A Text of the Funeral Oration (Kumuse) in Bukusuland

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Nobuhiro Nakabayashi
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INTRODUCTION

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When I was staying at Chwele, 10 miles north of Bungoma, I was told one day that there would be a *kumuse* oration nearby. I went to the place with my taperecorder and was kindly allowed to record the whole oration of that day. It was 13 September, 1981, at Sikusi of Bokoli location, Bungoma District. The occasion was a stage of the series of funeral rituals for Mr. Manina, father of Mr. Peter Kisuya, the present M.P.. His clan is the Batukwika and his sub-clan is the Bakitang'a.

Around 8 a.m. I arrived the place where the dead man was already buried three days ago. People were still coming to the grave to mourn. By 8.30 about 400 men and 80 women took their seats at a grass yard beside the grave. The *kumuse* performer known as *omuseni* appeared in his traditional attire. These were a skin robe (*ekutusi*) worn from the shoulder, an ivory armlet (*lichabe*) and a whisk in his left hand, a special walking stick in his right hand, and on his head a cap made from strings of cowrie shells with feathers. He was Mr. Kunani Maruti who was called from his home near Webuye about 15 miles west of Bungoma. He is an elder of the Bakhurarwa clan.

First he rearranged the seats of the audience, where men took the seats of mainly north side facing the south, and women took the seats of the south and west sides. Before he started the oration, in the middle of the audience he deliberately prepared a path, about 8 meter long from the southeast to the northwest, with his feet stamping on the grass. Throughout his performance he walked up and down on this path rather quickly. Beside the path the family of the deceased were made to sit in a line without chairs. The path should not be crossed by any other man when the oration is over.

The path is a symbol of the *kumuse* and also a stage of its performance. Indeed the *kumuse* is not a simple oration. I think it is nearly a stage play because of the continuous movement of the speaker. His words are articulate, stylized, and brief at a time. Frequently he asks questions, real or rhetorical, to the audience, who in turn participate in the performance by responding to them. This interaction between the orator and his audience is one of distinctive features of the *kumuse* performance in contrast with a church-leading funeral adress in which no responce from the audience is usually assumed.

At all points the *kumuse* is a special ceremony. It takes place only in the funeral of a male elder who already has a circumcised son of his eldest son. Even not all the clans of the Babukusu are supposed to give the ceremony to their dead elders. The office

of the *omuseni* belong to a limited number of clans. There are many complicated rules about the ceremony. Its ritual and social implication must be very diverse.

As a matter of fact, I am not sufficiently acquanted with the *kumuse* ceremony and the Babukusu culture in general to generalize the matter. My research experience in Bukusuland so far is only for two months or so (September 1979 and September 1981) and I did the research mainly for the purpose of comparing with the culture of the Visukha (the people of the Isukha location, Kakamega District) with whom I worked for a year and a half.

What I like to do here is to record in written form a full text of the *kumuse* oration as it was narrated, in the hope that there will be more texts to be recorded. In order to make the text I was fully helped by Mr. David Makanda, then a student of economics of Nairobi University and now a post-graduate student, who had transcribed the Lubukusu text, translated it into English, and given me crucial interpretations of the text. What I can do in the following part of this introduction is to try to write explanatory notes without which parts of the text might not be comprehensible and a preliminary remark on the character of the *kumuse*.

The oration of that day lasted more than two hours from 8.45 to 11 a.m. without interruption. The words from the orator were continuous, but there were naturally changes in subjects of his talk. I have tried to divide the text into sections according to the contents only for the convenience of my explanation.

Section 1

Characteristically he started to talk briefly about the nature of death. As we will see that the theme is repeated throughout his talk, this is one of the main points of the *kumuse*.

He then turned to ask about the family of the deceased and arranged their seats. To make the place in order was a part of his authority. So as to direct the ceremony properly he frequently referred to customs of the *lufu*, which is the real name of this ceremony in which the *kumuse* may takes place (in other situation there is the *lufu* without a proper *kumuse* oration). Ordering people not to mourn at the grave was an example.

Soon he returned to the theme of death. He reminded people that man is mortal and that the death is arranged not by man but the God (*Wele*). By saying this he intended to deny a suspicion of sorcery or witchcraft (*kamaloko*) against the deceased. Especially it was necessary because his eldest son became a prestigious and enviable Member of Parliament.

Section 2

In extending his effort to explain the mortality of man he attempted to narrate

the Biblical story on the origin of death, that is, the story of Adam and Eve and their forbidden fruits. His story was on the whole considerably truthful to Genesis except, perhaps, the equation of the seducing serpent with the Satan. Borrowing a story from the Bible and reciting it for proportionally long time was the unexpected matter for me because I had supposed that the *kumuse* was very 'traditional'. But now I understand that my preconception is only wrong and that the *kumuse* not only retains historical traditions but also adopts any new elements easily when they are necessary.

I am not sure whether the Biblical story is a common feature adopted by many orators or not. However I found a Bukusu version on the origin of death in G. Wagner's book. It is rather a simple story about a man who refused to give food to a chameleon when he was asked. The chameleon cursed him saying "From now on you shall all die". Then the chameleon visited the snake which gave it something to eat. The chameleon blessed the snake with eternal life. When the snake gets old, it merely casts off its skin instead of dying. (Wagner 1970: 487 note 1)

It is very possible that originally in the *kumuse* the story of the chameleon was told, but with Christianity's growing influence on the people it was replaced by the story of Genesis. The evidence of it can be a casual reference to the immortality of the snake and the chameleon in section 1. If this is the case, the theme of the mortality of man with the implication of the denial of the witchcraft accusations should have never changed throughout the history of the *kumuse*.

Section 3

Now he began to ask the dead man's social relations, such as his sub-clan, his mother's clan and his age-set. He found that his own clan, the Bakhurarwa, was the mother's clan of the deceased. Then he found a problem. He himself and the deceased were in the same age-set called Kananachi. The trouble is that it is a taboo to perform a *kumuse* to one's age-mate (as well as to one's 'father'). There must be danger for him. So he complained and demanded a sheep for sacrifice. The exchange between the orator and the audience of this part was very vivid. He was somehow threatening and the people were soliciting. From this passage one can easily feel the authority of the *omuseni*, the orator. The problem found here was repeated again in the following part of his talk.

Section 4

In mentioning the uneven rainfall or harvest, he took again the power of the God as the only cause of death. He advised people not to have malice or envy towards neighbours. He recomended the education of children and the unity among the relatives. He talked as a protector of customs and morality, but it is worth noting that he seemed to give these points of advice from the viewpoint of the Christian love

of the God.

Section 5

From this section on, the oral tradition of historical events of the Babukusu was narrated. Undoubtedly the historical narration is the most atractive part of the *kumuse*. It is very much episodical. As a result, it seems to me, the actual sequence of the history is not obvious. At any rate I am in no way in position of carrying out the text critique. What I can do is to compare our text with already published history in English, especially that of F.E. Makila's *An Outline History of the Babukusu*.

In this section the orator abraptly started talking about a war with the Kalenjin neighbour. Though I still can't identify well which war it was, it seems to be 'Wangusi's war' (Wangusi of the Bachemwile) just before Chonge's war (Makila 1978: 239, Were 1967: 180-1). If it is the case, the war belongs to a recent history of the conflict with the Kalenjin. I only guess that he started with this story before going through the origin of the Babukusu because of its emotionally appealing nature.

He, suddenly again, stopped the war story and added a few lines of words about the funeral as if he was preparing the thought of the next subject.

Section 6

Here he said that he wanted to tell people about the origin of their circumcision just from the beginning to this day. It appears that one of the most important elements of the Babukusu history is the subject of circumcision. When I once interviewed Mr. Simon Masakha, another famous *omuseni*, in 1979, he gave me a sort of abridged history of the Babukusu and the related peoples. I was impressed by the fact that he classified peoples of Kenya and Uganda according to the presence and the absence of the circumcision custom, and that he described the history as something revolving around the custom of circumcision. Our orator here also seems to have a similar plan of the oral tradition.

He started the history from the place called Misiri ('Egypt') and the first people to be circumcised. But soon something happened to his mind and he wanted to curtail the following story by two reasons. The first one is the presence of Mr. Luka Namulala, another *omuseni* perhaps junior to him, at this place. He had already communicated with Luka in section 3 and continued to mention his name as a person who also had an ability of performing the *kumuse*. The another pretext he referred was the approaching rain. It is another taboo to carry out the oration during a thunder storm. There was, however, no sign of raining at that moment.

Anyway with this brief interlude, he could receive another solicitation from the audience, and also could make long story somehow short as he admitted later ('I started from the middle'). After mentioning Masaaba in Uganda as the dispersal point

of various Babukusu clans, he went on to narrate the celebrated episode of the Babuye and the Bayemba at the Tororo Hill.

It is interesting to see that, while, according to the Makila's version, the cause of the competition between them was a comparison of the number of cattle which they held each, in our text it was the ownership of the Hill that they struggled for (Makila 1978: 154, cf. Were 1967: 170).

Section 7

Now he touched upon the age-set system of the Babukusu. The Kolongolo age-set was mentioned as the oldest surviving set (started perhaps in 1888). The following sets according to the cyclical rule are Kikwameti, Kananachi, Kinyikewi, Nyange, Maina, Chuma and Sawa with the interval of 14 years (at present Chuma is being formed).

Bluntly someone made some remarks (inaudible on the tape, but perhaps about the question of performing the age-mate's *kumuse*). The orator irritated a little because a common person shouldn't interfere. He started trying to enumerate the clans whose member can direct the *kumuse*. The course of his talk was apparently disturbed. He deviated to his favorite story of the God.

Section 8

Soon he returned to the subject of circumcision. This time it was a story about how the Babukusu came to take the custom of circumcision from the Kalenjin neighbours. Or rather, as the orator clearly stated, it was a story about how the Babukusu resumed the custom of circumcision once practiced but forgotten later. The version of our text well corresponds to that of Makila (1978: 170–4) in that the two heros, Mango of the Bakhurarwa clan and Khakula of the Bameme, bravely killed a fearsome serpent, were praised by the Kalenjin and were circumcised because of their fearlessness.

Makila tells us that before these heros were circumcised the Babukusu practiced circumcision sporadically and unsystematically (that is, they hadn't forgotten the custom altogether), but our orator told us that this was the time when all the Babukusu – and the other people like the Tachoni as well – started the circumcision again. This may not be a small difference when we guess if Mango was a sort of cultural hero or a political hero who in fact started organizing the circumcision age-set among the Babukusu for the first time.

A brief description of the dispersion of the ethnic groups is followed. The names of the Samia, the Marachi, the Luo etc. were mentioned as the people who feared the circumcision and fled to other places. The point here is, needless to say, that it was the Babukusu who had stuck to the custom and became the central group regarding to

the custom.

Section 9

Then he began to talk about a conflict with the Iteso people. The time of the incident can be identified historically because he clearly stated that the men involved in the war were mainly of the Chuma and Maina age-sets. In a tremendous counter-atack the Iteso dispersed the Babukusu, who then fled to the territories of the Banyala, the Basamia and the Bamarachi.

The Banyala mistreated the Babukusu refugees and kept them under a humiliating hardship, while the other two gave them a warm reception. Among the refugees in Banyalaland there was a man called Mukite, who emerged as a leader and eventually succeeded to lead people out of the hand of the Banyala back to Bukusuland.

This part of the history is recorded in Makila's book under the name of 'Mukite wa Nameme' (1978: 184-90). Comparing with this version I realized that our version greatly emphasizes the maltreatment done by the Banyala, while in the Makila's book the military skill and the organizing ability of Mukite are described in detail. For instance, even the feast given by Mukite to the Banyala is interpreted differently. Makila renders the feast as a tactical ruse by which the Banyala were made drunk and the Babukusu were able to escape. Our orator, on the other hand, relates that the Mukite's feast is out of his generosity and hospitality, and yet the Banyala cannot understand the offer and abused him as a fool.

The point which the orator emphasized here is by no means insignificant. The virtue of the hospitality of the Babukusu to those who seek a protection has been a pride of them and it has been an indispensable basis for uniting various clans of the Babukusu themselves. The Babukusu as an ethnic group has been achieved, I believe, only by the continuous acceptance of diverse clan people immigrating to the Bukusuland. That is why the story of Mukite's life should be narrated in this way.

Section 10

Now the *kumuse* narrator left historical episodes. As the ceremony was approaching to its end, he should talk about more practical matters. He started to console the family of the deceased, especially the eldest son. Then, he proceeded to the problem of the debt clearance of the dead. It is a common custom to arrange it somewhere during the *lufu* ceremony, but it seems to be a slight difference in the actual way of arrangement according to areas in Bukusuland. He intended to settle the debt on the spot because in his area the settlement is arbitrated by the *omuseni* in the *kumuse*. However, judging from the responce of the audience, people here did not like to discuss it in this occasion, hoping to postpone it afterwards. Apparently he felt uneasy about the way of this place but he conceded (interestingly, he still tried to discuss it

later on in his talk).

Meanwhile he returned to the customs of the *kumuse*, explaining especially about the differentiation among the Babukusu clans between those which have offices of *omuseni* and those which have not. He was, I think, re-emphasizing the *kumuse* performer's authority which has been transmitted generation after generation.

Section 11

More talk about various customs was followed here. First he touched upon a subject known as *bukhwe*, which has manifold meanings like bridewealth, in-law relationship and obscenity, only because he wanted to solve the debt of cattle (bridewealth) to the family of the wife of the deceased. He failed to continue it because, I suppose, people did not respond to it well.

So he turned to another controversial matter. It was a question of intermarriage between sub-clans of the Batukwika, that is, Bakitang'a, Basakha and Banambobi, the first one being that of the deceased. It seems that the intermarriage among these sub-clans is well-established custom now, but it is also apparent that the orator doubted it seriously. Though I do not know precisely where this disagreement came from, I am impressed by his insistence as an upholder of the Babukusu customs. He went on to give a full account of a taboo called *luswa* in which the sexual relation of near relatives is prohibited.

The next moral subjects to be advised were those of sorcery and witchcraft, of backbiting neighbours, of drinking alcohol, etc.. It was now really near the end. He was almost repeating what he had said already.

The last task he should do was to make sure that the bereaved family would live peacefully hereafter. His concern was specific, rather than general, about the possible troubles of the family. He recomended Mr. Luka Namulala as an adviser for the eldest son, advised how to conduct the ritual called *kimikoye* (the last ritual related to death), and inquired the reason why one of two wives of the dead was absent on this occasion, suspecting some troubles behind it.

Seeing his carefullness to these matters I understand that the *omuseni* is permitted to rule domestic matters of the deceased even though he is not a member of the clan.

At last with a very short notice he stopped talking and kneeled on one knee in the middle of his path. He appeared to pray. This was a sign with which any one at this ceremony must stand quickly and leave the place as soon as possible.

SUMMARY

Before finishing my comments I would like to summarize what I found in this particular *kumuse* performance and text.

1) The *kumuse* has a peculiar style as a speech for mourning ------- Apparently the *kumuse* is not a simple speech for mourning, because it includes various themes such as oral traditions and explanations of customs. However, if we see it from the

point of view of comforting the bereaved, we find it has a peculiar style. It is peculiar in that the *omuseni* does not say much about the deceased. This becomes clear when one compares with a church-leading funeral, in which, as far as I know it in Isukha, they announce a long life history of the dead, praise his achievements in his life, and actually mourn for him with sorrowful words. There is nothing like these matters in our text. The *kumuse* performer even said something like 'I did not come to mourn for the dead'.

Instead he paid much attention to those who were left by the death. As a comforter, his position is to stress the inevitability of the death and to make people not to be disturbed by it. This point was observed by Wagner about 40 years ago, and it must be regarded very traditional. He writes that it is the *omuseni*'s duty 'to calm down the excited minds, reminding them that from long time ago it has been the common fate of all people to die and that the misfortune which has come over the clan by the death that has occured would only be increased if the clansmen were now to accuse one another of sorcery or even to harbour thoughts of revenge and retaliation' (Wagner 1970: 486). We understand that the *omuseni*'s peculiar style of mourning comes from the fact that one of the important aims of the *kumuse* is to restore the order disrupted temporalily by a death.

2) The history narrated in the *kumuse* is distinguished in its moral character ---- --- The *omuseni* is a renouned holder of the oral tradition proper to the Babukusu (for instance, no one like him has existed in Isukha). Undoubtedly his knowledge about the past of the Babukusu is enormous and has its own order. However, once it is narrated in public as in the *kumuse*, it becomes not a simple sequence of the past events but a collection of historical episodes from which moral lessons could be drawn. The historical sequence in these episodes might not be much cared for. The interpretation of an episode might be changed according to the viewpoint which the narrator wants to stress, as I have shown in the story of Mukite. Certain numbers of episodes must be omitted because of a time limitation of the performance.

I think that the most important moral, as well as political, significance of this oral tradition is the exaltation of the identity of the Babukusu as a single ethnic entity and the unity of various clans which actually differ in origins, customs etc. in a certain degree. In this context the history of the circumcision customs seems to be of great value in the whole culture of the Babukusu. The circumcision is, above all, a symbol of the cultural unity which binds the all people in Bukusuland. As we have seen, the history meticulously explains the reasons for it. Another example of past events which represent effectively the morality of unification is the story of wars against neighbouring ethnic groups. Whether it is about a victory or a hardship, the war story naturally intensifies the ethnic identity against other groups. In this sense the *kumuse* has been a medium through which the Babukusu have acquired the sense of unity.

3) The *omuseni* exercises his authority beyond the boundary of the clans ----- The way the *omuseni* dealt with the domestic matters of the family of the dead shows

that he, as an office holder, has a certain degree of power to have a say in the matters of other clans than his own. In fact the *omuseni* is one of the three traditional office holders whose paraphernelia have been a ruler's robe, an ivory armband, a stick, etc. and whose authority has not been confined in their own clans. The other two are *omukasa* (political leader) and *omung'osi* (diviner) (cf. Makila 1976: 92).

The *omukasa*'s source of authority is political and that of *omung'osi* is mystical. It is interesting to consider the source of the *omuseni*'s authority. I suppose that his authority has derived from the fact the *omuseni*'s office is a symbol of a kind of the inter-clan solidarity with which various clans have recognized each other as the constitutes of the people of the Babukusu. The *omuseni* is, therefore, the upholder of the common customs, the keeper of the oral tradition and the arbitrator of troubles beyond the boundaries of clans. I have noticed, however, that the matter is not so simple, because there is a differentiation between those clans which have offices of *omuseni* and those which do not, and also between those clans which hold *kumuse* and those which do not necessarily hold it. There seems to be a sort of hierarchical order among the Babukusu clans.

4) The *kumuse* is flexible and sensitive to changes ----- It is certainly remarkable that a man wearing intentionally a traditional attire preaches with a Biblical story and talks about the Christian God. He does not, of course, preach as the same way the Christian priest does. He has only adopted certain Christian elements. It is still impressive that such a traditional ritual as the *kumuse* can adopt completely new elements without chainging its essential nature. There are, I think, several grounds for this flexibility: its popular nature, its improvisational performance, and its inherent relation to the central value or morality of the Babukusu society.

By the popular nature I mean that the *kumuse* performance is aimed at common villagers. Unlike, for instance, the history preserved in a royal court, the history preserved in the form of the *kumuse* could be less conservative and more sensitive to changes of social environment, since it must be adapted to the way of life of, and the taste of, the mass of people.

The process of change in the *kumuse* tradition must be prompted by an extent of freedom in the performer's improvisation. The result is that, I believe, even the historical tradition differs in parts of the text and also in its interpretation according to *omuseni*, as our text differs from Makila's.

The Christian elements in our *kumuse* text can be understand as a reflexion of the deep penetration of the Christianity into the present Babukusu society. I like to add another factor which may explain why the *kumuse* so easily adopted the Christian elements. As the protector of the proper customs of the Babukusu, the *omuseni* is placed in the position of representing the central morality of the society. If the Christianity has become an indispensable part of the fundamental morality now, as is exemplified in fighting against sorcery and witchcraft, the *omuseni* is ready to, or, expected to, take account of the Christianity. In this context, I found even in my

limited experience, the *omuseni* and the church leader are in position of competing each other for the leadership in funerals of the Babukusu today.

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TEXT

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Note The words in a parenthesis in the Lubukusu text are those of responce from the audience.

§ 1

Eee!	Yes!
Lufwefwe nilwo	This is our disease (death)
Lukhale nilwo	It started long time ago
Seluli lwa luno ta	It dosen't start today
Waa	Alas!
Eee	Yes
Sali niye onyoyile emakombe ta	He (the dead) is not the first to go to heaven
Rarawe alio?	Is his father there?
Ne mawe?	And his mother?
Se bacha?	Have they not gone?
Ee	Yes
Bana Babukusu	Children of Bukusu
Hee	Now -
Abele nju sina niyo?	From what house is he?
Nju sina niyo?	
(Omukitang'a ndii)	(He is of Bakitang'a house)
Omukitang'a	An Omukitang'a
(Olikho balomelamo balomanga, katinyile kila ewe wingilemo)	(You are talking among people who do talk There were unavoidable circumstances which made us call you)
Sobona?	Don't you see?
Babana bo mundu oyu, baliena?	Where are the children of this person (the dead)?
(Nibabo bona bekhale)	(See them there seated)
Nibo babekhale aba?	Are they the ones seated there?
(Eeee)	(Yes)

Omukhulu omwene ali?	Where is the eldest son?
(Niye wekhundulo oyo)	(He is the one at the far end)
Nomala okobolele eno? Mawe niye yuno?	Why did he sit this way? Is this one here his mother?
(Eeee)	(Yes)
Mawe oyu?	Is this his mother?
(Eeee)	(Yes)
Andi niye akobolele okhu	The mother should have sat on the other side
Niye omwami wefwe wengaki?	Is he our leader from 'up' (M.P.)?
(Eeee)	(Yes)
(Bekhalanga bario: mawe akobola etayi)	(That is how they should sit: The mother should be on the other side)
Nono musila	Then keep quite
Babandu babecha eyeyo	Children of the Bukusu
Bana Babukusu	
Babandu babecha khusilindwa Benyokheyo	Those people on the grave should move away
Khaba nakana khukana mapesa kane ayileyo khale	If one wants to pay money he can do it later
Aba kane ayilekho khale	He can do it later
Okhachakho tawe	Let him not go to the grave now
Sekhulifwe khuchakile luno ta	We are not the ones innovating these things
Sekhulifwe khuchakile luno tawe Bakhola khale	We are not the ones introducing them Our ancestors did them
Omundu nachile nekecha nakwa emasika	When one goes to the funeral place
Alinda	He must wait -
Nebali mulufu benyokha	If they are in the *Lufu* they should stand
Nio walila	Before he can start mourning
Muba nechimoni	You must have eyes to see
Bana Babukusu, semuulile?	Children of Bukusu, haven't you heard?
Semwaulile ta?	Haven't you heard?
Bakhacha kusilindwa ta	Let them not go on the grave
Nese nendimuno nenoma endi	As I am here talking like this
Bakhacha khusilindwa ta	Let them not go on the grave
Owicha busa kane asobeleo	Any one who comes late
Kane khwinyokheo ache	Can go to the grave after we have left
Semubabolela?	Why can't you tell them so?
(Omundu khabeyo ananie bacha Khusilindwa)	(Let someone be there to stop people going to the grave)

Ehaa
Bakitang'a
Lukhala khale nilwo
Seluli lwa luno ta
Bandu na bandu
Bafwichanga
Salio, omumelelwa khuno
Owekhala khusialo khuno
Weyobula nga endemu
Wakobolao, wekhola lundi omwana tawe
Bakhufwa bong'ene
Bakhufwa bong'ene
Bakhufwa bong'ene!

Mbao weyobula!
Khusialo khuno, nga endemu ne yeyobulanga
Nga ekhaniafu
Yekhola eng'ana lundi
Ta!
Bisala bino bana Babukusu
Nga okundi abolile ali ano
Sebaremanga tawe
Omwene ofula

Eee!
Ooo, lulwefwe nilwo papa,
Mwana Mukitang'a
Eee! kukao osala rarao, Alio?

Sekafwa?
Nio lelo mulilaka busa
Muli "berire omwana Mukitwika
Yuno bamwirire busa"

Sebamwirire ta
Kasalwa nalwo
Kasalwa nalwo
Kumusi nikwo kuno wele
Kamulongela munda

Alright
Now, you Bakitang'a clan should know
That death is an old phenomenon
It is not a recent phenomenon
Generations and generations
Have died
There is no one who is immortal,
Who has lived on this earth
Peeling off his old skins like the snake
And becoming a child

All people are mortal
All are mortal!
There is no one who keeps peeling off old skins
On this earth of ours, like the snake
Or camouflaging from time to time

like a chameleon
And becoming young again
Never!
And these shrubs, children of Bukusu, do I
Clear them by myself?

Like another one said that I should do it
By myself,
I can now see!
Oh! This is our death, father, son of Bakitang'a
Imagine! Is your paternal grandfather
There?
Is he not dead?
But nowadays people mourn just anyhow
Saying "people have killed this
Omukitwika. They must have just killed him"
No one has killed him
He was born with death
He really was born with it
From the roots of his mother's womb

Mwa mawe
Walonga ne lulumbe lwene luli mwifwe
Walonga wamalila elala sio
Waloma ali "kane wole
Mumakhengo
Oli wolile mumakhengo akari basi
Nolisala bana bowo bataru, bene
Khwinyosieo"
Wamwinyosieo!
Enywe mulimanya ka ---
Bandi luno bamupila busa eyika

"Bapila khubasiabwe busa
Kamaloko
Omulokile naye amulokile ariena?"
Sebuli bubeye busa?
Rarawe ne mawe bali?
Nekukawe? Bimila biewe?
Bili wae? Mbao
Mbao Babukusu
Mbao mulila busa

Mulila busa omundu
Wakhwinyokhilekho
Wachile engo,
Nie fwesi khukhache
Mbao oloma ali bamwirire busa tawe
Mulila busa
Ehee!
Ohoo! Ahaa
Nono lola,
Bona kimibukusu
Bona kimibukusu kibola kili
"Wa! -
Abele omusani amua chirupia"

Bona Babukusu,
Semulibandu ta
Nilio endoma baloma busa
Sembea ta "Wa -

God made him
And made also the death that is in us today

After completing the baby in the womb
He told the baby "On earth,
You will reach a certain age,
In a certain period, after producing three
Or four children
I will remove you from the earth"
He (God) has removed him from the earth!
But some of you think that ---
Some are now speculating over others,
Saying
"How did the person who bewitched him
Do it?
Is that not just lies?"
Are his parents alive?
Or his grand parents?
Or his great grand parents?
Where are they? They are all gone
They are not there, you Bukusu people
They are not there, you are just mourning
for nothing
You are just mourning for nothing
The man has gone away and left us
He has gone home
Where everyone of us will go
No one should say they killed him
You should just mourn peacefully
Yes!
Oh! Ah!
You just see
See these Babukusu
Hear what they say
"Alas!
His son has been giving him a lot of
money"
Don't you see Babukusu
You are no people at all
What I am saying is usually said
I am not cheating. Others say

Bandu khwamupila chikura	"Alas! We voted him to parliament
Khumuilia engaki	To go up there
Khasombe kimirupia nanyanya	Let him grab sealth alone
Khanyanye kimirupia yeng'ene busa	He cansumes it alone
Okhaa mundu ta"	He never shares with anyone"
Babukusu luno balala baloma bario	Some Babukusu say so
"Lunyalile khumukunya"	They say "It is good that he has died"
Balala baloma bario	Some people will say so
Babukusu mbea?	Am I cheating, Bukusu people?
(Tawe)	(No)
Mbea kamena ko?	Am I really cheating?

§ 2

Aha! Wele!	Oh! God
Walonga liloba lino	The one who created this world
Nga kalonga liloba	After creating the world
Ehee!	Yes!
Walilongela elala	After creating it completely
Wabumba liloba	Modeled it fully
Wamala	And finished it
---	---
Nie lia longwa	At the time of creation
Wamalila elala kururuu	After completing it fully
Wauka ali basie	He wondered
"Liloba lino, nabumbile	"This world here, I have created it
Nabumbile lioba lino,	I have created the earth,
Likhamenye busa lirio?"	Will it remain barren?"
Wabumba liloba, karera bunyasi	After creating the earth, he brought grass
Waramo	And put it there
Waramo bunyasi	He put there grass
Warekuha	He went away
Webasia lundi	He thought again
"Bunyasi bwong'ene bukhola sina?"	"What can this grass alone do?"
Walekhula kimirongoro	He added threes
Walekhula kimirongoro	He added trees to the earth
Waramo kimirongoro	He put there trees
Wauka ali "Sikhaele ano nibasani	He wondered again "Will everything here perish?"
Wauka ali "Sesiela ta"	Then he said "No it can't perish"

Welao walekhula kamechi
Wapa kamechi wapa kamechi
Nyanja na nyanja
Wakhala eyi waramo
Wakhala eyi, waramo
Wechusia chinyanja musibala
Muno
Chakhila
Welao webasia
"Sibala sino, nasilonga ndie?"
Wasilamo lundi
Wakhalamo bikenya
Chingulu lola

Wainga oku
Wainga oku kwanina
Warekukha
Wainga olwo lwarekukha tibo
Tibo tibo
Nono nocha ne Ekisumo
Kumubimbi mwene

Akhaba omwana oyu nie acha
Aloma ali "Papa engo efw khuli
Nechingulu,
Chingulu chili eno"
Waramo
Lola basakhulu
Waramoo, wauka ali "Ehee!
Nono nakhola sibala nasibumba
Namala,
Nesiamenya busa? Ndamo sina?

Waa, webasia ali
"Nesibala sino, kamechi,
Kimirongoro, bunyasi chingulu
Kamabale, ndamo sina?"
Wakobola engo webasia
Omwene webasia lundi
Webasia, basi wauka ali
"Aha, liloba lino limenya busa?

Later on he created water
He let water flow and flow
Oceans and oceans
He put each and every lake and ocean
Every lake and ocean, put on earth
He put all the lakes and oceans
On this earth
They were so many
He later thought again
"How did I create this earth?"
He returned to it again
He divided it into parts
The mountains you see now

He made one strip going that way
He made another strip northwards
He left
He made another to the far distance

Now if one goes as far as Kisumu
One would see a very long and high
mountain
Even where this child goes
He usually wonders "Almighty!
We say at home that we have mountains
But real mountains are here"
He (God) put there the mountains
Just imagine that, Bukusu people
He put in all that, then he wondered "Eh!
Now that I have created this earth,

Will it stay Idle? What should I put
There?"
Hey! He thought again
"In this world I have created with water,
Trees, grass, mountains and
Stones, what should I put there?"
He went to think over it at home again
Again and again by himself
After thinking for a long time he said
"For sure, can this earth stay idle?

Ta"	No it can't"
Wabukula chisang'i waramo	Then he created animals and put there
Wabumba chisang'i lola	He created animals, imagine
Wabumba chisang'i kholo na kholo	He created all kinds of animals
Kholo na kholo	All kinds of animals
Wabumba chisang'i echo wamalila	After creating all these animals
Elala kuruu basi	In their totality
Walekhula basi	And putting them on earth
"Liloba lino limenya busa namwe?"	He thought "Should this earth stay as it Is now?"
Welao	He thought again afterwards
Walao, lola welao omwene	He thought again by himself
Nga kakhola sibala sino nga sili	As he created the earth the way it was
Wabukula omundu "khemuremo"	He created a human being and said "I will put you here"
Wamura muliloba muno	He put the human being in this world
Wamura muliloba muno!	In this world, here!
"Liloba lino likhamenye busa!"	"This earth can't stay idle" he thought
Kabumba nebunyasi	He created with grass
Waramuliloba lino basi	And put it on earth
Wesisecha	He put a male person on earth first
Wamura muliloba	He put the man on earth
Omusecha mulala yeng'ene	Only one man
Niye mulanga muli "Adam"	The man you now call Adam
Wamura muliloba	He put him on earth
"Ehe, nono menya busa ndio?	But Adam said "Will I just live like this
Khamenye muliloba lino seng'ene?"	Will I live on this earth alone?"
Lola, Wele chana	See this God
Webunyali	Our almighty God
Uwa!	He realized
Wauka ali liloba selimenya busa	That the earth can not just stay like
Ta	That
Warera omukhasi	He created the woman
Omwana wesikhasi	A young woman
Bali Awa	Called Awa
Wamura muliloba	And put her on earth
Ali "kumukunda sobona namuele	He told them, "Don't you see I have
Liloba lino	Given you all
Mumenye, nisio mwekomba, kane	This land and farms, anything you want
Emue"	I will provide"
Wakania wabola ali	But he warned

"Papa, namuele bumenyo nibwobu	"See my son, I have given you life
Nekhemumenye,	Stay well
Bibindu bilimo bino	There are somethings here
Semulia ta"	Which I forbid you from eating"
Bona bona	Imagine
Bakana busuma bufuke	If they want cooked meal
Olibenyokha babubona busa	They wake up and just get it there
Bakana enyama yino	If they want meat
Benyokha endekhe busa	They wake and find it well cooked
Wakania	He forbade them others
Eha bana Babukusu	Yes children of Bukusu
Mwabukula kamasoma	You have taken education
Mulimukhusoma	You are learning
Mwasoma	You have also learned for a long period
Banga Wele abola ali khemubolenge	If God told you all to say what
Kamakhua niko mubola kano	I can say now
Ali "Namubolela ndi	If he said
Khemubolenge muri"	"Go and spread what I have said"
Andi mwasakha sakha mwola wae?	How far could you spread these words?
Wele wakania	God forbade
Kakania kamatunda niko mulola aka	He gave them the fruits you now see
Wakania	He forbade them and said
"Nisio olikana ndikhua"	"Whatever you will need I will give you"
Abobosi nibo barakho, Adam ne	And those he told, Adam and Awa
Awa, babola bali	Thought
"Omwami lola wakhubolele	"Now that our master has told us,
Wele omwene wakhulonga	God our creater
Wakhubolele, nisio kakania	What he has forbade us
Sekhulia ta	We should do
Sekhukhola tawe"	We should not do it"
Andi bandu sebafwichanga ta	If people followed that, there would
	Have been no death
Bona, khufwa okhu	Now see this death
Adam wakhurera	It was Adam who brought it
Nende Awa	And Awa
Khufwa okhu Adam	This death it was Adam
Warera khufwa, ne Awa	Who brought it, with Awa
Bandu babili	The two of them
Babukusu	You Bukusu people
Ebubukusu eno	In this land of yours
Kimubolela kili sina?	What are you usually told?

Tawe, bonaka	No, Adam and Awa did wrong
Wabaombelesia	He (Satan) cheated them saying
Ali "Wa! oyo amubea busa	"Alas! that one (God) is just cheating you
Oyo amubea busa	He is just cheating you
Enywe mubona khumundu?	Do you think you will make any human being if you follow what he says?
Mubona khumundu musala	You will never
Khumundu mumubonakho!	You will never create a human being!
Ayaya, amubea busa"	Oh! He is just cheating you"
Onyola bandu baola bali sitani	Some people say it is satan
Bali alinga omwana wa Wele niye	That he is just like the son of God
Apinga rarawe	But he opposes his father
"Ewe opinga rarao wakhusala	"You oppose your father who bore you.
Aaa! Wakhaba nekamakesi	Alas! However intelligent you are
Rarao akhusala ewe oche	Can you really succefully oppose your
Omupinge?	Father?
Omunyale?"	Can you?"
Wachama abo balia kamakhuyu	He cheated them to eat of the fruits
Kosi	Of the fig tree
Niko Wele kakania ali Mukhalia ta	The fruits that God forbade them
Oooo!	Oh!
Olikecha	When God came back
Bakhola bario ne yesi	He watched them eat it
Warerekho chimoni	
Omwene	With his own eyes
"Ne yuno kekhole si?	He thought "What is this one doing?
Bano bakhola sina?	What are these ones doing?
Akhola bali kakewe makesi ke	That is his own thingking; intelligence
Bubwami bwe	His own power
Kamakesi kakewe"	Things of his own making"
Basomi bali muno bakhila	We have so many students here
Basoma bitabu bamanya nga bili	They have known all that is written in Books
Baba nga bang'osi bekhale bakholanga	They are like our past prophets
Niko balomalomanga mala baandika	What they said they wrote
Nono efwe nga khuloma khuri	Now as we are saying like this
Onyola omundu nga efwe	And after all our generations have gone
Khwinyokhao	
Khuwa sio, Uwa!	When we have all gone, then
Babandi baandike bali babandu	Others come and say those who have passed

Bakholanga bari
So bona
Wele wakania omundu oyo
Wamubolela
Ali "Ewe wakosile"
Walanga ali "Adam"
Oyo wafukilila ali "Eeee"
"Awa, Muli wae?"
Bali "Efwe khuli eno sichula"
"Muli sichula?"
"Eee"
Aoo!
Ooo! newababone
Akhaba obachamilange yesi
Wamubone
Wabola ali koo
"Muli sichula,
Sina sikila nemuli sichula?"
Bali Owa! wakania kumukhuyu ku

Kamakhuyu niko wabiala
Waloma ali "Owaa!
Khana oyo
Khana alinekamakesi
Kakhila kakase
Wele 'nependua'!"
Waloma ali "Basi -
Wamuchamile enywe
Wamuchamile enywe mwalia
Kamakhuyu
Niko nakania
Luno luri luno luri
Luno luno luno luno -
Amolela asi"
Wele walaka ario
Ali amolela asi

Ali amolela asi, ekhurulila asi
Ekhururira asi nalia lufukhulu
Na ye khusa khuno "Ewe -

Did this and that
Don't you see!
God forbade that person
And told him again
"You are wrong"
He called "Adam"
And Adam responsed "Yes"
He asked "Awa, where are you?"
They replied "We are here naked"
"Are you naked?" he asked
"Yes we are"
Oh!
Oh! he watched them eat it
Even the one that betrayed them
Watched them do it
Then he asked them
"You say that you are naked,
Why are you naked?
They replied, "Oh! the fig tree you forbade us,
The tree you planted"
Then God said
"So that one (Satan)
Has more intelligence
Than I have
How can I overpower myself!"
Then god said, "Now -
This man has betrayed you
He has betrayed you to eat
Of the fig tree
The thing I forbade you
From now on
From now on
You (Satan) will crawl on the ground"
God made that promise
That Satan will hence fourth crawl on the Ground
Crawl on the gound, move on the ground
Eating dust from the ground
Turning to Adam God said "And you Adam,

Adam ne lulwibulo lwo - wo
Nenawe wamwene
Babandu nibo musala
Paka mulile kamasika
Bafwe
Omwana na kwarire
Naesisie enda
Ekhula bare namwe arundukhe
Busa"
Baranga namwe -
Baranga omundu enda
Nekhayile ta?
(Eee)
Seberanga ta?

(Eee)
Ako niko Wele kaloma
"Lasima mynyole --- semunyola
Buulukho ta"
Lola luno bandu bafwa
Yuno afwa paka afwa yesi
Khusa chino
Wele ali "Oo, naye ewe
Ewe wamwene
Ngawakhola wachama basio
Luno ewewe basi -
Ehee! wekhwesela asi
Oliwekhwesele asi, orio!
Oli okenda
Oli alola kumurwe kukenda -
Kuri, bakhu --- lulwibulo lwa -
Adam lukhupe emurwe"
"Nenaya ewe -"
Walaka ali "ne naye ewe wamwene
Nonyolile oyo, oluma sikele"
Basakhulu bana Babukusu
Endemu -
Nemola, neluma omundu
Emulumanga wae?
(Sikele)
Seluma sikele?

With all your generation,
You
Plus all the people you will produce,
You will shed tears for ever.
You will all die.
When a woman is pregnant,
When pregnant,
She will feel pain giving birth or
The pregnancy will
Just burst and the woman to die.
Are women not operated when they
Fail to give birth?
(Yes)
Don't children kill their mothers at birth
Sometimes?
(Yes)
And that is exactly what God said.
"You will never get rest
On this earth" God said.
See how people die today.
Everyone dies.
People die every time.
God said "And you here satan,
As you betrayed
Your friends
What should happen to you is -
Yes, to crawl on the ground
And as you crawl like that
As you move like that -
When Adam's generation sees
Your head move -
They will hit your head"
"And you" God continued "When you
Get man bite him on the leg
Bite the leg"
Old-men, children of Bukusu
When a snake crawls and
Bites a person where does it bite?
Where does it bite?
(The leg)
Doesn't it bite the leg?

(Eeee)	(Yes)
Naye ewe weunja	And if you look around and see a snake
Upa khumukongo upa wae?	Do you hit on the back or where do You hit?
(Khumurwe)	(You hit on the head)
Seupa kumurwe?	Don't you hit on the head?
(Eeee)	(Yes)
Khooo, lola niko Wele kalaka	Don't you see what God said
Neyi sitani niyoyo lola	And see Ssatan on the other hand
Niyo endemu eyosi	In form of a snake
Sitani lola omusiku	See Satan
Oyosi oyosi	The enemy
Wamala kecha mulibukana	If he comes in a gathering
Nilio khulimo lino	Like the one we are having now
Wechela ano nekhutitukha	If he comes here we shall run away
Mwikhala ku?	Will you sit if he comes?
(Khwinyokha; khwilukha)	(We shall be startled; we shall run away)
Mwinyokha?	Will you be startled?
(Eeee)	(Yes)
Ehee!	Yes
Aaaa!	You see
Mwinyokha,	You will be all startled
Mukhumukha	You will be scattered

§ 3

Basakhulu	Oldmen
Bana Bakitang'a	Children of Bakitang'a
Omukitng'a	You of Kitang'a sub-clan
Chikholo chakhila	There are so many sub-clans
Nakelilenge ndi manya omusakha	I thought the dead man was of Basakha Sub-clan
Waba Simoni	Of the Simon Masakha family
Nekhane omukitang'a	But he is of Bakitang'a sub-clan
Luka wase kachae?	Where is my friend Luka?
(Alio)	(He is around)
Alio?	Is he around?
(Eee ekhale)	(Yes he is here seated)
Ali?	Where?
(Niyoyu)	(Here he is)

Ooo! wanyala papa	Oh! thank you very much my son
Naulila bali olwala	I heard that you are sick
Naulila bali walwala	I heard of your sickness
Ne khwa Masakha wase	What of my friend Masakha
Kekhwesa kabonekha ano?	Has he moved slowly and reached here?
Abonekha ku?	Can he be seen around?
(Omulwale)	(He is very sick)
Yesi omulwale?	Is he also sick?
(Yesi omulwale lukali busa)	(He is also quite sick)
Namakhuulila	I have just heard that
Okhwa Munyifwa okhwa Muricho -	Son of Munyifwa; son of Muricho -
Wanami, abonekha ano?	Wanami --- can he be seen here?
(Oyo lelo akwama)	(That one never moves nowadays)
Omukolongolo, omulkolongolo Manyonge	He is of the Bakolongolo age-set
Omwenenoyo Omukolongolo Manyonge	The Manyonge circumcision group
(Eee nomwene)	(Yes, he is the one)
Manyonge mwenoyo	That Manyonge sub-age group
Omukolongolo mwenoyo Manyonge	That Kolongolo-Manyonge sub-age group
Nebamukheba, nekila munjala	That circumucision period was the time
Yamanyonge yalichanga bandu	The Manyonge starvation affected
Neyi basala ese	Many people. That was the time I was born
Baba niye	He is then my 'father'
Eeee	Yes
Omukolongolo	During the Kolongolo circumucision peiod
Munjala ya Manyonge	During the Manyonge starvation
Munjala mwenomwe nimwo Basalila ese	I was born
Basakhulu, oooo!	Gentlemen, Oh!
Bandu bafwichanga khukhwama Khale	People have been dying from long time ago
Nono mukhalila ta	You shouldn't mourn
Efwe khukambanila	We should just console and advice
Khwichile khukamba	We came to advice
Nga Efwe khwichile khuri	As we came here, we came
Khwechile khulila omwana	To console this child
Niye mwasukuma wacha	That you sent up there (Parliament)
Engaki oyu	This son here
Nebawandaye	Plus his brothers
Efwe khulila balamu	We come to mourn the living

Oyu kamalile lukendo lwewe	Not one that has completed his journey
Abele mwiwana mundusi?	From what clan was the mother of the Dead man -
Rarawe yo mwana yuno?	The father of this child?
(Ebele omukhurarwa)	(She is of Bakhurarwa clan)
Mukhurarwa si?	Which Bakhurarwa?
(Mango)	(of the Mango house)
Omukhurawa, bewa Mango	Is she of the Bakhurarwa clan,
Bewakaombaka?	The lineage of Mango and Kaombaka
(Eee abosi!)	(There you are!)
Bewa Walumunyi?	Those of the Walumunyi Lineage?
(Nibabo, nibabo)	(Sure, those are the people)
Eee	Yes
Omukhurarwa niye	She is from Bakhurarwa clan
Omukhurarwa niye ousala ese	I am the son of a man from Bakhurarwa clan
Niye obola oyo	As you see me here
Bewa Kaomboka	From the Kaomboka lineage
Niye osala ese	That is my lineage
Bewawalumunyu	Of the Walumunyu lineage
Niye omundu mbo chilande	Someone like Chilande who
Wabelenge ano	Used to be here sometime is of that lineage
Dmusani kafwile yo	His son also died recently
Nibo basala ese	Those are my parents (people of my lineage)
Basakhulu	Gentlemen
Bakhale, balomaloma bali koo	The wise-men say that
Esala, chikhwana yekhola eriena	The cow that gives birth to twins must Do what?
(Yiikina sibele)	(It must be sure of the sufficiency of it's Bladder)
Eee?	That what?
(Yeikina sibele)	(Must be sure that its bladder is sufficient)
Luka lola aliano	Luka Namulala is here
Omukananachi mukekhe	The younger of the Kananachi circumucision age-set
Eee omusakhulu yuno	But this dead man
Abele mukananachi sina?	From which Kananachi group was he?
Namba sina niye?	Which number?
(Osimikha)	(The first one)
Shirini na inne?	Was he circumucised in 1924?

Eee, munjamile mwabene
Mwarereo likhese
Munjamile mwarereo likhese
Ngendile kumuse kwa bakoki
(Eee; eee; oooo)
Enywenywe bamubolela
Semuulila ta
Likhese kane mulire aa
Ngendile kumuse kwa bakoki -
Niye oundekhela ese enhubo

Nekhuli fwembi lukhola nilwo
Sali bakiki niye?
Sali bakoki basakhulu nga ne
Mwikhale muri?
(Eee, bamuboa libombo lie ---)
Mwabene muraa khakhese
Kane mureo likhease
Ese sendi omwana niye bakisa ta
Lundi emanyile ---
Nekicha khusialo
Ngimanyile
Bera likhese
Kanemulireo, kanemulireo
Kane mureo, a' a'!
(Baulile, olumia)

Uwa! munjame busa
Munjame buse, munjame ---
Nio oswalila kumuse kwa bakokio
(Saba kawele lola)
Ulila ndikhosaba
Abele wele,
Abanga bali andoba
Ali bakokio niye lukali busa
Andi luno alobile
Andi ndwalile nekhala engo
Andi ndwalile
Alomile ali "cholile
Cholile"
Bona heee he!

Oh! you people jeopardised me
You must provide a sheep
Since you have jeopardised my life
I am moving the Kumuse of my age mate
(Oh! Hey! Hey!)
You people never hold what you are told

You must provide a sheep
I moved the *kumuse* of my age mate
He was the one who was circumucised just before me
We were circumucised and healed together
Is he then not my age mate?
Is he not my age mate
Gentlemen?
(Yes, you should be ---)
You must bring forward a sheep
You will provide a sheep
I am not child to be cheated
And I also know ---
When pollution occur on earth
I know what shoud happen
A sheep must be sacrificed
You will provide one
You will, Oh! Oh!
(They have heard, insist on it you will be given)
Oh! you betrayed me
How can you betray me, how can I move the *kumuse* of my age mate
(You should just pray to God)
Can you hear as I am praying
If God
Refused me saying
"He is your age mate. Don't go"
He would have refused me to come
I would be sick and stay home
I would be sick
But for me he said,
"Go and mourn, go and mourn"
Imagine! Oh

Lola khubakitwika bano	See what the Bakitwika have done
(Sebamanyile ta)	(They didn't know that you are age mates)
Abele khane amulebe wase niye	He is also my relative
Omukhurarwa wase niye	Of the Bakhurarwa clan
Eee, pebebebe!	Oh! Oh! Oh!
(Tawe okhakhulama ta)	(Please don't curse us)
(Elio okhalake liabonekhe)	(Your pledge is clear. It has been heard)
(Ako kawele omukananachi)	(You should leave that to God)

§ 4

Bulayi nibwo	It is not bad
Basakhulu	Gentlemen
Mwama khuulila bandu khusialo	You have heard people in this area
Khuno ---	
Eno efula sekwa ta	It doesn't rain here
Efula yamenya abuundu aa	There is a lot of rain down here
Efula yamenyao butumwa	With all that rain
Nibwo ba --- lola kamaindi	The maize you planted
Kamalamu busa lola	Are still
Kamabisi busa	Just raw
Eyo bafuna busakari	At the other place
Balikho bayesia buyenje	Maize hasks are being removed from the farm
Kamechi-bili- bili mundaa	---
Bilikhabibolela mubwene	The maize is rotting in the farm
Wele, Ooo!	God, Oh
Wele ali ekimoni	God is very selective
Babandi bali ekimoni	People say that he is too selective
Wele omwene abukula bandu bewe	He chooses among his people as he wishes
Abukula akhaba newabaya	He picks you
Chakila ta	However rich you are
Wakhurusiakho	He simply removes you
Balilaka busa lwawa	Those who mourn do it in futile
Omwana asalwa	A child is born
Omung'alia omutoro	As young as it is
Wele wabukula	God takes it
Eee semuulilanga bali	Yes, don't you hear that
Akesa busili nebulabile	He harvests both the ripe and the raw
Ewe nocha mumukunda	When you go to the farm

Mungeso	During harvest
Owamba lunyasi	You harvest the weeds
Oamba lulo lulabile	The ripe millet
Oamba nelulwana	And even the raw millet
Niko ka Wele	That is exactly what God does
Niko Wele kakhola babandu	That is what he has done to people
Wabukulu wabolela bandu ali	He has informed people that
"Ngesa nebusisa nebulabile"	He harvests both the raw and the ripe
Nono khakhana khatoro	Such that even a young child
Khafwa	Dies
Omukhasi ali nekimiesi kitaru	A woman three months pregnant
Khakhana khuula khafwa	Aborts
Nebamali bonekha	But the disgracefull black people
Bali "lebe owirire"	Say that the child was bewitched
Alokele munda omwana	"This one or that one bewitched it" They say
Omutoro oyu?	Could the child be bewitched in
Oyu ousisie busa omwana	Its mothers womb?
Wewe lundi muli amwirire	If a woman has miscarried
Lola kamakhua aka nga kichanga	People should not say the child is bewitched
Naye mumuwikhale	But you people who are in this
Situmwa sisikhale	Gathering
Mube nekumwoyo mulala	You must be united
Mube nekumwoyo mulala	You must have one heart
Mukhalekhela mulala wekotakho	Don't leave one to deviate
Kakhekota acha waena?	Even if he deviates, where can he go?
Sewibilila wele tawe	One should not forget God
Omundu akhakelao -	Let no one say that
Onyola bandu balala	He is a better man
Balanga basiabwe bali	That others are ordinary
Bano bandu busa	And that he is a
Nebano bakristayo	Christian
Eee! lola bano nga babola	Oh! see what people say
Omundu yesi yesi	Everyone on this earth
Omukristayo yeng'ene	Is a christian
Mbao wibilila wele ta	There is no one who should forget God
Sibala siosi sima Wele	All the people on earth should love God
Nganewesima kumubili kwowo	Like they love their own hearts
Nganosima omwana wowo	Like you love your heart
Sima Wele	Love God

Wakhulonga nakhura kuliloba
Nie okaliye
Nakhali niye onyala
Khumenya khuliloba
Weyobula asi
Wele niye wekamani
Wele niye webunyali
Niye wanyala biosi
Kabisa
Nakana alifumalikha sibala
Sino nanyala
Mbao omupinga ta
Mukhainaina, mukhainana
Mukhaina babane be
Babasienywe
Aaaa!
Mukhaina babana bebasienywe

Be sindu silala
Mube sindu silala
Nio mube bulai
Mukhonalila babasienywe
"Nio nga yuno ari
Owa!
Oyu omututwika oyu
Omwana mukhurarwa oyu

Naye niye alia bali naye
Asale omwana ache
Mupaliamendi engaki eyi"
Kumwoyo munda kumubi
Wekukwoyo okwo
Mwibilile
Mwibilile basakhulu
Sala wele yeng'ene
Oyo yesi ---
Bubwami obwo buli nga chiswa
Buli nga chiswa

Nio omwene oyu kane
Amenyelelemo?

The God that created and put you on earth
That is how you can develop
Without him
You can not live on earth
And peel your skin like a snake
It is God who has the power
It is God who has the ability
He controls everything
Completely
If he wants to overturn the world
He will do it
There is no one to stop him
Don't point accusing fingers at each other
Don't accuse the children of
Your neighbours
Please
Don't accuse the children of your
Neighbours
Be one thing
You should be united
That is how you can live well
Don't backbite your friends saying
"Now like this one here
Oh!
This person of Batutwika clan
This person from Bakhurarwa (mothers clan)
That as simple as he is
Should produce a son
To go to parliament"
You should not have
Those malicious feelings
You should forget such feelings
Forget gentlemen
Just pray God
As for him ---
The parliamentary sit is like the
White ants, they fly but just for a
Short time
Do you think one
Will stay in parliament for along time?

Kane kole abundu	It will reach a time
Aaa, kamani kamue	When he will become weak
Omwana okundi keme	Another child will campaign
Khukura	And pass
Omundu mulala sekabele	Wasn't there a man around here
Amwalo aa mbo Munoko?	Called Munoko?
Kholosina?	What was his clan?
(Omulako)	(He was a Mulako)
Omulako? Eee?	A Mulako? Yes?
Sekabele niye omwana yuno	Is he the one from whom this
Kabukule bubwami buno?	Child here took the parliamentary sit?
Namwe kundi?	Or was it another one?
(Tawe niye omwene)	(Yes he is the one)
Sebuli nibwo bubwene obwo?	Is it not the same power?
(Eeee)	(Yes)
Basakhulu sila busa	Oldmen, you should just wait
Basakhulu sila busa	You should just keep quite
Oyo luno sali eyo weikhalile	The other one (i.e. Munoko) is now relaxing
Wekhale busa wapi	Not just relaxing
Yesi alia chisilingi ebweneyo	But getting a lot of money
Ali khumilimo kikindi	From another kind of job
Eyika niyo emayanu	Malice is not good
Nemubona khakhana	If you see a child
Khebabasienywe	Of a neighbour
Khowasienywe bali khacha	Going to a secondary school
Musekondari	And if you are relatives
Nemuli balebe	You should unite, pull together
Ambane mukhururukhane murio	And take the child to school
Muyile ache asome	Don't leave the child
Mukhalkhela rarawe tawe	To the father only
Balebe nemuulio	If relatives are around
Ambila alala busa muambane	They should unite
Musukume ache asome	To push the child to school
Nibio asoma ebwio	As he learns like that he will
Alilia bibiewe	Enjoy himself in future
Nosomia omwana oloma	When educating a child
Oli kane kambelesienge	Does one usually say
Chirubia nendia?	That the child will later give him money?
Somusomia wamua omukhasi	Do you educate him
Wamua nekumukunda wenyokhayo	And give him dowry for his wife

Akhola sisa busa nio	It is just out of good will
Waloma ali khembililekho baba	That the child can please
Ne mayi	His father and mother
Eyika emayanu	Jealousy is disastrous
Eyika seli endayi ta	Jealousy is not good
Mwifwilisie	You should be patient

§ 5

Bana Babukusu	May I tell you Babukusu
Lie liamakhuba khuno ---	There was a war on this land
Lie khusialo khuno lie	A big war
Liechela	That originated
Womusinde wa Masibili okhu	From Masibili's son's place
Khu Busakala okhu	Through Busakala
KhuButunde wawamasibili	Through Butunde at Wamasibili's
Mubusiku Balaku bamala bandu	During the disturbance Kalenjin killed many people
Busiku bwama khusilalila engaki	The distubance extended to the East
Mwifwe Basakhilu	Just among the Bukusu
Bwayukha	Going southwards to Muchi
Bwera babandu eMuchi eyo	And killed people there
Bwera bwera	In the disturbance so many people died
Bwanyola Wasirwa khwa Wanjala	Wasirwa, son of Wanjala was also caught
Dmwami webakhwami	He was the leader of the Bakhwami clan
Bwamupa	The disturbance distroyed him
Bwatima kumusi okwo	While the disturbance continued
Bwanyola Namunju omuala	It caught Namunju of the Baala clan
Bwamupa	It distroyed him
Bwalekha bwayukha	The disturbance turned back
Bwakana Wa Wangusi	Towards Wangusi's place
Wa Masolo omuchewile oyu	To the place of Masolo of the Bachemwile Clan
Omuchikai wa Manana	Of the Chikai and Manana lineage
Lwama khubwenokho lwacha	From there the disturbance left to
Kamakhuba oli kaba mu -	It left to -
Eyo mukuywa wawangusi basi	Up to Wangusi's place in Kuywa
Ebakala khubutunde	Up to Ebakala near Butunde
Wa Wamasibili	At Wamasibili's place
Lwebakala khubwenokhwo	There was an open confrontation

Siaulaana	That persisted
Siaulaaa na	For a long time
Aa! Ehe! Kalukhukhakho	Alas! They (the Kalenjin) ran away
Ne busiku, nocha khaba mu ---	But this disturbance
Omumu, eyeyo esang'alo	Never extended to Sang'alo
Busiku sebwachayo ta	It really never went there
Barwa sebatimakhoyo ta	The Kalenjin never went there
Omurwa satimakhoyo ta	Nó Kalenjin person went there
Omundu watima eyo kane	I will tell you later
Emubolele	The person who ran
Owatima ebweneyo wacha ari	To Snag'alo
Kane emubolele	I will tell you later
Eee! Aa Basakhulu	Yes! Oldmen
Bana Bawele	Sons of God
Eee	Yes
Niye Wele aanyilekho kamanyasi	God has blessed us
Waba omulamu	To be fine
Wechile kamasika	To come and attend this funeral
Kano kamasika	This particular funeral
Luno nga khwikhale khuri	As we are seated like this
Basi nono luno	This time
Omukananachi oyu	During the funeral of this man of Kananachi circumucision group
Nomo luno nio kamasika	We are having the final
Kalikho kawa	Day of the funeral
Niye Wele aele kamani	Whoever God has blessed
Lola wakenda wecha	Has come for the funeral
Kolikeo lundi	He might have come again
Kakhaba nekechile lichonekha	Even if he come during the burial

§ 6

Kamakhua kosi kosi kali	Most things are
E Lufu	Said during the *lufu*
Lufu - Owomutai?	My friend (To Luka Namulala) where
Alimo?	Are you?
Waulile	Have you heard
Khamuekho embaly yenywe	I want to tell them on the origin of their circumucision
Nie yama khwamila	Just from the beginning

Emubolele nga neyicha	To the current period
Babandu khukhwama engelekha	People from over the river (or the lake)
Emisiri	From Misiri
Babandu babakhebelwa eyo	Were circumucised from the beginning
Bakhaba basomi muli ano	Can the learned people in
Mumanyile khusoma	This gathering tell
Mwamanya eselukho yakhebwa	Precisely the age set that was
Emisiri?	Circumucised at Misiri?
(Sekhwakimanya ta)	(We don't know)
(Ewe okhubolela)	(You tell us what you have)
Baandiki mumanya?	Do the people who keep records know?
(Ewe okhukabakho lilienelio)	(You educate us on that issue)
Omundu wengilila eyo	The person to be
Emisiri, engelekha yeyo	Circumucised over there was of
Omusawa	The Basawa age set,
Nibenywe mutwukha luno	The ones whom you people
Enywe Basawa bano	Are naming after today
Nenaye omukhale omwene omwene	But the original ones who were
Emisiri	Circumucised in Misiri
Baba bang'osi baandiki bawele	Were the Diviners (prophets) of God
Nibo babengila eyo batayi	They were the first people to be Circumucised
Nio becha basale basawa bano	Later giving birth to the Basawa we are Talking about
Nio oli belukha	As they were running away
Becha engelekha eno	Coming on this side of the lake
Nio Basawa bengile engelekha eyo	The Basawa were circumucised
Nio beche khungaki	Then they came up
Bama khusimamila khuno asi	Starting from down there
Bona	See
Nga bauya	How they migrate
Nebarekukha	How they move away
Nebama eyo Emisiri	From Misiri
Bakenda bilongo na bilongo	Over hills and valleys
Oyu kane amukachulilenge	This one (Luka Namulala) will
Omusani oyu	Be telling you
Amubolelanga mwamanya po!	He has been telling you so you know Very well
Amwilulilanga kamanya kweli kweli	He has been digesting these ideas to you
(Tawe khuli nawe)	(No, you should tell us)
(Ewe bola)	(You tell us)

(Bubwilula sebwichula sirara ta)
(Chacha chacha)
Eunua niyo, bona bona
Ese sesi nilulamo busa
Nga omundu oyu alomile
Babandu nga nebama engelekha
Basakhulu
Becha
Ese senja nende enyindu eyi
Wakala kane kufula kokhole kuri
Kupe
(Tawe wekhupile)
(Wekhupile?)
(Tawe enje yang'onile)
(Okharia tawe khoba, funga sa sita)
Omubukusu, banababukusu enywe
Mwatubanile ano chikholo
Ne chikholo
Saliano Omutukwika yuno
Yeng'ene ta
Bakhochawe yo mundu ofwile balio

Chikholo choosi -
Chikholo chindi busa chili ano
Mala enywe mubabolela muli
Bakabukhane
Bakabukhana Wele omwene wamanya
Saba omundu mulala yeng'ene?
Wasala omudu mulala yeng'ene
Sileka sie babana siakila
Wakabukhasia chikholo
Oyu bali omutukwika nasilebe
Oyu omunabulebe, oyu omunabulebe
Enywe mwabene mumwekalule
Namwe?
Wele wakalula chikholo basakhulu
Sali Wele wakalula chikholo?
(Eeee)
Nocha emasaaba eyo bandu -
Bosi bosi akhaba omungachi oyu
Omungachi kama waena?

(His explanations are never satisfactory)
(Continue with your analysis)
Yes, but he is also an authority in this
I am only trying to clarify a few points
As it has already been said
When this people moved
Across, gentlemen
They came -
I don't wnat to contimue for long with
This story since rain is near

(It won't rain now since it is still early
You came early enough?)
(Moreover the weather is fair)
(Don't worry, continue up to noon)
As you are seated here you Bukusu people
You should know that you are mixed

It is not only the Batukwika clan
That is here
There are the maternal uncles of the
Deceased
And other clans
All other clans are here
You people say that clans are different

Isn't only one God who made
And divided them?
He created only one person
But the disobedience of the sons made him
To divide up clans
For expmle there are various
Sub-clans of the Batukwika clan
Are you yourself who
Divided up?
No, it was God who divided up clans
Isn't it God who did so?
(Yes)
When one goes to Masaba (in Uganda) one
Would get the roots of so many clans
Where do the Babangachi think they came

	From?
Sabea ali ese omungachi	the Babangachi (Tachoni) you know
Sekama emasaaba ta?	Is it not in Masaaba?
Eee?	Yes?
Omungachi kama Emasaaba	The Bangachis came from Masaaba
Necha nacha elukulu eyo	I once went to that mountainous place
	Called Masaaba
Nanyola babandi bali babangachi	I met people who called themselves
	Babangachi
Babangachi bandu si?	I thought "Who might these really be?"
Khane babangachi	It was the real Babangachi
Nandi "Eee khana	I wondered "so these people are divided up
Babandu aba bakhalikha bela eyi"	Between Kenya and Uganda"
Omungachi	Some Babangachi
Omungachi kakhalikhe ali Emasaaba	Have separated and are in Uganda
Naye Wemasaaba omukhulu	Those of Masaaba are the elders
Omwene omwene	The original ones
Naye aba nga bachile omu	When one group broke off this way
Lie nga liang'ona sibala	As the war dispersed and settled people
Balanga efwe bali bamasaaba	They decided to say that we (others) are
	From Uganda
"Nenywe bandu si, Eee?"	But who are they?
"Enywe muli bandusi?	Where did they come from?
Babana benywe efwe khuila	We have been inter-marrying
Enywe muila babefwe	With this Babangachi
Khwatubanile lundi muli	I don't see why they should
Bamasaaba	Call us Babukusu Bamasaaba
Bamasaaba bakhukhola si?	What do they gain from that?
Bona basakhulu	Now listen gentlemen
Lie liama khukhola nga	As the war dispersed us
Khwama khurura	Out of that place
Khwaulukha mukari omu	We came up to where we are
Nie chikholo chichola omu	Where all these clans are
Mwamwalo omu	It was down here
Nio bandu bainganilemo	Where people had disputed
Nio bangale babandu	Where people were gathered
Nio chikholo chichindi	Where some clans
Changale babandu	Called people from the other clans
Nio nechiambile mungabo	Holding them with the shield
Nio bandu bechula khusibala	Thus the population increased
Mwamwalo omu	That was down here

Mwiala	At a place called Mwiala
Mwiala Wamango	Which was Mango's place
Mubwenomwo nimwo	The Bukusu passed
Babukusu bamila	Through there
Babukusu bama eyo becha basi	From there they went up
Bengila mulukulu omu basi	To the other hill
Babira musikulu sili aa	After passing the hill
Angaki as basilekha, owa!	They went and entered
Besindikha mwiala	The place called Mwiala
Besindikha mubwenomwo	When they reached the hill
OmuBuya ali "sisiase"	The Babuya claimed it to be theirs
Ee! sikulu sia Tololo esi	Yes! It was the Tororo hill
Omubuya ali "ngeba sisiase"	The Babuya said "It must be ours"
Ekholo eyo eli sisiase	The other clan also claimed that the Hill was theirs
Kane khusimanye sibe siananu?	Then to whom could the hill belong?
Omubuya wacha wabukula -	The Babuya went and took -
Akhaba nende omuyemba	The Bayemba also claimed
Ali "Ngeba sisiase"	The hill was theirs
Nio naye omubuya ali "Ngeba Sisiase"	But Babuya had also Wanted the hill
Khukhola khuriena nio sikulu Sino silangwe siekholo ndala?"	Then they asked themselves "What shoud We do in order to determine the owner of This hill?"
Kaloma ali kamabele -	The idea of milk came to their minds
Khuchukhe kamabele kame	That milk should be poured from the
Khungaki kole asi	Top of the hill until it reaches the bottom
Nie kane kole asi	The clan that will pour the milk down to
Aba sisiewe	The bottom will inherit the hill
Namwe kekha kombi nono	But if both the clans poured the milk
Khulanga kamasina busa	Down to the botom then it would belong
Omubuya	To both
Omuyemba	The Babuya and
Omuyemba wakala busa	The Bayemba
Wakala	The Bayemba were deceived
Ne omubuyaakendela asi	And they remained ignorant
Omuyemba akhama kamabele kamene	The Babuya took a secret move
Ne omubuya atasamo kamechi	While the Bayemba were getting pure milk
Omubuya wachukhamo kamechi	The Babuya were adding water
Musongo kakhila ta	From so many pots
Wanina khungaki	Then they went up the hill

Omuyemba ali ngeba ese onyoa –
Ali ewe nyoa
Oyo webacha wela lubeka
Omuyemba wela khungaki
Wachukha kamabele

Basakhulu nga khuli khuri
Wabona kano nanu?
Fwesi sekhuulila busa?
(Eee)
Enywe mwamanya – –
Muabonakho?
(Khwabao asi)
Akhaba bararao benywe babonakho?
(Tawe)
Akhaba kukawenywe babonakho?
Kumusilo!
Oyo wachukha kamabele khusikulu
Khungaki –
Lola bandu bamanyile
Basoleli bano bamanya
Eee oyo omukolongolo niye
Kuka mwesi mumanyile abundu ao?

Lola khusikulu siekhutololo
Khungaki
Nisio mulanga muli Tololo
Sialea
Walekhulakho kamabele
Omuyemba olekhula oyo
Walekhulakho
Wachukha kamabele
Olikola akari aa kanywelana
Aa! bakhale abo
Nono manya Wele wakhola
Wakala niye wakhola ako nanu
Wamanya
Oyo loyoka lwakhila
Semubana nga bapanga kumubira?
"Woo woo woo
Tawe ewe sonyala ta

The Bayemba said "We should pour first"
The Babuya agreed to that
And stood aside to watch
The Bayemba to pour from the top
They (Bayemba) stood on top and poured
The milk
Surely, oldmen, as we are seated here
Is there anyone who saw that happen?
Don't we just hear of it?
(Yes)
You people say you know – –
Did you see that happen?
(We were not there)
Did your parents see that happen?
(No)
Or even your grandparents?
Never!
And thus they poured the milk
From the top of the hill
See those who know – the hill
At last the young men know that hill
Oh yes that one is an Omukolongolo
Grandsons and grand daughters, don't you
know that place?
You just imagine from the top of the
Taroro hill
That hill you call Tororo
Is very high
The Bayemba poured the milk
They poured the milk
More and more
The milk trickled down
But when it reached the middle it dried up
Wonderful! In those days –
No one really knows whether it
Was God who made all that happen or
Not. Nobody knows
The Babuya made a lot of noise of rejoicing
Don't you ever hear people cheering a game?
They will shout and shout
Saying, "That one doesn't know, he should

Naoyu khakelekho lundi"	Leave for other"
Omubuya naye welakho	Then the Babuya started pouring the milk
Welakho papa khana	The women had fetched a lot of
Bakhasi basombile kamechi	Water in pots and mixed it
Nekamabele	With milk and carried both to the top of The hill
Banina khungaki	Then they asked "Is this hill known after
Bareba bali sisili sino Silangwa	The Bayemba or the Babuya?"
Siebayemba namwe siebabuya?	
Bachukha kamechikenako	Then they poured their watery milk
Kamakhungaki ne musisina	From the top of the hill
Sikulu siaba sio Mubuya	It flowed from the top to the bottom
Nio basilanga bali Omubuya	Then the hill was named after the Babuya
Bali Mubuya	It was then called Mubuya hill
Sali niye Tololo niyoyu	Or just Mubuya
	That is the Tororo hill you see today

§ 7

Se ndarebanga bakhaba balebe	I am asking all friends and
Base bali ano	Relatives who are here
Basakhulu bali ano	The oldmen who are here
Omukolongolo alikho ano?	Is there any man who belongs to the
Basakhulu, alimo?	Bakolongolo circumucision age set?
(Alimo)	(Yes, there is one)
Omukolongolo khaba Khaoya?	Isn't there of the Khaoya sub-set?
Khaba Khaoya ne Nandemu Sebasili?	Or both Khaoya and Nandemu sub-sets?
(Niyoyo wekhale khundebe)	(We said there is one sitting over there)
(Wakala kekale kamaru saulila ta)	(Perhaps that man is so old that he doesn't Hear)
Eee oyo omukolongolo niye	Oh yes that one is an Omukolongolo
Omukolongolo amumalilisi	Belonging to the set of the few that
Omwenoyo?	Are still alive. Isn't it so?
(Eee, omwenoyo omumalilisi)	(Yes, he is the last one)
Ne lusio lwa wa namundu wikhale Yuno	But the majority of the people sitting Here
Omukikwameti Nomukananachi	Are either the Kikwameti, Kananachi
No mukinyikewi	Or Kinyikewi age sets
Namwe mbea?	Am I cheating?

(Tawe oli abwene)
NO-munyange yesi wetasilemo
Babanyange benabo rarawabwe
Bakananachi, Bakinyikewi
Aaa! omukinyikewi sasala
Omunyange ta
(Ta asala)
(Asala webweni)
(Osimikha asala)

Nono chu
Nono chu basakhulu mureo
Kamaru
Mureo Kamaru mubone
(Omukinyikewi asala Omunyange
Okhalaka)
(Osimikha salasinasita asala)
Abwene, sakosa tawe asala
Eee
Nebakofule kuya
Bakela bali manya basili
Omukolongolo lola wawa

Wasikale omutala-tala busa
Omukikwameti warerekho
Omukananachi warerekho
Omukinyikewi warerekho
Wabone
Nomunyange mwene niye
Basala yuno engila ndala
Yong'ene ----
Wela waloma kakandi papa
Sembulile khale
Khosile papa
Mbulile khale
Bachamile nawe nono alisina
Wilemo lundi?
Okile ese nilukhe ekhulekhe
Kuka?
Ewe kholesi papa?
Womutai ewe khole si?

(No you are very right)
There are also a few Babanyange age set
But the fathers of these Babanyange are
Bakananachi and Bakinyikewi
Oh! no! a Kinyikewi cannot be the father
Of an Omunyange
(Oh, he can be)
(Particularly those of the first subset)
(The first Kinyikewi can be fathers of
Babanyange)
Then keep quiet
Keep quiet and listen to me

Listen to what I will tell you
(The first Kinyikewi can be the father of
The last Nyange)
(Particularly the Kinyikewi of 1936)
There you are! He can be the father
Yes
But they are now very old
Let them not think they are still young
They should know that Bakolongolo are
Nearly disappearing
There are only a few remaining
The Kikwameti are following
Then Kananachi will follow
Then Kinyikewi
And so on and so forth
Even the Babanyange will follow
All will follow the same route ---

Don't say that again
I heard what was said
Keep quiet my son
I heard long time ago
These people betrayed me, don't remind me
Why should you keep repeating it?
Do you want me to ran away and leave
Kumuse for you, my grandson?
From which clan are you?

(Omukemai)

Khochawe ya Amutala
Ya Mayeku
Bewawaleka Busuma
Bachemayi aba nibo buyela
Nibo Buyela nabamanya
Nabamanya nawe
Bachemayi naba korwa
Ewe olomalome orio ese
Nilukhe muno
Kila ungobosiaka orio
Namanya endi omuchemai
Niye omwene hisitori
Kila okoba neungobosia ori?
Khulekhele ewe olome?
Sekhulekhela waloma
Nenyokhamo ta
Luka lwanyuma waloma ali
"Ooo oyu wakhola ariena papa
Oyu akholile papa bubi"
Nekhuli muno
Ngakhuli muno
Omundu okobosia chilomo –
Luka oyo ekholo yewe eyi
Bakitang'a
(Rarawi niye ofwile oyu)
Nibo babene esimbo eyi
Esimbo yino yebabandu aba
Nikhuli muno khuri
Omundu oyu niye okambusia
Nakambusia
Nemuchemayi oloma oyu
Namanya esimbo yabwe balomanga
Busa omundu busa
Wekhupekho busa sonyala ta
Okobosia muno – oungobosia muno
Omukitwika
Omuchemayi oyu
Omusakha
Waulile?

(From the Bakemai)
So you are an Omukemai
The maternal uncles of Amutala
And Mayeku
Those who do not like *ugali* meal
People like Buyela
I know them
I know them very well
You thought I don't know them
Why should you talk when I am
Moving kumuse?
Do you want me to run away?
I know you from Bachemai
As people who know history
Is that why you are opposing me?
Do you want me to leave it for you?
I can easily leave and
Give you chance to talk!
But then Luka Namulala will wonder "What
Is this one doing to my father, this
One is disgracing my father (the dead man)"
When we are in such a gathering
When we are here
The only people who can oppose me here –
Are of Luka Namulala's clan
The Bakitang'a sub-clan
(He is a nephew to the diseased)
Those are the bearers of this walking stick
This is their walking stick
When we are here it is
Only this person (Luka Namulala) who can
Answer me and oppose me
And for this Bachemayi here
I know they also move kumuse
Or else an ordinary person
Can not manage to oppose me here
The clans that can oppose me here are
Bakitwika (Batukwika)
These Bachemayi
Basakha (sub-clan)
Do you hear?

Omubulo	Babulo
Busa khukobosiaka mumuse	There should be no unnecessary asking
Nekhubelelela eyino ebarasa	This is not a baraza (chief's gathering)
Niyo	
Ebarasa eng'eneyi?	Is this a baraza?
Rao kamaru ne kipoki	Listen keenly
Waulila	You will hear
Khuno khukambilana	This is just to advice one another
Khwichile khukambila babana	We came here to advice our children
Befwe bano – khwichile khulila	We came to mourn for those who
Baramile	Have remained behind
Nafwe khwichile khulila	We didn't come to mourn the dead
Ofwile asi	
Khulila bano	We mourn for these ones here
Wele omwene aloma ali –	God says –
Omumali aloma ali	The black man sys
"Wele akhoya waba mundu wowo	"God should be friendly to one
Aba mundu wowo wakala nio	Who makes ones life
Wakhusendayo"	Long"
Efwe khwichile khulila	We came here to mourn for this living
	People
Babandu bano babe ne	So that they can have
Kimilembe	Peace
Babe neliambana	Unity
Babe nebusangafu	And happiness
Nga rarawabwe nafwile	Now that their father is dead
Bakhaambanila sikhonde	They shouldn't avoid one another
Babami baano	The leaders here should
Babole bali "Ooo abano –	Not end up saying "This man
Sali omundu tawe"	Here was not good"
Balonde kumwima kumulayi	They should behave well
Nga rarawabwe bele nga	Like their father
Kabele	Did
Nafwe abele khwichile khulila	We never came here to mourn
Efwe khukwichile ano	As we came here
Khwichile khurekeresia khulila	We came to listen to mourning
Buli omundu kelila kumwoyo kwe	One refects on one's own heart
Kelilila kumwoyo kwewe	Everyone mourns for his own soul
Kakhakenda	Whenever one goes
Aloma ali "papa"	One says "Oh God"
Asala Wele	One prays to God

Osikama wakwa newinyokha
Wele wakhua nisio wenyile
Newamulekha -
Aa! bali 'Kamechi kakoba
Omwinamo'

One kneels before God
Until God gives him what he wants
But if one neglects God -
Eh! They say "Water can kill even an
Expert swimmer"

§ 8

Babuya nga barura mubwenomwo
Sibala asio nga siama khuba
Mwamwalo chana
Owa! omundu yesi yesi
Nga kama engelekha
Omusawa niye wengilayo yeng'ene
Niye batwukha basawa bano
Olibola omwo basi - kimisinde
Kiong'ene
Ekholo yosi yosi nga yamaeyo
Bawela mwamwalo omu
Batibila omu balala bakhalikha
Babara bari nebabola
Mbo Batachoni
Nibobabola bali bengwe
Nio baninila khuno bari
Wana mundu wachila okhu
Omubukusu
Bola mubwene omwo basi -
Omurwa omukhale
Omurwa omukhale busa
Nibo babene bano bakhebwa
Khale babandu abo
Basi, bamenya omwo
Mwibina
Bamenya mubwenomwo
Bamenya ba -
Omurwa bali acha khunywesia
Chikhafu silongo
Sibala sionekha
Yabebe khana alimo
Nga nacha eluchi

When the Babuya left that place
As the history of that place has shown
The place that I have been talking about -
Oh yes, among the people who came across
The lake it was only the Basawa age set who
Went to that place
But when they reached down there
They found out that all the people there
Were uncircumucised
All people, all clans that arrived down there
Were all intermingled
And got lost down there
Some diverged and moved up this way
Calling themselves the Tachoni
Saying they are the sons of the Leopard
Others moved northwards
The majority of them
The Bukusu
Until they reached down there
The Kalenjin have a long history
They are very old people
They got circumucised from very
Lond time ago
The Bukusu stayed down there
In a cave
They continued staying in that cave
But one day
As the Kalenjin took their cattle to the river
To the local cattle salt lick
Everything was not alright
There was a big serpent in the area
So that when a woman went to the river

Omukhasi nacha eluchi	She put a big stone on her head,
Abukula esongo	Plus the pot
Warakho libale	So that when the serpent attacks
Olinioukundu okwo kupa	On the head
Khumurwe	It hits the stone
Endemu	That serpent used to kill
Chikhafu chicha khwaya	Cattle as they went to graze
Bibiayo, kamakhese kano -	Plus the sheep and goats
Kwatolanga chikhafu che	One by one
Bakwabi	Belonging to the Bakwabi (the Kalenjin)
Silo nekumusi	Day and night, day and night
Owa! Abo bauka bali	Then they wondered
"A a! endemu yino khukikhola	"Alas! How can we get rid
Khurie?"	Of this snake"
Barwa bepakho nga bakhola ta	They tried their best
Karambana	But they failed
Embalu yenywe yebonekha	Your circumcision custom started to Surface here
Olibacha khwaya chikhafu	And when they (the Bakukusu) went to Graze the cattle
Olibacha khusilongo	To take them to the salt lick
Olibacha balisie	For the cattle to lick
Omurwa ali "waa!	The Kalenjin said "Lo! How can these
Layoni busa ache alisie	uncircumcised fellows take cattle to the Salt lick"
Musilongo chikhafu"	Do you see what the Kalenjin
Omurwa oyu!	Imagined?
Bahenaba bakwabi nibo	These Kalenjins are also called Bakwabi
"Ache alisie chikhafu khusilongo	"These uncircumcised fellows won't take
Okhengila oyu ta!"	The cattle to the salt lick," they said
Baona chikhafu	They chased away the cattle of the Bakusu
Aba bauka bali basie	Then the Bukusu wondered, "how are these
Efwe babandu bano bakhukhola	People really treating us?
Barie, efwe busia busia	Anytime we bring our cattle to the
Khucha siakhafu busia bakhuona	Salt lick, they chase them away
Kholo sina emayanu yino	They must be a very rude tribe
Bakhebanga bandu ---	Are they really a circumcised people?
Babandu bano barichanga namwe?"	If so, why do they behave like that?"
Omurwa ali "Nola mulisia	The Kalenjin replied "if you people
Khusilongo sino sino -	Want this salt lick for your cattle
Enywe basani bamukheba nio"	You must be circumcised first"

Abo bali "Pochi! bano bano
Babakheba – Nanu wakheba bano"
Bona basakhulu
Mango omukhurarwa

Khakula omumeme
Lola babandu aba
Chiunua chaangala busa cha –
Nio lola bibiana bielikoloba bino
Nga bakheba bitoro
Yaba efwe endi luno nga
Ndindi aundi luno
Ekhengila ta
Namwe embea?
(Eee; andi chinyanga chawele)

Eee andi wira sindu nio
Bakhukhebe –
Nemasa ba engo eyi niyo
Khwama eyi
Chiunua chaangala busa
Chasala bandu lundi
Nekikhengila tawe

Aa! khakula wabolela rarawe
Ne Mango
Ali papa "Abano bakhurere maru ta
Efwe khwingila nio"
Khakula yesi ario
Sebacha nebakhunyasianga ta
Ali "ne mala endemu yabarisia
Eyo efwe khucha khukikhakakho
Nekhukhaya nio khulekhe
Khakula ne Mango bombi
Oyu omukhurarwa
Oyu Omumeme
Ali niyo khuchile eyo
Munamala mwabona lulwika
Lwalila
Lulwika lwalila lwalila
Lunamala

The Bukusu answered "You people are not
As brave as your circumcision indicates"
Imagine oldmen!
There was one called Mango, Bakhurarwa
By clan
And Khakula from Bameme clan
Note these two people
They were fully grown up strong men –
You see today whom people circumcise
Very young boys
In the old days
I wouldn't be circumcised (a joke)
Up to this time
Am I cheating?
(Yes; you wouldn't be circumcised at
Your age)
Yes, one would hunt and kill
A wild animal before one is circumcised
Like in Masaaba, the place we came from
People get circumcised when they are
Fully grown up
Sometimes a man with children
One could easily find fathers who are not
Circumcised
Yes! Khakula and Mango
Told their parents
"These people are troubling us
We must get circumcised
They should not keep on
Troubling us like this"
They continued "Furthermore, that
Snake which usually troubles them
We shall try to kill it."
Those were words from Khakula and Mango
Mango from Bakhurarwa clan and
Khakula from Bameme clan
Then they said "From where we shall
Go, you will hear us blow the

Horn, blowing more and

Lwalilina basi	More
Khwicha khuola busa ano	We shall come all home
Basi -	Then
Mukhupe kimitindi busa	You shall paint strips on us with mud
Khuche bakhukhebe	Then we shall go to be circumcised"
Rarawe ali "ng'ali?"	Their fathers asked "Are you serious?"
Oyo ali "Eee, kane obone"	They answered "Yes, wait, you will see"
Barekukha	They left
Balola munjololo yamilanga	Towards the salt-lick in which the serpent
Bibiayo	Was
Bali "khukhola khuriena"	They thought "What should we do?"
Babukula sichikhi siene siene	They took a very big long of wood
Bacha bakhikha emuliango	They went and put it across the entrance of the cave
Mala bali "enyanga nio erurira	Then they said "We should wait
Aba khwolile"	The day the serpent will be coming out"
Baba emweneyo" oli nio	They remained there saying "We shall
Kulota nio khukunyole"	Get it when it comes back from food-Searching
Oli bekulao	On the following morning
Enyanga nio yipila kamachanjasi ao	The time the sun throws its first rays
Enjofu bali nio erura eli basi	The 'elephant' (i.e. snake) started moving out
out Khakula ne Mango bemile	Khakula and Mango standing at the entrance
Mango wakipa embalu	Mango struck it using a sword
Welaa ali "Ese nakhusaula"	Saying "Here I must kill you"
Khakula welakho	Khakula struck it also
Batonya endemu eyo basi,	They killed the serpent and blew the horn
Lulwika lwalila basi	
Oli - nio Barwa becha betuyakho	When the Kalenjin came and saw what
Bali	
"Ee! khana enywe basoleli	Had happened they were surprised saying "You are
Munyala"	Heros!"
Chiunua charura	The two 'bulls' came out
Babakheba!	And were circumcised!
Babakheba kumutikhinyi?	Were they circumcised in the morning?
Bakheba Mango ne Khakula	Where Mango and Khakula circumcised in
Kumutikhinyi?	The morning
Babakheba enyanga necha eri	They were circumcised when the sun was Overhead

Babakheba enyanga necha eri	When the sun was overhead
Nio mulanga muli sanane	The time you call two o'clock
Lulwika lwalila	A horn was blown
Bali "Ooo!	The Kalenjin said "Bravo! So these
Khana babandu bano babolile ng'ali"	People said the truth"
- Oli bola mukhechi khabwe akho	When they reached a small river
Basi babapa kimitindi	They were painted stripes with the mud
Siarekukha sialola engo	And left for home
Siakana engo	Leading straight home
Omundu wakheba babandu abo	The person who circumcised
Wakheba babandu abo	Those two gentlemen
Kaba ekholo yo 'Mubali'	Was from Baabili clan
Omuabili	He was an Omuabili
Nio embalu yamila okhwo	That is how circumcision started again
Nio wanamubukusu wabona embalu	The is how the Bukusu went back to Circumcision
Chikholo chosi chosi nio	That is how the other tribes around
Chabona embalu	Got circumcision
Akhaba omutachoni yuno nio	That is how even these
Wabona embalu	Tachoni got circumcision
Busa bubeyi nibwo babea mbo -	Leave alone the lies they make
Bakiamianga wae!	That their circumcision is original
Sobonanga nebabola bali	Don't you hear people say that it
Yama mwiala wa Mango	Came from Mwiala at Mango's place
Namwe basakhulu mbea?	Am I cheating, old men?
(Tawe)	(No)
Mulomanga kho murio?	Do you ever say like that?
(Eeee)	(Yes)
Semuminyanga murio	Don't you sing like that during circumcision?
Nio wanamundu wakhebana	Then circumcision spread
Nga nebakhebana	But as the circumcision spread
Omundu	It had many effects to
Embalu yakila	The people around
Embalu yakila omundu welunga	It made many to run away
Omusamia wakana ebusamia	The Samias went to Samia-land
Omutura waambana noye	The Tura followed them
Omumarachi waambana nomweneyo	The Marachi followed
Belukha embalu	Running away from circumcision
Babone kumulilo oku!	See that "fire", old men!
Bali "Nanu nie bakheba!"	They wondered "How can we with stand

It!"

Nga nebacha eyo
As they left like that

Nio Wele alikhabakobosia
It is only God who is bringing them back

Kalaa busa
Slowly

Nio nebakhebwa
Getting circumcised one by one

Sebelukha?
Didn't they run away?

Waanilila khuno wepa Ekisumo
Some disappeared for good to Kisumu

Lola omunyolo
These were the Luo

Wacha ebunyolo waamila ebwene
They went to Luoland and have never
Come back

Tibo tibo tibo
Even never thought of coming back

Akhaba omubukusu wachila
Furthermore any Bukusu who ran away

Mubwenomwo bana Babukusu
With them must have

Sekekhola omunyolo ta!
Assimilated himself among them!

(Ako karamba)
(It has defeated so many)

Namwe mbea?
Am I cheating?

Wachila mubwenomwo basi
Who ever followed the

Kaanila nebwene kekhola
Luo must have been

Omunyolo
Assimilated

Bandu batikha bario
People dispersed like that

Kumwatikhwo

Okwo
In that big spread

Embalu yara bandu
Because of circumcision

Nomubukusu walumilakho
But the Bukusu stuck to it

Omubukusu walumakho tatatatata
He strongly stuck to circumcision

Buli mwiko kukwicha akheba
Omwana
Circumcising his sons

Buli mwiko kukwicha akheba
Omwana
Year after year

Lwanyuma baramo bali ateremaka
Acha ebunyolo
Later on they formed a song singing "If
You feel you are a coward you should go
To
Luo land"

Lola! Mwamakhusimama
Kumwenya
Look! Are you the ones who have started
This song?

Kuno nawe bakusimamila mumbo
Sekuli kumukhale nikwo?
(No it started longtime ago)

(Kumukhale nikwo)
Is it not our old song?

Sikuli kukwefwe kumukhale
(Eee kwewamango)
(Yes, it has its originat Mango's place)

Basi nabwila embalu yenywe
That is how you

Yechela aa erio
Came with your circumcision

Nganeyechela aa erio	As they came with that circumcision
Nomubukusu wamenya omwo	All those that had been at Mwiala
Omutachoni waukhamo wacha ario	The Tachoni moved westwards
Yesi akhebwana nacha ario	Maintaining circumcision
Omubukusu mulala acha ario	Another group took the other route
Nokundi kechela ano	Then the other group came up to where We are now

§ 9

Uwaa! bachana bengilila babandu	Incredible! On the way the Bukusu Encountered
Bengilila babandu babandi	And started invading some other people
Nibo bali muno babefwe	We have them here with us
Wakisoi	They are called the Wakisoi (Iteso)
Bewawakisoi	Those from Wakisoi
Omumwia	They are the Bamia (Iteso)
Babukusu –	Now listen, Babukusu
Wengilila Bamia	They invaded the Bamia
Wengilila chikhafu che Bamia	Raiding their cattle
Akela khusiswa khusiswa	They could wait until evening
Enyanga echa eriri basi –	The time when the Bamia were trapping Edible ants
Bali khebabilika chisua –	Busy trapping white ants –
Nanu omanyile amwalo a?	But who knows this place gentlemen?
(Malaba?)	(Is it Malaba?)
Amwalo aa	No, somewhere down here
Amukura eyo niakari kari aa	Somewhere north of Amukura
Ne mwila mwamwalo omu	And somehow on the East of Mwiala
Babukusu khuno	Then the Bukusu
Omubukusu omuchuma	Particularly of Bachuma age set
Nomumaina –	Plus Bamaina
Basawa Nambusi	Plus Basawa
Abo bachayo bacha khuserakho	Those are the people who invaded
Atiti ebweneyo	But very few Basawa did so
Basawa namukhalaki ta	The last subset of Basawa never did it
Bacha nebayaya bibindu	They went looting
Bie batesio	The property of the Iteso
Chimbusi che bamia	Their goats
Babukula bakhasi nebaamba	Kidnapping their wives

Babana babwe nebecha nabo
Baamba bandu balayi nebabi
Nibolelokhwakhola lelo bandu
Babefwe
Nibo baamba mwie –
Babanyolanga khubiswa nga
Babana bakekhe aba
Nebabilika chiswa
Chinunda
Nibo babukusu bali khuno bano

Nio omumia wauka ali
"Aa! mwicha nemuyaya emali
Yefwe, muyaya emali yefwe
Bakhasi nio bali mwila
Khubakhasi befwe, aaa!
Lie khuambane nanywe"
Nio omumia wamemea basi
Nio oli yesi waamba lukakhala basi
Wabecha kumutalimbo
Kwabechange munyubuti
Engabo lelo niyo yeliafu eyi
Abecha kumutati busa –
Bamia babanekamafumo
Banababuku, andi Babukusu
Banyala Bamia kuu?
(Tawe)
Kaba kamafumo nga niko enywe
Babukusu muli nako
Andi semwanyala omumia ta
Omumia nio wabakanamo lie

Nio wesengula waloma ali
"Luno kwirana busa
Mwamalile babandu mwakhumalile
Nende emali yefwe"
Nio siarechanakho busa nende
Omumia
Tatatata!
Nio oli khwicha Mianga
Khungaki okhu

Plus their children, and going with them
They kidnapped both bad and good people
We have now assimilated
Them all, to be ours
Those who were caught –
Those who were caught trapping
White ants
The white ants of the type called
Chinunda
Those are the assimilated Bukusu you see
Here today
Then the Bamia wondered
"No! How can you come and loot
Our wealth like this
Taking over our wives. Alas!
We must wage war against you people"
Then the Bamia became furious
They became brave
And started making wooden rods
Which were from the *Nyubuti* tree
They had no sields
But just used a wooden rod
Called *Kumutati*
Gentlemen, could you have
Defeated the Bamia if
They had spears?
(No, we couldn't)
If the Bamia had spears like
The ones you had
You couldn't have defeated them
And so the Bamia invaded the Bukusu in
Return
They became brave and said "If it means
Dying we shall die all
You have finished our people
Plus all our wealth"
A very serious war followed

That seemed to last for ever
But when we reached Mianga
Up here

Khukimatuni okhu
Omumia wasengula Babukusu
Babira musifunyame
Nio omwami a fwila aa
Nie Sudi akhwile aa
Wanamundu wara chinjakha basi
Rwap!
Lola esitikho eyo
Wambukhila omwo
Bali wawelemba
Wanamundu wambukha wakana
Ebweneyo
Bali manya khumula
Khucha ebuonelo
Nekhana bacha khwirirwa
Oli babamala

Bona basakhulu
Wanamundu – Babukusu
Bakhalikha befwe
Belukha bali khucha
Ebuonelo bacha e Bunyala
Nio nga nebola Ebunyala
Woo! hee!
Enywe, omuno Banyala balimo?
(Eee balimo)
Balimo?
(Eee)
Aa!
(Nono okhabaile wae?)
(Bali muno lelo khwatubana)

Omunyala wakhola Babukusu

Kwawakhole
Ooo!
Omunyala
Bandu Bamulila eyo
Khabakhuloma ali bandu
Bamulile eno ta
Omwami wabwe

At the place called Kimatuni
The Bamia overpowered the Bukusu
When they passed the other place
Where the other leader died recently
Where Sudi was burried
The Bukusu started to disperse
Off they ran away
Some ran to Sitikho (Webuye)
Crossing the river (Nzoia)
Passing through Welemba's place
They crossed the river
And ran to the other side –
Thinking they were running for safety
Running for survival
But they were running towards death
To the place where nearly all could be killed
Imagine! oldmen
These Bukusu peoples
Dispersing
Thinking they were running for
Safty among the Banyala
When they reached in Bunyala-land
Alas!
By the way, do we have any Banyala here?
(Yes, we have them)
Are they here?
(Yes, they are here)
I can't believe!
(What can you do with them?)
(We have them now fully intermingled with Us)
The Banyala did to the Bukusu what Another
Tribe could not do
Oh!
These Banyala
They see people running for refuge
And instead of giving them the refuge
Their leader
Who was called

Namunyulubunda	Namunyulubunda
Khuloma ali bandu bamenye -	Could not say "let these people stay"
Eno khubakongelesie -	We would have treated them very well here
Basungu balala belukhanga	Like the Whites have been
Bali bacha ebuchilimani	Running to Germany seeking for
Bao-nelayo	Refuge
Nio Omunyala wela	What the Banyala did
Khubakhasi babukusu	Was to take over the wives of the Bukusu
Naye omusecha waba	And the men were forced to fry the
Naye okhalanga kamalwa	Fermented flour for beer
Omusecha waba niye	The men became labourers of
Okhalanga kamalwa	Beer brewing
Oli alota	When they came back home
Omunyala ali	The Banyala men could ask
"Nenge ekhu emurenyire"	"Have you fetched firewood?"
Oyo ali	The Bukusu men could answer
"Khurenyire omwami"	"Yes, our Lord, we have done so"
"Orenyile nenanu?"	They could then ask "With whom did you Do it?"
"Ndenyire no mukoko wange oyu"	The Bukusu would answer "With this sister Of mine"
Omukhasi wewe	Refering to their wives
Yaba webula oli "Esese	One would never say "This one here
Oyuno omukhasi wase"	Is my wife"
Webulakho kakobola khusialo	Do you think anyone who said that
Khuno?	Ever came back to this land?
Aliwae?	Where is he?
(Bamumalao)	(They killed such a person)
Yaba obola busa oli ese oyu	One would only say "this one
Omukhana wase niye	Here is my sister"
Yaba nemukhola kamakhua	When husband and wife wanted to do
Kenywe mukholela busa eyo	Whatever they wanted to do, they could do
Nio wanyola khumakhua ako	It only in the bush
Busa ta!	Or else never!
Nebamurumire bali cha	When the men and women were sent to Fetch
Murenye chikhu wakala	Firewood
Nio wele wamua nio akanile	That was when, if God gave them chance
Nio bakhola 'ekasi' yabwe ayo	They could do that kind of 'work' they wanted
Nio walota	Before they would go back home

Nebusa ta	Or else they would never do it
Yaba okholele munju	For sure, in whose house could
Mwananu? Okoneo!	One do that? Could he live another day!
Omunyala	Those are the Banyala
Lola nono Omunyala oyo	See what they did
Heee! Banyala ba -	Oh! These Banyala -
Yaba bakhulu bebene	If it were our elders
Bakhusala efwe	Those forefathers of ours
Yaba omunyala warumbula	If they could hear a Munyala say
Ali "Ese omwana munyala	"I am of the Banyala tribe"
Enyanga neche eri yaba	And if it was getting dark
Bamukhola kumulimo oli!	I don't think they would let him go unhurt!
Busa ta	They wouldn't
Mala basakhulu	But you the Bukusu people
Komunyala ako -	If we can put aside the Banyala story -
Ne nywe babana Babukusu	You sons of the Bukusu
Babana babukusu muli	You decendents of the Bukusu, you
Kumwoyo kumulele kweli kweli	Have very soft hearts
Muli nekumwoyo kumulai	You have very nice hearts
Bali sipala sino	For example if
Nga Wele nalonga bafuma Babukusu	God the creater of this world
Banga bali Wele nga nalonga Alola	Decided one day
Be kumwoyo kumulai	To choose people with good hearts
Andi luno Babukusu enywe	More of you people
Muwelamo mwakhila chikholo Chichindi	Would enter that nice place More than any other tribe
Semuli ne kurima ta	You don't have bitterness
Semuli ne kitomboli ta	You don't have discrimination
Nemuambana ne babandu	When you unite people
Niko kamalai	You feel that is good for you
Nebona basiabwe bano -	But see these other people -
(Omubukusu bali siyacha Murende)	(The saying goes "The Bukusu is a lover Of strangers")
Bona bona!	Don't you see!
Basakhulu omunyala -	Gentlemen, these Banyala -
Abobatibila eyo	Those were lost there
Bakhola ako nauka ndi "Aa!"	That has kept me wondering
Wacha eyeieyi - ebusamia Nebumaraki	But for those who went to Samia-land Plus those who went to Marachi-land

Khuulilakho ta
Babacha Ebumarachi khuulilakho
Ta
Ebumarachi baloma bali ebukhocha
Babukusu enywe
Muli ebumaraki ebukhocha
Ebunyala bakelao
Mukite wa Nameme
Omumutilu wanamunjoli
Nie amenyile eyi
Nie Kuywa achukhila eyi ari
Nie Munjoli
Njoya kamila eyo
Nekuywa naye abira eno ari
Akari asi akararikari aa nimwo
Munjoli
Mukite kalupa mubwenomwo
Kama khukoya kamalwa
Wakoya kamalwa
Ne lie lio mufumbikhile
Wakoya kamalwa kema aa
Bandu bakesa bulo
Kaloma ali "Nono beche bange-
sele bulo
Bakesa bulo banywe kamalwa
Balie ne chinyama bambe bulo"

Khana wabaomele
Mukite
Wabaomele warekukha
Wanamundu bali "Owa!
Wamukite bakhonyile"
Eng'oma yalila yalila yalila
"Aaa!" bali khucha kakoyile
Kamalwa malala kelikesa
Nekakandi
Kekhukula bulo
Barekukha
Olibola eyo
Mukite wakhonyile ekhafu

Nothing bad has been heard of them
Nothing was heard of those who went to
Marachi land
And so the Bukusu said
You the Bukusu have said
That Marachi land is our mother's place
Later on in Bunyala-land
Another man called Mukite son of Nameme
From the lineage of Batilu and Namunjoli –
He used to live
At the confluence of river Kuywa
And Nzoia – a place called Munjoli
River Nzoia is from the one end
And river Kuywa is from the other end
In between is what is called
Munjoli
Mukite was living there
Then one day he brewed beer
After brewing beer
In these conditions of slavery
He brewed beer
During the time of harvesting finger millet
Then he said "People should come and
Harvest finger millet for me
Harvest finger millet and drink beer
Eat beef and in exchange give me finger
Millet
Yet he had betrayed them
That Mukite
Had just betrayed them
Then the Banyala said "Ha!
Mukite has slaughtered a cow"
He beat the drum
"Oh!" they said "Let us go there
He has brewed beer, beer for harvesting
Finger millet
And meat for buying Millet"
They left for Mukite's home
When they reached there
They found out that Mukite had slaughtered
A cow

Waloma ali "Bebulo mumwichile
Khukesa semukesa ta

Kamalwa munywa busa
Newichile nebulo
Muli nio mukule enyama
Sekhukulana ta"
Wakhala kuyama kuri
Wakaba khubikono bikono --
Bakhasi babechile
Khukula chinyama -
Waloma ali "Nemumba bulo
Mucha khulilasi chinyama chana?

Chinyama nicho muele chino
Mucha khulila bulo bwenywe
Abele nibwo mumbelesie
Busa mukhamba ta"
Bandu bauka bali "Eeee!"
Omundu mulala ali "Khandekhe"
Ali "Ta! cha nebulo nechinyama"
Barekhukha nebulo nechinyama
Aaaa! Lola enywe mubola
Aayaya! Omunyala chana
Wabuyusia lundi
Alikhumupa enywe siingwa

Ali "Mumasaaba"
Ali "Abula amakesi
Bakhusia abandu
Nesebali na makesi ta"
Bone! Lola ese okhuwele
Biakhulia khulia
Malaunange oli ese omusilu
Aba nabele omubi?"
Lilieneli aba licha?

(Tawe)
Silikhaya
Siakhayile
Owa! nio enywe Babukusu

Then he said that those who came to
Harvest finger millet for him were not to
Do it
"You will drink the beer freely" he said
"And for those who came with finger
MIllet to exchange it with meat
We shall not do so"
He divided the meat in pieces
Putting them in the baskets
That the women carried
About buying meat -
He told them "If you give me this finger
Millet with what will you eat the meat
You are buying?
This meat I am giving you should
Be eaten with the finger millet you
Had brought for me
Don't give me the millet"
People wondered what this man was after
One person wanted to leave the meat
But Mukite said "Please go with it"
And so they left with finger millet and meat
Heavens! See what you people say
Gosh! This Munyala is going
To turn against the Bukusu again
Saying that they must be having demons in
Head
Saying "This Masaaba here
They are very stupid
They take care of people but they don't
Have any intelligence"
Imagine! The Bukusu thought "I gave you
All my food and then
You now call me a fool
Am I really bad?"
Do you think what they were saying was
In order?
(No, that was not in order)
Life continued to be tough
And it continued to be so
Yes! That is why you the Bukusu have

Muli "Okhaba Munyala watikhamoni"
(Watikha moni okhaba Munyala)
Lola enywe babukusu nga
Nemwabakhola
'Watikha moni wala khuba
Omunyala'
Lola enywe mubola
Ngoyu wakhuele busa sindu
Nga mwikhale muli -
Ngomwana Mutukwika yuno -
Akhonye ano ekhafu akhuelesie
Khulie
Mala khukeleo khubole khuli
Atamba kamakesi, sali
Nekamakesi tawe
Akhuele enyame eyi
Yabusa
Babandu bakhale abo babababi
Nikokhulomanga khuli ebunyala
Babana bailamo bakhasi
Baila ne khumaye khuile
Khurio tu!
Baba babi
Baba babi bana babukusu
Enywe bana babukusu enywe
Enywe semuulile mubonanga lie
Ebweneyo lie liara khubanyala?
(Ta)
Lie riera khubanyala
Nebakabalasi
Nebarakori?
(Tawe)
Enywe
Enywe mulinesileka siakhila
Mwabene mwelanga muli efwe
"Lirango lie njofu"
Enywenywe mbao ekholo
Ekhakwa kwinywe ta
Omusungu mwerana naye
Omurwa mwerana naye
Omulaku wekhungaki oyu

Said "Never be a Munyala and be one eyed"
(Better Be one-eyed than be a Munyala)
See what you also have done
To them
"Better be one-eyed than be a Munyala"
See what you say
Take for instance this man here
Gives us something as we
Are here sitting -
Take for instance this son of Batukwika -
Supposing he slaughtered a cow for
Us to eat
Then later on turn on him and
Say that he is a fool because

He has given us
The meat for free
Those people were so bad that
Even if today we thought about them --
But today our sons are marrying from there
What can we do?
If not just to persevere
They were terrible
I tell you elders, they were very bad
On the other hand I should ask you this,
Have those Banyala
Been affected by any war?
(Never)
Have the Banyala, the Bakabarasi and

The Baragoli been affected by any war?
(No)
But you
You people at times are very brave
That is why you call yourselves
The 'thigh of the elephant'
There is no tribe
That has never fallen under your feet
You fought with the Whitemen
And fought with the *Barwa*
Those *Balaku* of the mountain

Mwerana naye	You had a war with them
Omuwanga mwerana naye	You fought with the Wanga people
Mbao ekholo ekhapananga	There is no tribe
Nomwana mubukusu enywe ta	That has never fought with you Bukusu
Enywe kimirue kienywe	But apart from those tough heads of yours
Enywe muli ne kumwoyo	You have soft
Kumulai	Hearts
Muli nga chiswa	You are like the white ants
Nobukule chiswa wara musibwili	If you put them in the mortar
Oli ochunga	And then pound them
Wakhachunga ochunga bibeye	You will only pound the lower parts
Nekimirwe ta	But not the heads
Ndikho mbea?	Am I cheating?
(Tawe)	(No)
Niye enywe	You are like that
Niye nywe niye enywe	You are exactly like that
Semusindikha mundu ta	You never push anyone unnecessarily
Enywe semulisindikha mundu	You never push anyone
Nali	Who
Yeng'ene -	Is alone on his way
Owicha weyo owicha weyo ta	Any person who comes alone
Nemukhoya mwachichakana	You should continue
Murio	Like that
Mwaba nekumwoyo okwo	You should continue having that heart
Mwaba nekumwoyo okwo	Having that heart
Niko embolile wele aloma	That is why I said that God
Ali lekha khutombola	Doesn't want those who descriminate
Bandu -	Other people
Enywe semuba besangu ta	You will never be left out by God
Muba besangu mwaba besangu	You would all be
Mwaona oli	Accepted
Munyoa mwaona bali babandu	You will be the first to be accepted
Bona balindanga babandu	Other people will say that you have been
Babandu	Looking
Nocha chikholo chichindi	After people
Basungu	
Bamenyamo asi	Some tribes never live with strangers
Nocha chikholo chichindi	They don't mix freely
Chikabila nechikabila sechilimo ta	With other tribes
Eee Basakhulu	Let us come back, elders
Nono khendabusie koo	May I finish what I was saying

Mwana Mumeme	Then the son of Bameme (Mukite)
Nio wapa eng'oma	Beat the drum
Nio bandu bakobola	And gathered people together
Nio oyo wabola ali	Then Namunyubunda said
"Owo! Omwana Mubukusu	"Now! If any Bukusu comes with his
Nacha – Eng'ombe yewe	Cow here he is free to
Neichile eno echa busa"	Go with it when he leaves Bunyala"
Omwami webanyala	He said that as the leader of Bunyala
Nio bandu bakobola bana bawele	That is when people came back, brethrens
Nga musalana muri	And started reproducing as you are doing Now
Nio bakobola khusialo khuno	That is how people came to this land
Beibina sisialo siosi siosi	They covered all of this land
Mwabone!	Don't you see!
Busa bele omunyala walanda	Of course if a Munyala sneaked
Lukulu lweno bele bera oli	This way you would kill him
Efwe khwamenya eyi nabo	With us down there (Webuye area) we stay With them and
Eno mukhabamanyile ta mwira	Know them, but for you I think you would Kill them
Nikondabolanga kano	All these things I have been narrating
Bisoni bwenywe	Were done to your great-grand parents
Nibo berera eyiyi	They were the people who were killed Down there
Nanywe muli bera bandu si?	Who do you think were killed?
Bera bisoni bwienywe	It was your great-grand parents
Nebakuka benywe	And your grand parents
Waona nio waunukha wepa	The ones who survived were those
Khusialo khuno	That escaped and came this way
Wakobola wasala babandu	And produced children
Nio nabwila khusalane khuri	To continue the geneology as we are So doing
Busa bandu banyala babamala	Or else many people were finished by Banyala
Newacha emwalo basakhulu	But that one who went to the other place
Ebumaraki	The place of Bamarachi
Wacha Ebumaraki	Those who went to Marachiland
Wekobolele bwelele busa	Come back without any problem
Khaba bali babukule	Without being hurt
Sisindu siewe nga khafu ta	They never took anything of theirs
Wecha busa	He came peacefully

Nio omubukusu waloma ali	That is why the Bukusu have said
"Ebumaraki ebukhocha"	"Marachiland is our motherland"
Saonela eyo?	Did they not seek refuge there?

§ 10

Eee! Eee!	Yes! Yes!
Aaa! Babukusu	Oh! Babukusu
Mukhoya mwatinya	You should keep up with that spirit
Babekhale ano	And for those who are seated here
Babekhale kimirwe kikichule	All this multitude here
Kiebabandu eki	All these heads here
Bechile khulila omwana	They came to mourn this
Mukitwika oyu	Son of Bakitwika
Mukhoya	You should mourn him
Mwamulilila	And mourn him well
Mwamusalila	Mourn him well
Kimilimo nikio akhola	Such that when he resumes duty
Abe nesibela sia rarawe	He should have the sympathy of his dead Father
Bali abelele ali papa kafwile	Let him not be depressed and say "Since Our father is dead
Efwe sikhukhola kimilimo tawe"	We shouldn't work"
Newmichile mumuolelesie	Since you have come here you should Console him
Muambane nga mwambana naye	Be united with him as you
Nga mwambana naye	United with him and pushed him in front
Mwamusindikha ebweni muli	There (to Parliament) saying
"Khache akhurekelesiele kali Yo"	"Let him represent us in whatever is said There"
Mukhamulekha ta	Don't leave him just alone
Ne naye	But, for him
Kola eyo	If he goes there -
Wamala wola eyo -	If you reach there and if your
Basio bakhubone	Friends come to see you
Bechile khukhubona mala	And you assume them
Wabasakula	Disrespect them -
Aaa! Kamakesi aba mbamo	Gosh! You would be a fool
Wesi wetinyilisia	You must be determined
Wetinyilisila elala busa	Fully determined

Nisio basio basaba -
Ooo! Mbulila bali
"Peter Kisuyu akholile arambe
Eyi namwe eyi"
Sembea ta
Omundu wabelengeyo bali Munoko

Sarerangakho arambe ali
Narerire
Khubandu ta
Basie, omwna oyu akhalumie!
Olumisila elala
Chinjeko nichechi
Babandu nibaba
Bararao nibaba, okhauka oli
Rarao kafwile ta
Babakhua e kura nibaba
Nebalosi
Mala wabebilila wamwene

Basakhulu, Eee!
Enywenywe
Bali eno -
Luka ali ano
Kila ekhalakile akari busa ndi
Nenyile ndi name esiongo
Nakala ndi nama ebweneyo
Chisa manya chitiba oli
Nenola ewefweyo kufula
Kwabelelela busa
Nio omwana wichile -

Na - papa "Nono ese ekhakende
Endiena ese kamani
Sekalimo ta?"
Nabechanga nekamani khale
Nendi omumu
Nesili mu Kabuchai mwabwe omu
Nafukumba sibala sia Malikisi
Esi siosi siosi nembotokhelela
Abwenao bele ndi nekamani

When your friends ask for things -
Oh! Yes! I nowadays hear people say
"Peter Kisuya has held a *harambee*
At one place or another"
I am not cheating
Compare with the other man who was
There, called Munoko
He never used to

Bring any *harambee* meeting to his area
This child here must be more determined!
Maintain that spirit
These people are your 'corner-stones'
These people
Here are your fathers
Don't think your father is dead
Those who gave you the votes are here
Including these women
But if you neglect them, it will be your
Own problem
Gentlemen!
Yes, elders
You people
I hear -
Luka is here
That is why I just started in the middle
I had wanted to start from the beginning
Then I thought if I could start there
Time could get finished and perhaps
Rain might start
As for the young man who came to look
For me
I asked him "How am I going to
Walk all this distance since I am old
And without energy?"
I used to be strong
When I was down there
When I was still in Kabuchai
I used to move in all
This land of Malakisi on foot
By then I was strong

Kakenda kola eyo
Nalilila omwana oyu ndi
Papa banangile ne
Kamani twa
"Oooo! Kane munjosie
Eyo mala mwabene mungobosie?"
Omwanan ali "Eee"
Ndi "Orio papa busa senyala ta"
Nga nenoma ndi omukananachi
Wama busa eyo wakenda wola eno
Mala welayo saona ta

Mwola ni?
(Tawe)
Semwawele?
(Eee)
Eee
Newefwe basakhulu
Nga nomaloma ndi
Ewefwe eyiyi
Nabona kuka
Omuchuma nasena kumuse -
Nabona nga aloma
Amakhuba nga akulekha
Wenyokhao
Kuka wenyokhao
Papa wakwilamo
Kama khuloma
Nichokaloma echo
Nachiulila
Naye lelo babandu basena Kimise
Babele babengi . .
Sese nabona Omuchuma nomusawa
Sebakholanga bindu bari ta
Ne eneno khuulila
Bali eneno
Lufu, omundu aloma
Kumuse kuno
Nenaloma sebuli bulai
Oloma lome oli enoma kumuse?

I could walk anywhere
Then I pledged to the young man
That it was good they had called me
But I had no strength
I asked him "Will you take me there and
Return me afterwards"
He replied "Yes"
Then I said "If that is so then it is good"
To say the truth if a man of Kananachi
Circumcision walked the way from where
I came to this place and back, he would
Die
Can you walk?
(No)
Are you not aged?
(Yes)
Yes
Elders,
In our area, as I am saying like this
In our area
I used to see my grand father
An Omuchuma moving the kumuse
I saw how he used to move it
When he 'left' us
When he died
When my grandfather 'left'
My father took over
He continued moving it
Everything that he used to say
I heard
But nowadays people who move kumuse
Are very many
I did not see Bachuma and Basawa
Doing such things
In this area of yours
We hear that
During Lufu, someone moves the
Kumuse ---
After I have talked, don't you
Think it will be good for you to say
Something?

Ese nebacha nela lubeka
Yesi watula engila yewe
Nibacha nela lubeka
Yesi watula engila yewe
Baloma bali alomalome

Eno endi oyu arekukhe busa
Nio muche mwikhale situma
Sisindi eyi
Muli khukaba kamakobi
Sibikho, kamakobi
Nocha mumukunda basakhulu
Mureba enywe
Webera bulime
Obulima wabumala namwe obule-
khela khungila bwakona?
(Olima wola nie kamani kolele
Bwasia wamalilila)

Olima bulime bwenobwo oli
Nio kamani kawa wecha wamalila
Muchuli
Namubolele ndi ko
Lukano olwolwo emubolela ndi
Enywenywe
Murebire khale
Esese nga nendi muno
Nga babandu nebecha
Enje nga eng'onile eri
Omukobi womundu oyu
Bibikho nebili aa ---
Naba kumukunda mwene kane
Enime ndiena -?
Aba kane ndie busuma busa
Khurocha emunua eyi yong'ene
(Ta ako sekhumalila ano ta)
Eee
Ewe omanyile
Ewe omanyile
Akano nekumwima
Luchi na ndemu

I should stand aside to
Give you chance to make your own path
I should stand aside
So that he can make his own path
People will say that the person said
Somthing
But for me I will say he didn't
But you shouldn't make another
Grouping afterwards saying you are
Settling debts, cows for nephew, dowry
And all other things
May I ask you people
When you go to the farm in the morning
And clear a certain portion
Do you dig it all or leave some?

(You should dig up to where your energy is
exhauseted then complete the other part
The following day)
You dig that farm until the time when you
Are exhausted and
Continue in the following day
This is what I should tell you
From that example
And I must have asked
You from the beginning
As I am here like this
Talking to all these people around
And as the weather is very nice
If there are any debts owned by this man
If there are any to be settled ---
Then how will I dig the
Farm?
I will then eat for doing nothing
Just by 'beating the mouth'
(No, we can't talk 'that' here)
Yes
You know
You are very right
Everything has its own course
'Each river has its own snake'

(Eee)	(Yes, you are very right)
Selukho yicha namwenya kwayo	'Every generation has its own song'
Khwakhinanga kamatete -	We used to dance a kind of dance
	Called *kamatete* -
(Eee wabola abwene)	(There you are very right)
Kamabeka oli bakhina bachema	Later they started another called *kamabeka*
Khukhina busa	We have been dancing all these
Nga khwama khukhina	Like recently when we
Likoloba eli nokundi	Danced with another one
Bali Kenyatta	Called Kenyatta
Omundu oupalitungu	The *litungu* player
Enge okwile ne mumuse	Almost collapsed in the ceremony
Kumumu kufwa -	It was very hot
Ewebuye mukaratasi	That was at the Paper Mill in Webuye
Murio bana bakitwika	Thank you very much children of Batukwika
Sebuli bubi nibwo ta	It is not bad
Kimima kwenywe nga mukhola	I can't come here
Ese sefunaka ta	And break your customs
Enywe mukhola kikienywe	You should carry out your own rituals
Ngamukholanga	As you like
Nga mukholanga	As you have been doing so
Eee	Yes
Nikako basakhulu	That is all elders
Chisa chosi chili khwimbiya	Time is also running out
Chili ambi busa	We are nearing the end
Nesekhuloma nekhubelelela ta	We can't say everything over and over Again
Sekhucha kamakali bali	We shouldn't exhaust everything
Nekhulondelela khukhwama	For example following the Bukusu history
Emisiri khucha	From Egypt through
Mukhamukoya, Enamarare	Khamukoya, Namarare etc
Basakhulu enyanga echa	If we did that the sun would set before
Yakwila busa eyi	Finishing the whole story
Ata bandu sebaula elomo	But people will not understand
Niyo omundu aloma loma ta	What is said
Ese nga nendi muno	As I have been here
Mumuse muno ndi	Moving this kumuse
Ndebire ndi Luka aliyo	I asked if Luka was around
Ne khwamasakha mbao	And if the son of Masakha is not around
Luka yeng'ene niye olio	It is only Luka that is around

Bulwale sebuli bwamulala tawe	Disease is not for one person
Busia busia nako	Each day has its own events
Nio omwami oyu abanga mulamu	If this elder (Masakha) was not sick
Andi kakhaba rarawe -	Even if the dead man was his 'father' ---
Aa! Tawe	Ah! No
Rarao olome rarao kumuse	One can not move the kumuse of his 'father'
Kumusilo tata tata	That would be a taboo
Akholile bulai	It is good that he refused
Ne ndeba	But I ask again
Ndindikhile Luka Namulala	I inquired about Luka
Namwe salimo?	Or is he not around?
Luka, owomutai?	Luka? My friend?
(Bola)	(Say what you have)
Eee! Eee! Ewe unjamile ese	Yes! Yes! You betrayed me
Obewe busa ocheolange	I wounder why you moved the whole way
Omukhwami engaki engaki	To look for a Bakhwami clan man in Webuye
Nomukhwami atakha analondo Ano?	Don't we have Bakhwami in Nalondo here?
(Kamani kamuwele)	(The one in Nalondo is very old)
Bele somanyile silingilo siowo ta Eee?	Didn't you know the dead man's Circumcision period?
(Yaba senamanya sisingilo siowo ta Andi sewambolela?)	(I didn't know your circumucision period Why couldn't you tell me?)
Nga waba eyo orwo	Did you see me hide when
Sewabona sesi nekisa nga wesi	We were at the other place just
Newekisile ori?	As you are doing?
Nekhale mundulo yaba khubolela	After all, how could I tell you if
Khulia lubaka?	I wasn't circumcised with you
(Banga wamumanya andi walobile	(Had you known the dead man you could
Omanya oli bubi	Have refused knowing that it is bad
Nono okhamumanya ta bubi	But since you did not know him there is
Sina bulio)	Nothing bad)
Ali?	Who?
(Oyuno sisingilo siewe esi)	(The circumcision period of the dead Man)
Namumanya	I knew the man and his cirucmcision Period
Omukananachi niye	He is of Kananachi crcumcision set
Nenewichile omumanyi oli	(But when you came, did you know

Wase niye?	That the man was yours?)
Ta	No
(Nekhale?)	(Then why are you grumbling?)
Ewe wesi -	My friend -
Luka?	Luka?
Eee bola	(Yes, what do you like to say?)
Musakhulu ta kane mwabene	You know oyourselves what
Mumanye	You will do
Eee! Eee!	Yes! Yes!
(Bamanga khale bana khale	(Making mistakes is just common mistakes
Bakosanga)	Where made from the beginning)
Abele esili nekamani busa -	But you seem to be still energeitic ---
(Bandu mukhenyokha ta	(People should not stand, he is
Asili)	Still continueing)
Belukha sina?	Why should they be startled?
(Bali manya orekukha)	(They think you are leaving)
(Mukhelukha ta!)	(Don't be startled!)
Balosi mwilukha sina?	Ladies, why are you startled?
Nemusile busa	You just calm down and listen
Enje endayi busa abele endayi niyo	The weather seems nice
Kane Kisuya arekho omundu	Kisuya will give me someone to take me
	Home
Ounderire angobosieyo atimia	The person who brought me knows how
Bulai	To drive, he will take me back
Enje endayi	The weather seems nice
Bana ba papa	Children of my father
Bakitwika	Yes Bakitwika -
Omusefu ali muno?	Is there a person from the Basefu clan in
	This gathering?
Omusefu alikho muno?	Is there any?
Muno mbao	Or there is none
Uuu?	Answer me?
(balimo)	(There are some)
Basefu balimo?	Do we have some here?
(Eee balino)	(Yes, there are some)
(Okhoya omwene omanyile)	(They should respond themselves)
Omusefu oyo	Those Basefu -
Esimbo niyo endula yino	The kumuse stick I am using now
Ya Musamali niyo	Belongs to Musamali
Musamali wa Watila	Musamali son of Watila
Bandu bekhupakho busa	Other people try to do what they shouldn't

	Do
Bakwile chingubo	Putting on leadership gowns (*chikutusi*)
Nebirere khumakhono	And yet wearing spiritual rings (*birere*)
Khaba kukhali musambwa ta	A clan characteristic that is not theirs
Baloma bali efwe khwilwacha -	They claim they can preach to people
Nama khumukelekela	I have just been telling you
Omudu olomaloma elomo muno	That the only perosn who can say Something here
Omundu oli aa	Is this person here
Luka oyo	That Luka Namulala
Ekholo ya Luka	His clan
Yo mwana yuno	The same clan of this child (Peter Kisuya)
Nibo babene esimbo yino	They are the owners of this kumuse stick
Naye omutecho -	But for the Batecho -
Akhaba ali aa	Like for example one which is across here Called Namung'oma
Khwa Namung'oma	They can never own the stick
Kumusilo!'	Never!
Ta ta ta! Satula engila yino ta	He can never make this path I am making
Naye omundu wabwe nafwilemo	But if an elderly man has died
Omukhulu	In thier clan
Nga yuno nakwile ari	Like this one died like this
Balanga omundu abatulila	They call someone to 'make a path' for Them
Engila nga khutula khuri	Make a path for them as I am making
Lola omulunda	You should observe
Kakhaba arie	That however important a person may be
Kakhaba omwami wamuo	However powerful he may be
Akhaba asi	However low he may be, he can't just stand and talk
Enyokha aloma Kumuse kuno Luka?	Luka, can anyone just stand and say Kumuse
(Ewe omenyile nabo obamanya)	(It is you who stays with those people and
Sebamenyakho eno ta?	Know them. We don't have them here)
(Sembabonanga ta)	(I never see Batecho this way)
Aba ese namenya mukholo sina Muno?	Does it mean that I live with bad people?
Omundu wabwe nafwile	When their person dies
Sebamutula engila nga khutula	They don't make a path for him as I am Making
Khuri ta	This time

Kumusilo!	They never!
Mala bamwikhasia busa khusilala	They bury the dead in a sitting position
Bakhola liloo nga lie	They make a grave which looks like
Kamaemba nio bamusikha	The hole for fermenting millet
Sebalambisianga nga efwe	They never stretch the corpse
Khulambisianga khuri ta	Like the way we do here
Chikholo nicho basena Kumuse muno	The clans which move kumuse are
Chakhila nachimanua	Many and I know them all
Omulisa Amutala ofwile oyu	Take for instance Balisa, Amutala's clan
Rarawe Mayeku	His father was Mayeku
Mayeku kaba omwiwana omuchemai	Mayeku's maternal clan was Bachemai
Esimbo eyi yamuamba	Mayeku's kumuse-moving characteristics
Yebukhochawe	Came
Busa omulisa yesi yesi	From his mother's place
Saswala kumuse kuno tawe	Balisa clan in themselves are not kumuse
	Movers
Kumuse kuno kuli nebabene	This kumuse has its owners
Ebutachoni eyi	Among the Tachoni
Bandu becha nebakhutimia	There are people who have been misleading
Timia	Others
Kakhaba omuyumbu	People like Bayumbu clan
Omuyumbu ese omenya nabo	I know Bayumbu
Nakhulile nabo	Because I grew up with them
Barara babwe bama khufwa	As I watched all thier parents die -
Bawa - Bachuma	The Bachuma age set
Omuyumbu sasenanga kumuse	None of them ever moved kumuse
Kuno tawe	
Omuyumbu omwene nafwile	When a man of Mayumbu dies
Balanga omundu nga Luka oyo	They call someone like Luka here
Wacha wema khubwali	To go and make arrangements
Nie oloma	So that he can move kumuse for them
Nebusa nibo babene ta	But they can't move kumuse by themselves
Nabone basakhulu -	But, elders I must tell you
Babana balala bepilekho	There are some children (people)
Babandu balala bepilikho busa	Who are just trying to do what they are
	Not allowed
Ngabona Luka nasena eri	For example when they see Luka moving
	The kumuse
Ali "Nie Luka asenela ari	They say "If this Luka can move the
Sesi lekha nje sene"	Kumuse I should also go and do it"
Epa khumusambwa kwabene bone!	Picking on a characteristic that does

	Not belong to his clan
Liloko lia bene ewe olinyala?	Can anyone manage another person's Witchcraft?
Bakhurakho bali kholomalome	Assume you were asked to talk
Nga nekhwanjile ano	Starting from the time we came here
Lola chisa chibili –	That is now two hours
Wingile muno kukhali musambwa	Trying to imitate a characteristic
Kwowo ta	That is not yours
Wile nobotokhelela noyiya	Moving up and down
Newila eyi ori	Up and down as I have been doing
Okanyala?	Can you really manage it?
Mureba enywe basakhulu	I ask you again
Sokwa lulumbuchu?	Can't you feel dizzy if you did that?
Namwe oloma oli namemo	Or will you make an excuse
Nje nisabe nio ngobole esene?	And go to drink water before coming to Continue?
Aba namunyu sakhulile wa	You would be eaten by a hyena
Khemwinyokheyo	You should keep off such things
Nemukhaambile Luka mukhono	You should unite
Muambe nekamakhono kombi –	And get hold of Luka Namulala
Ali omwilwachi niye	He is a preacher
Ne nekelwacha	But when he preaches
Salia sindu sia mundu ta	He doesn't demand anything from anyone
Yesi akeleka busa	He only guides
Akamba busa	He only advices
Salia sindu sia mundu	He never takes someone's thing
Nie muloma muli "Akha nakho	Where you can say "How can this
Kha Luka akha kheche	Simple Luka come and move
Khakhusenele efwe kumuse!"	Kumuse in our home!"
Ewe wamanya orio nawe	If you know that Luka is simple
Sosena wamwene mungo	Why can't you move kumuse
Mwenywe	By yourself in your home
Nomanya oli omundu wefwe	If your relative has died?
Kafwile	

§ 11

Bakhasi bano bakhwe nibo?	Are these women affines
Eee	Yes
Bakhasi bomusani oyu?	Are they the wives of this man

Eee
Ngebe nebusaaa
Khukhwikhala bituma bekhalanga
Bibili? Luka?
(Tawe, abo bakhwe)
Eee
(Pole nono nobasukia sukia
Kane baulile asi nobabita)
Kali kamulala asi, kabosi
Akhaba wilukha
Wacha aleyi -
Engo nocha wawele
Omusakhulu oyu luno nga
Nafwile ari
Luno Wele kwakhulolele
Nga khukhola khuri
Ali "Babandu bano bakhola bari"

Omwene wakelekile nga
Niko khuloma
Wekelesilie alikhakelisia ali
"Loma ori loma ori"
Nono bacha khwikhasia
Omukananachi
Mubwikhasio bulai
Ache kekhale mubwikhalo bulai
Fwesi khukhamunyole yo
Sebuli bubi ta -
Akhaba nekhwolile muno
Akhaba babana bakhwe
Nebelukha nebema eyo
Nekhwicha muno
Khukambanila busa
Sekhwenya khubukula chilomo
Che bukhwe
Nekhuchira mukhanua tawe
Wakorwa bukhwe niye?
Owicha nabukula muno nga
Mumuse kwo mwami wakwile
Omundu wakwile omukasa bandu

(Peter Kisuya)?
Yes
If that is so then it is alright
Or else they shouldn't sit in
Two groups. Isn't so Luka?
(No, those are affines)
I can now see
(If you push them around they will
Not understand you when you advice them)
Funerals are not for one person
They affect everyone
Even those who run away to
Far off places
When one goes to God's place now
As we are at this man's funeral
One would find that God is watching us
In whatever we are doing
And wondering "So this is how these
People behave"
God himself has guided us
On whatever we should do
He has adviced me saying
"Speak like this and like that"
So that this Kananachi person (the dead man)
Will be placed at a nice place in heaven
Will sit in a good place
So that one time we can also join him
And that is not bad
Once we have come here
We know some people are affines (*Bakhwe*)
Who try to run away all the time
When we are here
We should just advice one another
We don't want to talk
Obscene things (*Bukhwe*)
We avoid such things as much as possible
Who doesn't know the reproductive organs?
Anyone who comes to such a place
In the kumuse of such a honoured man
Such an important person

Bakwile bali	And find so many people seated like this
Mala onyoba nyobe chilomo	Then start talking on obscene things
Aba kanyola omwene	Such a person should be in danger
Eee!	Yes!
Khochawe yo mundu oyu	Is there any maternal uncle
Salio ta?	Of this person (dead man)?
Alio?	Is there any one of them?
Khochawe mumbolele bulai	You should tell me now
Ese endi khwelukha	Because I am soon disappearing
Khochawe yo mundu oyu alio?	Is there no maternal uncle?
(Andi omwene wamanyikhe)	(If there was one hecould have shown up)
Omu khurarwa alio?	Is there any man of Bakhurarwa?
Salio ta	There seems to be none
(Ewe loma busa chilomo)	(You just say what you want to say)
Babuna sio	All of this man's uncles seem to be dead
Akhaba sisoniyo ta	Even those who call him grandfather
(Nono bakhamukhonyela ta)	(They even never gave him the circumcision cow)
Abele sicha sia reba sili	If there was any 'grandson' he would
Omwiwana wefwe wakwile	Come and ask "Now that our woman's Child is dead ----"
Babuna sio sio	But they seem to be all dead
Omukhurarwa chana!	I just wonder!
Basakhulu likhua lilala	But I have one word to elders
Lola enywe babukusu	Observe this you Babukusu
Omwana Mukitwika	We have Batukwika clan
No mwana Musakha	And Basakha sub-clan
No munambobi	Banambobi sub-clan
Nomukitang'a niye	Bakitang'a sub-clan
Bakitang'a chana	The Bakitang'a we have been talking about
Munailananga	Can these sub-clans intermarry?
Chikholo ng'ene Luka muilana?	Luka, can these sub-clan intermarry?
(Eee khuilana)	(Yes, they intermarry)
Muilananga?	Have you been intermarrying?
(Eee)	(Yes, we have been doing so)
Eee!	Incredible!
(Bakwisa bakhila ta)	(We are so many that intermarrying is not Bad)
(Ekholo yabomba niyo)	(It is those clans with small numbers)
(Ekhayilana ta)	(That shouldn't intermarry)
Ne ewewe –	But you, Luka, are you not

Ewe soli omukitang'a?	From Bakitang'a sub-clan?
(Ese omukitang'a)	(Yes, I am from Bakitang'a)
Ne omunambobi?	Can you also marry women from Banambobi sub-clan?
(Nambobi imbila)	(I can marry there)
(Ambila)	(They can also marry from my clan)
Nomukwangwa?	Can you marry from Bakwangwa?
(Omukwangwa yesi ariario)	(I can also marry there)
Muyila?	Can you?
(Eee)	(Yes)
Khane aba semwaba bandu	Then you people never cane from one
Balala tawe	'stem'
Uwaa! khana semwaba bandu	Oh! Then you have never beeen one people
Balala ta	
Omunambobi, ese ngela endi	I have been thinking that
Omunabobi no –	Banambobi
Mukitang'a no –	Bakitang'a
Mukwangwa niyo enju ndala	And Bakwangwa are people of one house
(Ndii)	(That is very right)
Nebabana bailana barie?	How then should their children intermarry?
Lisina babikha lilala	And yet use same family names
Semutiukha lilala?	Don't they use same family names?
(Eee)	(Yes)
Ne naye babana bailana namwe ta?	Then, how can the children intermarry?
(Bali bailana)	(You have been told that they do Intermarry)
Babana bailana?	Do the children intermarry?
(Eee)	(Yes)
Babira esikuli	They are the children who have had school Influence
Nono ulila obone	Now listen
Luka oulila obone	Luka, listen and see
Omwilwachi omwami	You as a preacher, a leader
Babandu bano	If you tell these children
Nemukhola murio nemuloma	If you encourage these children
Muli bailana	To intermarry
Mwasakhania nga khale	You are spoiling yourselves
Owaa! Ooo!	Oh! Oh!
Kane babana basale bandu babi	These children will give birth to
Baleme	Lame people
Musale bandu baleme bong'ene	Give birth to lame people only

Bong'ene
Bekhururira asi balala
Babandi kimikhono ---- Khabe
Nga
Bandu babechanga ----
Ewe eno nie bakhasi bakhali -
chana ta nga ewfwe eyo

Nga batiang'anga bandu
Nebabarusiamo
Bikumba
Kane babana bakhole bario
Babana bakwilane basakhulu
Khaba omwana wakhochawe omwene
Oyu ali "wakhocha"
Oyu ali "wasenge"
Newasengewe oyo asale omwana

Wakhochawe oyo asale omwana
Babana benaba bailana basakhulu?
(Tawe)
Lelo bailana?
(Tawe: Eee)
Basakhulu mwaulile?
Enywe aba kholo na kholo
Kweli nga muri ano muri
Omwana wo musani okwile
Yuno -
Omwana oyu asala omwana wewe
Naye omwana wasengewe

Olondana ne rarawe yo mwana

Okonile yuno
Sengewe omwene ache asale
Omwana
No yu asale omwana
Bailana?
(Tawe, sebailana ta)
Noyu ali bailana
Aba semwonakile?

Crawling on the ground --
Others with hands like -----

Like in the olden days when ----
You people are lucky this way
Since women do not undergo khulicha
Ritual
And khutiang'a ritual where people's
Bones are
Removed ---
Your children will resemble such people
Elders, if children meet,
Take for instance first cousins
One calling the other "child of my uncle"
And the other calling "child of my aunt"
When each married someone and produced
Children
Can those children intermarry?
Can they intermarry?
(No, they can't)
Do they intermarry nowadays?
(No, they don't: Yes they do)
Elders, have you heard?
You must then be existing in unique clans
But take such a situation
Take for instance a male child of
This man who has died
Assume such a child produced a child
Assume this child (grandson) had a female
Cousin, daughter of his aunt
The aunt from the same 'womb' with his
Father
We are taking the case of this dead man
If the daughter of this dead man gave
Birth to a child
And a son also gave birth to a child
Can they intermarry?
(No, those ones can't marry)
But this one has just said they can marry
Don't you think that is wrong?

Mukhakhola murio ta
Enywenywe
Banababukusu nebamulanga bali
"Babukusu"
Lisina lie Bubukusu liamunyala
Enywenywe kimima nikwo mukhola
Babandu babandi sebakikhola ta
Sebakinyala ta
Enywe mwabene mukinyala
Mala enywenywe
Mukhabukula babana
Omwana ochile khu mwana
Khumulebe ----
Kha ndebe Luka
Luka?
Bola
Yaba omwana nachile khumulebe
Bakholanga bariena?
(Bamulanganga bali wakwile
Luswa)
Bakhole barie?
(Bakhola barie ndi baosia busa)

(Bara kamacho khunju)

Eee
Waulile
Khakhubolele obone
Nola obona mura kamacho khunju
Mwechukhane bandu sebaulilata
Nio mwara kamacho khunju

Omundu nabona ali
"Nesicho esi siasi khukhayu
Okhu?"
Khana kaila omulebe

Nebusa khale
Yaba khale ne khale
Nie liloba lia longelwa
Yaba omwana

You shouldn't do that
You
Children of Babukusu
When they call you 'Babukusu'
That one name is enough
No other people can make up that tribe
They will not manage it
It is you people yourselves
Who can mange your tribe
But you people
Do not take a child
A child who has married
A relative and -----
May I ask Luka
Luka?
Tell me
What used to happen to a child
Who married a relative in the past?
(They would say the child had incest)

What could they do?
(What else if not to make a sheep
Sacrifice?)
(They put pieces of a broken pot on
The house)
Yes
Listen
May I tell you more clearly
They could do that only if the
Couple have defiantly refused to seperate
Then the pieces of the broken pot be
Placed there
So that those passing near the house could
Wonder "What is the use of these pieces
On the house?"
Then they would be told that the husband
and wife were relatives
Or else in the olden days
When the earth was created
When it was created,
If a child seduced the wife of

Nachile khu mukha rarawe	His father
Bamulamanga	The child could be cursed
Bamulama bali "Ewe wonakile	They would say "You have done wrong
Wasimbule	
Engubo ya rarao	To remove the cloth of your father
Sichula"	And leave him nacked"
Ne weluswa	But that of the taboo was the one who
Oyu wabukule wachole khu mwana	Seduced his first cousins
Wa sengewe namwe wakhochawe	Or
Namwe niye alanga ali kukhu	His grand daughters
Bamulamanga bali wonakile	They would say such a person
Ewe wonakule bulebe	Has spoiled the relationship
Basakhulu male mwakelao	But elders, if later on you will
Muli "Khabailane kuka niye	Say "Let them marry since their relation
Wailile"	Is far"
Aba mwonekha semukhabe	Then you would have spoiled kinship
Chikholo chindayi ta	And your clans will never be good again
Eywenywe bana Babukusu	You children of Babukusu
Lola emutula nemukobolelakho	I keep telling you
Omwana mubukusu	Every Mubukusu child
Owafuma omwana mubukusu	Any Mubukusu child
Acha mukholo ekindi arere	Should go to another clan
Omukhasi	To get a wife
Akhacha mukholo nimwo alanga	He shouldn't go to his mother's
Ali bakhocha namwe bakuka tawe	Or grandmothers' clans
Mumukanie	You should warn such a child
Nemukanisie murio	After warning the child
Mumue omukhasi okundi ayile	Give him another woman to marry
Ne omwana oyila oyo	But a child who insists on his choice
Aba wamulekile enywe	Must have undermined you
Aba walekile kimirwe kie babandu	He would have undermined all people
Nga mwikhale muri aba sali	Just as you are all here
Omulai tawe	Then he is not a good child
Samanya ali bangambile kaulila ta	He will not listen to advices
Mumukambila mwalanga	You should call leaders
Babami babao	And advice him
Bechingongo balio	The Lukongo leaders should be there
Sub-chief alio	The sub-chief should be there
Babandu balio bakasa bano	The bakasa and other people should be
	There
Balanga omwana oyo bamupa	The leaders should displine such a child

Biboko balekha
Waalaba khucha khukhwonaka
Ekholo ya mawe
Aba ebumawe
Nemubalekha busa basi
Ooo! Bali "wa lebe nekailile
Ari sebalekhile busa"
Naye okundi keambilakho
Aba bonekha
Bonaka lulwibulo bana ba wele
Aba bonakile
Barwa bakhwira matayi
Bera wa Masibili khubutunde okhu
Bandu baba bakali baba bari
Sebaba wakala ekhumi busa eri
Bonakho lelo bandu
Wele wang'ona bona lelo basi
Warera lisaye ali bandu basalana
Basalana
Warera babekesia ali bekesie
Babandu
Bombokha chi layini
Baambana
Bali khwombakhe khubukana
Eee!
Nobukana okhoya obe ne
Kumwoyo
Kumulele kumulai
Lundi bukhasia mutikhinyi ewe
Omundu we bikumba
Ewe ofundilila basio bibindu
Mala wiche wipe mubasomi mbo
"Ese embukana"
Nio oloke bulai
(Babolele baulile; bebitambala
Aba)
Sebali bebitambala ta
Akhaba ewe omusecha -
Sobona khwabechanga muchi -
Layini
Khale

By whipping him
He will fear to go and spoil
The clan of his mother
That is his mother's place
If you just leave them like that
Oh! Others will say "so and so are relatives
And they married but nothing was done"
Then others will follow the same trend
They will spoil completely
They would have spoiled their geneology
Their geneology would be doomed
Remember we were killed by the Kalenjins
At Masibili's place in Butunde
By then the population was very small
They were in just in tens not even hundreds
See how you have multiplied today
After God has pacified the world
He increased their ability to multiply

And gave leaders to lead people
And teach people
They stayed in camps (Christian camps)
And united
Saying they were uniting to develope
However
If one goes to church one needs to have

A good heart
But if you know that you are a
Person 'who throws bones'
Or one who infects the food of others
You should not run to the Christians
Saying "I am a Christian"
So that you can practise witchcraft well
(Tell them to hear well; those people
In headscarfs)
No, it is not the people in headscarfs alone
Even you men do these things
For example we used to stay in 'lines'
(i.e. in Church)
Some times back

Khane bandu balosi balokanga
Ese nauka ndi
"Aa! Mundu aloka kweli?"

Eee! Nararana naye nauka ndi
"Khana oloka; khane oloka
Afwana ari!"

Oli enja khumwanula wo moma

Ne wewe akhaba omusecha
Noli omumywi we kamalwa
Mundu akhakhubolela ali "Omundu
Wekamalwa yuno ese sekhulonde –
Khana ta"
Kumwoyo kwowo
Nolinda kumwoyo munda
Kumwoyo munda nikwo olinda
Kamalwa sili siakhulia
Siekhulia
Takha Wele kekesie siakhulia
Sienesio andi mulichanga?

Nanu wekesia ali bakhole banywe?
Sali Wele wekesia?
Nemala wamwene nolia weika

Nesikhukhola kamakosa
Wamala walia weika sikhukhola
Kamakhua, olia bukele
Akhaba noli omusecha
Wela omu oli nja khubukana

Khana ocha khwola mubwenomwo
Khulia kamaki, bibitina
Kamasiekho
Nemwikhalila babasienywe
Mbo "Ese omubukani" khane ewe
Niye ocha kamachi
Aba ewe soli omulai ta
Aba bu kristayo sina nibwo?

And there were wizards and witches
But I used to think
"Oh no! How can a person bewitch
Another?"
Yes! One day I struggled with a witch
Then I thought "So you man you bewitch
People! So a person bewitching others
Look like this
When I released him in the morning he was
Very ashamed
Then for you people, men and women
If you are a beer drinker
Let no one tell you "I don't want
You who drinks to be my neighbour"

It is your heart which matters
If you can care after your heart
Then beer should be just like any
Other food that you should eat
If God did not show you how to
Make it, could you be drinking it?
Who taught men how to make and drink
Beer?
Is it not God who showed people
How to drink?
But you shouldn't 'eat' too much of that
Food
Such that it can harm you
A lot of it harm you
You should drink it carefully
Even if you are a man
And then you say you go to church for
Prayers
While in reality you go to
Eat eggs, backbite others
And plan evil about them
All the time digging at others
But saying "I am a Christian all the time"
While you go to backbite others
Then you are not a good man
What Christianity would that be?

Aba omukristayo asi
Neyo omukhasi
Omukhasi mbo ese nja khubukana
Engo bamumanyile bali "Eee!
Mukhalebe yuno ali nebitina"
Abona ario ali "Aaa sekhenje
Nie bakhambula ta"
Woo! Ese oyo nesinga mayi
Wesinga wakana mulibukana
Onyola kembela ebweni ebwene
Bali kemba!
Nali omu Furenji
Nali omu Katuliki
Namwe nali aba babandi bapende
Bano
Nebabandi beching'oma bano
Wa! Nio wolile omwo nio
Walokela mubwene busa
Nio enywe kamaru mbo
"Eee yaya omukristayo"
Khana omulosi namba moja
Ne baloosi
Balosi mwekanile
Baloosi mwekanile
Baloosi mulekhe bikhu bibe
Kumwoyo kwowo kube kumulai
Nobona omwana wo mundu
Omuele kamakhono kombi
Okhamuela mulala tawe
Mwekanile baloosi
Chinyanga cholile
Mwekanile akhaba omusecha
Basoleli mubukana

Akhaba omunywi malwa
Eee nywa burekefu
Ata kichile kamamayanu busa

Nabira balonganga bindu bila
Bekamalwa
Okanyola wae

That would be no Christianity at all
And for the woman
Who says she is going to church
But when at home everyone says "Oh! the
Wife of so and so backbites others"
Don't say "Oh! May I go to church where
I can not be easily revealed" (as a witch)
- Oh! Here I am bathing nicely
To go to church
Singing from the front of the church
Singing very nicely!
If the person is a Friends believer
Or a Roman Catholic
Or these Pentecostal churches

Oh! Don't bewitch people from
The church
But the people will foolishly say
"Yes, that 'sister' is a Christian
While the person is a
Witch number one
I should tell women
That you must repent
You must repent
You should leave withcraft
You should have good hearts
If your neighbour's child needs help
Help the child with both hands
Do not help the child
Using only one hand
You should repent oldwomen
Days are nearing to the end
Men should also repent, and for those
Young men who go to church
Even if you go to drink
Yes, drink carefully
Some people go for very bad types of
Alcohol (*chang'aa*)
I passed some place where they brew it
At the beer brewing place,
The beer is hidden so well

Kekisa nekakandi karonya nga
Sikhelekho
Aa! Niko banywa
Oli anywa kamenako ta
Khaba okhamanyile na lomo ta
Yamu nania busa basi ---
Kamalwa ke nguli aka
Namwe eno seliyo?
(Yakhila)
(Balanga bali kamapata)
Lelo barakho bali li pata?
Eee!
Enywe mwesi bakhabola
Enywe babukusu semuli balai ta
Lola lola nga mwakhola murio
Mwakalukhasis murio muli
Lipata, kakaba pelele
Bali basungu bala khumanya ta
Ne bosi bamaya!
Eee Eee Bana be wele
Ako kamene kano
Ese lola ndikho nelomia
Lomia muno ndi
Nendula khakila nengobola
Chinyanga chakana khwola –
Asikale akekhe ari
Nduremo
Mwabene kumwima kwenywe

Nga mukholanga eno
Luka kamanya
Ngamwikhalanga bituma
Mwabene muche mukabe makobi
Kenywe
Kane muche mukabe
Naye ese
Neli engo niyo namenya eyo
Sekhwikhala nga khwikhale khuri
Abele nama muno
Narekukha
Nekhamalile kumusango kuno –

Particularly the beer which leaks like
Sikhelekho
Oh! That is the alcohol they drink
And when one drinks that
One doesn't know how to talk
The *changaa* troubles him until ---
By the way, do you have
Chang'aa this way?
(There is a lot of it here)
(They have nicknamed it 'the duck')
So nowadays they call it 'the duck'?
That is rather funny!
Then you Babukusu
Those people who blame you must be right
See what you are doing
You used to call the alcohol *pelele*
Now you have changed to 'the duck'
Thinking that the Whiteman do not know
But they also know what you are doing
Yes! Yes! Children of God
There are things I will not manage
As I have been talking and talking
Like this
Making this path of mine
Time is also running out
In a short while
I will stop
But you yourselves know your rituals and
Customs
And how you perform them
Luka knows
How you have been sitting 'in groups'
You will settle the debts by yourselves

You will settle them
But for me
If it was in the area I come from
We could not sit as we have sat like this
And then finish and
Leave
Before settling everything

Kamakobi kosi nie karonyela	I should settle all the debts
Nebibikho biene namala sio	The giving of the nephew's cow
Nio naruramo	Before leaving the *kumuse*
Kali kario efwe khukholanga khurio	That is how we do it down there
Kila nenomandio nabona kuka	I say this because I saw my grandfather
Osala papa nasena kumuse	The father of my father moving *kumuse*
Kalomanga bele sebamwila munyuma	He could not leave *kumuse* before
Lundi ta	Everything was settled
Namakhubona papa oli asena kumuse	I also saw my father move *kumuse*
Ese nachichanga naye	I used to go with him
Oli amala amalila elala	He could settle all the disputes of
Kamakobi	Debts
Nachila elala	And finished everything
Yaba bandu nebamalile	After *kumuse* everyone would stand up
Bakhumukha	And go
Bacha busa, bacha khubindi	And go to some other duties
Eee. eunwa	Yes, this bull (refering to himself)
Yolile khumukananachi yuno	Has come to this Kananachi age-set man's Funeral
Bandu bano babefwe babene	And 'it' feels that all these people are the Same
Babukusu babefwe babene mala	All these Babukusu belong to one source
Bakhutimia nebakhutimia ngasi	Then they (Babukusu) should not confuse Us
Yaba nga ebukabalasi eyeyo	As if we are from a strange place like in Kabras
Khana khungo khukhwefwe	And yet it is in our own land
Sibala silala siong'ene	Which is only one land
Efwe sekhuli babandu beyo ta	We are not people from the other place
Efwe khuli beno	We are all of this place
Khwabira khuno nekhucha khurio	We spread going to the east like that
Lusi lutwela	All of one root
Namwe basakhulu mbea?	Am I cheating, elders?
(Tawe)	(No)
Omundu oli mwamwalo omu	The leader who is down here (Bungoma)
Bali niye oruka bacha bakabana	He is the leader of the land that
Nende owekitali bombi ta?	Extends up to Kitale, isn't it?
Eee	Yes
Lola bana befwe?	Don't you see, our children?
Nekhana balala bakhalikha	But others have split themselves (From Babukusu)

Beyo be Kakameka
Nie khwachichanga busuru
Khaale khwatoanga busuru eyo
Nio nekhukhola sisa
Nebakhupila khungila
Lelo -
Babandu benaba bosi bapakho
Busuru lubeka luno ku?
(Khaba ta)
Eee?
(Tawe)
Eee! Bana bawele
Eunua neipana nekindi
Yaba neipana nekindi
Yaba neipana nekindi
Mala sisili nesilio
Nechipana
Aba ekindi yakiulile nekiulile
Ekiula -
Sisili nesili aambi
Osininakho
Bali kumurongoro nekuli aambi

Okuninakho
Nebusa yebela abwenao nosili asi
Sekhusena?
(Eee)
Sekhusena ta?
(Esena)
Eee
Nono basakhulu
Chasikale chisa ngekhe chiri
Chasikale chidakika lekha chole
Ano atiti ari
Mukhumukhe
Mweng'ona
Omundu wikhale bubi
Ekhale bulayi
Ese ndamubolelanga
Owikhale kekhale bulayi
Mukhakhumukha wakala

Those ones of Kakamega district
The place we used to pay our taxes
Long time ago we used to pay tax there
We used to be troubled
Being beaten on the way
But nowadays -
Do those people pay their
Taxes this-way nowadays?
(No, they don't)
Do they?
(No)
Yes! Children of God
When two bulls fight
When they fight
In the past when two bulls fought
And there was an ant hill somewhere
And when they fight like this
One defeats the other
Chasing it away
If the ant hill is near, you should
Climb it
Or if there is a nearby tree, you should
Climb it
You should climb it
Or else the bulls can run
Over you and kill, isn't it?
(Yes)
Can they tread on you?
(Yes, they will do)
Yes
Now, elders
Time is running out
We are remaining with a few minutes
To end the ceremony
Then you will all stand
You should get ready
Anyone who is not sitting well
Should sit well
I am telling you
Those sitting should sit well
You should not stand abruptly

Omundu ekube mwana tawe	You can easily tread on children
Ne nono Luka	By the way, Luka
Lola omwana yuno	This child (Peter Kisuya) here
Lola nga ali ari	As he is seated here
Luno rarawe wenyokhileo	Now that his father is dead
Sali niye wimile nga rerawe -	He has assumed the position of his father -
Nie welu beka olu?	Is he the one over there?
Eku Luka?	Luka, is he the one there?
(Babana)	(Who?)
Babana bo mundu oyu?	The children of this person (dead man)
Bola munane	Are they eight?
Bola munane no mukhulu ali	If they are eight, who is the
Waena?	Eldest?
(Omukhulu, nesewamubone	(Haven't you seen him here)?
Niyoyu ta)?	
Omukhulu ndi Peter Kisuya	The eldest is Peter Kisuya
Eee	Yes
Ewe waulile?	Have you heard (to Peter Kisuya)?
Ewe waulile sobona ----	You have heard, see ----
Papa, ewe oliomwiwana mundu si?	What is your mother's clan?
(Omu buulo)	(Babulo clan)
Omwiwana Mubuulo?	So your mother is of Babulo clan?
(Eee)	(Yes)
Omubulo niye omwene simbo yino	Babulo are the owners of this *kumuse* stick
Nie yararawe	Then the one from his father (deadman)
Chisimbo chibili	You own two kumuse sticks
Orie Luka	You should respect Luka
Orie babandu bano	You should respect all these people
Obarie	You should respect them
Babandu bakhusife bulai	So that people can speak well of you
Obarere obaambasie	You should unite people
Nebecha mungo mwowo	When they come in your home
Siakhulia sitakha busa	If there is any food
Obaelesie balie	You should give them to eat
Obaelesie balie	You should give them to eat
Rarao akhulekhile ewe	Your father has left you
Luno ewe	You now
Nga noli ao orio	As you are here
Luno wekholile nga rarao	You are now like the father of the whole Family
Bacha babukula omwana omukekhe	They could easily pick on another

Wakhaba newang'ona bulai	Person to lead the family, however good You are
Balekha omurangisi	They can leave you even if you are the eldest
Baelesia omwana okundi	And select a younger son for
Omukekhe walondakho	This authority
Mumbolela basakhulu	I tell you elders
Luka, mbolele?	Tell me, Luka
(Loma ewe loma kane okhalakanie)	(You continue talking until you finish)
Eee	What are you saying, Luka?
Kambila omwana bulai	Advice that child well
Okambila nebabasie	You should advice others also
Ndi niko noma	That is exactly what I am saying
Ndimanya omwana okundi aliyo	I thought there was another who
Okhila oyu	Is the eldest son
Akhaba nebalondana	I have now known that
Oyu omukhulu	This one is the eldest
Ewe nga noli ori	For you now
Luno ewewe	As you are here
Mubakitwika mubararao bano	Among your Batukwika 'fathers'
Orie bararao	You should respect them
Busilu bukhakhuamba mbo	Do not be stupid enought and say
"Bambila Engaki"	"I represent them in Parliament"
Khubolela aba otibile	You would be in trouble
Nganoli aa ori	As you are there like that
Luno ewe oli omwami we liloba	You are a leader of the world
Wechimoni chino choosi	A leader of all these eyes (people)
Wupa emwalo yosi yosi	Who are deep down there
Ewefweyo lola ofuma	Up to our place
Chimoni chili khwiwe	Eyes are on you
Orie babandu	You should respect people
Babandu bakhurie	And people should respect you too
Wamwene wetotokania	If you become a weakling
Kane babukule bu bwami	People will snatch power from you
Omuatile mwana kundi	You will throw it to another child
Babasio babekhale bano	If your age-mates
Nola bakhukholelakho	Do not respect you
Embelekeu –	
Lola Luka ali ao	Consult Luka who is there
Omukambisi wenywe	As your arbitrator
Babandi bali ano balebe bowo	There are also your relatives here

Otima obole oli papa
"Babana befwe bandere maru tawe
Sebandia ta"
Muambane mukhole sindu silala
Mubaukume bakhurie
Luno ewe mungo mwenywe omu
Bechinju muli benga nga muli aa
Muri?
(Chinju chili chibili)
Chibili chong'ene?
(Eee)
Muli nebakhasi mwesi
(Bosi bosi)
Barama babili bakharera
Bakhasi ta?
Ooo! Papa wala khuluma emurwe –
Ekhafu niyo omwana oyu
Alekhile mukhakionaka ta
Mulumia omwana osikale oyo
Nali osoma
Muambane ache asome
Akhebela mundaa ta
Lundi bawandayo bano
Bakhakhurakho embelekeu mbo
"Kimiandu papa walekhile
Khukabana"
Tawe, semukabana ta
Mukabananga kimiandu
Nebakhalile kimikoye
Nio babandu bakabana kimiandu
Nebusa khusa khuno mbo
"Ooo khekhola kumulukha"
Abukula ekhafu acha khukikusia
Sekali kamalaka niko ta
Babana bakhana aba
Rarao wakhulekhele ewe
Babana bakhana aba
Abele banala rarawe nga
Akhonya ekhafu –
Khaba waimile khasang'i khewe
Enje eyi wesikile

You should run to them and say
"Our children have become stubborn
They don't respect me"
So that you can unite
And urge them to respect you
By the way, how many of
Your brothers (Peter Kisuya's) are
Married?
(There are two houses)
Are there only two houses?
(Yes)
Do you all have wives?
(They all have wives)
Does it mean two of the boys are not
Married?
Yes my son, if you will not be tough –
The cow that your father has left
Behind will be misused
If the son who is not married is learning
You should struggle and educate him
You should unite and educate him
Let him not become a thief
Furthermore these brothers of yours
Should not disrespect you and say
"Our father has left wealth we should
Share"
No, You can't share that wealth
You should share the wealth
After the *Kimikoye* ritual
That is when the wealth is shared
But not to say now
"I am making a wealth sharing ceremony"
And taking the cow for selling it
That will not be good conduct,
And for these girls
Their father has now left them for you
These girls here
They had loved their father
When he slaughtered any cow
Or hunted and killed a
Wild animal

Becha bakamba
Lelo khukamba mukhanyale
Mukambekho mukhanyale
Abele mukamba mbo
"Nalichanga likumba lino papa
Kambelesianga bele nasili omulamu"
Luno ne enyokhileo
Ewe okambe
Luno wandayenywe oyu
Oyuno
Nie okhola sindu
Nakhuele ewe
Nesili sikekhe
Okhakamba ta bukula
Mala obukule siakhaba
Nesili sikekhe
Baelesie omukekhe engali
Ne omukhulu bakhua engekhe
Khale liabechanga likumba
Okhalekho otase omukekhe
Okhaingana oli
"Mbe ese endie engali" ta
Omukambisi bele omwene
Okambanga kenyokhileo
Enywe semunyala ta
Waulile?
Rarao nekenyokheo ari
Akhulekhele kamakhua
Babandu aba bukhwe bwowo
Kimiandu kiowo
Kimiandu kiaba nekisili
Mwabene mucha khukibola
Kane mubolane nabo
Kimiandu ekio paka
Muulilisiane nebakhwe bulai busa
Bele rarao oyu
Sakhulekhula ali
Ewe wacha mubasungu

Khurume oche ochidaye

They could come asking for some meat
This time they will not do it
You will not say you deserve any more
You have been saying
"I usually eat this type of meat
And father does not refuse to give me"
But this time if there is any meat
You can't ask for more than you are given
Now it will be this brother of
Yours (Peter Kisuya)
Who can organize a ritual
And if he has given you anything
However small it may be
You should not refuse it; take it
Take it, however small it may be
So that
The younger person is given more
And you the older one to get the smallest
In the old days when an elder daughter
Was given meat she could cut some and
Give to the younger sister. Don't refuse
Saying "I should get more". No.
The arbitrator of all these things
Is dead
You can't complain
Have you (Peter Kisuya) heard?
As your father has died
He has left a lot of problems for you
These people (the sisters) are your dowry
They are your wealth
If their dowry has not been paid
You will talk about it later
You will discuss with your in-laws
About the wealth (dowry)
Until you will come to an agreement
You see, your father had
Never said that
I have sent you to the Whitemen
(Parliament)
So you go and claim dowry for my
Daughters

Sakana ta	He could not want that
Kane oli nio omukhwe kechile	Let you not see your in-laws
Bali mucha khusitaka	And go to accuse them in court for dowry
Luka ali aa kane ache	Luka is here
Amukelekele mubone	He will direct you on how to go about it
Efwe sekhusitaka ta	We shouldn't accuse our in-laws
Omukhwe lulimi	One can only win in-laws through talking
Enda niyo ekilanga	It is only the stomach
Mwaambana nesisindu	That can make people to unite
Wele nakhuele walia wekura	If God has given you enough to eat
Basi mwaba bandu balai bosi	So that you can all be good people
Nio omukhwe wakhuelesia	Then the in-laws will give you the
Kimiandu	Wealth
Newamufutarira	But if you neglect them
Ekhafu yasikala akhua asi	They can't give you the remaining cattle
	For dowry
Orie babandu	You should respect people
Orie babandu efuma eche	So that your fame can spread
Nga neyachile eri	As it has already spread
Nganenomile	As I have been saying all this time
Bakhareka bario	Even if they have been taping me
Efwe khukhakhomile mundu ta	We have not abused anyone
Efwe khu khakhomile mundu ta	We have abused none
Efwe khukambila babandu	We only arbitrate people
Nga nenomile	As I was saying
Omusakhulu oyu	You the son
Mwana wo mukananachi	Of this Kananachi age-set man
Olumila elala 'bikele biombi'	You should 'stand on both your feet'
Kumuya nikwo khufuamo	The encouragement we are making
Kuno obe nekamani	Is for your strength
Okholele kamani	You should work with strength
Wele nga nakhuele	As God has given you power
Nga nakhurusisie eyo lola	For instance to come from where you were
Bakhulanga rarao wafwile	After being told that your father is dead
Nga wichile	As you have come peacefully
Oli okobolayo	So that when you go back
Woleyo nebuyanji	You should reach well
Oche khumilimo kioo bulai	To go and continue with your work
	Peacefully
Khukhila weborabore eno	Instead of wasting time this way
Lundi balome bali	People might end up saying

"Owa! Oo! Kisuya chana bali	"Hey! Kisuya has run away
Kelukhile	
Bali kalekhile ekasi"	From work"
Eee! Tawe	Oh! no, it shouldn't be said so
Kamasika sekali ka mulala ta	You (Kisuya) are not the first person to be Affected by funeral
Omundu wechile ano	For instance the person who came to look For me
Omwichukhulu muyumbu	That grandson of the Bayumbu clan
Omu Mwalie sali niye	The man of the Bamwalie clan
Wechile?	Was he not the one who came to call me?
Lola omwana webula khana	When he introduced himself
Omumwalie wase niye	I realized he is related to Bayumbu clan my Clan
Okhwa Tenge omuyumbu	The clan in which the son of Tenge belongs
Sekanyolile bandu bakwile bari	This man found us in another gathering like This
Namwe omwana chana sali ano?	Is the man here to clarify?
(Tawe)	(No, he is not around)
Solio Papa?	Are you (to the man who called him) Around?
Kanyola bandu bakwile	He found us in a funeral gathering like
Bakhilile bari	This one
Nandi "Ee! Lola bandu khu	Then I wondered "Oh! See how
Wele	God
Nga nabukulaka bandu"	Is taking away people"
Nikombolile wakhaba mwana	That is why I said God takes
Abukula mukhulu abukula	Both the young and the old
Nanywe mukhalila-lila	It is just useless for you
Lukali	To mourn very much
Mulile si sabuyu busa	You might be tempted to think evil of his Death
Khana oyu wachile khumwikhasia	While the man has been taken (by God)
Mubwikhalo	And placed in a comfortable home
Muli "bamulokile" ta	And here on earth you say "they Bewitched him"
Mumubikhe lisina limayanu	Giving him a bad name in heaven
Mwinyokhayo	You should avoid thinking like that
Mumulila busa bulayi	You should mourn him (deadman) well
Mumulila bulai	Mourn him well
Wele omwene amukelekele	It is God himself who directed him

Chinyanga chewe nga cholile
Ali "Yibula babana bari
Mala niche ekhubukule
Munyanga echo"
Wele amubolele ali

"Wa! Namala namusendekho
Wacha
Ari kecha khwonaka"

Ali "Kane konake
Asikale atiti ari kane konake"
Nio Wele wamufumba basi
Lwawa!
Nakhoya ache nekimilembe
Ache nebuyanji
Ache nebusime bukosi bwosi
Nga kekosia
Nga kekosia kumwoyo kwewe
Lundi akhoya kekosia nga okosia
Owasio
Kumwoyo kwowo onamala wekosia
Wamwene yekosia nga okosia
Owasio
Okhamuleka ta
Wamala wabukula waleka owasio
Ari -
Aaa! Aba wonake
Khaba niko banabolanga mbo
"Aba wonile bubwoni"
Wapi?
Ewe wakhoma owasio
Aba wonake
Namwe weba owasio sisindu
Aba wonile
Onamala weba ekhafu yo wasio
Aba wonile
Onamala wapa owasio likuma
Aba wonile
Babukula babandu bali "Achile
Kumusi

Up to the end of his life
He (God) said "Go and produce such
A number of children and I will come and
Take you away
God has now told him (deadman) "If I
Extend
Your life beyond here you will end up
Doing wrong"
He (God) has thought "He might end up
Doing
Wrong in the near future if I leave him"
And so God has folded him
And that is the end!
But he should go in peace
Go with happiness
And go with all the love he deserves
As he had loved himself on earth
As he loved his own heart
He should love himself
The way he loves
Others
Once you love yourself
You should love yourself as you love
Others
Don't despise your neighbours
If you disrespect your friend
Then -
Oh! No, you would have done wrong
It is just the same as what is said
"You have sinned"
Where would you then be?
If you abuse a friend
Then you would have done wrong
Or if you steal a neighbour's property
Then you would have done wrong
If you steal a neighbour's cow
Then you would have sinned
If you hit your neighbour on the head
You would have sinned
And yet others say "He wrongfully

Wa bene bali aba nio wonile
Waeyile"
Tawe bubi
Kamalaka enywe mwafuna kamalaka
Likhumi enywe mwafuna

Oli nekhabi khukhoola mubwami
Bwe
Mwikulu
Eliba ekhabi khukhwola mu
Bwami bwe mwikulu
Chunga kimioyo kienywe
Mube balai
Muambane mube sindu silala basi
Nio aba muli bandu basime
Wele oli alanga apa lulwika basi
Beasi benyokha akhaba nebasili
Balamu benyokha
Nio oli mukhumukha basi
Mubire
Basakhulu, eee mweng'ona
Nolile khubwali
Nolile khubwali basakhulu
Mweng'one
Mundu akha tubundula
Omundu wabene tawe
Mukha tubundula babana tawe
Omukananachi abele khana
Eunua esili
Bele abele nebakhasi benga?
(Babili)
Eee babili?
(Eee)
Neniye mbone mulala yeng'ene
Oyu
Okundi ali?
(Mbao ta)
Achawae?
Mawe ye babana bano kafwa
(Alingo)
Aluala?

Went to a neighbour's house, so he has
Sinned, has committed adultery"
No, it is all bad
You have broken the laws
You have broken the Ten Laws
(Commandments)
You will be lucky if you will

Reach the Kingdom of God
It would be a lot of luck
For you to reach the Kingdom of heaven
Look after your souls
Be good
You should unite and be one thing
Then you will be good people
So that when God blows his horn
All will raise
The living and the dead
And when you march forward
You will all pass
Elders, yes, you should get ready
I am nearly reaching the end
I am reaching the end, elders
You should be prepared (to stand)
Let no one step on
Someone's child
Don't step on children
So this Kananachi (deadman) was
Still a young bull
How many wives had he?
(Two wives)
Had he two wives?
(Yes)
But why is it that there is only one
Here?
Where is the other one?
(She is not around)
Where has she gone?
Has the mother of these children died?
(She is at home)
Is she sick?

(Omulamu: Kafwa)
Aliwae?
(Engo)
Omulamu?
(Eee)
Womusani?
Ndi womusani omukhulu?
Sali ao
Silima –
Babola bali sili emasaaba

Eee
Lole lole lole!
Bakokiwe ta
Omwenoyo mawe yo mwana yuno?

(Eee kalobile akhaba abele
Mukhusikha)
Kisuya, olekhile mao abele
Alwala?
Akhoya wekhala mulufu abele
Lwo museche wewe
Waulila niko khubola
Solola bandu eno –
Mukhulanga efwe muli
Bamasaaba
Omuloosi ne kacha womwaha –
Tawe walia engokho kaba mulala

Kakhaba naulile
Ulila musakhulu
Waulile Luka?
Sebuli bubi nibwo ta
Oyo omusakhulu wewe nakwile
Andi kekhale
Kakhala mumuse kuno
Nio babandu balome
Bali "omukhasi wo musakhulu
Ofwile niye yuno"

(She is not sick: She is dead)
Where is she?
(She is at home)
Is she alright?
(Yes)
Does she stay with the son?
Does she stay with the eldest son?
But the eldest son is here
How –
They usually say "Strange things are in Masaaba"
Yes
You just see what is happening!
I am not his (deadman) age mate
By the way, is she the mother of this child (Peter Kisuya)?
(Yes, she refused to come even during burial)
Kisuya, did you leave your mother
Sick?
She should have come to the *Lufu*
Of her husband
To hear what we say
And now you people
I don't understand why you call us
Bamasaaba
If a mother goes to the son's place –
Excuse her: You remember "whoever ate
The hen was only one" (meaning: mistakes done by a single individual in a group are generalized for the whole group.)
I hope she has heard what we are saying
Listen oldman (to Luka)
Are you listening Luka?
It is not bad
If her husband is dead
She should have come and sat here
She should have sat in this kumuse
So that people would say
"The wife of the dead man
Is here"

Bali "Bali bombi"
Kakhaba nalwala bubi mbao
Nekaba nali omulamu busa –
Arire baloma makhua sina muno?
Eee bulai basakhulu
Sebuli bubi nibwo tawe
Nebano
Omundu omukhulu kaloma ali
'Kumubili kumanya mwene'
Lulumbe nga mwikhale murio
Nga mwikhale mwesi mwesi murio
Ochunua abwenao –
Omwene sali niye wemanya?

(Eee)
Kekhalilikha buusa
Kakhaba ne kekana
Lunjuna ewe soulila ta
Akhaba bandu nga mwikhale muri
Enywe semuulila ta
Ese samwene oulila
Buchunue, burafu
"Lunjunila ano luri"

Nenali ario
Omuloosi oyo
Aba
Omukhana mubuulo
Aba omwene wemanyile
Kumubili kwewe
Sekuli kumulai nikwo tawe
Mukhamutula tawe
Omundu akhamupayo kiminua tawe
Kha kei khalile
Alile omusecha wewe
Nekimilembe
Bakokiwe niye

Omukananachi niye
Misanga niye
Namba mocha

They would say "Both the wives are here"
If she is sick then there is no problem
But if she is alright –
What did she fear that would be said here?
Yes, it is just alright elders
It is not bad
As for these people
I will tell them what the wisemen have said
'The body knows its owner'
Consider sickness
As you are all seated here
If there is one among you who is ill
Is he not the sick person who feels it by
Himself?
(Yes)
The person will just be persevering
Even if he denies that he is sick
When I am in pains you people can't feel
Even if you are gathered like this
You can't feel my pain
I am the one who feels
The suffering, the pain
I can only say "It is paining such and such
Parts"
As for her
That old woman
It means
That the Babulo girl
Knows the state of her body
It means that her
Body is not in a good state
Do not abuse her
Do not curse her
Let her rest
Let her mourn her husband
In peace
She is the age-mate of the man
(dead man)
He was of Kananachi age-set
He is of Misanga sub-set
The first sub-set

Nono mwolilekho	But I have reached him
Basakhulu	Elders
Eee	Yes
Mukhoya	You should
Mwekhala bulayi	Stay well
Nga oyo Luka nga	But as for Luka
Kanjamile	He betrayed me
Khana kabolele babana	And so he had told these children
Aba ali cha mumuchame	"Go and betray"
Muri	Like this and that"
Wacha wanjame	He has betrayed me
Naba khubwali bwa bakoki	I have moved kumuse of my age mate
Nesebuli bubi ta	But it is not bad
Ndikho nelila	I am just forwarding my problems
Sesi nelila	I should forward them
Sesi nelila	I should do so
Kane nyanga kole abwene	I don't know what will happen
Semanya busia nebufwanana tawe	Each day has its own events
Busia bufwana –	Sun rise resembles –
Semanya enyanga nie yolela ta	I don't know when the (my) day will reach
Basakhulu enyanga yakwile	Elders, the sun has set
Yolile nono	The day has come
Mwinyokhe mulile omundu wenywe	You should now stand and mourn your Person
Inyokha!	Stand!

(The end)