Kulila mukombwe mwinangu
Ndasika kumaanda ndasikaa.

Twakahhyalwa kabotu!

Baayuma moyo balombwanama
Bandiinda mu Kabucende (bar) omu
Ba Mahhwanda baya ku Libingi balombwanama.
Ba Mahhwanda bayuma omoyo balombwanama bayaa.

e-e-e-e-e-e-e-e-e-e!

Ndalubilaa ndacinhhwa onoo.
Ndalubilaa ndacinhhwa onoo.
Ndemucende balombwanama
Baya ku Libingi ba Mahhwandaa.

Omwinangu ncite buti ono.
Ndinhhwile ii ndinhhwile ndinhhwilee.
Ku mukowaangu ndime Mundikkee.
Akealo kumakowaangu ndime Chiyangaa.

Ndime Mundike ku mukowaangu
Nde Kanimbaa.

Ndime Mujanju ndaajanjula!

---

18. Ba Aaron Kaambo Mahhwanda

Mebo ndime Mahhwanda mwanaa Haanambole, wang'anda yakutaanguna. Swebo ndendiswe balombwana o Tazo muna Malima. Twakeendela abyaabi. Omweenzuma a Njolomba Kalyamikuli. To musela muzumuzumu omwanaa Halooba. O Namangala omwanaa Sikisi. A Haacibbalo mwanaa Hikaangila.

Out of the clan they kicked (and have spread, us, child, we are even difficult to look at, child, we are frightening! My friend "The Kindler", the child Mambumbu who Mr. Dina bewitched together with Mr. Mutimbwili and the child of Mr. Pumpkin.

Sing, hey, you might just end
with declamations only!

Come and see me
I, I am tired!

Even the heart is aching, eh!

I say I am gone afar, to other people's homes.

Friends, I am tired!
Yes, oh! Friends I am tired!
Mother of 'the-little-girl" I am, I, myself!

Look, my clansmen have forsaken me.
Friends, my clansmen have abandoned me,
Who controls the heart.

Is Mr. Sikalinda present at home?
Friends, Mr. Sikalinda is present at home.
The children are telling him, when asked.
That his "Blanket/baby carrier" is missing.

I, who travels, who travels, the hunter.
I, who travels, who travels, the hunter.
Mother, I who travels, the hunter.

I have failed to find someone who can tell
Kalombwana for me

To go to my mother, mother of Mutinta.
The one going to my mother, mother of Mutinta.
Friends, to go and tell the children, including Mwaaba
Friends, to inform them that the Blanket/carrier
Of the children, friends, has gone afar!

I am at other people's home, sleeping.
I am sleeping, I am sleeping, I, the bull.
I am sleeping, I am sleeping, I, the bull.

Ah, I am puzzled, my friends.
I am now tired, I am exhausted.
Friends, I am tired!

We who are the tough age group.

I am "The-Kindler-of-fire-at-the
Treasury." My name at home,
I am "The-tail-feather-of-the-chick

Kumukowa bakatusansamuna tulakatahhya akulanga mwana tulayoohya. Omweenzuma ba Domeka, omwanaa Mambumbu ngubakalowa ba Dina, aba Mutimbwili, Omwanaa Pampukeni!

Koyimba ii limwi ulasimpa
Kulibanda kwalo!

Me mundange,
Basa mundange.
Me ndabomba!

Amoyo wacisa we!

Ndaamba niinsakene niindi kumaandaa bantu
Basa ndabomba.
Inhhyaaka basa ndabomba.
Ina Nhiimbi me ndabombaa.

Kamulanga ba mukowaangu bansowa.
Basa ba mukowaangu bantakata,
Me niimbamba, niimbamba mozoo.

Hena kumaanda nkobali ba Sikalinda?
Basa kumaanda nkobali ba Sikalinda?
Balabambila bana balababuhhya
Ati ngubo wakwe waziminaa.

Niinyenda, niinyenda ndemuwezhi.
Mebo niinyenda, niinyenda ndemuwezhi.
Baama niinyenda, niinyenda ndemuwezhii.

Ndabula uubuhhya ba Kalombwana
Mebo kuya kuli baama bina Mutinta
Uuyenda baama kuli Mutinta
Basa akababuhhye bana ba Mwaaba
Kuti ngubo wabana basa waasakana!

Niindi Kumaandaabantu niingoma.
Niingoma, niingoma, ndemucendee.
Niingoma, niingoma, ndemucendee.

Akaka ndahhyingwa basa
Ndabomba ono.
Ndakatala basa ndabomba!

To misela mizumuzumu

Ndime Chikunkamulilo mu Tulezha
Lyangu ndime Kanimba kankuku.

Oh my wife look after the children at home.
My wife look after the children at home.
I am soon coming home, look after the children at home
Look, my clansmen have forsaken me!
My wife my clansmen have forsaken me.

Speak, bull, I am listening!
(says/Mwaaba)

I, who is afar, who is at other people's home.
The irons bit me over there
My wife the irons bit me.
Chitimpa, the iron bit me.

Go ahead big man!

I saw you the day you came, when you came.
I, I thought to myself:
"At least I have seen my brother-in-law,
Friends, my mind is at peace!"

I am sorry my friends.

I am saying, at the European houses.
At the houses of the Kalambo's (white-washed-ones)
Down here, I slept outdoors where there was no fire.
And at those houses in Livingstone (I suffered)
At the buildings of theirs.

Peep at me, look Mwana Naciize, Mother of Malambo.
Peep at me, look Mwana Naciize, Mother of Malamboo.
I say at least peep at me his/lips will dry.
I spoke through the window.
I, the person without manners.

Himoonga's children are left just roaming about.
Hang'andu's children are left just roaming about.
And my children are left just roaming about.
My wife, you are left just roaming about.

You who bore us to-gether with Mr. Kambwali. We children of great men together with Mr. Kanimba. We who went wandering about with my friend. And also Mr. Zambia and the child of Namaambo.

And the children are left just roaming about
The children are left roaming about.
I, who nurtures, who nurtures, I the bull.
I who hunts, who hunts, I, the bull.

Speak man, I am here, wife of Mizinga.

Where is Sikalinda lying?

We who struggled with gadgets in Lusaka.

Where is Sikalinda lying?
If I were a diviner I would have seen you.
If, I were a diviner I would have seen you!

Omwinangu kobamba mumunzi.
Mwinangu kobamba bana kumunzi.
Mebo ndaboola kale kobamba bana kumunzi.
Langa ba mukowaangu bansowa.
Mwinangu ba mukowaangu bansowa.

Kwaamba mucende ndinhhwile!

Niinsakene, niindi kumaanda bantu.
Hyakaakunduma hhyibulo
Mwinangu hhyakaakunduma hhyibulo
Chitimpa cakaakunduma cibulo

Waala cilombwana.

Ndakakubona buzuba mbookasika, mbookasika.
Ume ndakayeeya,
"Alo mulamwaangu ndamubona
Basa mozo wakkala!"

Ndausa nobeenzuma.

Ndaamba kumaanda abakuwa,
Kumaanda aba Kalambo kuno.
Ndakoonaanze kunyina amulilo.
Akwalo kumaanda a Libingi.
Kumaanda aboo!

Namunsondele bona mwana Naciize, in Malambo
Namunsondele bona mwana Naciize, in Malambo
Ndaamba alo namunsondele ila muzuma milomo
Ndakaambila awindo.
Ndimuntu iinyina amulawo.

Bana ba Himoonga Mayendeendaalyai.
Bana ba Haang'andu mashaala-shaala.
Zona bana bangu mashaala-shaala.
Mwinangu mashaala-shaala.

Wakatuhhyala aba Kambiwili! Tobana babalombwana aba Kanimba. Swe twakalii kweendeenda a mweenzuma. Oba Zambia omwana Namaambo.

Bana bana mashaala-shaala.
Ndemucende mashaala-shaala.
Mebo niimbambaa, niimbamba ndemucende
Mebo niingweza, niingweza ndemucende.

Kwaamba mulombwana nkweli
Ndime muka Mizinga.

Hena Sikalinda Ulalaali?

Notwakaanganya hhyibulo mu Lusaka

Hena Sikalinda ulalaali?
Ume nindali mung'anga nindakubona.
Nindali mung'anga nindakubona!

Ms. Esnart of the University
should be greeted.

Mother, actually, I have seen you
I, I have seen you.

And at the houses of Livingstone.
In the houses of the Kalambos.
I was a guest even in Livingstone over there.
Oh, warder, you will pay for this!

Where did Mr. Haanzila go, my friends, who does not even want to see m his brother-in-law? Also Mr. Mukonde and Mr. Chitimpa?

It is said you are a thief.
That is why they do not see you.

They just abandoned me, my agemate, Kanimba, there is nothing good at all. However, the Bansanje did good breeding! we are very much alive and strong together with Mr. Mukonde and Mr. Kambwili We, the children of great men together with Mr. Chitimpa. I am leavin you, "Mother" Esnart. Greet your husband. Tell him that Mahhwanda th son of Hanambole is there. I saw him, at least, facially. He is ther he has not even a single problem at all. He is very healthy, quite perfectly! I give him a task of buying a shirt and a pair of trousers because the size (of my trouser measurement) is five.

Go and live well, my sister.

---

19. Mr. Robert Kaunga Haanzila

Speak. I am Haanzila.

Children, I am the one you accuse of witchcraft
Mayumbe, Mayumbe witchcraft if for sharing.
Hona I am the one you say I have bewitched

Mayumbe Mayumbe.
Witchcraft is for sharing.
Children I am the one you accuses of witchcraft

Mayumbe, Mayumbe
Witchcraft is for sharing.
Come and beat the drum ho!

Where is the drum?
Where is the drum?

Hona I am the one you accuse of witchcraft
Mayumbe
Mayumbe, Mayumbe
Witchcraft is for sharing.

Children I am the one you accuse of witchcraft
Mayumbe, Mayumbe
Witchcraft is for sharing.

Ba Eshart Kamubahhwela
Akubaanhhya baka University.

Baama ino me ndakubona.
Me neakubona.
O Munsanje ndakubona
Mucindu ndakubona umee.

Kwalo ku maandaa Libingi
Kumaanda aba Kalambo,
Ndakali Mweenzu oku Libingi kuya.
Umusilikani mpaka ukalungee!

Hena ba Haanzila bakaya kuli nobeenzuma batayandi akundilanga-langa nde mulamwaabo balaaba Mukonde aba Chitimpa!

Ategwa nkaambo uli kabwalala,
ncobatakulangi.

Bakaakundisowa musaama, Kanimba, kunyina acibotu nee, Alo Bansanje bakahhyala bakaimika! Nkotuli aba Mukonde aba Kambwili, tobana banalombwana ana Chitimpa! Ndakusiya kohhyaala baama, Eshart, ukamwanhhye mulumaako. Ukaambe kuti Mahhwanda mwanaa Haanambole ndakamubona kumeso buyo. Nkwali unyina akampenda pe. Muyumu buya nta! Mooni wakundulila shaati abuluke nkaambo nsaizi ngu faifi. Mukapone mukwabo

---

19. Ba Robert Kaunga Haanzila

Kwaamba, Ndime Haanzila.

Nobana ndime ngobaamba kulowa.
Mayumbee, mayumbe bulozi mbuyumbilanwa

Jona ndime ngomwaamba ndalowa

Mayumbee, mayumbe bulozi
Mbuyumbilanwa

Nobana ndime ngomwaamba kulowa

Mayumbee, mayumbe bulozi
Mbuyumbilanwa

Koboola uume ngoma ii!

Iiikuli ngoma?
Iiikuli ngoma?

Jona ndime ngomwaamba kulowa

Mayumbee, mayumbe bulozi
Mbuyumbilanwa

Nobana ndime ngomwaamba bulozi

Mayumbee, mayumbe bulozi
Mbuyumbilanwa

Jona I am the one you accuse of witchcraft

Mayumbe, Mayumbe
Witchcraft is for sharing.

Chuumbu I am the one you talk about Kkasimpe

Mayumbe, Mayumbe
Witchcraft is for sharing

Mulambo I am the one you say I have bewitched.

Mayumbe, Mayumbe
Witchcraft is for sharing.

Children I am the one you talk about Kayimpe

Mayumbe, Mayumbe
Witchcraft is for sharing.

Chitimpa I am the one you say I have bewitched.

Mayumbe, Mayumbe
Witchcraft is for sharing

Mwaaba I am the one you accuse of witchcraft.

Mayumbe, Mayumbe
Witchcraft is for sharing.

Jona I am the one you say I am a wizard.

Mayumbe, Mayumbe
Witchcraft is for sharing.

Haazemba I am the one you accuse of witchcraft.

Mayumbe, Mayumbe
Witchcraft is for sharing.

Jona I am the one you talk about surely.

Mayumbe, Mayumbe
Witchcraft is for sharing.

We are the ones who know how to bewitch together with Mr. Chaambwa.

Yes!

Jona ndime ngomwaamba kulowa

Mayumbee, Mayumbe bulozi
Mbuyumbilanwa

Chuumbu ndime ngomwaambakkasimpe

Mayumbee, Mayumbe bulozi
Mbuyumbilanwa

Mulambo ndime ngomwaamba ndalowa

Mayumbe, Mayumbe bulozi
Mbuyumbilanwa

Nobana ndime ngomwaamba kayimpe

Mayumbee, mayumbe mulozi
Mbuyumbilanwa

Chitimpa ndime ngomwaamba kulowa

Mayumbee, mayumbe bulozi
Mbuyumbilanwa

Mwaaba ndime ngomwaamba kulowa

Mayumbee, mayumbe bulozi
Mbuyumbilanwa

Jona ndime ngomwaamba kulowa

Mayumbee, Mayumbe bulozi
Mbuyumbilanwa

Haazemba ndime ngomwaamba kulowa

Mayumbee, mayumbe bulozi
Mbuyumbilanwa

Jona ndime ngomwaamba kasimpe

Mayumbee, Mayumbe bulozi
Mbuyumbilanwa.

Ndiswe ntucihhyi kulowa aba Chaambwa!

Inhhya!

Mr. Kanimba

.....Mrs. Chikkwanda of the big house. I am "The-Tail-Feather-of-the-chicken-that-wriggles".

Ha ha haa!

Do not laugh, who is that one saying, bbah?

These are other people's homes, father, down here.
Even at other people's homes....
These are other people's homes, down here.
We were many when it (that train) brought us
Through the dips of Nacibanga (siding).
Father, Munang'andu.
It is not known who will live longest.
There are some who accomplish tasks.

We were many when it brought us,
Through the dips of Nacibanga, father.
It is not known who will live ongest.

These were other people's homes, father, down here.
Even at other people's homes, father
These are other people's homes, Chibinda.
These are other people's homes, down here.

Speak, small man!

I am lost and tired now.
I will soon have thrown out all my spears.
Where Mr. Chitimpa is,
My spears will all be thrown out.
There is Mr. Chitimpa over there.

Run you who are going to Mr. Chitimpa,
I have thrown out all my spears.

Speak my nephew, that is the
Nephew of mine.

Run, my friends, my spears are finished.
I have no entrance.
I have no entrance.
I have no entrance.

Where shall I herd
Where shall I herd
Where shall I herd

He is here

Where shall I herd?

Mujanju do not harass me with your noise?

Mother where shall I herd (my cattle)?
(Here) in Haanungu's area, you bulls?
Where shall I herd? Where shall I herd?
My spears will be enought, you bulls!

20. Ba Kanimba

..... Muka Chikkwanda wa ng'anda mpati.
Ndime Kanimba kaukuku kaya kanimbauka.

Ha ha ha ha!

Mutalikuseki! Ngumooyo uti "bba"?

Kumaanda abantu taata kunoono
Akwalo kumaanda abantuu
Nkokumaanda abantu kunooo!

Twaali banji nihhyaatuleta
Kumadibbi aaka Nacibenga
Taata Munang'andu,
Takuhhyibwa uyakoongolaa.
Nkobali bamana milimo.

Twakali banji nicaatuleta
Ku madibbi aka Nacibanga taa
Takuhhyibwa yuakoongolaa.

Kumaanda abantu taataa
Akwalo kumaanda abantu kunoo
Nkokumaanda abantu Chibindaa
Akwalo kumaanda abantu kunooo.

Kwaamba kalombwana!

Ndalubilaa ndacinhhwa onoo
Alamana masumo angu kuwaala
Mpaali ba Chitimpa
Imasumo angu kuwaala.
Nkobali ba Chitimpa kuyaa.

Kamutiyaana nomuya kuli ba Chitimpa
Masumo angu kuwaala amanaa.

Kwamba omuntu wangu!
Mujwaangu oyo!

Kamutiyaana nobeenzuma masumaangu amana
Ndabula manjilo.
Ndabula manjilo.
Ndabula manjilo

Njembelele yii
Njembelele yii
Njembelele yii

Ngooyo awa

Njembelele yii

Mujanju utandisabili!

Baama njembelele kuli
Mwa Syaanungu nobacende
Nkeembelele yii njembelele yi
Alakkwana masumaangu nobacende

We are here, we boys. Carry on
(working) you bulls!)

I am tired, I am feeling it now, I, the bull.
I am tired, I am feeling it now, I, the bull.
This is other people's home, down here.

These are other people's homes, father too.
These are other peoples homes, father, down here.
I am the nephew of Mr. Haanungu,
And Mr. Chitimpa and Mr. Silumba.

Is it not surprising, you travellers?
Is it not surprising, you sorjourners?
I am Kaunga! Haanzila of Beetwa!

Is it not surprising, you travellers?
Is it not surprising, you sorjourners?

You who do not draw water for elders.
Mr. Kayungu went to Shaandelemaa.

Friends, when I found the huge girl.
She was sitting on the verandah.
Complecently purruing away.
You make noise for the visitors who you do not suit at all

She is smiling, this mother of mine.
This huge girl is smiling.
She looks on with a smile
Yet she does not greet at all!

We are here we real men in
Kaleete together with Mr. Haanzil

is it not surprising, you travellers?
Is it not surprising, you sorjourners?
Is it not surprising, you travellers?
Is it not surprising, you sorjourners?

(Oh Listen!) You who do not draw water for the elders.
Mr. Kayungu went to Shaandelemaa.

Friends, when I found the huge girl.
She was sitting on the verandah,
Complecently purring away.
You make noise for the visitors whom you do not suit at all.

She is smiling, this mother of mine.
This huge girl is smiling.
She spontaneously smiles.
Yet she does not greet at all!

Here is "The-Aborted-one", Haanzila of Beetwa.

Nkotuli tobasankwa
Kamuukwete nobacende!

Ndalemaa ndacinhwa ono ndenucendee
Ndalemaandacinhwa ono ndemucende
Nkokumaanda abantu kunooo!

Akwalo kumaanda abantu taata kunoo
Kumaanda abantu kunooo!
Ndamuntu waba Hanungu
Aba Chitimpa aba Silumba

---

21. Ba Robert Kaunga Haanzila

Tahhyingi nomwenda
Tahhyingi nomuli muhhyilaa

Ndime Kaunga! Haanzila a Beetwa.

Tahhyingi nomweenda
Tahhyingi nomuli muhhyilaa.

Inywe nomytabatekeli meenzyi bakando
Bakayungu bakaya kwa Shaandelemaa.

Basa nindaaliyana ihimbi
Lilikkele omwiluze
Licaahhulumaa akwesu

Ulabakuwa beenzu mboteelele akubaa

Lyamweta ndinga baama
Lyamwetaa
Lyalimwetela kulanga
Litaahyii okwaanhhyaa.

Nkotuli tobalombwana
mu Kaleete aba Haanzila.

Taahhyingi nomweenda
Taahhyingi nomuli munhhyilaa
Taahhyingi nomweenda
Taanhhyingi nomuli munhhyilaa

Inywe nomutabatekeli meenyyi obakando
Ba Kayungu bakaya kwa Shaandalemaa

Basa nindaaliyana ihimbi
Lilikkele omwiluze
Licaahhulumaa akwesuu
Ulabakuwa beenzu mboteelele akubaa.

Lyamweta ndiinga baama lyamwetaa
Lyalimwetela kulanga
Litaanhhyi okwaanhhyaa.

Cceicino Cisowe. Haanzila wa Beetwa.

---

22. Mr. Chilema Heejani

Chilema the son of Heejani. The one who lives in Kazungula ee box 120

I am playing my mwaandu, my agemates
Cimbili, my agemates,
Cimbiliingoma.

I am playing my mwaandu
Though its soundless

Cimbilii

My agemates

Cimbiliingoma

I am playing, my mwaandu
Mavwanda

Cimbilii

My agemates

Cimbiliingoma

I am playing my mwaandu
Dokotela

Cimbilii

My agemates

Cimbiliingoma

I am playing my mwaandu
Though it's soundless

Cimbilii

My agemates

Cimbiliingoma

I am playing my mwaandu
My agemates

Cimbilii

My agemates

Cimbiliingoma

I am playing my mwaandu
My agemates

Cimbilii

22. Ba Chilema Heejani

Chilema mwanaa Heejani. Walo uukkala mu Kazungula ee box 120!!

Nduuma mwaandu wangu
Nobasama cimwilii,
Nobasaama cimbilingoma

Ndauma mwwandu wangu
Noutalili
Cimbilii

Nobasaama
Cimbiliingoma

Nduuma mwaandu wangu
Maahhwanda
Cimbilii

Nobasaama
Cimbiliingoma

Nduuma mwaandu wangu
Dokotela
Cimbilii

Nobasaama
Cimbiliingoma

Nduuma mwaandu wangu
Noutalili
Cimbilii

Nobasaama
Cimbiliingoma

Nduuma mwaandu wangu
Nobasaama
Cimbilii

Nobasaama
Cimbiliingoma

Nduuma mwaandu wangu
Nobasaama
Cimbilii

My agemates

Cimbiliingoma

I am playing my mwaandu
Kanimba

Cimbilii

My brothers

Cimbiliingoma[1]

I am Chilema the son of Heejani who is never defeated.
What will defeat him is the hole (grave)!

---

24. Mr. Haankoba

Mrs Chibbalo? How have you come here?

We just came on foot so
That we could hear how you
Talk.

I, myself?

Yes, and your friends, any
Of those who want to sing.
We want Kuyabila songs

With Mr. Benny?

Yes with Mr. Benny!

And Tenny?

Yes.

And Nsombo, is it .....?

What about you, what is your
Name? Let us hear it first?

Myself, I am Haankoba, my own (name). I am also a diviner, mother, I divine. I am a diviner.

Yes.

When I praised myself with the middle one, I praised myself with my brother-in-law's name: "Dimba of Mapangahhya" there in Monze our mother, I, myself (you see) here.

If you have come for me, that means it is alright. I do not cultivate at all. My job is just drinking beer and divining for the people a little, just like that. When they give me money I put it in my pocket and go to cabulomwe[1] to gaankanta[1] ha ha haa!

You leave the men.
Leave "the hard-working men."

The nursing mother has come
She is carrying a recorder.

Nobasaama

Ciimbilii ngoma

Nduuma mwaandu wangu
Kanimba

Chiimbili

Nobaakweesu

Ciimbiliingoma

Ndime Chilema mwana a Heejani uutaponci. Ciya kumuponca ncilindi!

---

24. Ba Haankoba

Bamuka Chibalo? Ino mwaboola buti?

Twaboola buyo amaulu kuti kumunhhwe mbomwaambaula

Ime Iwangu?

Inhhya. Abeehhyinyoko kuhumbwa bayanda kuyabila. Tuyanda twakuyabila.

Aba Benny?

Inhhya aba Benny.

A Tenny?

Inhhya.

A Nsombo, ina....?

Ino nywebo ndinywe bani Ihhyina tuhhwe anhini?

Mebo ndime haankoba lyangu. Alimwi ndimung'anga. Ndasonda Ndimung'anga.

Eena.

Nindakalibanda lyaakatikati ndakalibanda lyamulamwaangu Dimba wa Mapangahhya kuya kujwe a Moonze nibana acihya, Lwangaano mebo.

Naa mwalonda ndime nkokuti mbombubo. Nhelimi pe. Mulimo wangu nkunywa bukoko a Kusonda sonda bantu. Mbubonoobo bandipa mali nkubikka munkomo njakunzi? Kubukoko, kulicamulomwe Kugaankata!

Ha ha haaa!

Yawe baleke balombwana
Bacibinda kobalekaa

Baboola batumbu
Baliyumwide kalekkoodi.

Mrs. Masowe, the nursing mother, has come.
She is carrying a recorder.

Mrs. Chaalya, has already come.
She is carrying.

I am "He-who-does-not-cultivate-maize"
I do not cultivate maize
I do not cultivate maize.

Gelly, I beg you, I do not cultivate maize.

There is no one to plough for me.
They say Haankoba.
Has no wealth, he has no cattle.
I, who was at Nalubambaa!

Yee yee, friends, the children are starving.
Yawe yawe, friends, the children are starving
There is no one to let them taste
Just light porridge for Mucindu's wives,
The children, to taste.

I am the agemate of Mwaaba, the wife of Chitimpa.

I asked (for food) from wife of Chitimpa.
The wife of Chitimpa said: Haankoba, the mealie meal
Finished yesterday you were late"

Oh please, wife of Chitimpa I am crawling (with hunger)!
I, your fellow nursing mother, am crawling!
The children are roaming about the streets.
The children will all soon migrate to my in-laws.

Yeeye Mr. Smith has moved.
The soil will all be wated.
The soil is lost.
The children of Chibi, the children of Beene.

Wife of Mulambo yee yee ye.
I am tasting (food), I "Who-does-not-cultivate-maize
I am tasting (food), I "Who-does-not-cultivate-maize

I the man who does not cultivate maize
Yee yee ye I do not cultivate maize
Benny I do not cultivate maize.

Wife of Shaamaleke, wife of Mainza.
I was enquiring everywhere.
I am Mucindu the son of Baleya, wife of Shaamaleke.

You run to the wife of Chitimpa
Perhaps she can give me a bucket (of maize)
For the children to taste, friends.

I am the son of Chinene.

Bamuka masowe baboola batumbu
Baliyumwine kalekkodi

Ndemukscaalya baboola kalee
Baliyumwinee

Ndime muna KHilimi maila
Hilimi maila
Hilimi maila

Gelly ndakukomba helimi maila
Kwabula uundiliminaa
Balaamba Haankoba
Unyina lubono, unyina ng'ombe
Ndakali kwa Nalubambaa.

Yee ye basa bahwanzala banaa
Yawee yawee basa bahwanzala banaa
Kwabula ubalebula basa
Keelele bamuka Muchindu
Basa balambule bana

Ndemusaanyina a Mwaaba muka Chitimpa!

Ndabuhhya kuli bamuka Chitimpa
Muka Chitimpa ulaamba "Haankoba
Busu bwakamana jilo wakamukaa"

Akaka muka Chitimpa basa ndayahhula we
Ndemutumbu ndayahhulaa
Bana mbakweendela munzila.
Bana balamana kulonga kuya kumakwee.

Yeeye ba Simisi balonga
Bulongo bulamana kuzaya
Bulongo bwaloba.
Bamwanaa Chibi, bamwanaa Beene.

Muka Mulambo yeeyeeye
Ndalambula muna Hilimi maila
Ndalambula muna Hilimi Maila

Ndemulombwana helimi maila
Yeeye helimi maila
Benny helimi maila

Muka Shaamaleke muka Mainza
Ndalikubuzya koonse.
Nde Mucindu ndemwanaa Baleya muka Shaamaleke

Amutiyaane kuli muka Chitimpa.
Ambweni ulampa bbakete lyakulya
Basa bana balambule.

Ndemwanaa Chinene!

My mother migrated to Benny's (Bbeni)
My mother left me in the ruins.
Haacebi you have left me, the bull,
You migrated to Gaali area
You left me in the ruins.

When the nursing mother came
She felt (bad) and said: "Let us go to Haankoba's
Let us go and look for him.
Is he where the drum is throbbing?"

"Hey you, I also belong to (great) people.
Let us go to Haankoba's
Do not confuse me on the way.
Wife of Chitimpa, guide me.
May be he is in Haakapoko' area".

"Yee yee ye relatives of"Mr. He-who-does-not-cultivate maize.
I have found Haankoba down here
Haankoba who lives on ngwees
Who lives on ngwees."

I am the agemate of Shaamaleke
I am the agemate of Shaamaleke
Shaamaleke, a Munsaka by clan.
"You, Madam the nursing mother....."

Wife of Cunga!

I, I am the daughter of his brother.
You, madam, the nursing mother.
I am a destitute in this world".

"I, who belongs to his mother,
Friends, I have sunk low.
I have found Haankoba"
I am Dimba of Mapangazya.
I am the man who lives on money!

I live on money, madam!

---

25. Mr. Maxon Mulingula

I am Maxon Mulingula who lives in Chiyumu Village. The "Ever-hungry-one", "The-rugged-Cob" of Makamba area. Senkwaasi (name of an ox - from Afrikaans), Chilimboyi ("Silly boy from English) "The stubbon-one". I am "Stay-away-from-the-fields-but-at-meal-time-he-shuns-the-bed-to-ladle-properly-for-all-to-hear!"

Babaama bakalonga bakaya kwa Bbeni.
Babaama bansiila matongoo.
Haacebi mwansiya, ndemucende.
Mwaya kwa Gaali.
Mwansiila matongoo.

Naakaboola mutumbu walinhhwa,
Ulaamba "katuya kwa Haankopa
Atukamulangaule.
Hena kwadima ngoma?"

"Yawe yawe ambeyo ndimunabantu.
Katuya kwa Maankobaa.
Mutandiinga nyi munzilaa.
Muka Chitimpa kontolaa.
Ndiza uli mwa Haakapokoo."

Yee yee ye yawe omuna Helimi maila
Ndamuyana nguuno Haankobaa.
Haankoba ulalila mangwee.
Ulalila mangwee."

Ndemusaanyina a Shaamaleke.
Ndemusaanyina a Shaamaleke.
Shaamaleke, Munsaka akumukowa
Nobatumbuu..."

Muka Chuunga!

Ndemwanaa munyina,
Nobatumbuu,
Ndaingaila munyikaa."

"Ndemuna mutumbu
Basa ndaceya.
Ndamuyana Haankoba."
Ndime Dimba wa Mapangazya ndemulombwana
Neendalila mali.

Mali mutumbu ndaalya!

---

25. Ba Maxon Mulingula

Ndime Maxon Mulingula, neezwa mumunzi nwa Chiyumu. Munanzala Chimbulu wa makamba, Senkwaasi, Chilimbiyi Shaancinko Shaamukkale Kumuunda kulya ndikkaka bulo utimpula kabotu boonse baliiteelele!

He is the small one which
Lies flat on the side while
In front of it it wipes out the bir
I am "He-who-eats-it-raw!

Gwei!...

It is leaving with great speed.
Who is running at Shaalukompola, the Chief?
Let him stir the waters.
Including Mrs. Nalize.
(And) Mrs. Nyimbaa!

It is leaving with great speed.
Who is running at Shaalukompola, the Chief?
Leave him to stir the waters.
Including Mrs. Nyimba
(And) Mrs. Nalizee!

May be they brag of Manliness.
May be you brag of Manliness,
While you snore in sleep.
Yet your agemates are planning to betray you!

Yet, it is when you prize legs apart.
When you snore in sleep!
"If we fell, my wife, I would have died!"

"Mr. Leg-prize" they are leaving you
"Mr. Snorer-in-Sleep" they are leaving you.
While you are still snoring in sleep.
"Mr. Leg-prize" tye are leaving you.

There it (the cow) comes again "the-ever-dry-one"
Which has no sour milk, it has no fresh milk.
These days it does not satisfy the young with milk.
Are you not just keeping it (the cow) unfairly?
After all, the skin is for the government, Mr. Chinyama.

I am Esnart Beene.

Are you not just keeping it unfairly?
After all, the skin is for the government, Mr. Chinyama.

I am Chambweza the son of
Haakalangu
But I have just declaimed
My friend.

Welele welele those asking about the rivers on the way
So that they should not get lost over there.
I have told them down here.
That this hill of theirs is frightening.

You people of Haampande area, you Bawe
You people of Haampande area, you Bawe,
You who eat frogs.
Look for the love portion for me, I shall come back.

Nkakkanga
Kaliyeeme ani kumbele
Kabumana buzumi!

Me ndime Munamakwanga!

Gwei!.....

Cabweza lubilo nguni uukwaaza
Kwa Shaalukompola, Mwami?
Muleke akopakopa mehhyi.
Boonse bamuka Nalizee,
Bamuka Nyimbaai.

Cabweza lubilo nguni uukwaaza
Kwa Shaalukompola, mwami?
Muleke akopakopa meenhhyi.
Boonse bamuka Nyimba.
Bamuka Nalizee.

Ndiza balibeya bulombwana.
Ndiza ulibeya bulombwana
Nomunga kohhuluma koona.
Pele basaanyoko boonse bakanzile kukusambalaai.

Webo nopapula mweendo,
Nohhuluma koonaaa.
"Notuwa mwinangu nindahwaa."

Chipapulamweendo bakusiyaa
Chihhulumakoona bakusiya
Yebo kocihhuluma koona bakusiya
Iwe chipapulamweendo bakusiyaa!

Yaboola kale njiinga Naciyuma,
Iinyina mabisi iinyina amukupa
Sunu tiicizulihhyi obanaa mukupa.
Inta mwiihhubila luciso,
Boza mbakanhulumende ba Chinyamaa.

Ndime Esnart Beene

Mwiihhubila luciso,
Bozambwanhulumende ba Chinyama.

Ndime Chambweza mwanaa
Hakalangu
Pesi ndalibanda biyo
Mulongwaangu
Welele welele bahika buhhya milonga munzila
Kuti batakalubi okuya
Ndabashimwina okuno
Kuti cilayoosha cilundu cabooo.

Mwebo nobana Haampande noBawe
Imwe nobana Haampande noBawe
Umwe nomulya maande
Muhhyondo munangile njakupilukaa.

I am the girl in Secret,
I am praising you, I
The girl of Bakonka.

I am the one who was all by myself.
I am the one who was all alone.
I am the one who was by myself
Even at the-in-laws.
I am the one who was alone.
Do it, son of the dog.
Do it, hey!

I am "The-bladder". This is where it ends, lady.

---

26. Mr. Haanyangama Haamiyanda

I am the agemate of Nsombo. We who were born in the great years, 1942.

It is said there is no one to drive them (cattle)
There is nobody to return them (cattle)
The children of Chinyama (a calf)

I can hear how they beat them
In the kraal, Munsanje.
The children of Nacoongo (a calf).

I can hear what they say
In the yard, Oh, Munsanje,
These children of Nacoongo.

I have nobody to talk about me
I have nobody to backbite me
I have nobody to bewitch me
I, the Bull Kolokolo.

Speak Munsanje!

Even at Muchila, I was there.
I am Munsanje.
There are many who are betwitching me
I, the bull.
I am aware of the witches.

I am the great man, the bull
I am one of the Himazubas.
You should have first observed.
Just look at the Himazubas.
I am the bull.

I am suffering, I, the Munsanje.
I am one of the Himazubas, I, the bull.
I am hearing, I, the Munsanje.

Ndemusimbi kumbali,
Ndakutembaula
NdemusimbaabBakonka.

Ndakali ndimwinii.
Umebo ndime ndimwini
Ndime ndakali ndimwini
Akubukwe
Ndime ndakali ndimwinii

Kocita onamubwa
Kocita yawe.

Ndime cisubilo! Mpocisimpila Mwami awa.

---

26. Ba Haanyangama Haamiyanda

Ndemusaanyina a Nsombo. Twakazyalwa kabotu mumwaka wa 1942.

Kwabula bahhyibinga
Kwabula bahhyinyona
Bamwanaa Chinyamaa

Nditeelele nkobauma
Muciba Munsanje,
Bamwanaa Nacoongoo.

Ndihhwile mbobaamba
Mucibaya oMunsanje
Bamwanaa a Nacoongoo.

Kwabula baamba
Kwabula bahhwiya
Kwabula bandowa
Ndemucende kolokoloo

Kwaamba Munsanje
Kwalo kwa Muchila ndakaliko
Nde Munsanje.
Bahhula bandowa,
Ndemucende.

Akwalo kwa Chibozu
Ndibabwene balowa
Ndemulombwana, nde mucendee.

Ndiikwete ndemuna Himazubaa.
Nootaanguna buyo kulanga
Nolanga kulibana Himazuba
Ndemucendeee.

Ndipengele nde Munsanje
Ndemuna Himazuba ndemucende
Ndihhwile nde Munsanjee.

I am insulting you, Mainza,
You who has a bus at Mapanza area
Woo you great man, my agemate.
You who looks obliquely (allusion to a charging bull).

I have men who are strong.
I have men who are strong.
Those who look obliquely.

I have heard of men.
Those who look obliquely.
I can see those men.

I am hearing Munsanje
You are one of the Himazubas
You, the Mucindu who looks obliquely.

I am aware of the witches
I am aware of those staring at me
I am aware of those staring at me.
Those who are staring.

Let it (the drumming) speed up old man.

I am the agemate of Mainza
The son of mine.

I am "Mr. Leave-room-for-me!" I am "Mr. Leave-room-for-me! My own name is Himalindi, "The-one-with-many-pits". I am Chaazangwe, "He-who-is-to-be-struggled-with!" Mr. Mucus, Mr. Saliva!

I am listening mother
I am listening Munsanje
I am hearing.

I am hearing even when
They are making noise, the talkers.
I am hearing.

Go ahead my agemate.

I who had travelled afar.
I who had travelled afar.
I belong to Mapanza area.
Even to Muchila too.
I, the small man.

Even I, myself, am a great man on my own.
I am a man,
I am a man who is wholesome.

---

27. Mr. Nzungihhya.

We, who are the great men together with the child of Namwiinga.
I am Nzungihhya. We are the great men.

Ndakutukana Mainza
Oojisi abbasi ku Mapanza
Woo mulomwana uwe musaama
Oolanga lucelelaaa.

Ndikwete balombwana baangile
Ndikwete balombwana baangile
Balangaa lucelelaaa.

Ndihhwile balombwana
Balanga lucelela
Ndibabwene balombwanaabo

Ndihhwile Munsanje
Omuna Himazuba
Omucindu, oolanga lucelelaaa

Ndibabwene balowa
Ndibabwene bandanga
Ndibabwene bandangaa
Balo balangaa.

Kiilunduka mudaala!

Ndemusaanyina a Mainza
Mwanaangu.

Ndime Tuswene

Ha ha haaa!

Ndime Tuswene! Lyangu ndime Himalindi! Ndime Chaazangwe! Ba Mamina! Ba Luzenge!

Nditeelele baama
Nditeelele Munsanje
Ndinhhwilee

Ndinhhwile
Nobayobayoba baamba
Ndinhhwilee.

Waala Musaama!

Ndaali kule
Ndemuna Mapanza
Akwa Mucila
Ndikalombwanaa!

Alwangu ndimulombwanaa. Ndimwini ndimulombwanaa.
Ndimwini neenzulide.

---

27. Ba Nzungihhya

Swe ndiswe balombwana amwanaa Manwiinga! Ndime Nzungihhya! Ndiswe balombwanaa a Muntukabotu!

Together with "Mr. Well-to-do". I do everything for myself
I the person who is well-to-do, myself. I am even bored to
dress myself up properly.

The strip cultivated by the children is small
We'will start another strip (land).

The strip cultivated by the children is small,
We'll start another strip.
Mother of Mulube, Mother of Mulube
We will start another strip.

The strip cultivated by the children is small.
We'll start another strip
The strip cultivated by the children is small,
We'll start another strip.
Mother, Mother of Mulube
Mother of Mulube
Mother, Mother of Mulube
Mother of Mulube
We'will start another strip.
Mother, Mother of Mulube
Mother of Mulube
Mother, Mother of Mulube
Mother of Mulube
We'll start another strip
Mother, Mother of Mulube
Mother of Mulube
Mother, Mother of Mulube
Mother of Mulube
We'll start another maize st
Mother, Mother of Mulube
Mother of Mulube
Mother, Mother of Mulube
Mother of Mulube
We'll start another strip
Mother, Mother of Mulube
Mother of Mulube
Mother, Mother of Mulube
Mother of Mulube
We'll start another strip.

We'll start another field
We'll start another strip
We'll start another field.

Ndemwinindalicitila nde Muntukabotu. Ndemukata akulyaanga!

Kalimo kalima bana kaceya
Tulaandula alimwi kalimo

Kalimo kalimo bana kaceya
Tulaandulaa limwi kalimooo
Ina Mulubee, ina Mulube
Tulaandulaalimwi kalimo

Kalimo kalima bana kaceya
Tulaandula alimwi kalimo

Kalimo kalima bana kaceya
Tulaandula alimwi kalimo

Baama 'na Mulube
'na Mulube

Baama 'na Mulube
'na Mulube
Tulaandula alimwi kalimo

Baama 'na Mulube
'na Mulube

Baama 'na Mulube
'na Mulube
Tulaandula alimwi kalimo

Baama 'na Mulube
'na Mulube

Baama 'na Mulube
'na Mulube
Tulaandula alimwi kamaila

Baama 'na Mulube
'na Mulube

Baama 'na Mulube
'na Mulube
Tulaandula alimwi kalimo

Baama 'na Mulube
'na Mulube

Baama 'na Mulube
'na Mulube
Tulaandula alimwi kalimo

Tulaandula alimwi muunda
Tulaandula alimwi kalimo
Tulaandula alimwi muundaa

I am Haamoombe "who is many (meaning fat) evenly!

Mother of Mulube, Mother of Mulube
We'll start another field

Mother of Mulube, Mother of Mulube
We'll start another field

The strip cultivated by the children is small
We'll start another strip
The strip cultivated by the children is small
We'll start another strip.

Mother of Mulube, Mother of Mulube
We'll start another field.
The strip cultivated by the children is small.
Mother of Mulube
Mother of Mulube
We'll start another field.

The strip cultivated by the children is small.
We'll start another .....

My fellow men you must sing properly so that this will become good.

Mother of Mulube, my mother, Mother of Mulube
We'll start another field.
The strip cultivated by the children is small.
We'll start another field

The strip cultivated by the children is small.
We'll start another field.
Mother, Mother of Mulube
Mother of Mulube
Mother, Mother of Mulube
Mother of Mulube
We'll start another field

Mother, Mother of Mulube
Mother of Mulube
Mother, Mother of Mulube
Mother of Mulube
We'll start another field

Mother, Mother of Mulube
Mother of Mulube
Mother, Mother of Mulube
Mother of Mulube
We'll start another strip.

Ndime Haamoombe ndemunji kabotu!

Ina Mulube, Ina Mulube
Tulaandula alimwi muundaa
Ina Mulubee, ina Mulube
Tulaandula alimwi muundaa
Kalimo kalima bana kaceyaa
Tulaandula alimwi kalimo

Kalimo kalima bana kaceya
Tulaandila alimwi kalimo
Ina Mulubee, ina Mulube
Tulaandula alimwi muunda
Kalimo kalima bana kaceya
Ina Mulubee
Ina Mulu bee
Tulaandula alimwi muunda

Kalimo kalima bana kaceya
Tulaandula alimwi .....

Nobalombwanama kamwiimba kabotu citote buya eeci

Ina Mulubee, baama 'na Mulube
Tulaandula alimwi muunda
Kalimo kalima bana kaceya
Tulaandula alimwi muunda
Kalimo kalima bana kaceya
Tulaandula alimwi kalimo

Baama 'na Mulube
'na Mulube

Baama 'na Mulube
'na Mulube
Tulaandula alimwi

Baama 'na Mulube
Ina Mulube

Baama Ina Mulube
'na Mulube
Tulaandula alimwi muunda

Baama 'na Mulube
'na Mulube

Baama 'na Mulube
'na Mulube
Tulaandula alimwi kalimo

We'll start another field
We'll start another strip
We'll start another field

We'll start another field
We'll start another strip
We'll start another field

The strip cultivated by the children is small

We'll start another field

The strip ploughed by the children is small

We'll start another strip

Mother of Mulube

Mother of Mulube

Mother, Mother of Mulube

Mother of Mulube

We'll start another strip.

My father is "He-who-is-fond-of-clay-pots (great drinker)"
I have ended. This is where I end my singing.

Good breeding is a task!

---

28. Mr. Chambweza.

I was at Bulabule

Aah! Leave him!.

We who played with my friend the husband of Mwiinga.
I am Chisankatila the fat one-quite healthy, quite healthy,
I am wholesome.

Choongo Choongo Choongo Choongo
Choongo Choongo Choongo Choongo
Choongo Choongo are you listening
Choongo, you yourself?

You, Choongo Choongo Choongo
Choongo Choongo Choongo
Choongo listen you people hey, ah!

You are unfair Choongo
To give me a turn (to herd cattle) when I have not a cow.

While I have not even one!

Tulaandula alimwi muunda
Tulaandula alimwi kalimo
Tulaandula alimwi muundaaa

Tulaandula alimwi muunda
Tulaandula alimwi kalimo
Tulaandula alimwi muunda
Kalimo kalima bana kaceya

Tulaandula alimwi muunda

Kalimo kalima bana kaceya
Tulaandula alimwi kalimo

Baama 'na Mulube
Ina Mulubee

Baama 'na Mulube

'na Mulube
Tulaandula alimwi kalimo

Taataangu ngu Haahhyibiya! Ndasimpa mpesimpila kwiimbaawa!
Ikuhhyala nkukwiimika!

---

28. Ba Chambweza

Ndakali kwa Bulebule
Aa, Muleke!

Twaasobana omweenzuma omulumi Mwiinga!
Ndendime Chisankatila munji. Kabotu buya. Kabotu!
Neenzulile!

Choongo Choongo Choongo Choongo
Choongo Choongo Choongo Choongo
Choongo Choongo Mulinhhwile
Choongo Nywebo?

Inywebo Choongo Choongo Choongo
Choongo Choongo Choongo
Choongo nobantu me yii!

Mulaaluuni Choongo nomunga
Mwandipa bulijjyi me neenyina angómbe
Neenyina ayomwe.

While I have no cattle Choongo
While I have no cattle Choongo
While I have no cattle Choongo.

Choongo I have no cattle
Choongo I have no cattle Choongo
Choongo I have not even a calf.
I have not even a calf.

You are giving me a turn
While I have not even a cow.

You have a case to answer Choongo
When you give me a turn .....
When we mmm.....

Hah! This matter has been said wrongly my brothers, just wait a minute. Alright, let us just go ahead. This is our task.

Choongo I have no cattle
Choongo I have no cattle
Choongo I have no cattle
I have not even one.

When you give me a turn
While I have no cattle
I have not even one
I have no cattle Choongoo.

Choongo you who give me a turn
While I have no cattle
I, I have not even one
I have no cattle Choongo I have not even a calf.
I have no cattle Choongo.

You, Choongo of the Baleya clan
Father, Choongo I have no cattle
I have not a cow
I have no calf
Choongo you of the Baleya clan.

We are the men with the child of Namwiinga. I am "He-who-does-not-know-what-is-coming".

Choongo you give me a turn
When I have no cattle
I have not even one.

Choongo you give me a turn
I, When I have no cattle
I have not even one.

Eenyina ng'ombe Choongoo
Neenyina ng'ombe Choongo
Neenyina ang'ombe Choongo

Choongo neenyina ng'ombe
Choongo neenyina ng'ombe Choongo
Choongo neenyina amubutu
Neenyina amubutu

Mwandipa bulihhyi me
Neenyina ang'ombe
Ulaamulandu Choongo nomunga
Mwandipa bulihhyi...
Notunga mu ...

Ha! Aaya makani ndaamba bumbi nobana bakwesu Kamucindilindila. Mbububo katuya buya kumbele mulimo wesu oyu.

Choongo neenyina ng'ombe
Choongo neenyina ng'ombe
Choongo neenyina ng'ombe
Neenyinaayomwee.

Nomunga mwandipa bulihhyi
Me neenyina ng'ombe
Neenyina ayomwe
Neenyina ng'ombe Choongoo.

Choongo nomunga mwandipa bulihhyi
Mebo neenyina ang'ombe
Neenyina ayomwe
Neenyina ng'ombe Choongo neenyina amubutu
Me neenyina ang'ombe Choongoo.

Inywe Choongo noBaleya
Taata Choongo neenyina ang'ombe
Neenyina ang'ombe neenyina mubutu
Choongo noBaleya

Ndiswe balombwana amwanaa Mwiinga. Ndendime Nhehhyiciboola.

Choongo nomunga mwandipa bulihhyi
Me neenyina ang'ombe
Neenyinaa ayomwee.

Choongo nomunga mwandipa bulihhyi
Me neenyina ang'ombe
Neenyina ayomwe.

I have no cattle Choongo
I have not even one
I have not even a single one.
I have no cattle Choongo
I have not even one

I have no cattle Choongo
I have not even one.

Choongo you who give me a turn
While I have no ...
Choongo, father.
Choongo, father, hey.

Muhhyamba, please. Muhhyamba, please!
Mulube, please. Muntanga, please!
Mudenda, please. Mucindu, please!
You are unfair, hey people!

Mucindu, please. Muhhyamba, please.
I, I have no cattle.

Go on my nephew, child of the dog.
You finish, hey!

You are unfair Choongo
When you give me a turn
While I have no cattle
I have not even one
I have no cattle, I have not even one.

Father I have no cattle
I have no cattle

I have not even one
I have not even a calf.

You stop now, hey!

Muhhyamba, please! Mulube, please!
Mudenda, please! Muntanga, please!
Mulube, please!

Let us be quite boys of ours.

I am Mwando!

---

29. Mr. Haankoba

Our duties with the child of Chibinda. Have you already prepared it (the recorder) old woman?

Yes.

Neenyina ng'ombe Choongo
Neenyina ayomwe
Neenyina ng'ombe

Neenyina ng'ombe Choongo
Neenyina ayomwe

Neenyina ng'ombe Choongo
Neenyina ayomwe

Choongo nomunga mwandipa bulihhyi
Me neenyina .....
Choongo Taataa
Choongo Taataa akaa.

Muhhyamba akaa. Muhhyamba akaa.
Mulube akaa. Muntanga akaa.
Nudenda akaa. Mucindu akaa.
Inywe mulaaluuni nobantuu.

Mucindu akaa. Muhhyamba akaa
M neenyina ng'ombe

Waala mujwaangu, Omwana aNamubwa.
Yawe komana yii.

Mulaaluuni Choongo
Nomunga mwandipa bulihhyi
Me neenyina ng'ombe
Neenyina ayomwe
Neenyina ayomwee.

Taata neenyina ang'ombe
Neenyina ng'ombe
Neenyina ayomwe
Neenyina mubutu

Yawe kolek'oono yi!

Muhhyamba akaa. Mulube akaa.
Mudenda akaa. Muntanga akaa.
Mulube akaa.

Atuumune nobasankwa bakwesu.

Ndime Mwando.

---

29. Ba Haankoba.

Milimo yesu amwana a Chibinda. Mwabamba kale noba cembele!

Inhhya.

Yah!
I am the agemate of Mwaaba and Haakazeene the child of Ntaulu Chaambwa. There is also Haanjila Munacilawu who went to Mucila, it is not known now where he is wandering, you, our mother, the visiter you who have just arrived now.

Yes. Chambweza is my son. He is the son of the Baleya, he has just been singing a few moments ago. I, my name from my mother, that of akalo, "the small-birth-bed", I am Haankoba, That (name) of buunga, I am Ng'andu Mukala. Even now so. The one for praise only is that from my brother-in-law, I am Dimba of Mapangazya, I, the the man. Money is never at all, short, old woman, I beg you.

I will only sing a short song for beer party. This beer is actually killing me, this gaankata. Even Chambweza, I have left him a muleu, "small clay pot for drinking beer from or milking cows", (full of beer) just now. Whether he will finish it, I do not know! Yes, our mother. And you where do you come from?

From Lusaka

From Lusaka?

Yes.

With whom have you come? with Mrs. Chitimpa? Owoo.
Kahyungwa? With my child? Ha ha haa! I am Haankoba the son of the old woman the mother of Haaceeya, but they migrated, our mother, they left me in the ruins. May be they said that Haankoba is a wizard. Anyway, now there is nothing wrong about this, our mother.

I was asking about
Who was going to Mwanamainda,
The loved one of mine, friends,
Mother, woo I am not lucky.

The Little-girl, friends.
She has left me in the ruins.
Maawe Chambweza please come
Chambweza, son of Haakalangu
Perhaps yee you praise me!

Maaweeyee we mourn with loneliness
Wo o wo Mwanamainda
This mother, friends, my mother,
Wee wee wee we child of my mother
Yee yee ye, friends at Cabulomwe.

It will finish, it will finish
There will remain only a dog
Friends, at the old Dog's home.
Friends, it is said at the dog's home.

Yaa!
Me ndimusaanyina aMwaabaa a Haakazeene mwanaa Ntaulu Chaambwa. Kuli Haanjila Munachilawu wakaya kwa Mucila naasunu Wiingailila kuli nobanacihya nobeenzu nomwaboola ono!

Inhhya Chambweza mwanaangu, mwanaa Baleya walikuyabila ono. Me ihhina lyangu lyakuli babaama naalyaakale ndime Ha nkoba. Ilyabuunga Ndime Ngandu mukala. Awono so! Ilyakulibanda buyo, lyamulamwaangu Ndime Dimba wa Mapangahhya ndemulombwana. Mali taamani nobacembele pe ndamukomba.

Ndaimba buyo kayimbo kamumakoko. Bukoko bwini Bwandi jaya, magaankata. A Chambweza ndamusiila muleuu onaawa naa Ulaumana ccita. Inhya, nobanacihya. Ino nywebo mukkala yi Baama inhhwe?

Ku Lusaka

Ku Lusaka?

Inhhya.

Ino mwaboolaani? Amuka Chitimpa? Woowoo. Akahyuungwa? Amwanaangu? Ha ha haa'. Ndime Haankoba ndemwana amucembele Bina Haaceya, pesi bakalonga baama bakandisiya mumatongo ndiza Bakandaamba kuti Haankoba ulalowa. Ono mbubo kunyina mbocibele nobanacihya.

Ndaali kubuhhya akaka
Uuya kuli Mwanamainda
Ceeni wangu basa baama
Woo ndabula coolwe.

BaNhiimbi basa
Baandisiya mumatongo maawe
Chambweza akaka koboola
Chambweza, mwanaa Hakalangu,
Ndiza yee unditembulee

Maaweeye tulile buumbaa
Woowoo Mwanamainda
Oyu mutumbu basa baamaa
Wee wee wee we mwana ababaamaa
Yee yee ye basa kuli cabulomwe

Bulamana, bulamana
Kwahyaala mubwa, basa,
Koomubwa mucembele.
Basa ati koomubwaa.

They said yesterday there drowned a dog (in beer)
Yee ye, friends, the beer is intoxicating
The bulls start fighting.

Ha ha haa!

Hey, do not laugh my fellow men.

U u u u u h!

Yee yee ye friends ...

I am Hicikumba, "the-beer-brewer". Peace, old woman, lasts.

Yee ye Chambweza hey
Child of Haakalangu, friends
The people start fighting
Perhaps they start suspecting.

Child of my mother yee ye woo
At Cabulomwe old woman
At Chambweza's home yaa yaa.
Yee yee gili gili

Ha ha haa!
Talk properly, child, eh!

Yee yee yee ye friends wee,
Wife of Mwanamainda
Haankoba maawee wife of Mwanama.....

I am "He-who-does-not-cultivate-maize".

Children Muyaaya Muyaaya
Muyaaya Muyaaya
Hakalangu has taken me to Mwanamainda (bar)
My lover is a crook yee ye.

I have no where to pass Mrs. Baunga.
I have no where to pass Mrs. Bansanje.
Mrs. Baleya.

Yee we found it (beer) at the dog's friends, at the dog's.
They start fighting.
Yee yee ye you girls, friends
They start supposing.

They come to the dog's
Woo woo you old woman come here
We found Mantabe at the dog's

I am Chambweza, my son, I am the great man, Dimba of Mapangahhya. I am the bull.

Speak, man!

Bakaamba kutijolo kwaanjila mubwa
Yee yee basa bwakola bukoko
Baanka kulwana bacende

Ha ha haa!

Heyi! Mutaseki nobalombwana

U u uuuu!

Yee yee ye basa ....

Ndime Hicikumba. Lulaima mucembele luumuno.

Yee ye Chambweza aka.
Mwanaa Shakalangu basa
Baanka kulwana bantu.
Ndiza baanka kuyeeyela.

Mwana akabaamba.
Yee ye woo kuli Chabulombwe nobacembele
Iko Chambweza yaa yaa.

Yeeye gili gili

Ha ha haa!
Kwaamba kabotu. Mwaneebo.

Yee yee yee ye basa wee.
Muka Mwanamainda.
Haankoba maawe muka Mwana ma....

Ndemuna Hilimimaila

O nobana muyaaya muyaaya
Muyaaya muyaaya
Wambweza Haakalangu kuli Mwanamainda.
Ceeni wangu mweelenzi yeeye

Ndabula ayindwa muka Baunga
Ndabula ayindwa muka Bansanje
Muka Baleya.

Yee twabujana koomubwa basa, lkoomubwa.
Baanka kulwana
Yee yee ye nobasimbi.
Basa baanka kweehhyeehya.

Baboola ikoomubwa
Woo woo imwe nobacembele muboole kuno
Twaajana mantabe, lkoomubwaa

Ndime Chambweza Mwanaangu. Ndemulombwana Dimba a Mapangahhya Ndemucende!

Kwaamba mulombwana.

I am leaving you now.

Are there none to answer for you h

---

30. Annonymous Singer

O Mr. Chungwe, Mr. Chungwe, Mr. Chungwe.
The gentleman is on the way, this Mr. Chungwe.
Rest them a while. Mr. Chungwe (the ox) is on the way.
My grandmother, the cultivator, is coming.
You do not know my oxen I, "Mr. Hard-worker".
"Mr. Ever-Hungry-one" at Indikiti (ox).
She is welcome back, Buumbas mother (cow)
The sister of Mrs. Matamboo (cow).

When "the Hard-workers" came on their way
I was running
I, who has bad omen, am the bull.
I am the real bull.
You great hunter, mother of Malamboo.

... I am here!
I am the girl (belonging to
Great) girls!
The girl of Bakonka, my Brother'.

Go on sister

I am here!

I am the great man together with Mr. Gaankata and the small Kalihhutwa'.
You Mr. Haamunyinza, I am the great man!

Sleep sleep I am the man
You who is going to Mr. Mwenda and Mr. Zemba.

You "Mr. Ever-hungry-one" Muunga.
It is never know who will live longest
Here at Haazele's "Mr. Hard-worker".
Father, at Haazele's "Mr. Hard-Worker".
There is no bull to fertilize the Mother of Banji
The Mother of Banji is the great cow!

Actually, she is a great cow, this Mrs. Chitambo.
She is coming
She has come from grazing.

My home is at Chona....

They came, after grazing, they came.
I said I am "Mr. Hard-worker".
When they were coming from grazing.

Ndamusiya ono.

Hena kunyina abamuhanwiiliila
Nyebo ii

---

30. Baaimba cabaanhyibiiwe

ObaChungwe, oba Chungwe, oba Chungwe
Balimubhhila obaChungwe
Bayoohhya obaChungwe balimuhhila.
Baboola ibalima baamama kuluu.

Tobahhyi basune bangu ndeChicinda
NdeMunahaanaala kwiindikiti.
Bahhyoka baanyina muka Matamboo.

Nibaaboola ba Chibinda bali muhhilaa.
Nentiyaanaa.
Neenkwete malweza ndemucende.
Ndemucende mwinimwini.
Oba Chibweza obanyina Mamboo.

...Ndime yuuono
Ndemusimbi wabasimbi
Ndemusimbi wa Bakonka
Mwanaakwesu.

Waala omucihhyi!

Ndime yuuno!

Ndemulombwana aba Gaankata aba Kkaanga Kalihhutwa. Oba Haamunyinza. Ndime mulombwana.

Lalaa lala ndemulombwana
Ooya kwa Mwenda oba Zemba

Oba Munahaanzala Muunga.
Takuhhyibwa uyakoongola.
Kuno kuli Haazele, Chibindaa.
Taata kuli Haazele Chibinda,
Kwabula mucende uuzilimba inaBanji.
Ina Banji ng'ombe inii.

Alo ng'ombe ini bamuka Chitamboo.
Baboolaa.
Baboola nibaboola mukucela.

Ikwesu nkukwa Choona....

Baboola nibazyila mukucela baboola
Ndaamba ndeChibinda
Nibaboola nibahhyila mukucelaa.

I have ended. It is alright.

You can stop now.

---

31. Mr. Gudu Mwanja Bbimbizwe

I Ii ... I ... I live ... e ... e ..... eh in Monze, at two-five one-Monze! E ... eh I am the son of ... eh Mwanja. I am the brother ... of Hhulungwe ... eh ... eh! "Mr. -drums-that...boil". Yah, and Haantemba ... and my cousins together... with Henry. Eeh... I am Bbimbizwe. "The-treat-heart".

At Ntambo I am "The Arrested-one".
It is me who is "The Arrested-one" by the python
That is why the hornbill is hooting
Saying: "Mooba, Let us leave them alone.
Do you not see I would have been a king myself?
Ntaamba Lukute!"

I, at Ntambo, am "The Arrested-one".

Go on Mucindu.

I, I am "The Arrested-one" Buumba.

Go on my child.

I, at Ntambo am "The Arrested-one".
It is why I am "The Arrested-one".
Father I am "The Arrested-one".
It is me who is "The Arrested-one" by the python

That is why the hornbill is hooting,
Saying: "Mooba, let us leave them alone.
Do you not see I would have been a king?
Myself, Ntamba Lukute".

I, at Ntambo, am "The Arrested-one."

That is why we became bulls'.

I am the son of Mwanja.

Father, that is why I am "The Arrested-one".
At Monze is where I am arrested
At Mazabuka is where I am arrested, mother.
At Chlantambo is where I am arrested
At Livingstone is where I am arrested.
At Mabisimaambo is where I am arrested.

Mother, that is why I am "The Arrested-one"

That is why the hornbill is hooting.
Saying: "Mooba, let us leave them alone.
Do you not see that I would have been a king
Myself, Ntaamba Lukute."

Ndasimpa ono. Inhhya kamuleka

Kamulekoono.

---

31. Ba Gudu Mwanja (Bbimbizwe)

Nka...nkala ...ee nkala ku Moonzee,
Ku 2 5 1 Monze. E...e... Ndemwanaa
Mwanjaa... ndemunyinaa ... AHvulungwe...e
Mangome kubila. ya, a Haantemba a -- Oba
Heneli, E...e...ndendime Bbimbizwe.

Me kuNtambo me ncheli mwaangee.
Ndendime celimwaange kumbooma
Cavulumavuluma moomba.
Ati Mooba tubaleke.
Tobwene neeli mwami me
Ntaamba lukutee.

Ime ku Ntambo nceli mwaange
Kowaala Mucindu!

Ime ncelimwaange Buumbaa
Kowaala Mwanaangu!

Me ku Ntambo nceli mwaange.
Mbubo nceli mwaange.
Taata me nceli mwaangee.

Mbubo nceli mwaange kumboma
Cahhulumahhuluma moomba,
Ati Moomba tubaleke.
Tobwene neeli mwami me
Ntaamba lukutee.

Me ku Ntambo ncelimwaange
Ncitwaabela bacende'.
Ndemwana a Mwanja!

Taata me nceli mwaange.
Ku Monze me nkweli mwaange
Ku Mazabuka kwelimwaange baama.
Ku Gilalantambo nkwelimwaange
Ku Libingi me nkwelimwaangee
Ku Mabisi maambo me ncelimwaangee.

Mbubo nceli mwaange kumboma
Cavulumavuluma moomba
Ati mooba tubaleke.
Tobweneeli mwami, mee
Ntaamba Lukutee.

Father, I am "The-Arrested-one"
I am "Mr. Pierce-It" the greatest!

Okaat Mukuwantemba jompolo
Look at me jompolo I am the trap.

I forgot my spears
I forgot my two spears, I, the bull.
I forgot my spears.

I forgot my spears
I forgot when I was at Kabanga.
There at Kabulamwaanda (also)
I forgot my spears
I am "Mr. Praliser.

I am "Mr. Cheeky-one, the man-breaker who has strong-human-smell". I was at the Copperbelt. I am Chuumba of Mwomboshi Lake.
I am "Wash-so-that-we-eat-Mrs. Ludaka"
I am Bbimbizwe, "The-great-heat". I am John the huge one.

Mother my spears.
I fought with my spears
I say when I was at Kabanga, over there
I fought with my spears.

I am the brother of Jesi Haantemba and Mihyohhyi, my cousin. Yah, who lives ... at Mapanza. Yah, I have finished. This is where I end.

---

32. Mr. Gudu Mwanja (Bbimbizwe)

I am "He-who-sleeps-wide-mouthed"
I have given those without a bull,
Munamaibwe, leave the man to
Misbehave on the road iih.

I am "He-who-sleeps-wide-mouthed"
The dawn has come while I am here.
It has dawned today.
Let him cry.
When the bull will roar.

I am "He-who-sleeps-wide-mouthed."
Today he willsee for himself.
I am "He-who-sleeps-wide-mouthed".
Let it end with those without a bull,
Binamaimbwe, let the man
Misbehave on the road ii.

Taata Taata me ncelimwaangee

Ndendime "Chidoonko
Uukatahhya!

Olo mukuwantenda njombolo me
Kamulanga me njombolo ainde bukolee

Ume ndakaluba masumaangu
Ndaaluba masumaangu obilo ndemucende
Me ndaaluba ma sumaanguu

Me ndaaluba masumaangu,
Ime ndaluba nindali kukabanga
Okuya kuKabulamwaanda
Ume ndakaluba masumaangu

Ndendime Chiminya

Ndime hanciki muzindula muntu, uununka luntuluntu ndakali ku Kkoppabbeloti, Chuumba, kucizyiba ca moomboshi. Ndime samba Tulye bamuka Lidaka. Ndendime Bbimbizwe. Ndime John wandumanduma.

Baama masumaangu
Ndakalwana masumaangu
Ndaamba nindali kkuKabanga okuya
Ne ndakalwanaa masumaangu

Ndemunyina Jesi Haantemba
A Mihyohhyi mweenima. Ya, uukkala..
Ku Mapanza. Ya, ndamana mpesimpila.

---

32. Ba Gudu Mwaanja (Bbimbizwe)

Ndime coonangamwa ndapela
Bakaima mucende 'namaibwe
Mukele mulombwana
Asunde muhhila ii.

Ndime coonanganwa,
Sunu bwaca kunoo
Lyaccona bwaca.
Sunu bwacaa
Sunu alile
Alila mucende

Me coonangamwaa
Sunu akalibonenee
Ndime coonangamwa
Basimpila bakaina mucende
Binamaibwe muleke mulombwana
Asunde munhhila.

It has dawned late.
Today it has dawned, (on) the bull.

I am "The-Cheeky-one, the-Man-breaker who-has-a-strong-human-smell!!"

---

33. Mother of Chiimbwe

You hate me for what is mine,
This wealth you people of Monze
You hate me for what is mine,

Answer you men,
Who had gone to Monze.
To look for the medicine for beads
And all the decorations?
Father,you hate me for what is mine.

Answer you men,
Who had gone to Monze
To look for the medicine for beads
And all the decorations?
Father, you hate me for what is mine.
Wealth, wealth people of Monze.
You hate me for what is mine.

This is mine you people of Monze
You hate me for what is mine.

Answer you men!
Who had gone to Choma
To find medicine for beads
And all the decorations?
Father, you hate me for what is mine.

Answer you men!
Who had gone to Choma
To find medicine for the beads.
And all the decorations?
Father, you hate me for what is mine.

You hate me for what is mine
You hate me for this wealth.
Mother, they hate me for my wealth.

Answer you men!
Who had gone to Livingstone
To look for medicine for beads,
And all the decorations?
Hey, you hate me for what is mine.

Iccona bwaca
Sunu bwaca mucende

Ndime Haanciki Muzindila Muntu uununka luntuluntu.

---

33. Ina Chiimbwe

Wandizondela caangu
Cuuma nobana Monze.
Wandizondela caangu

Kamuhhwiila nobalombwana
Ngunaa kaliko ku Monze
Kuyakulanga musamu wamanyamuna
Boonse bungelengele?
Taata mwandizondela caanguu.

Kamuhhwiila nobalombwana
Ngunaa kaliko ku Monze
Kuyandaula musamu wamanyamuna
Boonse bungelengele?
Taata mwandizondela caangu

Cuuma cuuma nobana Monze
Wandizondela caangu
Eeci ccicaangu nobana Monze
Wandizondela caanguu

Kamuhhwiila nobalombwana
Ngunaakaliko ku Choma
Kuyakulanga musamu wamanyamuna
Boonse bungelengele
Taata wandizondela caangu.

Kamuhhwiila nobalombwana
Ngunaakaliko ku Choma
Kuya kulanga musamu wamanyamuna,
Boonse bungelengele
Taata wandizondela caangu

Wandizondela caangu
Wandizondela cuumeeci
Baama bandizondela cuuma

Kamuhhwiila nobalombwana
Ngunaakaliko ku Libingi
Kuyandaula musamu wamanyamuna
Boonse bungelengele?
Aaka bandizondela caanguu.

Answer you men!
Who had gone to Momba's
To look for medicine for beads
And all the decorations?
Father, you hate me for what is mine.

Hey, this is mine you people of Monze

You hate me for what is mine.

This is mine you people of Monze

You hate me for what is mine.

Answer you men!

Who had gone to Monze
To find medicine for love
And all decorations?
Hey, you hate me for what is mine.

Answer you men!

Who had gone to Monze
To find medicine for love
And all decorations?
Hey, you hate me for what is mine.

I, I am the tomato-like woman in beauty. I am the mother of Chiimbwe. I am....

---

34. Mother of Chiimbwe again.

Beat (the drum) eh! Go ahead Benny, you bull.

"Father", now you can beat (the drum-beat) for the calves, eh'.

Just answer. You start the Song.

Dove scratch-around
Dove yeeih

Listen, it (the tune) has not matched (with the drum), eh'.

Let us just go ahead.

Dove scratch-around
Dove yeeh, I am fending for these children.
Dove yee, I am fending for these children.

Kamuhhwiila nobalombwana.

Ngunaakaliko kwa Moomba
Kuyakulanga musamu wamanyamuna,
Boonse bungelengele?
Taata mwandizondela caangu?

Aka ncicangu me nobana Monze

Wandizondela caangu
Eci ccicaangu me bana Monze

Wandizondela caangu

Kamuhhwiila nobalombwana

Ngunaakaliko ku Monze
Kuyakulanga musamu wamanyamuna
Boonse bungelengele?
Aaka wandizondela caanguu.

Kamuhhwiila nobalombwana

Ngunaakaliko ku Monze
Kuyandaula musamu wamanyamuna
Boonse bungelengele?
Aaka wandizondela caangu.

Me ndime deede lyamukaintu.
Ndime bina Chiimbwe. Ndime..

---

34. Bina Chiimbwe (alimwi)

Kouma we.

Waala Bbeni mucende.

Taata ono uume yaboombe we

Kohhwiila buyo yebo
Kwaangula lwiimboo

Nziba koyanga-yanga
Nziba yeei

Koteelela caimpana we

Katuya buyo...

Nziba koyanga-yanga
Nziba yee, njangila banaaba
Nziba yee, njangila banaaba

Although you hate me
I'll bestaying here
I'll be staying here
I'll be fending for my children

You deny them bread,
My children yeeeh
My children yeeeh
Because of lack of love.

Dove scratch around

Dove yeeh

Dove scratch around

Dove yeeeh
Scatter my children around.

Dove scratch around

Dove yeeh

Dove scratch around

Dove yeeh
Scatter these children around.

Although you chase me

I'll be staying here

Although you chase me

I'll be staying here
Fending for my children.

You deny them bread

My children yee yeh.

You deny them bread

My children yeeh
Because of lack of love.

Dove scratch around

Dove yeeh

Dove scratch around

Dove yeeh
I am fending for my children.

I say start the song kayi.

Olo undizonde ndikukkede
Ndikukkede awa
Ndikukkede awa
Njangila bana bangu

Wabaima bbuledi
Bana bangu yee
Bana bangu yee
Nkaambo kakutayandwa

Nziba koyaanga-yanga

Nziba yee

Nziba koyanga-yanga

Nziba yee
Ndiyangila banaaba

Nziba koyanga-yanga

Nziba yee

Nziba koyanga-yanga

Nziba yee
Ndiyangila banaaba

Olo unditande

Ndikukkede awa

Olo unditande

Ndikukkede awa
Njangila bana bangu

Wabaima bbuledi

Bana bangu yeeye

Wabaima bbuled

Bana bangu yee
Nkaambo kakutayandwa

Nziba koyanga-yanga

Nziba yee

Nziba koyanga-yanga

Nziba yee
Njangila bana bangu

Ndati kwaangula kayi!

Where he passed
There was "The-Long-Mouthed-one".
Picked the axe up
The axe of mine has disappeared.

He just came, he just came.
That "Long-Legged-one",
Picked the axe up.
The axe of mine has disappeared.

Dove scratch around, friends
Dove....

---

35. Mr. Shadreck Shimuunza — Area: Mang'unza
Instruments: Drum and Warhorn: — Chief: Mapanza
District: Choma
Province: Southern

Tasty are the intestines of a goat father,
They are like those of the wild cat, Namaala.
Tasty are the intestines of a goat father,
They are like those of the wild cat, Namaala.

I had found the wild animals
At the edge of Maanwe Village in Chunga area.
Before they saw me, they fled wildly
Father, before they saw me they fled wildly.

I am heading for the boundary, father,
To strike down the leading animal

A man protected by charms
Is not unidentifiable
I, myself, like displaying manliness
Father, father I am fond of
Displaying manliness.
Father, I like
Displaying manliness.

We are the ones who indulge in trade. We who struggled the fomidable thing, the two of us together with the son of Munyama. We who struggled with the fierce one.

Children ... children,
Tasty are the intestines of the goat, father
They are like those of the wild cat, Namaalaau.
Tast are the intestines of the goat, father.
They are like those of the wild cat, Namaalaau.

I had found the wild animals
At the edge of Maangwe Village in Chunga area
Before they saw me, they fled wildly.
Father, before they saw me they fled wildly.

Mpaakainda
Nguuya mulanhu mulomo
Wakabweza keembe
Kaeembe kangu kaloba

Mbwaakaboola mbwaakaboola
Nguuya mulanhu maulu
Wakabweza keembe
Keembe kangu kaloba.

Nziba kayanga-yanga

Nziba...

---

35. Ba Shadreck Shimuunza — Cisi: Ku Mang'unza
Mwami: Mapanza
Ngoma a mpeta — District: Choma
Province: Souther

Bwaina bula bwampongo, taata,
Kabukoya bwa mucele Namaalaa.
Bwaina bula bwampongo, taata.
Kabukoya bwa mucele Nämaala.

Ndaakubayana banyama
Kumbali-mbali kwa Maangwe ku Chunga
Tabana kumbona batiya bainzanaa
Taata, tabana kumbona batiya bainzana'.

Ume ndaunka ku munyinza, taata.
Nkanda muliza kalunga!

Muntu ulide musamu tahhyimini
Nobana tahhyimini
Kayiume ndabuzanda
Bulombwana kubwaalulukaau.
Taata, taata ndibuhwini
Bulombwana kubwaalulukaau.
Taata ndamuzanda
Bulombwana kubwaalulukaau.

Ndiswe tubweza makwebo. Twakaalihhya katonda tobile aba mwanaa. Munyama. Twaakaalihhya kakali!

Nobaana..nobaana,
Bwaina bula bwampongo, taata,
Kabukoya bwamucele Namaalaau.
Bwaina bula bwampongo, taata,
Kabukoya bwa mucele Namaalau.

Ndaakubayana banyama
Kumbali-mbali kwa Maangwe ku Chuunga
Tabana kumbona batiya bainzanaa.
Taata, tabana kumbona batiya bainzana!

I am heading for the boundary, father.
To strike down the leading animal.

A man protected by charms
Is not unidentifiable
Children, he is not unidentifiable.
I, myself, like displaying manliness.

Children ... children ... children,
I am fond of displaying manliness.

Children ... children ... children,
I am fond of displaying manliness,

Children ... children ... children,
I like displaying manliness.

I am the one who is involved in bargaining, I am the one who lives in the area of Chief Mapoanza. We sho struggled with the fierce thing, the two of use together with the son of Munyama! The great men who were fed on powerful charms!

Children ... children ... children,
Tasty are the intestines of a goat, father.
They are like those of a wild cat, Namaalaau,
Tasty are the intestines of a goat, father.
They are like those of a wild cat, Namaalaau.

I had found wild animals
At the edge of Maangwe Village in Chunga area.
Before they saw me they fled wildly.
Children ... children,
Before they saw men they fled wildly.

I will go to the boundary, father
To strike down the leading anima.

A man protected by charms is not unidentifiable
Children he is not unidentifiable.
Father, I am fond of
Displaying manliness.

---

36. Mr. Mark Hamalambo

Instruments: Namalwa
(Mens' friction drum)

Area:
Chief: Haamusonde (Syaamusonde)
District: Monze
Province: Southern.

Here is Mabuwa whom you have to see for yourselves, for about him is just a waste of time!

This is how I realeased them
At a group of animals in Shaakaabo area
Running as if the beasts were playing the mwaandu[1]

---

[1] Mwaandu is women's friction drum normally played by several women at once.

Ume ndaunka kumunyinza, taata,
Nkandamuliza kalunga!

Muntuulile musamu tahhyiminii
Bana tahhyimini
Taata, ndabuzanda
Bulombwana kubwaalulukaau.

Nobaana ... nobaana...nobaana,
Ndibuhwini bulombwana kubwaalulukaau
Nobaana ... hobaana..nobaana
Ndi huhwani bulombwana kubwaalulukaau.

Nobaana..nobaana
Ndabuzanda bulombwana kubwaalulukaau

Ndimeesebenza makwebo. Ndime eehhwaa kucisi cakwamwami Mapanza, Twakaalihhya citonda tobile abamwanaa Munyama. Tobasankwa Batatulihya cikali.

Nobaana .. nobaana...nobaana.
Bwaina bula bwampongo, taata,
Kabukoya bwa mucele Namaalaau.
Bwaina bula bwempongo, taata,
Kabukoya bwamucele Namaalaau.

Ndaakubayana banyama
Kumbalimbali kwa Maangwe ku Chunga
Tabana kumbona batiya bainzanaau
Nobaana...nobaana,
Tabana kumbona batiya bainzana'.

Ume ndaunka ku munyinza, taata,
Nkanda muliza Kalunga!

Muntu ulile musamu tahhyiminii.
Bana, tahhyimini
Taata, ndibuhwini
Bulombwana kubwaalulukaaaaaau.

---

36. Ba Mark Haamalambo

Namalwa.

Cisi:
Mwami: Haamusonde (Syaamusonde)
District: Monze
Province: Southern

Nguuno Mabuwa wakulibonena kubuhhya cilakatahhya!.

Mbobuya mbwindabaleka,
Mucibunga muli Shaakaabo.
Kabatiyaana bakoya bauma mwaandu banyamaa.

Look at how I released them
At a group of animals in Shaakaabo area
Running as if the beasts were playing Mwaandu
Avoiding the drums.

There at Chibulaming'ombe
At Chibulaming'ombe that beast
Have you heard of the flock of guinea fowls.
He has finished them all
It is said "These Light-and-Swift-one,[2] their tail is theirs."

They have snapped his identifying mark
They have snapped his identifying mark
They have snapped the animal's identifying mark
Have you heard of the flock of guinea fowls?
He has finished them all.
Yes, "The Light-and-Swift-ones" the tail is theirs.

You say, "hey dogs,"
Do not deprive the animal of its tail, that is its
Hey dogs,
Do not deprive the animal of its tail, that is its
Main worth."

This is how I released them
At a group of animals in Shaakaabo area.
Running as if the beasts were playing Mwaandu
See how I released them
Into a group in Shaakaabo area
Running as if the beasts were playing Mwaandu
Avoiding the drums.

There at Chibulaming'ombe,
At Chibulaming'ombe, that beast
Have you heard of the flock of guinea fowls?
He has finished them all.
It is said, "Those Light-and-Swift-ones, the tail is theirs."

There! They have snapped his identifying mark.
They have snapped his identifying mark.
They have snapped the animal's identifying mark.
Have you seen the flock of guinea fowls?
He has finished them all!
It is said, "Those Light-and-Swift-ones, the tail is theirs."

This is how I released them
On a group of animals in Shaakaabo area
Running, as if the animals were playing Mwaandu
That is the way I released them.
On a group of animals in Shaakaabo area.
Running as if the animals were playing Mwaandu
Avoiding the drums.

---

[2] Bakaubauba, the "Light-and-Swift-Ones" refer to the dogs.

Babone mbwindaabaleka
Mucibunga muli Shaakaabo
Kabatiyaana bakoya bauma mwaandu banyamaa
Niinga kabashiiliilaa ngoma

Kulya ku Chibulaming'ombe,
Ku Chibulaming'ombe munyama
Hena unhhwile butanga bwankanga
Wabamana
Baca baKaubauba mucila nguwaboo.

Bamukula inambe
Bamukula inambe
Bamukula inambe munyama
Ina uhhwile butanga bwankanga
Wabumana
Weelela ba Kaubauba mucila nguwaboo.

Waamba nobabwa
Mutamunyangi mucila munyama mbobukwebo
Nobabwa
Mutamunyangi mucila munyama mbobukweboo.

Babone mbindaabaleka
Mucibunga muli Shaakaabo
Kabatiyaana bakoya bauma mwaandu banyamaa
Niinga kabashiiliilaa ngomaa

Kulya ku Chibulaming'ombe
Kuchibulaming'ombe munyama.
Ina unhhwile butanga bwankangaa
Wabumana
Uca ba kaubauba mucila nguwabooo.

Aalya bamukula inambe,
Bamukula inambe,
Bamukula inambe munyama
Ina ubwene butanga bwankangaa
Wabumana
Baca ba kaubauba mucila nguwaboo.

Mbobuya mbwindaabaleka
Mucibunga muli Shaakaabo
Kabatiyaana bakoya bauma mwaandu banyamaa
Buya mbwindaabaleka
Mucibunga muli Shaakaabo
Kabatiyaana bakoya bauma mwaandu banyamaa
Niinga kabashiiliilaa ngomaa.

There in Chibulaming'ombe
In Chibulaming'ombe, that beast
Have you heard of the flock of guinea fowls?
He has finished them all.
It is said, "The Light-and-Swift-ones, the tail is theirs!"

They say, "They have removed its identifying mark.
They have removed the animal's identifying mark.
Have you been seeing that flock of guinea fowls?
He has finished them all.
You shouting one, "The Light-and-Swift-ones, the tail is theirs!"

This is how I released them.
On a group of animals in Shaakaabo area.
Running as if the animals were playing Mwaandu.
Avoiding the drums.

---

37. Mr. Saul Mutinta

Area: Luyaba
Chief: Chongo
District: Monze
Province: Southern

We have come, mother, we who have a lot of work in the canteen with Namweene, my lover.

My wife bring the water pot I beg you.
I have thought of the fields.
Let the cow hide-ropes hurry, Munang'andu.
I have thought of the cultivated fields.

Let the milking pot hurry for us to milk.
Let the milking pot hurry I beg you.
I have thought of the fields.
Let the milking pot hurry, Munang'andu
I have thought of ploughed-up fields.

When the oxen came,
When the oxen knocked-off-
It was as if on their arrival
In the mouth of these cattle there was musozya[1]

Hurry up my wife.
It is as if there is musozya in the mouth of the cattle.

Listen, my wife.
Perhaps the mouth (of the cattle) is full of water.

Listen Muchindu,
As there is that noise
It seems there is musozya in the mouth.

Listen Chilobe,
We have worked, our maize cobs are great!

---

[1] Musozya is cooked maize grains sometimes eaten with sour milk or it is boiled with groundnuts, pumpkins, and so on.

Olulya mu Chibulaming'ombe
Mu Chibulaming'ombe banyama
Ina unhhwile butanga bwankanga
Wabumana
Baca oba Kaubauka mucila nguwaboo.

Baca bamukula inambe
Bamukula inambe munyama
Ina ubwene butanga bwankangaa
Wabumana.
Ooliila ba Kaubauba mucila nguwaboo.

Mbobuya mbwindaabaleka
Mucibunga muli Shaakaabo
Kabatiyaana bakoya bauma mwaandu banyama
Niinga kabashiiliilaa ngomaa.

---

37. Ba Saul Mutinta.

Cisi: Luyaba
Mwami: Choongo
District: Monze
Province: Southern

Twamweendela baama notukwete milimo amukantini a Namweene mumambaangu!

Mwinangu koleta intehyo ndakomba.
Ndayeeya myuunda
Iihwambaane intambo Munang'anduu.
Ndayeeya malimoo.

Auhwambaane muleu tukamee.
Auhwambaane muleu ndakombaa
Ndayeeya myuundaa.
Auhwambaane muleu Munang'anduu
Ndayeeya milimoo.

Baboola basunee
Bakotoka basune
Ulikuti mbaasikila obuya
Mukanwa mwatilwa musozyeengombe

Hwambaana mwinangu,
Ulikuti muli musozya mukanwa.

Teelela mwinangu,
Mukanwa mwazula meehhyi antela!

Teelela mwinangu,
Ulikuti mbucalila obuya
Mukanwa muli musozyaambweeni!

Teelela Chilobe
Twabeleka yabilima mikubeesu

Oh, please, bring the milking pot Muloongo.
I have thought of the fields.
Let the milking-pot hurry up Munang'andu.
I have thought of the ploughed up fields.

Let the cow-hide ropes hurry I beg you
I have thought of the fields.
Let the cattle hasten to rise my wife.
I have thought of the cultivated fields.

When the cultivators came
When Madam Chemba knocked-off
It was as if immediately they arrived
In the mouth of these cattle there was musozya.

When the oxen knocked-off.
The cattle's mouths seemed to have been filled with water!

Listen my wife.
Listen my mother,
We have worked since we have done this.
We have worked since our maize cobs are great!

and so on and so forth.

---

38. Mr. Haamasamu Haamakowa

Area: Nalubanda
Chief: Shaakumbila
District: Mumbwa
Province: Central.

From

Area: Demu
Chief: Syaamaundu
District: Choma
Province: Southern

Of these gathered here, my fellow men, many hate me.
When I look at them I feel rejected.
I am migrating.
I am leaving your houses, I am going.

Of these gathered here, my fellow men, many hate me.
When I look at them I feel rejected.
I am migrating.
I am leaving your houses, I am going.

Here in Shaakumbila's area I will pass through

In Mungule's area I will pass through

Mr. Haamasamu!

In Liteta's area I will pass through

Aaka koleta muleu Muloongo
Ndayeeya myuunda
Kamuhwambaana muleu Munang'anduu.
Ndayeeya malimoo.

Ahhihwambaane intambo ndakomba
Ndayeeya myuunda.
Ahhihwambaane kubuka Mwinangu
Ndayeeya bulimoo.

Nibaboola balima.
Nibakotoka ba Chemba,
Ulikuti mbaasikila obuya
Mukanwa muli musozyaambwehi!

Nibakotoka basune
Mukanwa hhyatilwa meenhhyiing'ombe.

Teelela mwinanguu.
Teelela baama
Twabeleka mbutacitoobuya
Twabeleka mbuyabilima mikubeesu.

Cilaya kumbele.

---

38. Ba Haamasamu Haamakowa

Cisi: Nalubanda
Mwami: Shaakumbila
District: Mumbwa
Province: Central

Bakazwa ku

Cisi: Demu
Mwami: Shaamaundu
District: Choma
Province: Southern

Nobahhoomene balaano nobalombwanama
Mbanji banzonda ndabalanga.
Me ndaatile ndalonga
Ndaasiya maandeenu ndayaai

Nobalundene balombwanama kuno
Mbanji banzonda ndabalanga
Mendaatile ndalonga
Ndaasiya maandeenu ndayaai.

Muno mwa Shaakumbila njakwiindililaai.

Imwa Mungule njakwiindililaai.
Ba Haamasamu!

Imwa Liteta njakwiindililaai.

In Chitanda's area I will settle.
Even though it is sandy I will settle.
I am going because of your many complaints about me
I, wife of Namwaanga, will go very far.

Continue comrade,
You are Mucila!
I am going because of your many complaints about me
I, wife of Namwaanga, will go very far.

We are the real men together
With Haamunyinza, the rich one.

Of these gathered here, my fellow men, many have me.
When I look at them I feel rejected.
I am migrating.
I am leaving your houses, I am going!

I am going because of your many complaints about me
I, the wife of Namwaanga, will go very far.

Even though they are gathered here!

Here in Shaakumbila's area I will go through.
In Mungule's area I will go through.

In Liteta's area I will go through.

In Chitanda's area I will settle
Even though it is sandy I will settle.
I am going because of your many complaints about me.
I, wife of Namwaanga, will go very far.

I am going because of your many complaints about me
I, wife of Namwaanga, will go very far from here.
Of these gathered here, these fellow men, many hate me.
When I look at them I feel rejected.
I am migrating
I am leaving your houses, I am going.

Of these gathered here, my fellow men, many hate me.
When I look at them I feel rejected.
I am migrating.
I am leaving your houses, I am going.

I am going, I wife of Namwaanga, will go very far.

I am going, I wife, of Namwaanga, will go very far

Here in Shaakumbila's area I will pass through.

In Shaakumbila's area I will pass through.

Even in Mungule's area I will pass through

Imwa Chitanda njakukkala
Nomuli mucise njakukkala
Ndaya mbumwantongoola
Ndimuka Namwaanga ndasakanaai.

Waaleebo mulombwana
Ndiwe Mucila.

Ndaya mbumwantongoola
Ndi Mukanamwaanga ndasakana kunoo.

Ndendiswe balombwanama
Haamunyinza walubono!

Nobahhommene nobalombwanama kuno
Mbanji banzonda ndabalanga
Me Ndaatile ndalonga
Ndaasiya maandeenu ndayaai.

Ndaya mbumwantongoola
Ndi Mukanamwaanga ndasakanaai

Nobahhoomene kuno.

Muno mwa Shaakumbila njakwiindililaai.
Imwa mungule njakwiindililaai.
Imwa Mungule njakwiindililaai.

Imwa Liteta njakwiindililaai.

Imwa Chitanda njakukkala
Nomuli mucise njakukkala
Ndaya mbumwantongoola
Ndi Mukanamwaanga dndasakana kunoo.

Ndaya mbumwantongoola
Ndi Mukanamwaanga ndasakana kunoo.
Nobahhoomene balaano nobalombwanama
Mbanji banzonda ndabalanga
Me Ndaatile ndalonga
Ndaasiya maandeenu ndayaai!

Nobalundene balombwanama kuno
Mbanji banzonda nabalanga
Bada ndaatile ndalonga
Ndaasiya maandeenu ndayaai.

Ndaya ndi Munkanamwaanga ndasakanaai.

Ndaya ndi Mukanamwaanga ndasakanaai.

Muno mwa Shaakumbila njakwiindililaai.

Mwa Shaakumbila njakwiindililaai.

Amwalo mwa Mungule njakwiindililaai.

In Liteta's area I will pass through
In Chitanda's area I will settle
Even though it is sandy I will settle
I am going because of your many complaints
I, wife of Namwaanga, will go very far.

In Chitanda's area I will settle.
Even though it is sandy I will settle.
I am going because of your many complaints about me.
I, wife of Namwaanga, will go very far.

Of these gathered here, my fellow men, many hate me.
When I look at them I feel rejected.
I am migrating,
I am leaving your houses, I am going.

Of these gathered here, my fellow men, many hate me.
When I look at them I feel rejected.
I am migrating,
I am leaving your houses, I am going.

I am Haamakowa, son of Ching'ande!

I am Moonza the son of Hikayuni.
I am "Mr. There-he-is,
Catch-him!"

Even in Chundu they will know that I was singing

In Shaakumbila's area I will pass through

In Mungule's area I will pass through.

In Liteta's area I will pass through.

In Chitanda's area I will settle.
Even though it is sandy I will settle
I am going because of your many complaints about me.
I, wife of Namwaanga, will go very far.

I am the little brother of the
Smart one.

---

39. Mr. Shadreck Shimuunza

Instruments: Mpeta and Ngoma

Area: Mang'unza
Chief: Mapanza
District: Choma
Province: Southern

I, myself, do not dourn (lack anything) mother,
the wealth mourns (clears every problem for) me.
There are a lot of problems my (fellow men) agemates.

It is alright, let us just go
To work in Museba.

Imwa Liteta njakwiindilililaai.

Imwa Chitanda njakukkala
Nomuli mucise njakukkala
Ndaya mbumwantongoola
Ndi Mukanamwaanga ndasakana kunoo.

Imwa Chitanda njakukkala
Nomuli mucise njakukkala
Ndaya mbumwantongoola
Ndi Munakamwaanga ndasakana kunoo.

Nobahhoomene balombwanama kuno
Mbanji banzonda ndabalanga
Me ndaatile ndalonga
Ndaasiya maandeenu ndayaai.

Nobahhoomene balombwanama kuno
Mbanji bannzonda ndabalanga
Me ndaatile basa ndalonga
Ndaasiya maandeenu ndayaai.

Ndime Haamakowa mwanaa Ching'ande!!

Me ndime Moonza mwanaa
Hikayuni! Me ndime
Ngooyo-ngooyo.

Aku Chuundu bakaakundinhhwe kuti waali kuyabila!

Mwa Shaakumbila njakwiindilililaai.

Imwa Mungule njakwiindilililaai.

Imwa Liteta njakwiindilililaai

Imwa Chitanda njakukkala
Nomuli mucise njakukkala
Ndaya mbumwantongoola
Ndi Mukanamwaanga ndasakanaaa

Ndime kanyina mupaale!

---

39. Ba Shadreck Shimuunza

Mpeta a Ngoma

Cisi: Mang'unza
Mwami: Mapanza
District: Choma
Province: Southern

Kayiume shilila baama.
Bulandiluubwami!
Kayi-ume ninkondo nobasaama!

Mbunoo katuya bulyo
Tukasebenze muli Museba!

Mweene, who has never been my mubula trees has remained behind.
To the home of Shikaale, Beene, there are many entrances.

There are a lot of activities, father.
At the hospital buildings, I, the wife of Chibooiaau (saw)
Children, the nursing mother is calling the calf!

It is now sunset my hand rattles (are neglected?), father.
The mother-cow is not calling its calf!

The bodies help us avoid idleness, father.
(But) The cow is the one to help us solve problems!

Father, father, I am now leaving, I am now going.
Maawe, maawe, I am now going, I am leaving.

I am "He who pierces the Elephant"! Mr. Shimuunza! We great men together with Mr. Shaanambe the child of Mr. Kahhuma of Ngabo area!

Children ... children... children
Children .... children.
We have arrived where something ploughs back the forests.
It is a very impressive place.
At Nalolo's, it is all flat and bare!

That is where they graze.
That is where Mr. Nunang'andu (the ox)
And Mrs. "He who surpasses all herds" graze.

Hey, Munamooba has bought (gathered together) his big groups

Children... children
Let us just go fishing at the Lake of Smartness
The Lake in Mbiya area.
Where they pick Nalwaambwe!

The man came from town
Let us leave the Muntanga alone, let us clap for him.
So that you see how he performs the mock-nattle dance.
When he leaves, he dodges peoples comments.

When I saw the milky water,
Children, I kindled the fire
While I admired the herds of (cattle of) Banakaila!

Children, there are many lands
Father, mother of Shaampe
This one, wife of Ng'andu who is motherless.
Today he will be complaining until sunset!

Washaala uutana kubona kulubula Mweene.
Ukwabo Shikaale, Beene, Kulunji milyango.

Kumaili-maili taata kumaandaa cipatela
Uswe to muka Chiboolaau.
Nobaana, mbwabele mutumbu uumbulihnya moomee!

Lyacila mayuwwangu, taata.
Tiibingili ing'ombee.

Mibili njiitunyanga bukata, taata.
Ning'ombe ihhuna twaambo!

Taata, taata ndakanka ume ndeendaa.
Maawe, maawe ndakanka ume ndeenda!

Ndime etululanzohhu! Ushimuunza! Iobalombwana oba Shaanambe mwanakwe Kahhuma aku Ngabo!

Nobaana...nobaana...nobaana,
Nobaana...nobaana
Twasika kuli cilima
Ngo kumasaka malemu
Mwa Nalolo kulitubile!

Nkobacelelaa.
Nkobacela oba Munang'andu
Oba Mukachiindabamatanga!

Uwee, waula mabunga-bunga kwe Munamoobaa

Nobaana...nobaana,
Katuya bulyo tukazele
Kwihhiba lyakucipaale ku Mbiya
Nkobacelela Nalwaambwe!

Ikantu kakawa munkambee.
'Tumuleke Muntanga atumukambile,
'Ukabone kakatambalaa.
Kahhwa kaleya milomo!

Ime ndabona meehhyi aamukupa,
Nobaaba, ngomulilo ndookunka,
Nkenjebela matangaa BanaKaila.

Nobaana, ahhula masi
Ngoba ndyaamba bulombolaau

Mwana ukaina Cheeyo
Taata, kaina Shaampe
Aka kaina baama Mukang'andu
Osunu lilakebila kweema!

The motherless one,
Father, the motherless one remembers those great distances
Father, the themotherless one, is still going to distant places!

I am "He who pierces the elephant"! "Th"He who chased the ferocious one!" We are the great men together with Mr. Shaanambe the child of Mr. Kahhuma of Ngabo area'

---

40. Mr. Naccubi

Area: Kabulamwanda
Chief: Nalubamba
District: Namwala
Province: Southern

The case that I commited in Balumbu's area
The case that I committed in Maangwe's area
The case that I committed in Balumbu's area.

I can visualise the case that I committed at Balumbu's
The case that I committed at Maangwe's.

The case is extremely big that I left at Chipembele's
The case that I committed at Maangwe is extremely big.

The discussions of my case are cragging and
Transferred to Namwala
Since my case has not ended, it is transferred.
Since it has not ended, my case is transferred.

Listen, my case has dragged on.
Since it has not ended it is being transferred.
I, the scandalous one, my scandal is transferred.
Since it has not ended.
In Livingstone is where your mother is, son of Mukamushole.
They have taken son of Mukamaumbwe to Namwala.
The son of Mukamushole is in Livingstone.

Yes, in Namwala the woman was praising me,
Mother, Chisumpa, the woman, was praising me.
"Like this, Muunga, Like this!"
"Like this, Muunga, like this!"

In Choma is where your mother is, son of Mukamushole.
In Namwala is where your mother is, son of Mukamauswe.

As I arrived in Namwala, the woman was praising me,
As I returned from Namwala, the woman was praising me.

"Like this, Muunga, like this."
"Like this, Muunga, like this."
She says "Muunga", says "Muunga",
Says,"Muunga", says, "Munashaamayoba."
Like this I will praise you Mrs. Nacuubi the Twa.

Chisumpa, who donated cows, mother
She who donated cows praises me, mother.

Kaina baama
Taata, kaina baama ayomabaandaa.
Iaata, kaina baama kaciya mabaandaa.

Ndime etuliianzohhu! Wakatiila cikali! Iobalombwana oba Shaanambe mwanakwe Kahhuma aku Ngabo!

---

40. Ba Nacuubi

Cisi: Kabulamwanda
Mwami: Nalubamba
District: Namwala
Province: Southern

Mulandu ngwindaacita kuBalumbu,
Mulandu ngindaacita kwa Maangwee.
Mulandu ngindaacita kuBalumbuu.

Ndaubona mulandu ngwindaacita kuBalumbuu.
Mulandu ngwindaacita kwa Maangwee.

Taulikomeneni mulandu ngwindaasiya kwa Chipembeleee
Kautalikomeneni mulandu ngwindaacita kwa Maangwee.

Alaya ku Namwala makanaangu alampaa.
Mwaatamana makanaangu alayaa.
Ume Mbwaatashimpaa, Makani angu alayaa.

Koteelehhya makanaangu alampa.
Mbwaatamani, makani angu alayaa.
Ndimwaambani, mbwaatashimpaa, makani angu alayaa

Ku Libingi mwana Mukamusole banokoo.
Bamutola ku Namwala mwana Mukamaumbwe
Uli ku Libingi mwana Mukamusholee.

Aai ku Namwala kantembaula mukaintuu
Chisumpa baama kantembaula mukaintu
"Bolya Muunga bolya"
"Bolya Muunga bolya"

Ku Choma mwanaa Mukamushole banoko.
Ku Namwala mwana Mukamushole banokoo.

Ndashika ku Namwala kantembaula mukaintuu
Ndahhyoka ku Namwala Kantembaula mukaintuu.

"Bolya Muunga bolyaa"
"Bolya Muunga bolyaa"
Uca Muunga, uca Muunga, Uca Muunga
Uca Munashaamayoba
Bolya njakukulumbaa muka Nacuubi Mutwaa

Chisumpa baama wakacita kung'ombe
Ulantembaula baama wakacita kung'ombee

She, who donated cows, mother says

She, who donated cows, mother, praise me

She who donated cows, mother, says:

"Like this Muunga like this"
"Like this Muunga like this".

She says "Muunga", says, "Muunga", says, "Muunga",
She says, "Munashaamayoba".
"Like this I will thank you, wife of Nacuubi the Twa".

She who donated cows will be clothed, mother
She who donated cows will be clothed, mother
She who donated cows will be clothed, mother.

I am Nacuubi, the urine that extinguishes the burning log.

Do you see the case which I committed at Maangwee?
The case that I committed at Balumbu's?
Great is the case that I left at Balumbu's
How big the case was that I committed at the Balumbu's

My matters are transferred to Namwala
My matters were discussed in Choma.
My matters will be transferred since they have not ended.

My matters will reach Namwala on their transfer there.
Since my scandals have not ended, they will be transferred
I, "The-scandalous-one", "The quarrelsome-one"
Since my matters have not finished, they will betransferred.

"Like this, Muunga, like this."
"Like this, Muunga, like this."

She says, "Muunga", says, "Muunga".
She says, "Munashaamayoba"

But I think....
Like this I will thank you
Uuh?
"Wife of Nacuubi the Twa"

Do you see the case that I committed at Balumbu's?
The case that I committed at Maangwe's?
How big the case was, that I left at Chipembele!
The case is very big that I committed at Maangwe!

E N D

Ulaamba baama wakacita ku ng'ombe.

Ulantembaula baama wakacita ku ng'ombe

Ulaamba baama wakacita ku ng'ombee.

"Bolya Muunga bolyaa"
"Bolya Muunga bolyaa"

Uca Muunga, uca Muunga, uca Muunga
Uca Munashaamayoba
Bolya njakukulumbaa, muka Macuubi Mutwaa.

Uca Muunga, uca Muunga, uca Muunga
Uca omuna Shaamayoba
Bolya ndaakulumbaa muka Nacuubi Mutwaa.

Ulasama baama wakacita ku ng'ombee.
Ulasama baama wakacita ku ng'ombee.
Ulasama baama wakacita ku ng'ombee.

Ndime Nacuubi ndimuhhyu uzhima lukuni!

Wuubona mulandu ngwindacita kwa Maangwee
Mulandu ngwindaacita ku Balumbuu.
Wakomena mulandu ngwindaacita ku Balumbuu.
Kooli Mukando mulandu ngwindaacita ku Balumbuu.

Alaya ku Namwala makani angu alayaa
Ku Choma makani angu akaambwaa.
Mbwaatamana, makanaangu alayaa.

Alaya ku Namwala makani angu alashika
Mbwaatamanaa, mayowe angu alaya
Ndimwaambani ndinamulwa
Mbwaatamanaa, makanaangu alayaa

"Bolya Muunga bolyaa"
"Bolya Muunga bolyaa"

Uca Muunga, uca Muunga
Uca Munashaamayoba

Pesi njeeya kuti .....

Bolya njakukulumbaa

Uuh?

Muka Nacuubi mutwaa.

Muubona mulandu ngwindaacita ku Balumbuu
Mulandu ngwindaacita kwa Maangwee.
Kautalikomeneni mulandu ngwindasiya kwa Chipembelee.
Wakomena mulandu ngwindaacita kwa Maangwee.

E N D

APPENDIX 2

CLANS, THEIR ASSOCIATES, PRAISES, AND JOKING PARTNERS.

CLAN	ASSOCIATES	PRAISES	JOKING PARTNERS
1. Bahhyamba	hyena, rhinoceros, ant, fish, (buffalo, eland).	Balumbu ba Nakabanga, "from Bulumbu and Nakabanga" see maps 2 & 3	Nos. 2, 3, 4, 5, 6, 7, 8, 11, 12.
2. Badenda	elephant, sheep, lechwe (hippo.)	Bakkuli, bana Haalyoonda bana Himaanhhwa "The kkulis, the huge lumbering walkers, the thorn dwellers."	Nos. 1, 4, 9
3. Baleya	goat, black ant, tortoise, scavenger	Bang'anda, bana Mpongo, bana cilembalemba, "marriageable ones, the goats who sway about"	No. 1
4. Bansaka	leopard, dog (bee?)	Bana chibwa camazakala kuluma cilatobola, baanga "those of the ragged dog that bites only superficially"	Nos. 1, 2, 7, 10,
5. Bakonka	(eland), Jackal, rain, zebra (cattle?)	Bazumbwe, bana Chona, bana hikazimana kalombwa amuntu nyoko, "Bazumbwe, those from Chona, the sprawling sleepers, the owners of what is lost, whatever is lost, can be borrowed from your fellow human being."	Nos. 1, 6, 7, 8, 9, 10,

CLAN	ASSOCIATES	PRAISES	JOKING PARTNERS
6. Bahwumu and Bayinde	Pigeon, frog, cattle (hippopotamus) (leopard)	Bahwumu, bagande, banansimba bakunongo yabulungu cihhunihyo nimpande "the frogs, the pigeons, the leopards, those of the beaded clay pot whose lid is a cowrie shell"	Nos. 1, 5, 7, 9
7. Bansanje	hare, honey guide	Banasulwe, bana koomaanu bana himusinza munono, banakeembya kobikkaansi mujulu ndakatyoka, "the hares, the clever ones, the lovers of good soup, those who want it on the ground because they have broken leg which can't climb.	Nos. 1, 4, 5, 6, 8, 9, 10, 14
8. Bayuni	birds	Bana Moola, Banhyanga, bana bimbe bayimbili, "the early risers, the sowers, the trembling ones, the singers"	Nos. 5, 7, 9, 10
9. Bacindu	lion, grain, chicken	Bana Hyuumbwa, bana hikankatilwa ulakikankatila mwini "the lions, those who are not felled-for, they fell for them selves"	Nos. 1, 2, 3, 5, 6, /, 10.
10. Beetwa	crocodile, monitor lizard	Bana Ng'andu, bana Koona Mulonga, "the Ng'andus, those of the river"	Nos. 5, 7, 8, 9.

CLAN	ASSOCIATES	PRAISES	JOKING PARTNERS
11. Bantanga	white vulture	Bana Mbala cikwasa Kumatako uutakwasi tali Muntanga, Banahimalabwe, bakumusemo walubulo "those from Mbala with something that bubles between the buttocks for whoever does not bubble is not a Muntanga; the Himalabwes, those who belong to pillars of iron."	Nos. 1, 9.
12. Baloongo	baboon, scavenger bird, buffalo	Mbana coona bulede bali jalila mbaboowa. Bana nkuna. Bacimba bana koomitabi "those who sleep with unclosed doors, for those who lock themselves in are the cowards, the air-bornes who belong to the branches (of trees)"	Nos. 1, 5.

1 - 12 in the last column represent the joking partners of each clan.

APPENDIX 3

KUYABILA - RELATED POETIC CENRES

N A M E		PERFORMER	AUDIENCE	DELIVERY	MUSICAL ACCOMPANIMENTS	OCCASIONS	REMARKS
1. TONGA Cing'a nde	ENGLISH communal-dance songs	Soloist as Leader	respond as chorus. Some members play the musical instru-ments	everybody singing and dancing around the drum-mer	drums, rattles, whistle, knobker-ries	initiation and marri-age ceremo-nies and funerals	dancing at night in the open air where the function is
2. Kalyaba	Pair-Dance songs	"	"	one man and one woman dance in in turns.	"	"	"
3. Ndikiti	Beer songs	"	"	one man dancing the rest sit and sing.	drum and a drum stick.	beer drink-ing	the singing and dancing in the room where beer is served
4. Makkwaya	various group dance	"	"	all dance and sing	"	"	"

N A M E	ENGLISH	PERFORMER	AUDIENCE	DELIVERY	MUSICAL ACCOMPANIMENT	OCCASIONS	REMARKS
5. Masabe or Kaano	Spirit Exorcism songs	first the spirit exorcist leads and later another person leads in singing	first Respond as chorus. Some members play the musical instruments	The possessed dances but does not sing.	drums & rattle (whistle)	Masabe dancing	usually in the evening (also usually during summer)
6.Zilengulo	Dirges	Solo	elderly women sing in mourning tones	"	ngoma ya bukuli and namalwa, the men's driction drum.	Funeral	lyrical musical like 1 and 2 to comfort, the bereaved
7. Kukambi-lwa Nhhula or Lwiindi	Rain invocation Ritual songs	Rain priest leads the singing	encourage by interjections also as chorus with hand-claping	At the shrine with the Rain Priest leading	clapping only with cupped hands	when there is drought	during the day when there is drought

NAME TONGA	ENGLISH	PERFORMER	AUDIENCE	DELIVERY	MUSICAL ACCOMPANIMENTS	OCCASIONS	REMARKS
8. Cikaambe Kaambe	"Hand, Clapping" songs	Soloist as leader in all-women	as chorus. A man or a fellow woman plays the drum.	one woman at a time dances in side the semi-circle.	hand-clapping with drum if available.	celebrations and ceremonies of various types	usually in the evening in half circle.
9. Kalumbu	bow-harp songs	usually young man, no women play Kalumbu or they just listen.	as chorus or encouraging	There is no dancing.	bow-harp with gourd resonator and a reed beater	a youngq man wants to marry and he is meditative	only time he is free and feeling lonely
10. Kankobela	hand piano songs	usually older men, but never women, play as they sing songs.	act as chorus when invited or remain listening quietly.	done in a meditative mood	if audience impressed they might use some Syncopated beats on a bottle	when sad, lonely meditative, and so on.	usually in the evening when there is little else to do.
11. Magita	guitar songs	men of all ages play guitars	accompany as chorus	People dance to the rhythm of the music	guitar,	concerts or ceremonies	mostly evening audience, distinct from performer

NAME TONGA	ENGLISH	PERFORMER	AUDIENCE	DELIVERY	MUSICAL ACCOMPANIMENTS	OCCASIONS	REMARKS
12. Bbanjo	Board Zither songs	young boys play these banjos	boys and girls singing	young people dance older ones may	banjo, drums whistle rattle	concerts and ceremonies	becoming very popular
13. Mweembo	signal horn music	young girl under puberty seclusion called kamwale	listen and admire or they teach new techniques.	The girl under ceclusion blows horn to call the Haakamwale, her maid	horn of kudu (Haambololo) only played.	during seclusion nkolola for girls only.	become rare used partly to exercise lungs and partly to call the maid.
14. Mpeta	war horn music	formerly warriors going for war, later by herd boys and men during ceremonies.	just listen or sing some songs.	blow through hole at the small end	ndandala and Mpeta	during journey to & from Butwa.	confined to cattle herding, kuwila and other jubilant occasions
15. Ndandala	cylindrical	Men of all ages	sometimes sing ziyabilo	cow-herds as they walk use ndandala.	ndandala, mpeta	kuwila, "cattle migration"	Ndandala still used for kuwila

NAME TONGA	ENGLISH	PERFORMER	AUDIENCE	DELIVERY	MUSICAL ACCOMPANIMENTS	OCCASIONS	REMARKS
16. Namalwa	men's friction drum songs	muyabizi or any other male member of the family	may just listen or they sing their own songs	one of the mourners uses namalwa while he sings zlyabilo women sing dirges.	with impeta sometimes and a bell if available	normally funerals.	Namalwa is dying out in many areas
17. Mwaandu	women's friction drum songs	up to five women can play one mwaandu at once.	as chorus or just listen	place maize stalks vertically on the wet animal skin head of the Mwaandu. Rythmically rub wet hands up and down the maize stalks and move around	nothing apart from namalwa	initiation and marriage ceremonies.	mwaandu is dying out in many areas.
18. Mantimbwa	friction bow songs	a young girl under seclusion.	listened to by any female	pluck string with right sorefinger and control sound with chin and steady the bow with the left hand.	Nothing apart from mantimbwa	during period of seclusion	Mantimbwa are no longer common among the Tonga.

NAME TONGA	ENGLISH	PERFORMER	AUDIENCE	DELIVERY	MUSICAL ACCOMPANIMENTS	OCCASION	REMARKS
19. Bukonkoolo	Log-Xylophone songs	Old women, several of them at once	All involed in playing the Xylophone and singing	See appendix 4	Nothing apart from the log-Xylophone	during funerals, wedding and initiation ceremonies.	These are dying out not.
20. Kutwa	"pounding songs"	a woman pounding maize, being the most difficult stuff to pound.	anyone in the vicinity	sings as she pounds	-	usually during the dry season when pounding maize is commonest	These are now dying out in area where polishing maize as musozya is still done. Mealie - meal by pounding is is very rare.
21. Zyaleza	church songs	either selected groups or a whole community sings together.	either some listen or there is no audience.	Formerly there was formal singing with no musical instruments in most churches, Nowadays	Various kinds of musical instruments including drums, flutes, guitars, accordions,	On certain days of the week, Sunday and Saturday being the commonest,	Though the words almost remain unchanged, the music and the instruments are changing so musch much this

NAME TONGA	ENGLISH	PERFORMER	AUDIENCE	DELIVERY	MUSICAL ACCOMPANIMENTS	OCCASIONS	REMARKS
21. Cont.				various types of instruments are played.	tumbourines, and rattles of various kinds.	and also other time of the year	one can hardly distinguish them from ching'ande and kalyaba music.
22. Kukambilwa	solo-dance songs	one man or woman starts the song and dances alone	act as chorus and help in dancing	The soloist sings and dances in the circle	Hand-clapping accompanied by a drum, whistle rattle, or drum stick whichever is available.	ceremonies, funerals, and beer-party sessions.	These are still very common, just like kuyabila songs.
23. Zyaano	"story-songs"	narrator who is usually a woman or child. Men do not seem to have time for these.	encourage or join in as chorus	sing every now and then as part of the narrative The song acts as a summary of the story and appears a major pauses in the narrative.	-	during the dry season when not much is being done	Told in the evening after supper around a fire. Keep the children at home. It is commonest in the villages.

NAME TONGA	ENGLISH	PERFORMER	AUDIENCE	DELIVERY	MUSICAL ACCOMPANIMENTS	OCCASIONS	REMARKS
24. Kuumbulihhya	Lullabies	nanny, sister to the baby, or mother.	baby or child	performer sways to the rhythm of the song together with the baby.	anything like tapping on something or stamping one's foot, and so on.	when baby is crying or is restless	still very common in both urban and rural areas.
25. Maambila	proverbs	Everybody especially elderly people.	anybody selected by the performer as audience.	usually done in a very short sentence containing images which act as symbols for certain abstract qualities or actions that require lengthy explanations.	-	when condersation and camouflage of message is necessary	still very common. They are a sign of wisdom and age.

NAME TONGA	ENGLISH	PERFORMER	AUDIENCE	DELIVERY	MUSICAL ACCOMPANIMENTS	OCCASIONS	REMARKS
26. Tulabi	Riddles	usually women and children	children or fellow women	usual opening formula. Nkaako " "there it comes," and the response: Kakeza " "let it come before the riddle is delivered. Riddle delivered in short sentence or question and the answer is one word like name or a short explanation.		In the evenings after all work and meals. For entertainment and instruction.	Commonest in rural areas.

APPENDIX 4

MOST OF THE TONGA MUSICAL INSTRUMENTS

TONGA NAME	ENGLISH EQUIVALENT	CLASS	MADE OF	PLAYED BY	HOW PLAYED AND TUNED	REMARKS
1. Ngoma	drum	member-anophone	Tapering carved hollow tree hollow tree trunk. Wide end sealed with animal skin stretched and nailed with wooden pegs.	men	struck with both palms of the player in varying patterns. Tuned by heating the skin.	most versatile in use and has greatest diffusion.
2. Kalumbu	bow-harp	chordo-phone	wire fixed to both ends of bow-shaped stick; gourd resonator fixed to the wire and the stick two thirds towards one end with the gourd's wide "mouth" facing away from the bow. A grass or reed beater used.	men, mostly young.	The beater in the left hand of the player between the thumb the middle and fourth fingers strikes the wire of the bow harp in staccato movements above or below the resonator shose "mouth" is placed against the player's bare chest	more widespread in the rural

TONGA NAME	ENGLISH EQUIVALENT	CLASS	MADE OF	PLAYED BY	HOW PLAYED AND TUNED	REMARKS
3. Kankobela	hand piano	idiophone	metal tongues fixed to a metal bar mounted on a wooden board. The keyboard mounted on a gourd resonator.	old men	The piano is held in both hands of the player resting on his lap. The two, thumbs, pluck each key producing required notes.	Many ethnic groups in Zambia have them.
4. Gitaa	guitar	chordophone	wooden box with long handle starting at a hole in the box of which brass or copper wires are secured on the piece of metal or wood from the side of the box opposite the handle to the end of the handle with turning knobs.	Men	Plucked by the right thumb and fore finger. Tuned by tightening the wires with knobs	The most popular nowdays. There are some electric guitars which need little tuning.

TONGA NAME	ENGLISH EQUIVALENT	CLASS	MADE OF	PLAYED BY	HOW PLAYED AND TUNED	REMARKS
5. Mweembo	signal horn or spiral trumpet	aerophone	spiral horn of a kudu open at the wide end and pierced at the narrow end.	girls under seclusion during nkolola initiation	air is blown in the horn by placing lips on the little hole at the small end of the horn. Control of sound signals done by amoung of air forced through. Tuning details unav available	These are dying out
6. Bbanjo	Board Zither	chordophone	Oblong tin box with rectangular hole in the middle. Wooden handle fixed from a bar across the hole to the end of the handle on tuning knobs.	boys	wires rubbed up and down with the right hand fingertips in in fast staccato movements of the wrist.	Popular from late 1960s. Musical style borrowed from late Simon Haamucemba.

TONGA NAME	ENGLISH EQUIVALENT	CLASS	MADE OF	PLAYED BY	HOW PLAYED AND TUNED	REMARKS
7. Mpeta	War horn or signal whistle	aerophone	Horn of a duiker or springbuck pierced on the side of the small end while the wide end is narrowed by wax.	men	air is blown into horn by placing lips on the small opening. Sound regulated by placing a finger on unwaxed end and lifting it at desired intervals. Tuned by reshaping wax.	Most common in rural areas.
8. Ndandala	small cylindrical drum.	member-anophone	Cylindrical hollow tree trunk with a hairless animal skin nailed to the "head" of the drum leaving one end open.	Men	The head of the drum is struck with a knobenided stick to produce sound. Tuned by warming skin.-	Used during cattle migrations to Kafue flats.

TONGA NAME	ENGLISH EQUIVALENT	CLASS	MADE OF	PLAYED BY	HOW PLAYED AND TUNED	REMARKS
9. Namalwa	men's friction drum.	membren ophone.	made like drum in number 1 above but a hole is made in the skin and a bomboo or maize stalk is inserted securely in the hole.	old men	wet cloth rubbed sideways around the inserted stalk to produce vibrations. Tuning by drying and heating the skin.	commonest in rural areas, used at funerals.
10. Mwaandu	women's friction	membran-ophone	Clay pot mouth covered with animal skin which is fixed securely by a lacing of cowhide ropes	women	maize or bamboo, stals stalks are wetted placed vertically against the skin of the mwandu, also wet both hands of a female player. The women rhythmically move up and down and sway as they step to the right or left simultaneously as the group may choose.	used during initiation and marriage ceremonies, but they are becoming rare in most parts of the Tonga land.

TONGA NAME	ENGLISH EQUIVALENT	CLASS	MADE OF	PLAYED BY	HOW PLAYED AND TUNED	REMARKS
11. Mantimba	friction bow	chordo-phone.	bark string, well-twined is tautly fixed on both ends of the bow-shaped fairly flexible stem of a tree. One end of the bow is grooved to hold the string. The other is wound with extra length of the string for tuning.	girls under initiation	Bow is held securely on to the Mwaandu discussed above or on an inverted water tin by the left palm. The right fore-finger strikes and slides off the string in quick flexions of the wrist. Tone is controlled by sliding the player's chin on the string in either direction. Tuned by adjusting the length of string.	These are now rare since girls do not stay in seclusion for long periods of time.

TONGA NAME	ENGLISH EQUIVALENT	CLASS	MADE OF	PLAYED BY	HOW PLAYED AND TUNED	REMARKS
12. Bukonkoola	Log-Xylophone.	Percussion idiophone	Two logs or pestles or ox-yokes are laid on the ground which must be level	women usually old ones who cannot stand clap and dance long periods of time.	women sit or kneel in in rows along the logs facing each other, each with a stick or yoke skewer in the right hand. They strike the log in syncopated rhythms as in hand-clapping. If players are two, beaters are two for each. Tuning by heating the log if it is humid.	
13. Muyuwa	hand rattle	shaken idiophone	long-handled gourd with seeds that rattle inside it. It is perforated for resonance. If a fruit can be used then it is pierced to put in maize seeds or pebbles and then a handle is inserted.	both sexes	It is held by the handle and shaken to the rhythm of the drum, or any other percussion instrument. Tuning not known.	still very common and made from various materials

	TONGA NAME	ENGLISH EQUIVALENT	CLASS	MADE OF	PLAYED BY	HOW PLAYED AND TUNED	REMARKS
14.	Masebelele	arm or idiophone	shaken idiophone	fruits with aratting seeds string and wound to the legs or arms with strings.	both sexes	sound is produced by the shaking done when dancing	These are now rare except with few who dance.
15.	Maaya	Dancing skirt	shaken idiophone	strings of sisal or senew with tinkling metal objects or insect shells or dried fruits with seeds and so on tied to one end are fastened to a belt of knitted sisal or other strings to form a skirt. This is won around the waist of the player.	usually by women but a few men in special dancing groups wear them.	The sound is produced when the rattling or tinkling objects strike each other according to the dancing movements.	Now becoming extinct. The usual dancing skirt of cloth shreds or plastic has no rattling objects.
16.	Kalangu	bell	shaken idiophone	spherical or rectangular-mouthed metal receptacle with a pendulous object inside it.	both sexes	The sound is produced by shaking the bell whose pendulous metal knocks against the sides of the receptacle. Tuning details not available	Played during funerals in accompaniment of dirges and in kuyabila songs.

TONGA NAME	ENGLISH EQUIVALENT	CLASS	MADE OF	PLAYED BY	HOW PLAYED AND TUNED	REMARKS
17. Ludweba	whistle	aerophone	Hollow plastic or metal receptacle in various shapes with one sealed end opened. It has a small aperture on the side for allowing air out. A cork is placed inside.	both sexes	The sound is produced as Air is blown from the open end of the whistle, past the cork that viberates from friction, and out through the arperture on the side of the side of the whistle. Tuning is not known.	still widely used to accompany other musical instruments and dance songs.
18. Cilimba	accordion	aerophone	Portable musical instrument with a small keyboard and free metal reeds	mostly men and only a few children learn to play.	Sound is produced when air is forced past the metal reeds by both hands of the player compressing and expanding the pleated belows of the instrument.	This instrument is rather new among the Tonga. It is still in full use in various parts of the Tonga areas.

PLATE 1



Photo: E. Chibalo.



Photo: E. Chibalo.

(a) At a beer party, Muyabizi striding away singing.

(b) Maize-pounding in a Tonga Village.

PALTE 1 (CONT.)



Photo: E. Chibalo.



Photo: E. Chibalo.

(c) At the maize market, Kuyabila can take place.

(d) The Chitimpa family.

PLATE 4

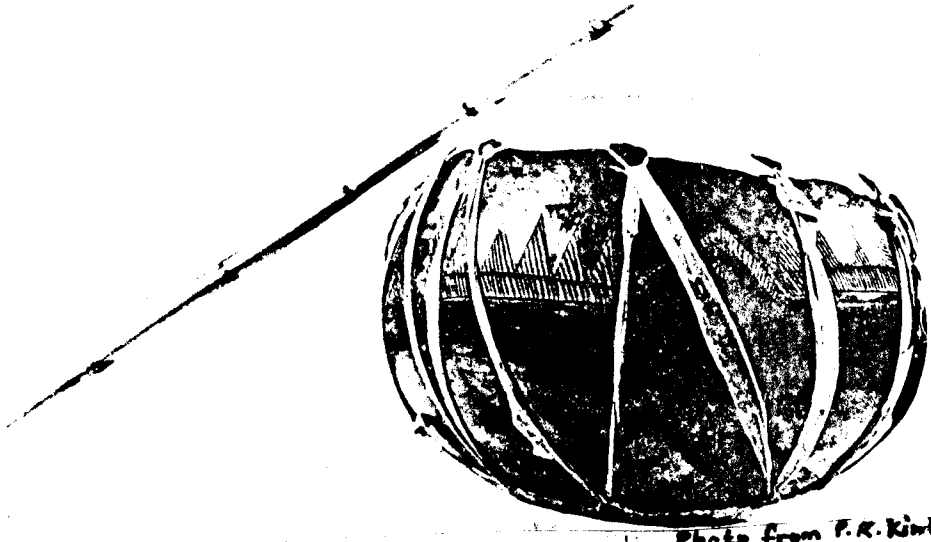
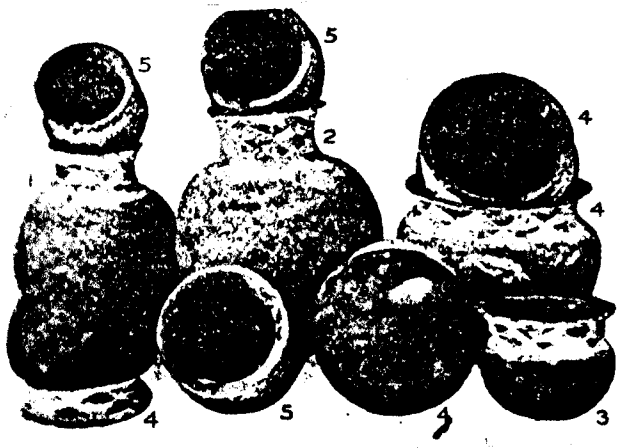


Photo from P.R. Kirby.



Key:

1. Intehya, water pot
2. Italo, big beer pot with narrow neck.
3. Cinkomba, small relish-cooking pot. Also used as muleu.
4. Ibiya, big beer pot with wide neck. Mwaandu is made from it.
5. Citentu, milking pot or beer-drinking "cup" called muleu.

Photo from Smith and Dale.



Photo from P.R. Kirby.

(a) Mwaandu made from Ibiya and animal skin

(b) Tonga-Ila clay pots

(c) Playing Mwaandu, usually bigger than this one

PLATES 5 & 6



Photo from African Social Research. No28.

5. The beginning of Kuwila.



Photo from Smith and Dale.

6. Cattle on theKafue Plain.

PLATE 7



Photo G. H. N...
Photo from Smith and Dale.

(a) Mock-battle: The Charge



Photo G. H. Nicholls.
Photo from Smith and Dale.

(b) Mock-battle: Piercing the ground.

PLATES 8 & 9

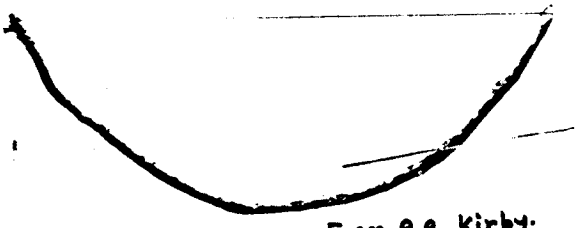


8. Kalumbu usually played by men among Tongas.



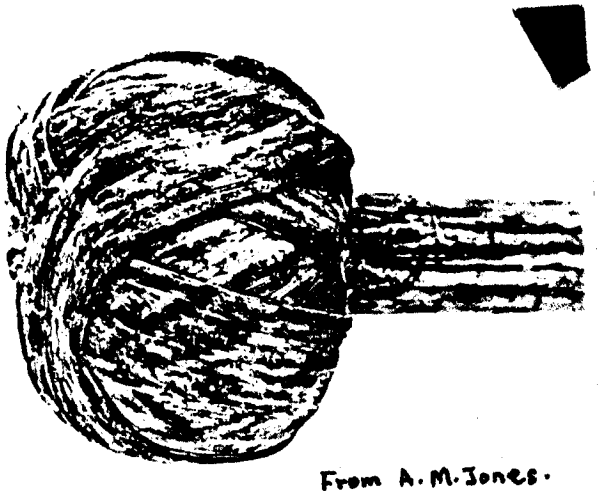
9. Bbanjo played by a boy.

PLATES 10, 11 & 12



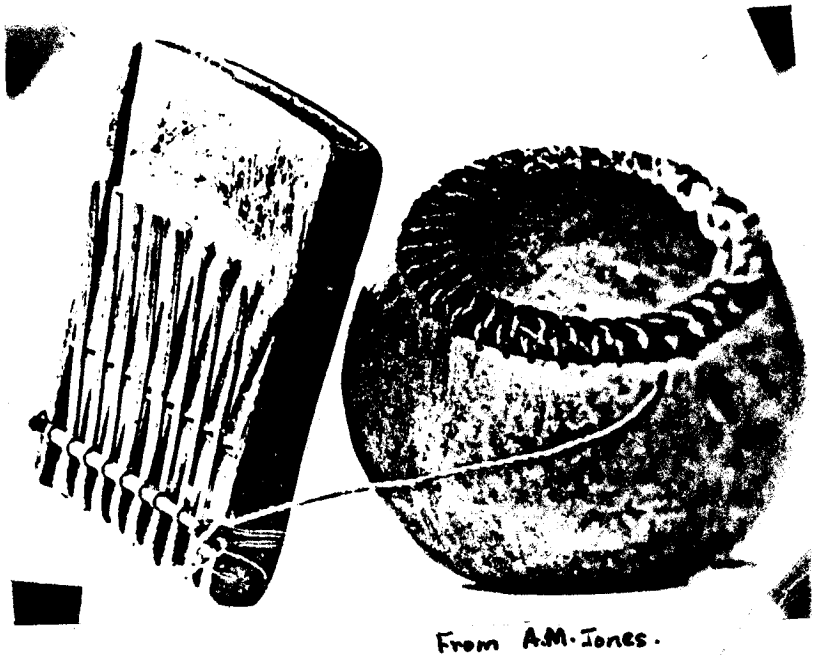
From P.R. Kirby.

10. Mantimbwa: girl's friction bow



From A.M. Jones.

11. Head of Ndandala beater



From A.M. Jones.

12. Kankobela

PLATE 13



Photo from Multimedia Publication Calender, 1982.

13. Playing Kankobela