

ORAL TRADITIONAL STORIES OF NAMIBIA

SIFWE STORIES

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P3ICL PROJECT

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P3ICL Project

The European Union awarded the Department of Communication of the Faculty of Human Sciences, NUST, a project titled “Protecting, Preserving and Promoting Indigenous Knowledge and Culture” (Contract 393-946) under the Call for the *Revitalization of Languages*. This project ran from 2018 to 2020. The main aim of the project was to identify endangered indigenous languages in Namibia and collect cultural expressions with a view to preserving them for future development. Through this project we hope to raise awareness and advocate for the preservation of the identified indigenous languages and cultures in Namibia.

The overall objective of the P3ICL project is to protect, promote and preserve the cultures of Namibian indigenous groups, specifically the Ovazemba, !Kung and Sifwe.

This collection in the Sifwe language consists of stories, folk tales and legends which are told to the young children in the community. The Sifwe language is spoken by the Mafwe people who live in the north-east part of Namibia in a region called the Zambezi.

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1.1 Musipili woo kuya kubukwa

Kwakare kakwina mukwame ne mwane, mwanabo zyuzyo we chikwame, bokuya kutenda musipili woo kuzwa kumuzi kwaMakanga kuya kwaNgweze, cwareozyo mwana wabo bandara kakwesi emota. Pahena zi hura emota. Aha kaba kabu diraiba bulyaho, ni badiraiba mane sihakati komusipili ba kuwana omukuru/ mudara kaya buyenda na matende kuya kwaNgweze.

Kubuura ne nako a kubona emota izwira kurushara iwakwe, aku zyimana no kutatika kuyi zyimika, aho ikezya kuzyimana bakuyako abo kaba yizyimika aho bakahura boka sumwina ye kwaNgweze baya. Bashi mota mbulyo ni bataba ye ka bakahuli kwaNgweze hakati ba bweela.

Ozyo mukwame aku sumwina ozyo mushimani kayenda ni beshei ye muyende eme mbo ndiyende na matende mani ndi kahura kwaNgweze, kono mbondi tange ndi kahure kwenu. Muyende mbomu kandiwane kwaNgweze. Muntu ne mwane bo kuzwera pili ne musipili wabo, niba butuka bulyo chibaka chinini emota yo kuzima, bo kusuka moo no kezya kuyarulakwi bboneti bokuwana yee izyire bulyo mabuna a gilini. Mukwame ne mwane ne bo kutatika kua zwisa mo mani nia mane moo.

Kuzwaho hape bo kuzwera pili mumusipili wabo, mbulyo ni ba butuka kanini hape emota yoo kuzima. Ni bazyimane nako ndee kaba wani etuso haho kaba zyimene bulyaho haho niya fwira emota aha ba kezya kuchebuka murushara bo kubona zyina mukwame bana kasiyi murushara ahwerete aka kuba hitilira, ba kumukumbira yee kezya a kwere.

Mukuru we chintu naa kana, noku basumwina yee mbwa yende na matende. Bokutatika Kumu kumbiuchaha-chaha omukwame we chintu nga na zumwina kukezya kukwela, aha kwera bulyo emota yoo kutatika no kunanuka ne bakaya. Ni ba yenda nenja kwazyia bukababu ni bawana hape mani ni ba kali hulira nenja kwaNgweze.

Eli ekande litoroka ye twa kulitonda kapa kulitusa heba muyezo no muwani a parerwe washa muhitilili bulyo, wambeneye haibakomwina omo owora kutuseza omutuse. Twa kuli tusa kali kutonderera muyezo na kere mubu Kaabu.

1.2 A journey to Ngweze Town, involving superstition

A long time ago, a man called Tukubwene and his son Mayendero lived in Makanga Village. Tukubwene and Mayendero planned a trip go to Ngweze Town. Mayendero had a car; it was at the time when cars first started to arrive in Ngweze. While Mayendero was driving to Ngweze, in the middle of the journey, they met an old man walking to Ngweze. He stopped the car to ask for a lift, but then the driver said that they were not going to Ngweze, they were only going to the nearby villages and would then go back home.

The old man, after hearing that they were not going to Ngweze, told them that he knew that they were going there. He added, "But you can go, and I will walk to Ngweze, and I will arrive first, before you who are driving." Mayendero and his father continued on their journey. However, they only drove a small distance when the car just stopped moving. The driver went to check the engine of the car, and he found lots of green leaves there. He called his father to come and look. Together they removed the leaves and continued with their trip,

but again they only drove a few metres before the car stopped and could not move. While wondering what was happening to their car, the old man whom they had left behind came and passed them. They then begged him go with them in the car.

The old man said, “No, I will walk as I told you when you refused to give me a lift.” The father and son begged him several times to go with them in the car, and later he relented and agreed to go with them. When the old man jumped into the car, the problem of the car disappeared and the car started moving once more. They arrived safely at their destination in the end.

The meaning of the story is that when people live together, they must take care of one another. If your friend has a problem, don't just pass by him or her – you must attend to him/her.

2.1 Ondavu omusa ozokalitumeli

Kwakare kakwina ondavu, elyo zyuba ka kuzwisa ondavu neye kali shuwire enjara chaha. Haho ondavu kakere muchi burututu cakwe, aha kafwite bulyaho enjara kukopanya ne kuhisakwakamwi, mweyibue enako ondabu ayazyaral kuzwira hanje ye a shake shake zo kulya, aha kaya buyenda bulyaho a kubona kashurwe akuka chilira naka buka nonobera nenja mani na hura ha kuka kwata kuti. Aha mana ondavu kasha ka kukayaya cwale akubona ye kali shaka akuta.

Mweyo enako ondavu aho kasihupura kuyaya kashurwe a kubona neye ontuwa butuka mumo munjira omo nawana kashurwe. Ondavu nataba hawa. Haho mweyo enako ondavu akusiya kashurwe. Ondabu kutatika kuchilira murushara ye alye kakuli shaka amulye mbwakute kakuli munenekaswani na kashurwe. Mwinako mumo kakabunovera ondavu kanti na muboni akubutuka kulizika mumutemawa,aha katonda ondavu kuwana neeti kashizyi omo cakai. Ondavu a kutatika kuli nyaza ye nali kana siyi kashurwe, nali ali shuwire nenja kanini. Cwale kambe kaitusi.

2.2. A greedy lion

A long time ago, there lived a lion. One day it was very hot and the lion was starving. While the lion was so hungry and thirsty, he stood up and went to hunt for food. By chance, a hare was also passing by, and the lion followed it quietly. In the end, the hare was caught by the lion. The lion wanted to eat it, but he saw that it was very small and he would not be satisfied. While the lion was still thinking of swallowing the hare, he saw a deer running nearby, there where he had caught the hare. The lion immediately released the hare and was very excited when he started to follow the deer. The lion said to himself, "If I catch this deer, I will be full, because the deer is much bigger than the hare." Meanwhile, the deer noticed that the lion was following it, so it ran as fast as it could and hid in the bushes. The lion did not know where the deer has disappeared to. The lion then blamed himself, saying, "I was supposed to eat that hare, because I had already caught it!"

3.1 Kashurwe no nguya

Kakwina kashurwe no nguya, abo bantu kaba kwesi enjuwo enene. Limunya ezyuba mwinako ya masiku-siku. Nguya a kusumwina kashurwe ye asikasanza tusuba cwale kashurwe kokukana aha bona bulyaho nguya aku sanza tusuba. Kubura ne nako hape nguya akutuma kashurwe hape, kuti aka kwate okuku basuse hape na kana.

Nguya moshe omo akuya kuzi etenda hape. Nguya hape aku tuma kashurwe ye kayende ka kapange mulilo, moshe omo kashurwe na kana. Onguya akupanga zintu zonshe, kusanza tusuba, kufiyera munjuwo aha kwazya echo nika tenda. Nguya aha mana okuhika no kutaha zilyo a kusumwina kuti aka shambe kumayanja bakezye balye.

Kashurwe aho ashuwa bulyaho mbita na butukite kuya ku kushamba kumayanja. Aha yenda bulyo ku kushamba kumayanja, onguya akuli kiyira, aha kabora kuwana ali kihire. Kashurwe a kubona onguya anaha lya, a kumusheya sheya. Kuzwaho onguya aku musumwina ye kayaruli kakuli na akana akumusumwina ye nda kukuta kuti ondituse ndi hwere ndimane no kani. Nguya aha mana kulya a kuta kashurwe ye aka hinde tusuba atusanze akukana hape, onguya akutasanza bulyo toshe.

3.2. The monkey and the hare

The hare and the monkey were good friends; they lived happily in one big house. One morning, the monkey told the hare to wash the dishes, but the hare refused to do so. Later the monkey washed the dishes. After a while, the monkey sent the hare to catch a hen so that they could cook it for lunch. Again, the hare refused to do the work.

The monkey did all the chores, such as making the fire, putting the pot on the fire, sweeping the house and cooking porridge. The monkey served the food and told the hare to go and wash her hands, so that they could eat the food. When the hare heard that, she quickly ran to wash her hands. While the hare was still going to wash her hands, the monkey locked the door and started eating the food. The hare begged the monkey to open the door, but the monkey said, "I told you to help me with all the chores, but you said no." After eating, the monkey asked the hare to wash the dishes, but the hare refused again, and the monkey washed all the dishes.

4.1 Kakwina omukwame ozyo kasheshete maali.

Ozyo aho kasheshete bulyaho mali. Kumaali akwe kakwina wakare nga kakwina munini. Ozyo mukwame kali musa we ñombe, kahibanga eñombe zabantu nera natwara kumuzi wake. Ozyo mukwame kazyakite yenke ne bamukazi wakwe na bane.

I munya enako akutanga kuhupura ye zinji shaka a relise bane, akubona bulyo ye atatike kuhiba eñombe mwishiilya. Na shini kutatika kuhiba akuba no muhupulo wo kuya kukutamba mushamu okuyarura rwizyi hasi yenda no kukabola. Aha mana kukatamba nakaya kwamukentu wakwe we chikuru no kuka mutaruseza zoshe, no kumuta ye ndeye shaka aka aruranga rwizyi cwale we chinini kaswaneli kuzyiba kakuli mani na sumwine bantu.

Bokuya kutenda bulyaho. Imunya enako we chikwame a kusumwina we chikentu ye obwene hanu mukentu wangu bantu she bafwa kwinjara, cwale ohinde e chira lyo kuya rurisa orwizyi tuyende okandi yarwire rwizyi ndi kahite, ne bakaya kurwizyi mutu ne mukwame wakwe aha bakahura wechiketu akundama muchira hape orwizyi roku kopana hape. Bulyaho bulyo mbo bulyaho kaba panganga hape we chikwame hasimana kukahiba eñombe ha shiyi yaya kahanga we chinini enyama yoshe, we chikuru ndeye kahewanga zo mwibumo bulyo.

Yimunya enako we chikwame hape akuya kuta mukentu wakwe ye banetu she bafwa kwinjala shinaho kaba tendanga bulyaho enako yoshe. We chikentu a kuyenda kuka hinda e chira lyakwe neba kaya aho bakahura harwizyi akudama echira murwizyi, orwizyi rokuyaruka, we chikwame nakaya. Munjira we chiketu a kutatika kuli hupurera ye kali shaka ayende ku kuyarura, kakuli kai woreki ya kusebelezanga / kuberekeranga bangi.

Kubura ne nako we chikwame akabora, aha hura ha iwizyi na twara zyimbe zyimbe kwazya ozyo akezwa kurwizyi. Haho kazyimene abeni beñombe nabo bakuhupura ye bakawire mumutara we ñombe zobo, mani kukezya kumuwana ozyo ne ñombe anaha yi tibera-tibera. Aha bahura beni be ñombe bakumubuza ye kanti ndiwe ohibanga eñombe zetu, shumu kali shaka okahure kwenu, haho bulyo bakumushonja a kufwa. Cwale muzwe kuzitu zabatu i yayisa.

4.2 A polygamous man

Long ago, a man lived in his own village with his two wives and children. He was a cattle farmer. Life was not easy and he struggled to feed his family. So, he thought of starting to steal cattle from across the river. Before he started this business, he thought of visiting the traditional doctor to get medicine to open the river whenever he wanted to cross the river, and to close it when he was back. So, he got the medicine from the traditional doctor. He explained everything to his first wife, and he told her, “You will be the one to open the river and close it for me when I come with the cattle.” They kept this as a secret from the second wife, because she might tell people. The man trusted his first wife.

The man told his first wife, “Do you see that our children are hungry? Take the medicine, go and open the river for me to go and steal cattle.” So, they went to the river. Upon arrival, the wife took an animal’s tail and hit with it on the water. The water opened, and the man passed to the other side of the river. After that, the wife hit again so that the water would close. This

happened several times and when the man returned, he would bring cattle and slaughter them at his village. The carcasses were given to the second wife, and the first wife was given only intestines and lungs. When the meat was finished, the man would go to his first wife and tell her, "Our children are hungry; could you go and open the river for me to go and steal cattle across the river?" The wife, without hesitation, would quickly fetch the tail and off they would go to the river to open it so that the man could pass to the other side. Later the wife had to close the river again. One day, after closing the river, she said to herself, "I do all this work, but I am not given any meat. The one that gets the meat does not do anything at all. So today I am not going to open the river for my husband.

The husband was returning and started to sing on the other side of the river for his wife to open the river; meanwhile, the wife had decided not to open it for him. While the husband was singing, the owners of the cattle followed the tracks to see who had stolen their cattle, and they found him on the riverbank with the cattle. The owners said, "So you are the one who always steals our cattle. Today you are not crossing this river, because we will kill you here." And he was killed.

So, remember, don't take things that do not belong to you.

5.1. Mukwame kashaka muketu wo kushesha

Kukwina muroba buti mu munzi, ozyo muroba kashaka mukentu okushesha. Imunya enako ozyo muroba akuhupula ku kabu yendawura mi akuba no muhupuro wo kushaka mukentu okushesha. Cwale yimunya enako ozyo mukwame a kuba no muhupuro wo kuya kumuzi kawina ha fwihi nabo, mwinjira haho ka kabuyenda bulyaho aku shangana mukentu ka kabuyenda yenke, ozyo muroba aku zyimika ozyo mukazna mi bokukandeka neye mani bokuhura hakurumerarana.

Ozyo mukentu kali shandira munaha bulyo. Ozyo mukentu kakwesi chaha masira nezi zwato zakwe kazi zyre tukuta zoshe. Kono ozyo mukwame kulitorera zyuzyo muketu simasira ozyo kaba nyanya bantu boshe no kumushesha, shana mani kumushesha akutatika kumu wulira turora to kushamba nito kusanzisa. Mwinako enini bulyo omuketu a kutatika kucica shachena omutu kali wo kusiha sha 10anang.

Aho banona bulyaho bo mumuzi bokutatika kumusumwinanga ye akane mukwame wakwe kwazya echo ena necho, azumine onfumu kokutee a kahare nenja kakuli onfumu akwesi zintu zoshe. Mukazana naba sumuina bulyo ye akufwa na kana mukwame wakwe ozyo namu zwisa mwiseheko lina lyoshe, kandi pangizo. Poni bazwa bakuru kuwamba kwakwe ka 10ananga mbita aho balibonena bulyo kumusiya.

5.2 Looking for someone to marry

There was once a young man called Mabuta, and his desire was to marry. So he thought, “If I could walk to the villages nearby to look for a lady to marry, maybe I can find one.” So Mabuta carried out his plan and went to a village nearby. On his way he met a young orphaned lady. Mabuta started proposing to her and fortunately the lady said yes to Mabuta’s love. This young orphaned lady had no one to look after her since her parents had passed away. She was very dirty and was also very untidily dressed, but Mabuta did not mind her unkempt appearance. However, the people in the village did not like her because she was so dirty. After a few days Mabuta took her as his wife. He bought her clothing and some beauty products. Some days after her wedding the lady started to clean herself and eventually everyone started to love her and talk to her. Some people in the village, however, tried to persuade her to divorce her husband, because he was a poor man. They wanted her to fall in love with a rich man, but this lady replied, “I lived in poverty after the death of my parents, and no one took care of me; only this man who took me as his wife did so. I will not divorce him.” Later people realised that she would not leave her husband at all, so they stopped their cruel suggestions.

6.1. Onjiba ne yumbu

Kakwina mukwame ozyo kasheshete maali “Onjiba ne Yumbu” Mukwame akuhura kushakira bakentu bakwe amawa ba kulimangamo ezilyo zabo zo kulya. Shinaha muzyi ye kwakare kaba haliranga bulyo ha kulima. Ozyu Yumbu kali mukata kawoli zo kulima, kawora bulyo kushamba nachente bulyo.

Ozyu Onjiba eye kali mukozi kali worera zo kulima. I munya enako boshe bakentu bakumenekera kumawa abo aho bakahura, zyumwi no zyumwi mwiwa lyakwe. Yumbu ye kali kakanga mabuna mwiwa lyakwe mbulyo ka karanga na zana ne mwane nera mwane na mukwata kumuchira wakwe. Haili onjiba eye nako yoshe ka temanga amabuna muruwa rwakwe. Zyuba limwi banyina o mukwame bakuhupura kuyenda bachilire mukwena wabo yumbu bakabone kapa shamana okubutura.

Aha kahura bulyo Yumbu mbulyo na swena a kutatika kuzana, mwane na mukwata kwi chilya. Mukwenyani akukomokwa caha, akutaye kanti aye no kunjiba akabone, aha kahura akawana onjiba apatehete kubutura, mucembere akuboa kumuzi. Kwinako ya matengu omucembere aku kuwa mwane ye abezye amu ñatawire lukuni, aha hura akumusumwina zintu zoshe no kumunta ye zyona ayende ko akabone. We chikwame kali kazumina, habusa akuchilira mukazi kuruwa aha kahura bulyo akususa mwane ne kutatika kuzana, we chikwame aku komokwa hawa na kutiya. A kubora kumuzi no kasumwina banyina ye zyina zyona masiku ndimuboza kwabo. E zyube, aho liñatura bulyo we chikwame no kutanda mukentu wakwe yumbu.

6.2 Dove and Fox

A long time ago there was a man who had two wives named Fox and Dove. People in the olden days survived on crop farming. So, this man had two fields where these two wives could plough. Each wife was given a piece of land to plough. Fox was lazy and would not clean her piece of land. Fox would only clean herself all the time! Dove, on the other hand, was energetic and cleaned her piece of land without any help from anyone. One day, early in the morning, the two wives went to their fields. When Fox arrived, she started playing with her baby without doing any field work. Fox’s baby used to play with mother Fox’s tail. Meanwhile, Dove was busy cutting the bushes and burning them to prepare for ploughing.

One day their mother-in-law decided to go and see how far her daughters-in-law had cleaned their fields. So early in the morning she followed them to their fields. First, she went to see Fox’s field, and when she arrived there, she hid herself in some bushes to see what Fox would normally do when she was there. Without wasting time, Fox put down her baby and the baby played with Fox’s tail. Fox always enjoyed playing with her baby and her field was not cleaned at all. The mother-in-law was shocked to see Fox playing with her baby instead of working. The mother-in-law decided to go and see Dove’s field. When she arrived there, she saw that Dove was very busy cutting and burning the bushes. She was amazed.

When the old woman reached home before sunset, she sent a child to call his father to come and chop some firewood for her. The man arrived and the mother explained everything she had seen in Fox’s field. So, the man decided to follow his wives the next morning to see

whether his mother was telling the truth. Early the next morning he followed Fox and he saw her playing with her baby while her field had never been cleaned at all. The man went back home and informed his mother that he had seen the same thing. So the next morning he said, "I will return Fox to her parents." And with that, Fox's marriage was over.

7.1. Kusheswa kumuntu afumite

Kakwina mukentu naya kumaranda, na sheshiwa kumuzi umunya. Ozyo mukentu aho na sheshewa kabali wanina, kabali banfumu kwazy a echo kaba kumbira kubantu zintu zyoshe kaba kwesi ozyo mukentu ahabona omo ahalira nenja akuya kuzibara oko azwa, mbita na zibara ne banyina.

Imunya enaka kakwina abo ni bakezya kwakwe kukezya kumutaluseza za matuku ahanyina. Ku tonderera ahara nenja, ezilyo ezo ana kulyanga kali zezo kalyanga kubanyina. Nakana no kuyenda ye akabone banyina kabarwa. Boshe kaba rwaranga mowo muzi kazwe ozyo mukentu kashuwanga kono kali kashaka kuyende koo.

Limunya ezyuba akuhupara kuyenda yee akabone banyina aha kahura mumuzi kuwana kwazy bantu bungi bwabo boshe niba mana kufwa abo kaba siyere moo nabo ni bakura mowo munzi ne kuya kungi, kusiyara eye kasizyi kapa bashemi bakwe ni batimera boshe nali mbuti.

Ekata yakare kayi shohiwa kakuli yi munya enako nora hupura kuyi sebelisa hape kwazy oko noyiwane.

7.2 Don't forget where you come from!

A long time ago there was a woman who was married to a rich man and this family lacked nothing in life. This woman lived well and she forgot where she came from. She even forgot that she had a mother who needed help from her. One day some of her relatives came to tell her that her mother was ill, but she refused to go and see her, because she had everything she needed in her life. Back home she used to pound maize, millet and sorghum to cook porridge. Now she enjoyed different types of food. After she got married, she never went back home to visit her parents. After some time she thought of going to visit her mother who had been sick for a while. When she arrived in the village, she was shocked to find that there were only people she did not know, because most of the people she had known had passed away. Some people had moved to go and live somewhere else. So, she did not know whether her parents had died or whether they had moved to another village.

8.1 Oshoko no nkwizyu

Kakwina oshoko no nkwizyu abo bantu kabasheshere hatu hoke cwale oshoko kali mantu ozyo kali wanina hape kakwesi empene zi kwana milaka yobire ne on'ombe. Abo bantu bobire kaba zumizana cwale mukentu wo shoko kali kashaka bantu bankezya kupota mwirapa lyakwe kabenga.

Imunya enako oshoko akutatika kutwara cwale onkwizyu a kuhupura kuyenda kuba kwa bashoko no kaba sumina ye oshoko arwara, aha mana koku hura enusa akabora. Obutuka bwa muyeze shoko shi kabuya kushi chaha. Onkwizyu akiluwoza koo kubakwa bo shoko no kaba sumina echiluwo echo akwesi oshoko, empene en'ombe, aha mana no kubasumwina ye tuyenderera neye aha bahura bulyo hakati oshoko akufwa kuko kumunzi.

Aha bahura hembali no munzi onkwizyu akulizika kuti basha muboni bantu ye ndeye naka bahindi. Aha bakahura bamukurwe wo shoko bokawana bana mani kumuzika, onkwizyu akushonga bamukulwe wo shoko kuti eye mbwase erambo likahura kwi bita cwale bamukulwe wo shoko bakabuze bulyo hebita lyenjeli a bo bakubuzza eye okwizyu mbwa kutaba. Mbobulyaho ni kwaba mani besika lyomukentu abo kaba shaka kuhinda empene nen'ombe mbita kuzi rukurura bulyo, bakubahaho to bire tun'onmbe. Ozyo na batusa neye bokumuha zo tatwe.

8.2 The monkey and the hare

The Monkey and the Hare were close friends and they lived in one village. They were all married and Monkey was very rich. Monkey's wife did not want people to visit them and when people came to visit, she became angry. One day Monkey got sick and Hare thought of going to inform Monkey's relatives about his illness. So off he went. Monkey was getting worse every day and Hare got worried. He went back to Monkey's relatives and informed them about all Monkey's possessions. After that he begged them to go with him to visit Monkey. The next day they all went together to see Monkey, who was now very ill. Before they reached Monkey's home, they heard that Monkey had passed away.

Near the village Hare hid himself so that the people would not say that he was the one who brought Monkey's relatives. By the time they arrived, Monkey had already been buried. Hare secretly told Monkey's relatives that he would dig a hole in the grave and that the people had to go to the grave so that his relatives could enquire about his possessions. Hare would then answer inside the grave and people would think that Monkey was the one talking from the grave. The wife's family wanted to take everything, but after hearing Monkey talking from the grave, all the possessions were given to Monkey's relatives and Hare was given three head of cattle.

8.3 Kuzumizana na bantu

Kakwina mukwame, ozyo mukwame akasheshete mukentu. Aho hamuzi na sheshera ozya mukwame nakezya kuwana ho mulame we cikwame neye ak shesha wakwe omukazana, bo kukezya kuba bakentu bobire hamuzi.

Ozyo bamukurwe wozyo murova, kabatoyete mukentu mwacuwakwe kali kaba wambanga neye ali kuhura hamuzi. Ozyo mukazana naye shaka remuhite ye bamulamwe kabamushaki. Limunya ezyuba ozyo mukazana akuwambisa bamulamwe. Cwale kali ni bamutaba, moshe omo kaba wambisizanga kali kabamutabanga.

Limunya ezyubo ozyo mukazana akuhupura kuya mwirapa lyozyo mukentu kuti aka muambise, aho aka hura mwirapa na kaba wambisa abo bakentu kono moshemo kali nibataba, aku borera kuba wambisa hape nga neba kataba ye nenja enwe mbuti? Ozyo mukazana aku basumwina ye bamukekazwe ni bamusumwina ali kwate ne bamuramwe, shiraha ndakezyi kakuli ndina kubonanga ye moshe omo ndimi wambisiza ka muna kunditabanga.

Yimuya enako zyuzyo mukentu ka toyete murwamwe, ka kumukwata akatuku mukwame wakwe ozyo mukentu kali kena koo makwenyani bakwe shikabali basupali caha. Ozyo mukazana kasheshetwe kwamwachu wabo ndeye karwarika mulamwe ozyo kamutoyete. Ozyo mukazana na rwarika mulamwe no mozyo wonke mi ozyo mukentu shakasiya zitu zimbi hamararo.

Cwale tubantu tuzwe kukutoya bantu ni kwazya echo nibakutenda. Ho shitoya muntu hamwi zyuzyo ndeye shaka nakakutuse kubuso.

8.3 Getting along with people

Ndibwene and his wife lived in a village. The wife's brother came to live with this couple. After some years he got married, but his sister did not like her new sister-in-law. So Ndibwene's wife would never talk to her sister-in-law. Ever since the brother brought his wife to the village, the elder sister never liked her. The wife tried several times to greet her sister-in-law, but she never responded.

One day this wife decided to go to her sister-in-law and talk to her. When she arrived at the house of her sister-in-law, she greeted her, but Ndibwene's wife never replied. However, this lady greeted her for the second time and then she responded. After responding to her, the wife told her sister-in-law: "My mother-in-law advised me to have a good friendship with you as my sister-in-law, but then I saw that whenever I talk to you, you don't answer me. I have come to find out from you why."

One day Ndibwene's wife got ill and Ndibwene was not around to take care of his wife. The only person who was there was her sister-in-law, whom she did not like. Her sister-in-law had a good heart, so she took care of her without complaining.

8.4. Muchani

Kwakare kakwina mukwame kali mucani ozyo mucani kali kayenda yenke kono kwina abo kayendanga nabo. Kale kali kakulicaninwa bulyo kono kabacana kemilali/ mishamu. Cwale abo bayenda no mucani haiba kabapangingi nenja bakulwana, omucani singa sashonja ompau/ njobu zwina njobu haka akezya mbita kahalibika kubutuka hawa-hawa. Omucani neye haiba eye apanganga nenja abakulwana asishonja ecipau lyonke bulyo esumu akuwa ompau.

8.2 The Hunter

A long time ago there was a man who was known as a hunter and he used to go hunting with other men. Hunters would use traditional medicine to hunt animals such as elephants and buffaloes. If the men who were accompanying the hunter did not show respect to the elders before going hunting, the hunter could be badly injured or killed by an animal he was trying to kill. He could only survive by running faster than the animal and hiding. So, if the hunter treated the elders with respect, his hunting would go well. He would have to shoot only once, then the animal would fall down and die.

9.1 Malila

Kare kakwina mukwame kakuwiwa Malila. Malila kasanga orubau nokuhinda tushamu tomweye tushengetwe nenja-nenja kudamina mumo murubau , abance abo kayendangana nabo Malila singa samana kupanga orubau baya harubali hena cikuni kutanga kadama hacikuni ngo...ngoo...ngoo...banjobu basishu wabulya ho batanga kubutuka kuyamurubau. Kusihita wapili awila murubau niwo bubeli kuwila murubau mpihonya bakutanga kuzyuna. Kali kaba lizyunina bulyo kono kabazyunina hatunda/ hamushana.

9.2 Malila

Long ago, there was a man called Malila. He was an elephant hunter and his name means 'elephant paths'. Malila used to dig some deep pits and put some sharpened sticks into the pits. He used to take a group of children with him when he went hunting. Malila, as an elephant hunter, knew the elephants' paths, so he would dig a deep pit in the elephant path. After that he would tell the children to hide near the dry trees and wait for elephants to pass on their way. When he saw the elephants, he would tell the children to make noise by beating on the dry trees and the sound this made was *ngoo...ngoooo*. Then the elephants became frightened and ran. The first ones would fall into the pit and after falling in, the hunters would start to skin the elephant and take the meat.

10.1 Kashurwe ne ruwawa

Kakwina Kashurwe ne Ruwawa (ombwe) kabali bakani. Kashurwe ne ruwawa kabahindite mikamu. Kashurwe paho sata ruwawa eyi mikamu tuhindite irema hawa tuishohere bulyo mumenji, ruwawa akuzumina murelo wakashurwe. Kashurwe aho kabaka buyenda bulyaho bakuwana menji, kashurwe akuhinda ecwe ekushohera mumenji, cwale neye ruwawa akushohera neye mukamu wakwe mumenji. Kashurwe ne ruwawa bokuyenda cibaka ecire, kashurwe akuta ruwawa tukale tulye zilyo zetucwale. Ruwawa akuta kashurwe . Kashurwe akuta ruwawa wangu mukamu kowina kandaushoheli mumenji. Mbobutali bwakashurwe kwa ruwawa.

10.2 The hare and the jackal

The hare and the jackal were very close friends. One day they decided to visit their friends who lived far away from them. When the day came for them to go, they cooked traditional bread called *mukamu* as *padkos*. The hare took his bread - the *mukamu* - together with a stone and put these in a small sack. The jackal also put his *mukamu* in his small sack, and the journey started. As they walked and walked, they became weary and the hare cried, "My friend, the *mukamu* is too heavy, let's throw it into the river."

"Yes, it is true," shouted the jackal. The hare threw the stone into the river instead of throwing his bread into it, but the jackal threw his bread into the river. As they continued on their journey, the hare said, "I am very tired and hungry, let's eat our bread."

"Did you forget that we threw our bread into the river?" asked the jackal. "I threw a stone, not my bread," answered the hare. The jackal became angry and the hare started laughing at his friend.

11.1 Bwakwame bofire

Kakwina bashimani bofire abobashimani bakuzwaho nibakaya kwe imunya naha aho kabaka hura kweyo naha kwina ezo kabaya butoroka mweiyoy naha ni bayabuwamba zintu ezo nibasumwinwa baka butoroka. Cwale aho sikabaka hura oko kulauro aba ye mukemushuwe zintu yenda nezo zinu tuyabuwamba nabo ye humm bahunona kuti katuzi kavili zo swee abantu aboba kazwa oko mbabo bakezye batutorokere zintu ezo katuziyi munu muyetu naha zamwazyaa bobashimani bakutaye mbotu wambe bulyaho nokuti kavashaki kuti tuwambe eswe tupange sina ndi Jesu mbupaki setuha okutae nkarabo sake neika zweoko sake nibakezye babuziwa nanga nibate kali ni bashuwa cwale kakutalusa ye sake nibabuziwa kanti zina zintu kabaya buwamba bena bantu zizonya zizinu nabo yezizonya zizinu nabaye ndi n'atuke kanti kusashuwa necocintu nail nitwa shuwa hahena inunako nali kali niba kezya kuti batutorokere kuya mu nabo ye mukota momunu mwetu mukabena nail nitwashuwa mokota mpaho nitwa hitilira twakushuwilira hahena. Cwale aho sikaba yakumamanikizo zyumunya mucembere mpaho sikata ye mwakuteeza haiba kwina ozyo nakezyi kutiakezye amitorokere cintu cwale ndimihe kazyimbo.

Entoroko :kusashuwa kuti muntu akuwambira cintu mbwita kumuteeza.

11.2 The two men delivering the message

There were two men who were sent to deliver a message to some villages. They left the next day. When they arrived in the first village, they called all the people to come and listen to the message they had to deliver to them, but the villagers refused to listen. The two men left the village and went to the next village. Again, the people refused to listen to them. The two men decided to deliver the message even if the villagers refused to listen to them. The men delivered the message, saying, "Jesus gave His message to the people as witnesses." After that they went back to their village. A few days passed and the one who had sent the two men went to those villages and asked them if they had heard the message which had been sent to them. The villagers said, "We saw them, but we didn't listen to what they said." Then an old woman said to the villagers, "You must always listen if someone wants to tell you something." This story means that it is better to listen when someone is talking to you.

12.1 Nyambe ne mukentu wakwe

Kwakale kakwina muntu kakwiwa Nyambe mi ozyo nyambe kakaaa ne mukentu wakwe. Mukentu wakwe ezina iyakwe kali Nasilele hahani kakwina no muntu ozyo kakwesi oruwa rwakwe cwale mukati komuntu ,Nyambe ne mukazi wakwe kakwina zyumwinya muntu mukati kabo ozo muntu kalimite no kuzintwala kwanyambe. Ozyomuntu kalimite oruwa mi kabialite ezilyo no mundare. Cwale imunyanako kokukazwa abanyati kukabira muwalyakwe kulya ni aho kezya kubona mbanyati bena muwalyakwe akuti hiiii cikanditende ndizitandemo ezizintu aho ata atende akushompa hozyumunya onyati akufwa cwale satiate onyati akesi abo bamubabarera. Akyenda kozyo muntu akamutaye aka sumine Nyambe ye ndakayai onyati nakaya zyuzyo Nyati kasumwina Nyambe. Nyambe akataye akasumine ozyomuntu asavilaeli ndamuhi ndi iyumbu lyakwe ndamuyumbuli. Cwale aho akezya kuti akezye abone yumbu kezye yakuwa nemwane omukazana nafwi. Akutiya kanti ndiboore ndikasukure ye ndawa niwa obukaababu rufu. Aku boora kuti akasukurure zorukahuraokoakashuwa ye nizangumbulyozikwesizifwaovoore. Ahosofu boora kawana mpoto yakwe hape siyafwi. Cwale Nyambe aho sabona kutaye omuntu amukateze kubiha zintu zonshe ezo akwesi atende

Mpaho nayenda kuwiru nanga mukataze mbulotu kuti alivonene zonshe ezo atenda.

12.2 Nyambe and his wife

A long time ago, Nyambe, the God, had a wife called Nasilele. They lived here on earth. While they were living on earth, there was a farmer who had a big farm and grew crops. According to the customs of that time the farmer was not allowed to speak directly to Nyambe. For this reason, there was a messenger who could take all the farmer's issues to Nyambe and Nyambe also spoke through the messenger to him. One day a herd of buffaloes came and ate the crops on the farm. The farmer asked himself, "What should I do with these buffaloes?" Later he decided to chase them from his farm and he accidentally killed one of the buffalo with his spear. The farmer was petrified of what he had done, because animals were not supposed to be killed.

The farmer went to the messenger to inform him that he had to go and tell Nyambe that he had killed a buffalo. When Nyambe was told that the farmer had killed a buffalo, Nyambe said, "He must not worry; I have given him that buffalo as a gift." When the farmer returned home, he found his daughter had passed away. The farmer was scared and went back to Nyambe and he was told that even Nyambe's creatures were dying like that. The farmer went back and found that his pot was also broken. Nyambe now decided to go to heaven, because he was tired of receiving these reports, and so the farmer needed to solve his own problems without disturbing Nyambe.

13.1 Moonga and his friends

Kare-kare koo kakwina abo kabazyakite mumunzi aho kabazyakite bulyaho mumunzi, kakuzwa micaha botatwe abo nibazwa mowo munzi kuli shohera manaha obukuwa kuyakukubeleleka. Cwale abo michaha botatwe sibana kabereki bulyaho oko ozyo zyumwi kali cinywinsi cobujwara kayatwaranga, aba bamunya mbavo kabana babika ezo kabakwesi babereka nibabika mumasutukesi abo mbita nibakwesi bakatera, cwale ozyo zyumwi nyaezinalyakwe kali kuwiwa Moonga ndeye nakaura ombwa omunene mbwe namani cwale sibaboora kumunzi. Aho sibaboora kumunzi aba bobire aba bokubano murero aho kabaya burarauka bulya homunjira. Cwale ozyo zyumunya akutae nebara kandisheka kumunzi ye kwazyo eco ndakabereka aba bayezangu bobire bakwesi masutukesi kanti tuyaye ozyu simbwa konti eswene tukaliyabere ozyumbwa twaka canisa kumunzi wetu. Kumunzi wabo abo bantu kabazwa mumunzi wonke, bokuyaya ozyo kakuwiwa Moonga ndeye kakwesi ombwa omunene. Cwale aho kabaya bukezya bulyaho sibanamani kumuyaya zyuzyo Moonga bokureka ombwa wakwe. Cwale ombwa wakwe katonderere ezo katendiwa fumwakwe. Aho bamana kamuyaya bokute twara kawamba kuti muenzetu kwana kafwira kuku nibara kazumina kumunzi kali niba katukataze. Cwale aho kabaka buyenda bulyaho munjila akutanga kuzyimba kuti ye “Moonga niba kamuyaya bakwakwe ozyo nakamusukurure ndini?”

Cwale aho sibabona kuteye ozyo mbwa sayavuzyimba bulyaho bokumudama kute ye nanga niba karemuhe bakwakwe cwale mbwa kali nafwa akuba cilira bulyaho nayabuzyimba “Moonga niba kamuyaya bakwakwe ozyo nakamusukurure ndini?” Cwale abo bakwame bokute kumusiya akabuzyimba kali niba karemuhe twarakabata mbulyaho aazyimba nook bazwa. Cwale aho bakahura mumunzi katoroka kuti omuenzetu kwana kafwira oku. Cwale mumunzi baku kopana kutanga kulira bakwakwe baMoonga. Cwale ombwa akuremuha kuti baba balirambaba kwakwe bozyu akwesialira. Ombwa akuya habo Katanga kazyimba “Moonga niba kamuyaya bakwakwe ozyona kamusukurure ndini?” Cwale bakwakwe baMoonga bokuremuha eco azyimba ozyombwa caniti. Bokuzekisa abobantu nokubalifisa.

13.2 Moonga and his friends

A long time ago there were three male friends. One of them was Moonga. They lived in a village and life was not easy for them. They decided to go and look for jobs in faraway towns. So, the three friends left their village to go and look for jobs. After some days of walking, they safely arrived in a town and started searching for jobs in that town. Fortunately, all of them got jobs. While working, one of them started to drink too much alcohol *the*, but two of them were saving their money and bought things for the village. Moonga had good plans for what to buy, so one of the things he bought was a hunting dog that he would use at home, because hunting was an important means of earning a living.

After a year the three friends decided to return home, so within a few days they left the town. On the way home the two of them were envious of Moonga, because Moonga had a big suitcase and a hunting dog. “They will laugh at me because I do not bring riches from town,” said the drunkard. The two men plotted against Moonga. Their plot was to kill him and share his goods. Moonga was killed and his dog watched what they did to his owner. One of them

said, “We will tell the elders that Moonga was killed by thugs in town, so no one will trouble us.”

After killing Moonga the journey continued and the drunkard was happy that he had some goods to take home. As they journeyed home, the dog started to sing: “Moonga was killed, Moonga was killed by his friends, who will report his death?” When they heard the dog singing about the death of Moonga, they decided to beat the dog to death, but the dog did not die. Later the dog followed them and started to sing about Moonga’s death. So the two men said, “Let us leave the dog singing, we will tell people at home that dogs from there sing like that.” After some days they arrived home and they were asked where Moonga was. They explained that their friend Moonga had died in town. Moonga’s relatives cried for his death, and then the dog sensed that those who were crying were Moonga’s relatives. The dog moved closer to the mourners and started singing: “Moonga was killed; Moonga was killed by his friends, who will report his death?” While the dog was singing, his relatives heard what the dog was singing and told everyone to listen to the dog. After that, all heard what the dog was singing and the two men were convicted of Moonga’s death.

14.1 Mucani Munene

Kakwina mucani ozyo mucani akuzwa mumunzi akuya mumutemwa kutia kacane, Cwale aho kayabuyenda bulyaho ozyo mucani akuwana menji ziva. Menjiziba menji niya kazwa murwizyi niya kaya buyenda bulyaho mumutemwa niya kaya, Cwale ongwena neye akuzwa murwizyi nakaya nao menjiziva. Cwale ongwena aho kayenda nayo menji ziba kurushara rwakwe kaya buhwa amenji mani kokuzyuma. Ayo menji ziva akuka hingiha muciziba momo neye ozyo ngwena nakakara mumo munjiziba cwale enswi sizamani namenji siyanamani muziba kokusiyara bulyo edaka ongwena akusiara akakatire bulyaho mumenji. Cwale neye mucani akazwira oko, ongwena aku mubona akumuhuwa iwe kokezye ondituse hanu. Omucani akezya, cwale ongwena paho sikakezya okuta omuntu ondituse ndizielehete ndakezya namenji ,cwale amenji anamani ndokukakatira munu.

Omuntu akuzumina kukuli ongwena kutwara kumenji cwale aho bakahura kumenji ongwena akuta onditware hamenji mazungi. Omuntu akuzumina kumutwara cwale aho sakamususa ongwena akukwata muntu kutende mbondikulye ndifwirehawanjarakwazyao kondiwanecilyo. Omuntu mpaho sikata ongwena ondilye hape emendakutus ikukuleta kumenji kukupa kavulyena. Ongwena akuta eye mbondi kulye ndifwite hawa enjara. Kokuba nekani bulyaho, cwale etohonoro kwakezya kashurwe. Kashurwe paho sikabuza kanti eco cikani ndishuwire bulyaho cinji cipangahara. Omucani paho sikata ozyu muntu ndaka muzwisi kumutemwa muziba omo akukakatire kumureta kunu cwale hanu sashaka kundilya. Kashurwe paho sikata ooh kanti hanu tuvoore kuko kuciziba kuko mupake bulyaho komupakite tuvoore kuciziba kokuti nendika ature nenja ntava. Omucani paho sikapaka hape ongwena kumulishishika kutwara kuciziba kamudansikamo. Kashurwe paho sikata mumonya mumunu muciziba kuti eye momo. Cwale kashurwe paho sikata omucani olimusiru hawa onanuna cintu cibotere kukuyaya zwemo. Ongwena mwana fwira mumo muciziba.

14.2 The great hunter

One day long, long ago a hunter left his home and was walking in the floodplains. He was a great hunter and was on his way to go hunting. On this occasion, he stopped near a pond which was nearly dried out. A crocodile was stuck in that pond.

“Good morning,” said the crocodile in a kind tone.

“Good morning, crocodile,” said the hunter.

“Could you carry me to the riverbank, as you can see the pond is drying out? If you cannot help me, I will soon die here,” cried the crocodile.

“I will help you, but promise me that you won’t eat me,” said the hunter.

“I promise that I won’t harm you at all,” agreed the crocodile.

The hunter took the crocodile to the riverbank. At the riverbank, the hunter put down the crocodile so that he could go into the river by himself.

“Take me to the deep waters, because I can’t swim now, due to starvation and tiredness,” begged the crocodile.

The hunter agreed to take the crocodile to the deep water and when the hunter dropped the crocodile into the deep water, the crocodile got hold of the hunter’s leg.

“I will eat you, I am very hungry,” said the crocodile.

“You want to eat me? You forgot how you begged me to bring you here?” argued the hunter. However, the crocodile was determined to eat the hunter. Fortunately, a hare was passing by and he heard the argument between the crocodile and the hunter.

The hare asked, “What are you arguing about?”

“Crocodile begged me to bring him here to the river because the pond where I found him was drying out and now, he wants to eat me,” narrated the hunter.

“Well, for me to judge your case, I prefer that you, the hunter, take the crocodile back to where you got him first. Then I will pass a fair judgement,” advised the hare.

The hunter took the crocodile back to the pond. When they arrived at the pond, the hare asked the crocodile if that was the pond where the hunter had found him. The crocodile said yes, and the hare told the hunter to put him down so that he could go into the mud water while the case was being judged.

“You are an idiot, hunter! How come you risk your life carrying a dangerous animal like him?” exclaimed the hare. The crocodile was now very quiet in the pond, and the hare and the hunter left him there to die.

15.1 Mukwame a bereka

Kakwina mushimani kakabereka mushilya. Cwale rumunya orusiku kwakuhura omukwakwe. Ndadezyi kukubona ndakezyi kukupotera ndahulishunu cwale ndiboora kumunzi wetu cwale mbondilishare amatengu nga ondi booze mubwato, Sibanalishali cwale omufuruhi sanareki obwato shilyaka mini ezyuva. Cwale ozyo ndakezya kukupota nganataye sendikaya ndakezyi kukubona zintu zangu ndakezyi kukubona njiniti ndazivboni kanti olimutali obereka. Cwale sendikaya. Cwale ozyo muntu mpaho sikata ye mundihindire mpoto zangu akutaye kanti mukuro ndeye ndakezye necirei mpaho nezikezye zihindirwe ezompoto. Cwale ozyo mukwame paho sikata omubara wakwe orare hekamba aho kahayendiwa masiku mbabuu cwale akuta sendikaya abondiyendanabo bameneka.

Cwale akahinda bwato kumufuruha nibakaya cwale banasili hekamba bokawana bantu bone bokumukumbira ye otuhinde neswe twaku kambiliza akubata ye kandimihindi hakati hena vuu nabo ye tuhindeko tukambiliza. Cwale aho sabona bulyaho akuba bweera kubahinda kabahinda kute Nyambe kali sakalishuwe nenja sake abasiye. Aku bahinda bokufuruha sibana furuhi bulyaho hakati kamenji akutumuka ovuu kuzyashamina kwabo cwale ozyo kahindite bwato mpaho sika taye Nyambe bone vuu ozyu areke kuyaya tweshe ayayeme ko heba kandishuwi cwale Nyambe akumushuwa. Bokufuruha bulyaho bokezya kumukomboro ka ozyo vuu asalikuzyashama bulyaho mane ni bakahure hakamba. Cwale akuta Nyambe kuti ndalitemeli hawa kwako ndahuli. Cwale kwabo karongete kakwina mucembere akuhinda busu kumusinga kumutwi wakwe kuti obobusu wasaka bushambi kumutwi wako burare bulyaho. Cwale ndeberekera zyona. Kokutoroka kute heba oshuwa mazywi a Nyambe mbita kuyamamera hawa.

15.2 A working man

Once upon a time there was a man who worked on the other side of the river, which is Zambia. One day one of his relatives came to visit him. The visitor told him that he came to visit him, but before sunset he would return home. The man who lived in Zambia asked his relative to spend the night at his home, and then he could return the next day. But the visitor said, "I will go today, because I have seen that you are a hardworking man." That evening the visitor said, "Goodbye, I have to go. The people I came with are waiting for me." When he reached the river, he found some elderly people at the riverbank who were waiting for a canoe to transport them to the other side. The visitor said, "I cannot take you, because there is a hippo in the river at this time of the night. I don't want to die with you." An elderly woman insisted to be taken in the canoe and at last he agreed to take them. While the people were crossing the river, a hippo opened its mouth and wanted to swallow them. The man asked God not to let the hippo swallow the elderly people and said that it would be better if the hippo swallowed him alone. God heard his prayer and they passed safely and reached the other side of the river. The old woman was carrying a traditional powder and she took this powder and poured it on to the man's head. Then she told him not to wash his head that night. This is how this man was blessed by the old woman.

16.1 Omunzi wa bakazana

Kwakare kakwina omunzi cwale mowo munzi kamuhara bakentu kali kamwina bakazana. Cwale abo bakazana bowo munzi kali kabashaka kusheshwa kapa kushakiwa mowo munzi kuba kwame bateni. Cwale kakwina ontuu kahara mumutemwa cwale ozyo ntuu kali zoranga omuntu eye nail mukwame. Cwale ozyo ntuu kamazywi amunya kali mulinzore kulizora omukwame. Rumunya orusiku akulizora omukwame nakaya mowo munzi kashaka mo mukazana aka muhinda nakaya neye. Cwale aho kaya buyenda bulyaho akukwata ozyo mukazana kumunyona singo kuyaya. Hape akubora rumunya rusiku kahinda zyumunya neye kamuyaya. Cwale mowo munzi kamwina mukazana kashakiwa hawa kwamwancu wakwe. Ozyo ntuu kali mulinzore akuyenda limunya zyuba kashaka ozyomukazana. Cwale akumuta ndikuhinda omukazana akuzumina cwale mwancu wo zyo mukazana akumuta neme kandisiyali heba okaya neme ndikaya akumukanisa. Cwale aho sibayenda ozyo mwance akucilira mukurwe nozyo mukwame kali ntuu naya bulizika. Cwale aho kabaka buyenda bulyaho ozyo mukwame akuli zora ntuu nokuyaya ozyo mukazana mwancu wakwe akulizika natonderere ezo kazipangahara zonshe mbita kabona aho amana kamulya. Cwale ozyo mwance ndeye sikaboora kumunzi kasukurura kuti zwina mukwame mubonanga akezyanga kuhinda ngabakazana munu kali muntu nduntuu namani kayaya mukurwangu. Cwale neye ntuu mpaho sikapangaho ruzyimbo ye nimwakana ye kamushengurwa bantu nera bantu.

16.2 The ladies' village

In the past there was a big village with many young, beautiful ladies. So, these young ladies decided not to fall in love or to get married to the men who lived in that village.

There was a hyena somewhere that turned into a man and he went to the big village to look for a girl to marry. Fortunately, he got one and she agreed to go with him. On the way to the man's home, the man grabbed the girl, strangled her and the girl died. The man turned into a hyena and ate her. For some days the hyena had meat to eat. On another day the hyena turned into a man again and went back to the same village. He saw many beautiful girls and fell in love with one of them, so he decided to take her to his village. On the way the man again did what he had done to the first girl; he turned into hyena and ate her.

Months passed and the man again went back to the same village to propose marriage to a girl. After some days, a girl accepted him. As usual, he was going to take her to his village, but before leaving the girl's village, the girl's younger sister said, "I am going with you." However, the big sister said no to her.

Finally, it was the day to go with her husband and they left the village. The younger sister followed them, hiding, so that they did not notice that the young girl was following them.

After travelling a long distance, the man turned himself into a hyena and killed the girl. The younger sister was watching in some bushes and saw how the man turned into a hyena and how her sister was killed by him.

The younger sister went back to the village and informed the whole village that the man who took her sister was not a man, he was a hyena. “He killed my sister and the other girls. The hyena made a song, ‘You refused to get married to a human being, only to a hyena’.”

17.1 Mukwame oñanga

Kakwina mukwame mo umunya munzi ozyo muntu kaliñanga. Cwale mowo munzi cwale kwakurwara muntu kali mukazana. Cwale ozyo mukazana banyina bakuta ye mwanangu ndimutwara kubañanga bakamusirike kakuti arwara. Ni ba kaya kuñanga, cwale oñanga paho sikabata kuti simwahuli kwangu ndeñanga esi nenwe muzumina ye ndiliñanga? Cwale mbondi musilike ozyu mwance. Ozyo ñanga mpaho sikañanga ozyo mwance akutanga kumusirika mi omwance sika bonahara kuti sayabuhora.

Oñanga mpaho sikaba taye ozyu mwance ndimuhinda mi kwarava ne ngoma ya mamanikizo yakusirika ozyu mwance. Banyina ozyo mwance bokuzumina mi mpaho sika bahinda ozyo mwance kulindira ngoma yamamanikizo. Oñanga mpaho sikabahinda ozyo mwance bokamuyaya kumukoshaura zyuba lyokuta itange ngoma yamamanikizo, ozyo ñanga akapaka otuyemba tozyo mukazana mi engoma yokutanga kuomba haho. Mi oñanga aho satanga okuzana kwakuwa omutwi ozyo mwance kumuwana afwite . Ne ngoma puni yamanina haho.

Entoroko ye kandenjokuta ye kali kute hangani katuku mbita kuvañanga.

17.2 A traditional healer

In a certain village there was a traditional healer. One day a girl in that village got sick and her mother finally decided to take her daughter to the traditional doctor to heal her.

“You came to me; do you believe that I can heal your daughter? So, I will treat her,” said the traditional healer. After some days, the girl started to feel better and the healer said that he wanted to take the girl to his house to continue the treatment. After that there would be a traditional dance called *engoma*. This dance is only performed at night, and it is the healer who dances while the women clap their hands and sing; the men sit close to the fire and watch. Some men will be beating the drums. The mother agreed to the suggestion of the healer. The healer took the girl somewhere, cut her into pieces and kept those pieces to wait for the day of the traditional dance. Finally, the day of the dance arrived. Before the dance, the healer carried all the pieces of the dead girl on his back. When the dance started, the healer danced while carrying those pieces of the body on his back. Then the girl’s head fell from the healer’s back. All the people were terrified of what they had seen, and that was the end of the dance.

Morale - Not every illness should be taken to the healers.

18.1 Zizano za kare

Kwakare ezi zano kazizani wa kali ntamuni. Kakwina orucokwani, oruconkwani ndoro karugorete hawa-hawa karuwanisika muma kombera nga hape kakwina e koroziva ekoroziva kali mena kobunene zivuna zateni mi kwinsi yelyo koroziva kakwina tanga nene hawa. Ozyo ntamwini kavezyiwa mumambali kumureka hakati nga hape kamuye kuku shaka munxabwa omunxabwa uliwa kupangaho ensumu. Ezo nsumu kazishengiwa hawa. Ontamwini kali kazaninwa hana kuwana bulyo kono kwina aho kazaninwa hakasheke karotu-rotu mpaho kazaninwa ozyo tamwini.

Haho hakasheke haswanera kuba kute niha cenete twetu. Cwale kuti sekuzaniwa ozyo ntamwini kuruvazu rumunya kuzyimana vantu vali sikis (6) mi nokuruvazu rumunya hape kuzyimana vantu vali sikis vasikopana hamoho ndi twelufu (12) omuntu no muntu akwesi esumu zovire ezo muvotere kushompa ozyo ntamwini. Cwale aba vamwi bali 6 mbavo bamishonsera zwina ntamwini cware enwe muvamwi mubali 6 ndinwe muvotere kushompa zwina ontamwini. Cwale ozyo katange kushompa zwina ontamwini henu mubali sikis ndeye aswanera kazyimana hantangatanga. Hantangatanga haroka hasiko ena bamwi vali 5 kavana mushompi fazwako. Cwale hena kare mbulyaho kazaniwa azyo ntamwini. Ekoroziva kali kagorete cwale orucompwani orokarugorete hawa. Toroko yo ntamwini Kokuli kuli tuta orutungu okutaye ompau nakahita mumwina owora kukamushompa esumu. Hape nanga nji nkoli heva oshaka kudama cintu mbwaore kucinonga ne nkoli.

18.2 A stupid man

One day my friend and I went hunting. I thought my friend was very clever, but he was very stupid. While walking in the forest, we thought that we saw a lion attacking a cow. I moved closer to the scene, and then I saw that it really was a lion attacking a cow. I went back to my friend and informed him that it was one of his father's cows. So, I said, let us go and rescue the cow. The stupid man ran fast to go and rescue the cow. When we arrived at the scene, my friend threw a spear at the lion's stomach. Immediately the lion left the cow and the cow ran away from the scene. After that I said, let us thrust another spear at the lion. My friend said no! The remaining spear is the one to rescue us from the lion. So, let us hide ourselves behind the tree. While hiding, my friend told me that we needed to run before the lion saw us. So, we ran and never come back, leaving the lion to fight the spear.

19.1 Oshoko no ngwena

Kuti mumazyuba ena niyamana ena kawina shoko no ngwena avo vantu kabala vantu nomulikani kappa kabala muntu ne mushere wakwe. Aho kabala muntu ne mushere wakwe vulyaho. Vanyina wo ngwena vokurwara hape vanyina o ngwena nabo nakara munu shilya cware aho sibana mana kutenda vulyaho ongwena akuyenda kuti akavukise vanyina. Aho shaya vulyaho kukuvukisa vanyina ezo shanga nakavuka oñangaa akumuta kuti vanyoka ovo kwesi otakuti vahare nenja-nenja mbwita kashaka mozyo oshoko. Ongwena aho ashuwa vulyaho kuti vanyina kute vahare nenja mbita kashaka mozyo oshoko ongwena akulinyemba kute kanti bama shivanahali aho kuva vulyaho ongwena akazwa mumo shilya akezya shilya yo rwizyi kwamulikani wakwe oshoko kappa kumushere wakwe oshoko cware aho sakzya kuhura kwamushere wakwe oshoko akumuta yawe ngosuke oko wizye shuwe cinu nail cintu cikonahara ni waya okandipotere limunya zyuya. Cware oshoko mpaho sikata ongwena mbuti sake ndikakupotere eme kandiwoli kuyenda harwizyi, cware ongwena akumuta ezo zintu zitare mbokwere hamushana wangu. Oshoko mpaho sikasuka kukakwena hamushana ongwena. Cware ongwena mpaho sikananuka kuya murwizyi oshoko sanakweli hakwe cware aho vahura hakati korwizyi ongwena mpaho sikata oshoko ozyi eco ndakakuhindili mushere wangu. Vama kute vahare mbita kushaka mozyo oshoko. Oshoko aho sasawa vulyaho kali natutuma nail kaliza nenja-nenja nakere vulyaho mpaho sikamuta aho kono kandisukurwili kare kukwina mushere wangu nindakakozoroli mozyo wangu koko ndakausiyi kukwina. Cware nail cintu cikonahara nail noya ondivoeze ndikahangure mozyo wangu tukasilikise vanyoko. Ongwena aho Savona kute kokuti vanyina koti vakasilikiwe menja akufutumuka kuzoka cware oshoko aho Savona kutaye sahafwihi naho nakamuwani ngwena akushotoka oshoko hamushana woongwena akakara mumanda akuta ongwena kuti ndakukomokwa ewe mushere wangu ewe kota kanti bunu bushere bwetu tulisherekere newe zezo kondikupureranga zizo kanti nwe muba ngwena muna kahanjikanga miozyo yenu nemukabikanga kungi.

Etoroko ye kande njokuta yo mbita kumamera vashere venu kakuli zyumunya awora kukukabiza muvukavavu.

19.2 The monkey and the crocodile

Long, long ago, in the past, the monkey and the crocodile were good friends. The monkey lived by the side of the river and the crocodile lived on the other side of the river with his mother. The mother had been sick for some time, and the crocodile, as a son, thought of consulting the traditional doctor to see what was troubling his mother. So, he went to the traditional doctor and was told that the only medicine that could heal his mother was the monkey's heart. After hearing that, the crocodile said to himself, "If I can get the monkey's heart, my mother will be well again."

The crocodile went to visit his friend the monkey and he called him to come closer. When the monkey was close to the crocodile, he requested him, "Please pay me a visit at my place." Then the monkey said, "How can I visit you, I cannot swim." The crocodile told the monkey that he could ride on him across the river to the other side. The monkey jumped on to the back of the crocodile and the journey started. When they were in the middle of the river, the

crocodile revealed to the monkey that his mother was sick and the only treatment was to eat the monkey's heart. However, the monkey was not scared after hearing that his heart was needed by the crocodile's mother. A little later the monkey told the crocodile, "My friend, you were supposed to tell me that your mother needed my heart. I could have come with it, but now I left it up in that tree where I live. Now take me back so that I can bring my heart along." Immediately the crocodile made a turn to go back to the tree where the monkey had left his heart. When they arrived near the tree, the monkey jumped quickly off the back of the crocodile, thinking that the crocodile might change his plan and take his heart. The monkey quickly climbed into the tree and told the crocodile, "I am very much surprised about your plan, Crocodile, I thought maybe we were friends, but all this time you were planning to take my heart. You are very stupid, how could I leave my heart in the tree?" said the monkey.

Moral of the story – Be careful of your friendship, because some friends can put you in danger.

20.1 Onvuu no mulilo

Ekande lyangu njavuu no mulilo kavalisherekere ni valisherekere. Omvuu akwamba kwa mushere wakwe mulilo ye nokandipotere. Cware eye mulilo akuta ye kaniswanere kukupotera nendili mukurwana vulyanu cware we nvuu ndiwe oswanere kundipotera nde mulilo nikisi kandinanuki me wew ewe wemushere wangu we nvuu wakundipoteranga eme kandinanuki nako ne nako mbovuly aho navalihingiza vulyaho. Shana ndikatazi izyu mushere wangu kanti ndimuire ndikamupote eme nde mulilo ndikapote onvuu. Eye mulilo akasikuka mulilo ye akapotere mushee wakwe onvuu, cware eye onvuu akuta eci cikezya okucinji. Cware eye mulilo akezyite akezyite eye mulilo akezya kuhitira hanvuu. Cware onvuu shira mumubwene azya vozya ndimushere wakwe mulilo namuvavura. Mpaho ni bwamani ovushere bwavo.

20.2 The hippo and the fire

Once upon a time, hippo and fire were very close friends. Hippo always used to visit fire, so one day hippo asked fire to visit him, because he never visited him. Then fire replied, "I was supposed to visit you a long time ago, even though I am older than you. But I cannot visit you. You must continue visiting me, my friend. I cannot go anywhere, I only live here." Hippo insisted that fire must also visit him because friendship is a two-way street. Then fire told hippo, "You must be ready, for tomorrow I will come to visit you." The next day fire went to visit his friend hippo, and fire was moving at a high speed. The hippo was very much surprised to see the speed of fire coming to visit him. The fire burned all the grass to reach his friend's home. Hippo's hair was also burned and hippo had to run into the river. And that's why hippos live in the river today and have no hair on their bodies. On that day, their friendship came to an end.

21.1 Muchembere

Ekande lyangu njakutiye ninda sheshwa ndokuyenda kureka onkaramba wangu akeere bamae. Aho sibakazwe oko ye kwi enjara inu indikwesi ndiyende kwamwanangu. Abo bokubuka bayabutonga bayabutwa orutaya-buyabutwa orutaya eme mbulyo ndiya bureana habuso bubamae okukasikatira nera mbabo. Singa ndiyendayenda ndakataha nabo bamo bandicilire. Cwale twakuwana mota cwale bakuta nabo bakaya cwale neye sirufeto akuzumina neme nokupara neme mumota ndiya kulyatamu nkaramba boore orurunkaramba mbuti rufwana haha. Ewe ndime nyoko ndime nyoko oreke ndiyende ndikalyeko eco wakalya oko oya.

Cwale nabo bakupara mane ndakufwa kusiara eyi mota kokwere mane hamunya bawora kukakuyaya. Eme ndakupara ye boore nanga okandizyawise masheshwa angu nemukandikanise mukwame wangu. Cwale neye okaramba kuzoka nakaya buwa akabugoyamana naya buwa. Cwale bakusiraa bakuta bena bakukucilire kali mbibanyoko babena. Cwale neme yeye nibapare hena bamae. Neme hee eme ndifwana bulyanu ndilimurotu me kandizaliwa me kubantu bafwana bulyena mbita oko ndaruwani orurukaramba munjira ndaruwani rwakundikakatira.

Mbovuharo kabahara bantu bakare okunyanya banyinabo neinu nakokozisina. Cwale mumamere banyinenu kapa bashemi benu.

21.2 An old woman

Long, long ago there was an old woman who lived with her daughter, but then her daughter got married far from their village. One day she went to visit her old mother and after some days she decided to go back to her husband's place, where she now lived. But her mother told her that she was also going with her, because she was old and could not do the house chores anymore. The married woman said, "You cannot go with me, you might cause problems to my marriage." But the old woman insisted on going with her child. She followed her to the roadside where she was waiting for a lift. Later the young woman got a lift and her mother said she was going with her. The driver asked the daughter why she could not take her mother with her. She answered, "This old lady is not my mother, she just followed me and insisted on going with me. How can an ugly woman like this be my mother?" The old woman said, "Do not leave, I am your mother. I want to go with you and eat what you eat in the house where you are married, because here I am dying of hunger." However, the daughter still refused to take her mother.

The moral of the story – in the past some people used to abandon their parents because of age and poverty. Even today some parents are abandoned by their children.

22.1 Onfumu arwara

Orutangu rwangu ndomurena (onfumu). Kakwina omurena (onfumu) ozyo karwara mensho, cware ozyo nfumu nakatazaha hawa rware-rware kumutwara oku kwaza ntuso kumutwara oku kwazyo. Bakuyenda bantu bakavukisa kwasitengwe. Sitengwe cizyuni cware ndeye kali ñanga kamana zyuzyo sitengwe. Cware aho bakahura oko sitengwe akabasunwina kuti mwelina ziba likere kumunzi wenu kolina zyoka likuwiwa kuti njikongoro cware elyo zyoka njelyo liswanera kusirika onfumu ye ahore kokuteye zonshe ezo kabatenda. Nikwayenda bakuru mbabo nibalitakareza kuti bayendeko kahura ako baswanera kazyimba kazyimba oruzyimbo rokutaye

“yendimesi taure mbaramanya, ndime sitaure mbaramanya, ndime sitaure mbaramanya, tata tonga mensho mbaramanya, ndime sintaure mbaramanya, tata tonga mensho, ndime sintaure mbaramanya”.

Cwale elyo zyoko likataba ye amu-amu lyokutumuka bakuru babutuka kakuli nji zyoka litiiza hawa elyo kongoro nera mbobulyaho kabayendanga mbita kance kadana kacece ndeye nail tumerera kuti ayendeko. Cwale bakuru bokutanga kumusheununa kuti ewe haho wemudana oko kukwesi kukabutuka bakurwana owora kalihinda lina zyoka. Cwale mwance akutaye mbwayendeko. Cwale ozyo mwance nayenda bulyaho aho akahura akuzyimba ruro ruzyimbo elyo zyoka lyokezya mane lyokezya kulizinga hozyo mwance kakuli kali cibaka cire sina aho muzyi zyoka kaliwoli kuyenda cibaka ecire. Elyo zyoka lyokuhinda mutwi walyo kukambika hozyo mwance aho limana kukizingaiza hakwe. Nera zwina mwance hakaya nelyo zyoka aho kaura nakawana manduna bana zyali mashasha aho atenda kuti mbita niya kahure hacuna confumu aho kakaranga. Kokuteye ozyo mwance mbulyaho nayenda helyo shasha bena belyowa nibabutuka batiya makungwe kali babona zyoka lyo mufuta wo. Aho likahura hambali yonfumu lyokuzingunuka hamwance lyokutanga kurasa onfumu neye mbita nanjarumuka mubili wakwe. Nikwahuwereza ye ozo sakatuse ozyo onfumu mbwahewe ciyemba cobufumu bwakwe. Aho sahara ozyo nfumu ezyoka lyokulizingaiza hamwance akulibooza kurwizyi. Aho akalisiya kurwizyi omwance akaboora. Cwale ofumu akuaba cifumu cakwe hakati kuha ozyo mwance namutusa.

Etoroka iteye kali mbakuru bulyo baora kutusa, kono nabance baora kutusa mane zobuharo ziora kuzyakisa.

22.2 A sick chief

Once upon a time a chief got sick from an eye infection. The chief suffered for some time and without being able to find any treatment from the doctors. One day, the chief’s tribal councillors went to consult a traditional doctor who was called Sitengwe, i.e. a black bird. They arrived at the traditional doctor, Sitengwe, and he told them that at the swamp near their village there was an anaconda which could heal the chief’s disease. The traditional doctor told them that when they arrived at the swamp, they had to sing, and then the snake would come out to them. After hearing that, the elders volunteered to go and collect the anaconda. They all started to sing, telling the anaconda that the chief was suffering from an eye

infection and that the snake was the one to heal him. Upon hearing that, the anaconda lifted its head up into the sky. When the elders saw the head of the snake, they all ran away. This continued for a period of time.

One day a boy told the elders that he would go to the swamp and bring the snake to the chief. The elders mocked the boy, telling him that if the elders ran away, what about a boy? The boy was adamant that he would bring the snake to the chief. The boy went to the swamp and sang the same song which the elders used to sing. The anaconda came out of the swamp and wrapped itself around the boy, because it could not walk a long distance. The anaconda's head was rested on the boy's head and so the boy went home with it. When he arrived home, he found that the indunas - known as the tribal councillors - had laid out traditional mats, and the boy walked on the mats up to where the chief sat. Some people ran away because they had never seen such a big snake in their life. When the anaconda saw that it was close to the chief, it disentangled itself from the boy and went to the chief. It wiped the chief's eyes with its tongue and the eye infection disappeared. From the beginning, a decree had been made that anyone who would bring the anaconda to the chief would get half of his riches. After the snake did its work, it wrapped itself again around the boy and he returned it to the swamp. When the boy returned, the chief gave him half of his riches, as he had promised.

The lesson is that it is not only adults who can help, even children can help adults.

23.1 Omukwame kakuwiwa Zanta

Ekande lyangu kamukwame zyumunya ozyo kena mumunzi ozyo mukwame kakuwiwa Zanta. Cwale enako yonshe omuhwo enkuwa ishikezya kutiye onfumu ashaka entuhu yakwe mweyo nako. Ozyo mukwame kali kakara kabutukanga kute akalizike muciwoli. Enako imunya kokushuwahara kuteye kwakatumiwa bantu bazwa kumunzi munene onfumu. Aho bakezya kuhura mowo munzi ozyo mukwame akezya kuzwa murapa lyakwe nakaya bubutuka kusiya bakwame bamunya mumunzi. Abo bantu bakezya kukara hankanza bakuhuwereza kuti murete ntuhu-murete ntuhu entuhu mali, masaka kapa ezilyo ziliwa ziya kunfumu. Cwale kokukopana bakwame nabakentu bakuya kuzwisa entuhu ozyo mukwame eye neti bubutuka aho akahura oko obushomani bwakwe akarizya kucikuni comunjira mumo sake bakezye bahite kuya kumunzi umunya kashaka entuhu.

Cwale eco cishamu kacina kupwili mavuna koko nalizika kweco cishamu Zanta. Obushomani bokezya kutaye sikwahisi bakezya kutiberera mwenco cishamu. Cwale ozyo kayenda nabo mukuru akezya kuzyendamina heco chishamu. Cwale aho kayenda bulyaho hachishamu neye kuko shekupara menji, omuntu shashaka kuya kukushoha menji cwale mbuti katende shawanite obukababu kuko mbita kusiya bukababu kuko mbita kusiya menji bulyo. Cwale zyuzyo mukuru kazyendamine heco cikuni awana kutaye mushu sana mushuvili zwina muntu shana buli buti atenda shana mushubili akutondesa amenji oko azwa. Bakutonda bakuwana kutaye ndozwina muntu tuna kutaye kena kuteranga orutukanga. Bakumutaye osuke-suke kucishamu bokumukaliketa kute asuke-akusuka bututuma akare hanshi cwale bakumusunga cwale ozyo mukwame kali mutali hawa.

Aho bayenda-yenda akubakumbira mundisungarure ndishaka kukashuba bulyo mbondivoore. Bakumusungurura akubutuka ozyo mukwame sanazwi mumaanja abo akawana erambo lyenengo momo nalizika. Bokumucilira kawona rambo lyenengo omo nalizika bakutanga kasa mo mane nibakamuwane. Bokumuhinda kumutwara kumunzi. Kanti kurushara aho kena mwezo zokubutuka-butuka kanti mukazi wakwe narwari hawa mane akufwa kurushara rwakwe. Aho bakamukabiza mumunzi kuti akateye ntuhu kawana bantu shecililo mumunzi hape malilo murapa lyakwe empiho akawana njakutaye hahena muyenda kokwi mwakakere mane bamukentu wenu banafwi murushara rwenu.

Etoroko njakuta ezo batenda bakwame baenzo kali zakubutuka, shake wakazoka warakezya kuwana bukababu mucibaka cako.

23.2 Zanta

In the olden days, kings were not paid by the government, but all people in that kingdom had to give gifts to the king. The king used to send people like indunas or tribal councillors to tell people to give their gifts. In a certain village there lived a man called Zanta, and these tribal councillors arrived in Zanta's village telling people to bring their offerings to them, because it was time to give their offerings to the king.

When Zanta heard the announcement, he ran away and hid on a nearby island. One day the king again sent his people to go and collect his offerings, and when the tribal councillors

arrived in Zanta's village, he ran away again and hid, leaving the other men in the village. The tribal councillors announced that people had to bring their money and food to be given to the king. Men and women brought their offerings. That day Zanta decided to climb into a big tree next to the road and hide himself there. After collecting the offerings, the councillors continued on their journey to the next village. Unfortunately, these people came and rested under the tree where Zanta was hiding, and the leader leaned against the trunk of that tree. After some time, Zanta desperately needed to urinate.

How could he urinate in the tree? So, after a while Zanta could no longer hold the urge and he urinated on the leader of the group, because he had no choice. The group looked up to see where the urine came from, then they saw him, and he was told to come down. It took some time for Zanta to come down, but at last he came down. They tied his hands and he joined them on their journey. Later he told them that he needed to urinate again, so they untied him to go and relieve himself, because he promised to come back. But he ran away and hid in a warthog burrow. People followed him after waiting for some minutes, and they saw his footprints going into a warthog burrow. They decided to start digging and they pulled him out. He was taken back home and when they reached home, they heard that his wife had passed away from a sudden illness. Zanta grieved his wife.

The moral of the story is that a man should not run from his duties but do what other men are doing.

24.1 Omukwame wakavuli

Ekande lyangu lyamamanikizo ndo mukwame wakavuli. Mumunzi umwi kakukwina orukubwe / empopo- mwaka wempopoo kute maziva ni yahwa wonshe. Kunu kurwizyi kwetu kubufwe tuhaliranga kunswi bawana sina mbazipuu bulyaho cwale aho kazikaya ezo zonshe. Cwale kokutoroka kute mweco cikiriti nibashanda hawa. Kokuwanisika zyumunya mumutemwa akarupukira embumpu lyecikuni omo zina empuka kazivikite ezo mpuka buci bungi bokuta mbuci ne zyona. Akubutema ozyo mukwame aho amana kutema akubona ye mbuti katende kakuti njara kainako kute mbita neruseza rukubwe rwateni shake bashuwe bulyo bantu bonshe ye kwina abuci hawa nera mubukabavu ndakavili nera akuwana nzira yokuyenda kumunzi kahinda etene enene hawa akezya kusarambo nene hawa koko nakezya kusakuhinda elyo etene kulibikamo.

Oko nakezya kuli sira elyo tene kukukwiwiwa kuti kucara. Kucara kokwina kushoherwa amasira. Aho amana kusira elyo tene lyo buci akahinda orucere kwina elyo sozu lyo rucere. Oro rucere ruora kutungiwa mashasha, kako nahinda aku kagigimika mumo mucitene. Aho amana akukitukukisa ye nera natukuki shana rwali. Obutuku kabukwiwa muba nera sebulibukababu bulyo kuti mane kashikali nomumunzi nera shokumaco bulyo nera-nera shokumaco bulyo. Bantu bokutaye cinji cici kanti nera kuti nera mbita bashake engoma kuko bolizira engoma. Kuko kucara kukere ecitene cikere mwivu nera mbulyaho niyaba bulyaho.

Matengu ateni bokuta kuti beshiwa Njanji kwina banarwali cwale kute mbita engoma hape kuko ndeye azana-ndeye azana shaka akahwa mbulya angunkama nera nokuhutahuta kuko kulutaka kanti kulyalya kuhuta-huta nera asibona kuti nera ndakuti bayawe nera akuumbura nera apanga maanja maanja kuti nera yawumbuki ngoma. Nera bantu hape bokuboora karara ne njara yabo babo. Becikentu bakushanda kushaka tulyo tomifuta-futa kezya kuhura kuzishaika-shaika hape neye alyako kuko. Cwale ozyo mukwame nera mbobulyaho katendanga omukwame kabonahara kukata shaenda bununa kakuli obuci buha eminuno mumubili nera yashabuputunuka. Cwale bantu bakutaye ozyu mukwame basukurura ndeye sanuna bulyena.

Cwale mbita buti zina kezyenga zintu bakentu shibaya kukutira etwe lyabo aho bakatonda bakawana ho hanu ililiranga engoma muzyuba-muzyuba hape aka kañumpi aha kanji. Kanti aha enekuhuta ahuta zwina mukwame nabo bakezya kukungunkama mpondikoka ndishuwe. Aho bakoka ho shomunati-kukoka shomunati bokukoka kusuhira muaanja bokuwana ye mbuci. Heyi bakukomokwa heyi kanti hahena alihomete ye arwara kanti mbuci ena kuhuna mumu yenke. Akashaka bantu kezya kusa navo mukezye mukabone obusa bweshwenu obusa bwakwe kali bwaboniwa bokezya kusa-kusa kuyukumwina mucihemere bakuta tuhinde menji tuvikemo. Bokuhinda menji kubikamo nokucibooza kucizikamo nokuzyumbira nenja-nenja abo shinga bayenda ye kabakali mumunzi kakuli barwara omuva. Nera bokuya kuzyumbira kukasiamo kataka. Matengu abo banakaziyongi-yongi emisi yo mushobo no mushobo kezya kuhura ye ikalire kanti kukuhuta obuci aya.

Aho bakahura bokamuzyimbira-kamuzyimbira akezya kungunkama akukoka shamenji kukoka shamenji ye ngoma yamani. Cware bantu bakuta hape shunu mbuti ewora kuhwera

kumana engoma shunu kali kokubenga oko. Cwale aho akahura kurapa wecikentu ngamutaye haba kabuli kako kali kabomiwa we mukwame. Kanti mbuci konywanga hahena ndakavuzwisimo ndavikimo menji. Cware akute neye wasandisumuni kubantu cwale eye akumuta mbondikusumune kanti. Kooli kurera mukentu wako harukubwe.

Etoroko njakutaye abakwame buti kabatewanga kubakuru kapa mbuti kwina njara mbita kuzyimana matende obire kurera bano ni bamukaziwako.

24.2 A greedy man

In a certain village there lived a greedy man, and in the neighbouring village they had no food at all. All the rivers around the Sifwe speaking people were dry and people suffered a lot. As we know, Mafwe people depend on fishing. There was a man who was blessed, and one day when he went hunting, he found a lot of honey in a tree. He thought about what to do with the honey, because if people heard about his luck, they would come and take the honey. So, he went back and took a big calabash and put all the honey in the calabash. Then he took the calabash and went home with it. When he reached the village, he thought of what he should do, so he planned to hide the calabash of honey at the dump site of the village. He dug a big hole and put the calabash there. Then he took grass called *ruere* (in the Sifwe language), which is hollow inside, and he put it in the calabash. He planned to pretend to be mad so that he could not stay in the village. They then needed to organise a traditional drum so that he could beat it for himself. When people knew he was sick, they organised some traditional drums and started to sing for him where he sat and had hidden his calabash of honey. When they reached him, he started dancing, knelt and covered himself with a blanket. Then he could start sipping from the calabash, eating until he was full and then he would stop the drumming. They did that every day, but one day his wife went to throw away rubbish at the site. She discovered a long grass reed disappearing underground. She decided to sip from the grass because it was hollow inside. She sipped from it and discovered the honey. She went home and called the people to dig out the calabash. She also told her children, "Do you see what your father used to do?" At that time, he used to stay in the bush, as he had planned to do during his "illness". His wife took the honey out of the calabash and put in some water. The evening came and the people had to sing for him. He danced and knelt as he used to do; when he sipped, he discovered the water. He quickly stopped drumming and the people were surprised that he stopped beating the drum so quickly. They all went home, and his wife told him, "So, you were always eating honey." He told his wife not to tell the people, but she said she would. She said, "I will tell the people that you were eating the honey all by yourself."

The moral is that men are taught to feed their family, even in times of drought, and not to hide food.

25.1 Empoto iwamba

Akande lyangu ndiwamba nzempoto ewamba. Kacili cilimo cenjara/omwaka werungu. Erungu mucifwe njinjara eyo nako eyo kaili nkababu ahuru ñombe nizafwa kwazyza ozyo kena eñombe. Cwale kukezya mukwame zyumwi naya ne mpoto ozyo mukwame nakezya ne mpoto nene akezya kuhura mucibaka cimunya akezya kukumbira kutaye ndishika kutaye muhinde inu mpoto enwe mundihe ñombe yenu yonke. Haaa eme ndihare buti ne ñombe yonke akubata muhinde eyi mpoto yangu mboituse ahuru zintu zingi, kali nashuwisisa akuya kukanana-kanana mane kumamakizo akazumina mundihe. Akuhinda mpoto akubaata kuteye ecoshaka cakuwambiwa kweyo mpoto eyo yini masikusiku mboiwambe eyo yini yo mundibike haziko bamana kuibika haziko ibata mubikemo menji hape ita mundifurumike bafurumika mboibire mpoto kwazyza eco bazyi kwina eco cinamo eyo mbwoiwambe mufurumune sake bafurumune mbubaiwane izywiremo mporiji siyazyulimo mporiji (orutepwira) bahinda rutepwira baha bance rutepwira balye sibakomoketwa haa twakuti nwe eyi mpoto iwamba nji nkabavu. Mbotu bone nako ya kamwi isihura hako yakamwi iwamba mundibike haziko, bokuboora kuibika haziko mufurumike bakuvikamo menji kufurumika batonderere bance bashuntumene batonderere ecoshaka cizwemo cinji bashuwire mpoto iwamba mufurumune. Bawana njikoko inamo yabizwi bakuhinda kuha bance-kuha bance kulya.

Hape bulyaho ne zyuya mbobulyaho kavalyanga. Bamunya bashimarapa kabena murukubwe ruswana shibabwene bance balya kwakuba kute masiku-siku namasikusiku bayurumana mo bonshe mi eyo mpoto kaikona kubaha bonshe zilyo kulya.

Etoroko njakutaye mwakusiyanga kukananga ecitu noshini kubona entuso yateni, hamunya cikona kukutusa

25.2 A pot that talks

My story is about a pot which could talk. It was a year of drought: the drought was so bad that all the cattle were dying. So, one man, who had a big pot which could talk, arrived in a village. He found a man who had one cow left and told him, "You can give me your cow and I will give you my pot." The man refused, but later he agreed to exchange the cow for the pot. The owner of the pot told him that the pot would help him do a lot of things, so whatever it said, he had to follow the instructions. The following day the pot said, "Put me on the fire!" He put it on the fire, and put a lid on it. Then the pot boiled and it said, "Open me!" and they found a lot of porridge inside. The man ate and he gave the children to eat as well. In the afternoon, the pot again uttered the same words. In the pot they found enough food, so they ate. People were very surprised about the pot, and every day people came to eat from it. In the evening it said, "Put me on the fire, and close me!" Then it boiled and they again found enough food inside. They could eat, because the pot provided enough food for the whole village.

The moral of the story is you can't refuse something you are given before you know the purpose. Sometimes it might be useful and helpful.

26.1 Mukwame ne mwane

Karekare kakwina omukwame, ne mwane kakaranga munsiku munsiku kayanga kumawa abantu ne cisaka, hasika hura hafuhi acebauka oku na ngara kapa mwina batu mwiwa.

Cwale mwane mbulyo kamutondereranga bulyo zonse ezo katendanga. Haho bulyo limwi zyuba omwance aku buza kanti tata cinzi aho muna kucebaukanga hamusikabira mwiwa lyo muntu? Beshi bokumute kutonda abantu ye basandiboni ezo nditenda. Cwale omwance na komokwa hawa, akute kamuswaneli okulizika kapa okucebauka kakuli Nyambe amibwene. Abo beshi nibafwa hawa enshoni no kumuta ye kali shakaniba borereho hape kanti ecilimo cicilika kali shaka niba kare bulyo bara lima nabo.

26.2 A father and his son

Long, long ago there was a man and his son. Every morning the man used to go to the fields with a sack. When he arrived at the field, he would start to look here and there before he entered someone's field. The boy used to watch every move his father made when he took food from the field. One day he asked his father, "Why do you always look here and there before you go into the field?" "I always check if someone is watching me," said the father. The son was shocked at what his father said. Then he told him "You are not supposed to do what you always do in people's fields, because you are not supposed to check here and there, God is seeing you." His father was feeling guilty and he promised him that in the coming year he would plough, and not sit at home while the others were ploughing.

27.1 Onshoko ne cizyuni

Limwi zyuba onshoko akakondora obucwara, akumema muyenze. Kucibaka cakwe onshoko akukarukisa entafure no bucwara mwibotera akuta omuyenze ye tukezye tulye, ezilyo zaruki. Obukababu nibwabako kakuli omulomo wakwe kaukabili mwibotera, kali kawora okunwa. Mpaho nazwa entendero zakwe zonshe kuwisa nikwapara, akuli bonena kurana bulyo. Cwale mwini wobujwara akumutaye mushere, Ndibwene ye koshaki bujwara bwangu mbondi bunwe ndemwini.

Nde cizyuni nji viki bulyo niyahita ho akumumema neye kwinguwo yakwe. Neme ndabwakiki nokezye tukalikore newe mushere. Aho bubizwa bulyo bujwara akuhisa esozu nduya bulyo mwinjira eyo kayiya kumunzi wakwe. Lyonke bulyo narara elyo lichilira akamuwana muyenze. Cizyuni akukabira mwinjuwo kaukarukisa hentafure eye munkomoki na kabika. Kubura nenako akusumwina muyenze ye ayende akacambe kuma anja, bakezye balye, haho mpaho nihazwa obukababu. Onshoko onshe maanja namatende akwata mwibu, hashihura omuteye yaya kono kacheni boore hape okashambe.

Entuto ikeremo njakutaye koshatendi zyumi obumbi obo koshaki kutendiwa newe.

27.2 The monkey and the bird

One day a monkey made traditional beer and invited his friend, a bird, to visit. The monkey arranged the table while waiting for his friend to arrive. Later the bird arrived. The monkey brought them some beer in a bottle. The bird faced a challenge when he had to lift up the beer which was in the bottle, as it does not have hands, while the monkey does have hands. "How will I drink this?" he asked. The bird tried hard, but failed. Later on the monkey said, "It seems as if you don't want to drink the beer, so I will drink it myself." The bird replied, "How you can say that, it's only because I am unable to drink from a bottle, that's why." Time passed and the bird invited the monkey for a visit. The bird burnt the path to that place. Monkey had to walk on his hands and feet, while the bird was flying in the sky.

The lesson is that you shouldn't do wrong to others if you don't want bad things to happen to you.

28.1 Murena we cipau

Kare kare okoo kakwina ezipau, omuetereri wazo kali onjobu, ndeye kali murena aku kuwa zonshe zipau kaili nako yenjara aho kaba ruta ezipau zimwi entuto yo kusazibara mukati kazo.

Mukatatika ndisimbwe muyero natumiwa, okabuza, ezina lye cikuni nokute kappa ciliwa, nikwatewa ye ozyo shaka zibare mbwa kosholiwe nsingo. Kokutumwiwa ontumwu ndiwe ohwera, akubutuka, neye nazibara aho akahura kwabo niba mutuma akayayiwa. Kukuya kahurewe nayefnda akahura, kalinazibara, otusumwine ezina mweremba, muchaba.

28.2 King elephant

A long time ago, the elephant was the king of all the animals and that year there was a drought. The king called all the animals to be taught about not forgetting things. The lessons started with the jackal who was very forgetful. He was sent to ask the name of a tree, and whether it could be eaten. Anyone who forgot, would be killed. The jackal forgot the name of the tree and was killed. Then the hyena was sent. On the way the hyena also forgot and was killed. Later the hare was sent. He did not forget, because he was clever. The best way he could do this was by singing all the way back to the leader. He fell down, but still shouted with a loud voice (mujeremba). The leader was happy, because the hare did not forget, even when he fell down.

The lesson is that children must not forget to retell the story to the generations to come.

29.1 Omukwame ozyo kasheshete maali

Kare kare oko kakwina omukwame ozyo ksheshete amali, akuya kubukuwa no kusiya abakentu bakwe kubanyina. Abo bakentu bonshe nabasiyani bali basumba, akurana banyina. Kwaba bakentu ozyo shaka nazare omwana omukentu nayayiwe, ndishaka bulyo abana baba shimani nera. Mukentu wakwe we cance akuzara omwana mukentu. Kubura ne cibaka haho ozyo simambire akeyzera ozyu we cikuru no kumuta ye rete mwano tukamushohe. Ndemukuru neme ndizyi okushoha mbondi kamushohe ndemwini, ozyo simambiri bane kuzili zin'warar kalimbanu zinga bamulinzore.

Aho likamina ezyuba akamanina murubuna kazyaka akatara koku bika ho omucece. Kayendanga ko kukumurera kumutemwa munsiku munsiku amasiku –siku namantengu ayako. Kali nikwahinda enako ende neye wecikwame aka aruka kuko kakena. Shibana abo kaba shakiwa hawa ndeye nakezya kuhewa ezintu zonshe. Kubura nenako wecikwame aremuha ezo kazitendahara zonshe, haho bulyo akutanda nyina wa man'warara no kuboora kwamukentu wakwe.

Entuto ikeremo nja kuta eciwubo cakare kaci shohwa, okushoha enkata ku bona omunzi.

29.2 A man who married two wives

A long time ago, there was a man with two wives. He left to go and look for a job in a certain town. He left his two wives in his mother's care. The two wives were both pregnant and he left a message for his mother, saying that if either of his wives gave birth to a girl, they must kill the baby, because he was not interested in girl children. "What I want, is boys only." The time came for the second wife to give birth and she gave birth to twins, who both were like birds, called manwarara. Later the first wife gave birth to a girl. The second wife came to the first wife and told her, "Bring your baby girl so that I can throw her away. The older wife said, "I know how to throw her away, I'll do it myself, and I don't need help from anyone." The older wife waited for the sun to set and she went to the forest where she made a basket to put her baby in. Then the basket was placed up in a tree. This woman would go every morning and evening to feed her baby and to see if she was well. Back at home, the twins grew well, but their behaviour was questionable. After some time the husband returned and everything he had bought was given to the second wife, whom he loved so much. Later his mother secretly informed him about the girl child who was hidden in the forest. This girl was the most beautiful girl among all girls. When he heard this, he chased away his second wife and the twins to go back to where she came from. He brought the girl home and they lived happily ever after.

30.1 Ongwali ne rukungwe

Kwakare kakwina ongwali ne rukungwe, imwi nako abo bantu kabaha bantuhonke nemushere wakwe kaba karanga hantu honke. Ongwali imwi nako ndeye kayanga kuku yanga okure nako kabakaranga aka bona ko amutilo ako wuruka e akezye atuse muyenze. Haho bulyo akukezya katura, no kusumwina muyenze ye oko ndikazwa kwina omulilo ukezyeza kunu. Cwale hanu eco shaka tutende tubutuke omulilo tuye oko waka tatikili okuya. Ongwali so kunanune rukungwe kuuruka neye makahura oko kwazya omulilo.

Aho bakahura omo kaumanina omulilo ongwali akutura akuta muyenze ye asuke paho sibana huli amuzwe munsingo a shwene. Nderukungwe eme nditabuke mee hanu nendisuka, ongwali sitwahuli hape cinji nera kandisisuki kwamani akumu sina caha mani kasiwoli sana honehi nanga pwazwa mani mbita ku bona aho afwa.

Entoroko njataye abalikanikali bonshe basepahara bamwi bazokera.

30.2 Quail and Snake

A long time ago, there were two best friends called quail and snake. They used to live together at a certain place. Time passed and quail, who used to fly far away looking for food, decided to go to a faraway place, where he started a fire. The fire spread to the place where they used to stay. The quail came flying to save the snake. The fire was spreading fast, but instead of the quail flying away, he saved the snake. The snake was told to hold on to the quail's neck. They went away and, surprisingly, when they reached safety, the snake refused to let go of the quail. The quail was struggling to get the snake off her neck. The snake strangled the quail to death.

The moral of the story is that even friends cannot be trusted.

31.1 Kashurwe, onkombwene cimbotwe

Kaili enako yo kulima kashurwe naya kubukuwa, kukusebeza. Bamwi aho kaba kwesi balima eye kashurwe akena kubukuwa. Aho kahura kashurwe banwi sibanamani okulima mawa abo. Bamwinya imwinako aho kabate bakaya baka tonde kumawa abo kuhulila mumatongo. Ozyo kali kalimanga mweyo enako ozyo neye habateshibazwira kumana abo sika ukwatilile koku likalirwa omo shaka hazire bane kurukubwe kulilalila enako yonshe. Cimbotwe ndeye na wanikiza muyenze nahiba mwiwa kono kali naamba. Kono kali babiraera no kumuta namuta ye ashabiraeri.

Amazyuba aho akwesi ahita bulyaho basimawa abo bokutanga akuwamba niba wambe ye mbita kutonda hentaba abo ezilyo zabo kakuli shamataka bulyo hape kabazyi eco cikwesi cizimana. Bamunya bokezya no murero onke. Kute kube no mukopano kakuli kwina eco sicamani amawa abo. Mumo mukuliabera amaikuto mokubendera, mbobolyaho kaba amba niba amba ecibaka cwale kashurwe Mpaho sahupura ye tema ecimbotwe sa amba azo nabona kubamunya Kashurwe akudama ecimbotwe nashamu hamushana mpaho nazwira shayenda buti okushotauka. Ecitico kuhiba kacirereswa mwana.

31.2 The hare, tortoise and frog

A long time ago there were three friends. It was time for ploughing and hare left the village to search for a job. The other two did not go, but hare left his family behind without any helper. It was time for harvesting when hare came back, only to find his family hungry. As time passed, some villagers started complaining about their food disappearing from their fields since his return. One day he was caught red handed by the frog, but he told the hare, "Don't worry, because your secret is safe with me." But it was not long before a meeting was held where the villagers wanted to talk about the food which was being stolen. Each one of them was given the floor to talk, and finally it was the frog who was given the chance to speak, but he could not talk. This was because hare thought the frog would reveal his secret. The hare had picked up a stick and had beaten the frog till its back had broken, and that's why it jumps up and down.

32.1 Kashurwe necipau citiiza

Kare kare oko kakwina omukwame ozyo kafumite azina lyakwe kali James. Kakwesi omwana omukazana na bashimani bobire.

Kakwesi ewa enene caha, omo kamunite, en'ombe, enguu nabankuku. Kakwesi ewa enene caha omo mwiwa lyakwe kamunite eci kuni ecinene, ha kati kewa. Eco cikuni kachili cire hawa no bunene, obunene bwaco kabuhinda ecibaka cikoshora ewahati rimunya ezyuba, akuraera ezinkombwa zakwe ye ashaka bantu bonshe, bakezye bashangane. Kwina omukopano. Eci chaba aho shecikezya kushangana akubuza onfumu ndini mukati kenu, ozyo awora kutema ecikuni kikere hakati kewa ndini kwenu? Mbondi mulihe omukentu kapa omukwame.

Abantu bokubuza, nfumu, enkaruro imwi ne imwi kucifumu cangu mboyi koshorwe hakati. Elyo kuni likere ho mwine cipau eco kaci zyibahali nenja. Aho samana kuamba o fumu, bamwi bo kuaruka kuminzi yabo, bamwi kukuhinda otutemu a kute bakezye bakoshore, abakuru, bance mani nabancembere. Nibakezya ye bakezye bakoshore kono nikwapara.

Ofumu, aho shabona kwazya eco cate ndahali, akukuwa umwi mukopano. Ndibwene mwazya kutwalizako ne ngana tema inizacheha entifo. Cwale hanu eme ndefumwenu ndite ozyo shaka nacikoshore ndara muha ecifumu cangu kucihita kakati maninemwanangu ye akasheshe.

Nikwahita ezilimo zobire, akubone abantu cinji aho kaba sundi. Ndi aruke kuzipau tema mbondi wane etunso. Akusumwina ezinkombwa zokukuwa ezipau zonshe, mukati ke zipau kashurwe ndeye nakezya ku nfumu no kumisumwina ye ashaka ezintu zilingane zifwana mbwe, emihara yo bire, enyama, esozu, akatemu, empene no mbwa. Aho atatika okuyenda kashurwe abantu kabakwesiko bamusheka kono kali na biraera nabo. Aho sakakura hena nashuminina empene kulye cihyo kulya mamonsho akushuminako ombwa. Aho shamana akuha ombwa esozu, akubora kuha empene enyama. Kukara kara akuhinda encupa kutatika kuzindama zonshe, kazikana okulya ezilyo ezo nizahewa kuli kaziyendereri nikwa hinda enako irikene nandama hozo ama kumi obire.

Mumo katenda bulyaho erata lingi abantu habo kaliniba siya okushera kakwe kashurwe, ontuwu neye aho akakutabuka oko, kono zyu kashurwe neye ayaza okuhambika empene nyama nokuhabika ombwa kulye esozu elyo kazilyangi yetema kuwora kuwisa e kuni nene cah.

Nanga aho kashuwire ezo zonshe kushutwe, kali naborera muurushara. Nazwira habuso kali nazwafa, ezipau eco kacizyibahali ako kacizwira bulyaho kushuwa erata cokeyza kupwaruka mo shecibuza ye hape cinji aho kwesi oha ombwa esozu no kuha empene. Haho mumo kasi patchete, bulyaho ozyo cipau kashurwe akuhinda akatemu no kutatika kutema, ecikuni mani mbita aho cikawa. Onfumu natabera hawa noku hinda ezo, nasepisa noku muha kashurwe mani no mwana ozo na musepisa ye asheshe paho.

32.2 Hare and the beast

Long ago there lived a king called James. He was a very rich man; he had one daughter and two sons.

King James had a large farm where he kept cattle, sheep and chickens. He also had a large field where he grew crops, but in the middle of his field there was a huge tree. It was tall and broad. It was so huge that it covered almost half of his field, so one day he ordered his servants to call the entire village for a meeting. Every one attended the meeting and while they gathered for the meeting, the servants called the king. King James appeared and said to the people, "In my field there is a huge tree and it covers almost half of my field. Is there anyone who can cut that tree down for me? I will reward him or her."

"What will be the reward?" people asked. "I will give him or her half of my property," said the king. There was a strange animal that lived inside that tree. After the meeting, some of the people went to their homes and some came with their axes to the king's field. The men, women and children tried to cut down the tree, but it was impossible. Days, months and even a year passed, but the tree did not fall. The strange animal inside the tree was blocking the way. Two years later, the king called for another meeting. When the people got there, he said to them, "Maybe the reward was not enough and that's why you have not been serious. This time anyone who cuts down that tree will be given half of my property and my daughter in marriage." The same people tried again, but did not manage. So when the king saw that humans could not do the job, he thought of the animals. In those days animals could speak, so he told his servants to call all of his animals.

All the animals came and the king told them about the reward. The elephant could not cut down the tree and, finally, hare went and asked for two ropes, some meat, grass, an axe, a goat and a dog. As he was going about, people laughed at him, but hare did not care about what the people said. When he arrived at the tree he tied the goat on his left and the dog on right. Then he gave the dog grass and the goat meat to eat. He took a belt and started to beat both of the animals if they were refusing to eat. Hare and the two animals were making a lot of noise. Hare took almost an hour while he was beating the two animals. The people continued laughing at hare. "Ha! He thinks he can get the tree that's so huge to fall just by hitting the dog and the goat, and forcing them to eat what they don't normally eat."

But hare did not give up. The strange animal inside heard the noise and he busted out of the tree and said, "What is going on? Oh I see, you are confused and you gave the animals food they don't eat." So the animal took the grass, gave it to the goat and the meat to the dog. Quickly the hare tied up the beast, took the axe and cut down the tree. Finally, it fell, and the king was happy. He gave hare half of his property and his daughter.

33.1 Onshoko Musiru

Kwakare oko mumutemwa, banshoko niba nshokoana kabatabite no kuba na makete.

Aho seimana enako ya misero mumutemwa, banshoko boku bona ye bakulile kungi oko kalya ngo sikwazya (ezikwata).

Bokute tukure hanu tango shihazya zokulya tuye he mbali no wina omunzi, tema mbotuka halire ho. Eyo shikaili enako yo kuzyangura, aho mpaho niba kezya kukempa nabo. Beni bamawa kaba kezyanga amasiku –siku namantengu ezyuba nezyuba. Niba kura hape banshoko kushuna habuso oko kakukere, ewa lyo nfumu koko nibakara. Kowo munzi nibaka kezyerwa omuhupuro okuhinda zyumwi mukati kabo nokushesesa okute bahuba halirwe kuku wana ezilyo bakuzyi oka batandirwa. Zyumwinya na kosholiwa omucira wakwe kute tema mbwaka sheshiwa kozyo nfumu ozyo kakara howo munzi. Mbobulyaho ni kwatendahara ha sheshiwa aho kali sika batandiwanga kabalilira buti bashakira ni kwazya okutiya.

Yimunya enako nibalya hawa maniakubenga ozyo muyenzabo kukabarwisa ye nati bamane ewa lyakwe. Shikazibere ye kokwi akazwira, saba bwene obumbi ye cinji aho ba okumushonjera omucira wakwe, okumisunda oko akazwira kasha baboni obumbi neye. Naboo’ra akuzoka onshoko aho ahewa omuchira wakwe.

Entuto ikere mo njakute, hosizwa mubukababu, washa zibali ye newe mumomo koere. Newe mba yenzo niba kuzwisa mo mubukababu mubuharo.

33.2 The selfish monkey

Long ago it was pleasant in the forest and summer was cool. The monkeys were happy and healthy, and there was enough food for everyone. Once summer was over and the fruits of the forest were finished, the monkeys decided to move to a place where there was food. In some villages nearby, the people started to harvest the crops they had planted. The monkeys settled close to their fields and every day the monkeys would enter the fields and eat the crops that the people still had to harvest. In the evening, the people would come back to their fields and find the monkeys eating their crops. The people would chase them away and the monkeys would then go to a rich man’s field close to the village. When the monkeys saw this man, they decided to cut off the tail of another monkey, which turned into a woman. Then the monkeys said to this monkey, “You must allow us to eat from his field whenever you come to harvest.” That was said in case the man would marry the monkey that had turned into a woman. The monkey agreed and went to the village. The rest of the monkeys did not cut off their tails.

The woman got married to the man who owned the field into which the monkeys would go to eat. Every evening the woman would go to the field, but one day she saw that the monkeys had eaten almost everything. So she got angry and from that day she did not ever want to see a monkey again.

Forgetting that she was once a monkey, whenever she went to the field she would chase away the monkeys. But one day, as she was telling the monkeys to leave her field, instead of

going, they crept closer and closer to her. Then they threw her tail back at her, and she again turned into a monkey.

34.1 Omukentu kali ombwa muntu

Kare kare oko, kakwina mukwame kakuwiwa Muyende. Shika kulite caha cwale akunanuka kusiya abashemi bakwe, kukabushaka omukentu okushesha. Mumo mumusipili wakwe akuhitira hamunzi omunini kukumbira ho menzyi okunywa. Akukabira mulimwirapa mukazana zyumwi akamuretera amenzyi. Haho mumozyo wakwe akuli sumwina ye hahanu no musipili, wangu mpaho uwora kumanina. Sinda wani omukentu okushesha. Ozyo andihwere.” Ezyuba elyo kalicilira akuboo’ra nozyo mukentu kumunzi wakwe oko kaba karanga. Mukentu ozyo nakawana kali kalya emisero kapa ezikwata, nanga okuhika mbulyo kakaranga karondete. Ozyo mukwame kakuwiwa John kakwesi ewa nasumwina mukentu wakwe ye akuyanga kuruwa kukulima.

Masiku siku na masiku siku kalyanga bulyo amatuzi abantu sina aho kali mbwa. Ezyuba ne zyuba asiya kuruwa mbulyo kakabutukanga ezyuba iyonshe kwazya eco atenda. Aho kuhita ecilimo akuzara mwana mi kayendanga neye kuruwa. Mihape kayenda neye kuruwa na kazana neye ezyuba iyonshe. Mwiwa elyo esozu kalikalimiwa, ezyuba ne zyuba likura nelikura muchilimo eco kacicilila John akuremuha ye kaniti mukentu wakwe kali muntu kanti ndumbwa ne mwane bulyaho neye ndumbwa. Aho shazyiba akuba sumwine bazwe bayende nebasieye kuku aruka hape. Kali bonshe bantu abo babonanhara buti bakere. Omuntu a wora okubonahara aborotu hanje kakpa kucifateho kon mukati kali mbobulyaho afwana, kali kute munte no muntu ndimuyenzo.

34.2 A man marries a dog

Long, long ago there was a man named John. He was old enough, so he left his parents’ home and went to other, faraway villages looking for a woman to marry. On his journey he stopped at a small village to ask for water. He went to one of the homesteads and asked for water, so a woman brought him some water. Then in his heart he thought that this was going to be the end of his journey. He thought, “I have found myself a woman who is just perfect.” The next day he took the woman home to where his parents lived. The woman he brought home did not eat fruit and she did not know how to cook and she was very lazy. John had a field to plough. In the morning she would not eat breakfast, because she was a dog! She tried to be a person, but she just couldn’t. She would eat faeces for breakfast and then she would go to the field and when she arrived at the field she would just sit or dance the whole day. A year later she had a baby and she would go to the field with the baby. Every morning she would go with her baby and dance. The weeds in the field were growing bigger and bigger and a year later John discovered that his wife was not a human being, but a dog. Even their child was a dog too. So he told them to leave him and never come back.

The lesson is that not everyone is what they seem to be, even if they are beautiful on the outside. It does not mean that it is how they are in their heart. Not everyone is a friend.

35.1 Eco nicakoshora eciyango co mbwa ne sirukombwe

Akare kare oko kakwina omukwame hakanzi akanini kasheshete, kaba munte ombwa no mukombwe. Mukombe no mbwa kabali muntu no mushere, abahara hantu honke. Mukwame ne mukentu wakwe kabayanga kuruwa. Ombwa ne mukombwe kali mbulyo kabakaranga. Kabakwesi ezi kabatendanga aho kabasiranga. Ombwa no mukombwe kabafieranga murapa no mwinjuwo kalimbulyo kabasiyaranga no kuhika ezilyo kutendera bena banfumwabo ye bahure balye bulyo. Bulyaho mbobulyaho kabatendanga ezyuba nezyuba. Ombwe aho kakwesi a fiero mwinjuwo aku bona o mukotana o munene. Aho ayarurako kamwine zizwato kazibonahara okucena hape mubuharo bwakwe kali a bona muntu azizyabere kwabo kakara nabo.

Ombwa aho abona bulyaho akukuwa mukombwe ye akezye abone ezo sana wani. Mukombwe akuta “Obonahara nenja mwezi zizwato cinji abo kaliyerekezi mo bulyo aku mutaba ye ndili munini hawa ye waya ye kandi kwanimo.” Ombwa akuzwata mo no kazyimana hanje nokutanga kuzana. Akusumwina mukombwe ye obutuke hacizyi akatonde tema sibana huli. Bulyaho mbobulyaho kabatendanga, ombwa akutanga okuhupura, kute shina aho abonahara obunini mukombwe kaniti kuzintu zonshe munini. Ombwa cwale akutatika kuba musiru. Aho batatika banfumwabo kubahanga zokulya ombwa akutatika oku ndamanga muyenze. Kuzwaho mukombwe kali shika lyanga aho ayenda ombwa. Cwale limwi zyuba we cikwame akuremuha ye muzizwato zangu, cinji semwina obozya nokubaba mubaba, cinji cipangahara.

A saremuha omukwame akusumwina we cikentu yekwina zintu zikwesi zitendahara cwale tulindike, zingi caha zikwesi zintandahara mbita kalitahanera pili. Tuswane kuzyiva ruli ezo batendanga aho baka manina bulyo ombwa akuli maniza mo muzizyabaro zibanfumwe. Abo kali nibaliyeha shina ngamzyuba onshe, mukombwe naba bona kono kali namuremusa mbulyo nazwaho, nokumusiya bulyaho na kumukatazanga neye.

Omukwame wecintu aho akabira bulyo kokuti hombwa muzizyabaro zakwe. Mukwame nabenga hawa akumutanda tanda mani mbita kumukwata nokumuyaya. Kuzwa haho ecilikani camukombwe no mbwa mpaho nicamanina.

35.2 A dog and a cock

Once upon a time in a small village lived a man and woman who had a dog and a cock. The dog and the cock were friends and they would play together when the man and the woman went to the field. The dog and the cock had duties to do at home while their bosses went to the field. They had to sweep the yard and cook food for their master. As usual, the dog was sweeping the house and saw a big bag with clothes in it. The clothes looked clean and the dog had never seen such a thing, because nobody wore those clothes. So he called the cock to come and see what he had discovered. The cock said, “You would look perfect in these clothes. Why don’t you wear them? As you can see, I am very small and I can’t fit into any of the clothes.” The dog wore the clothes and went outside, and then he started dancing. The dog told the cock to go and stand at the gate to see if their owners were coming. They were doing the same thing every day.

The dog started to think of the cock as only a small thing if he wore those clothes. The dog started to become selfish when the man and woman gave food to the dog and the cock. The dog would kick or hit the cock. The man started noticing that there was fur on his clothes; they were making him itch every time he wore them.

When the man noticed this, he told his wife what was happening and said they had to return earlier the next day. She said, "When we go to the field, we should come back before they even notice, so we can see what is going on." The cock saw that their master was coming back early, but he just left without telling the dog. They found the dog dancing in the man's clothes; he chased the dog until he killed it. From that day their friendship ended.

A long time ago, dogs were regarded as hunters by their owners. Dogs were great hunters and were not afraid of any animal. The elders used to mix the dogs' food with medicine and another thing is that people were not allowed to throw food to the dogs. This is because when they go hunting, animals would kick the dog in the way you throw food to the dog. In the past dogs could kill big animals.

36.1 Cinji na zwira kashurwe kubantu

Kaili masiku siku aho abuka kashurwe kafwite hawa enjara kashakite okuya cimunya.

Kaili nako ye ceho kali kakwina cokulya, kashurwe akuya hamungwa-ngwa emote enene yo kumuwana ho. Akuya hakati homungwa-ngwa no kakaraho. Emota enene yokumuzyimanina nokezya kumubua ozyo kaiyendesa, akumubuza ye cinji aho zyimanina hakati komungwa-ngwa. Kashurwe namutaye ndirwara mpaho ndakaliho kali nda kushakaye ondireke. Cwale omukwame we nkozo akumuhinda, okwere mbondi kutware kucipatera. Mbobulyaho zitandaharanga ezintu. Abo niba muronga nibazibara ye bana kahindi omuntu hakati, akuwira hatukotana twabo kushohera mwitara neye aku lishoha. Mutukotana twine kumi aho baka hura sekwina bulyo otukotana tulikana e anja ne minwe yone aho samana neye akulishoha.

Kubura nenako akuya hamunzi ukere hafuhi no mungwa-ngwa akuhambukira hokute akwesi obusu cwale bahinde alyeko ashaka kulya. Kali nikwahinda enako ikuma kwi mpihonya sashaka ye bamu boozere obusu bwakwe kakuli enjira eyo nabuwana, njikababu, kashurwe nabazieza, okute bamuhe hape mi nde naba atwira ye bahike kakuli neye kafwite enjara. Entohonoro zabo niba wana akashuto, bokumuha, kakonika bazyakwira kwintaba zakwe. Na nanuka aku kahinda akashuto kakwe kuzwira habuso, mumusipili wakwe hape akawana bantu bakwatilile aka kuni kurwizyi bazya akashuto kakwe koku ngabuka, nabenga hawa, no kuba sumwine bamu boozere akashuto kakwe eye sashaka okuzwira habuso no musipili wakwe. Haho bulyo abo bantubokumute kwazya buti saka bakamuhe kabana mukumbili ndeye nabahi cwale kali murandu wakwe.

Kuzwa haho akuli konka ye sazya eciyango nabantu kakuli engana zabo zobusiru. Kashurwe na butukira mumutemwa kali naka boora hape kubantu abasiru, kapa okuboniwa busiru kuzipau zimunya.

36.2 Why hares run away from people

It was in the morning when hare woke up. He was hungry and he wanted something to eat.

It was winter, so there was nothing to eat. Hare went to the road and was standing at the road side when he saw a truck coming his way. The truck stopped and a man got out. He asked the hare, "Why are you standing in the middle of the road?" Hare said, "I am ill, so I saw the truck and I did not want you to leave, that's why I stood in the middle of the road. I am asking if you can take me in your truck and leave me at the hospital." The man told the hare to get in the truck, but as he was driving, he forgot that hare was in the truck. There were 10 bags of maize meal in the back where hare was sitting. Hare threw one bag off and also threw himself off the truck. Then he took the maize meal and went to the nearest village. When he got there, he found people eating meat without porridge. He offered them the maize meal so they could cook it and eat together with the hare. After eating, the hare told the owners of the yard to give him back his maize meal. He said, "I got the maize meal from the people on the truck." The people that he gave the maize to were embarrassed, and did not know what to give him. Finally they found a fishing gaff and gave it to him. So hare continued on his

journey. Next he found people catching fish with a stick, so he offered them his fishing gaff, because the stick did not work well. They took the gaff and started to use it. By mistake they broke the gaff. Hare got angry and told them, "Give me back my fishing gaff." The people refused to give it back and told him that he was the one who had offered it.

From that day hare learnt that not everyone is stupid. He ran away to the forest and never came back to fool people, but would only do so with animals.

37.1 Kusheshwa kumuntu wazyiba omo aharira

Kakwina omuzyi kauli waba kentu bulyo kalikakwina mukwame mowo munzi. Limwi zyuba kokukutuluka omukwame mumunzi wabo. Mi ozo muroba akezya kutabera zyumwi omukazana, mi akuzumina kusheshiwa. Siana luki masheshwe bo kuyenda kumunzi wecikwame kono mwancu wakwe akumucirira oko aka sheshiwa mukurwe Mukurwe akumubooza kono mwance akupara kuboora. Awa bokuyenda mani seba hura aho bakatonda ozyo mwance nahuri. Omukwame wakwe akumutaye musiye mwancuwako akezye akare neswe. Mukurwe akutaye cinji no kozyiri mbondi sinyeze masheshwa.

Kwazya nenako bokurupuka harapa lyo mukwame, eni sitwahuri becikwame sibaamba. Enwe mukavire munjuo mu mi mwancuwenu mpaho akuranga aha. Aho lizwa ezuba omukwame akuraana yepili asiya kukucana aye akusiyara ne mwancu wakwe. Oko kumutemwa akali pukumuna kuli zora ondavu. Kakwata ezi folofolo mane akareta enyama yamafuta kono mwancuwakwe kakatile kakuli njinyama enkunku kalya. Aho abona wecikwame ye hanu cware ozyu mukentu sana nuniakutanga kutenda ye habarara omukwame abuka na bika efuro ryakwe ha mulilo na zyimba. Efuro lyangu ribese-se ndifunde nyama ndirarire. Mwancu omuntu akuwa mi akutanga kuamba muramu mashene ondisuma muramu. Mbovulyaho sikaba hara miakusumwina mukurwe. Ozyo mwance aku shumina mukurwe kumatende muhara nokushumina kulyakwe mi aho atanga kubika mukwame wakwe efuro haziko omwance abwene akusumwina mukurwe komuhara neye akubuka akubona. Mi aho abuka wecikwame akuzimisa efuro nokutaye mbolyo akuzana kalyi kuyaya akushaka.

Masikusiku akuya kwana runkaramba kabukisa mibokatewa ye mukopanye olungi enwe muluhinde kucimbotwe cokubamina nokukumina nokumina olunzi kucira munjira kuvutuka akawana cimbotwe ewe wecimbotwe cinji okusi? Manetunzi ndalyi. Ruke tubone cokuruka orunzi aa zimine cokumina co kubatwara hakamba kubaruka bokukwela mubwato nibakayakahula. Miozyo mukwame aho abuza akushuwa ye banasili. Ezyubalicililaakucilila mukwentu wakwe awaakawana enkamuhero nenja kubantu mi bokumulukiseza ecitungu kacipangitwe kotukuni na mataka ne sozu. Bokumutwala kukarara. Bo kucaya hawilu ye citungu mulilo mika kukiyitwe akubura oko azwira mi momo nafwira.

37.2 It is best to marry someone you know

There was a village in which only women lived. There were no men. One day a man passed by the village, and he found a beautiful woman to marry. So, they got married and her younger sister wanted to go with her sister to her husband's home. The younger sister heard that her older sister was going away with her husband, therefore she followed them. Later they realised that someone was following them, and they saw that it was the younger sister. The older sister chased her home, but she refused to go. The husband told his wife to let her go with them.

They went off together and after a while they reached the husband's home. The next morning the husband went to hunt. He turned into a lion, so he came home with a lot of meat. The wife cooked and hanged up some meat to dry. The wife was fat, but her younger sister used to eat only dry meat and was not fat. The husband was always checking on his wife to make

sure that she ate fatty meat and became fatter. When the husband saw that she was fatter than before, he said in his heart, "Now I can eat her!" He started waking up in the middle of the night to plan how he would kill her, as he was a lion who had turned into a human being. The younger sister was always keeping an eye on the situation to watch any steps her brother-in-law would take, because she realised that he was not real man.

One day she told her sister what she always saw in the middle of the night when the husband turned into a lion. They made a plan to tie a rope to her sister's leg so that when he turned into a lion, the younger sister would pull the rope and then the wife would wake up. This happened and she saw everything that night. The next day they went to see a clever insect to help them disappear. The next morning the man went out hunting, and while he was out, they went to the insect again and the insect told them to collect a lot of flies. Then they went to the frog and asked the frog to swallow the flies which they had collected. When the husband returned from hunting, he found that his wife and sister-in-law were not at home. So he ran as fast as he could to follow them. First he found a frog, and he asked the frog why his stomach was so very big. He told the frog to vomit up what he had eaten, and then the frog vomited up lots of flies. Then the man told the frog to again swallow what he had vomited up.

Meanwhile, the two sisters reached the river and were transported across in a canoe and arrived home safely. The next day the husband also arrived, and the people in the village welcomed him. However, they made a plan to kill him; they showed him to the hut where he would sleep. At night, when he went to sleep, the people locked the door and set the hut on fire. The man died there.

Moral: Don't marry someone whom you don't know.

38.1 Siconi

Kakwina mukwame kali ciconi, mi aho ahura mumunzi wabo,mi ozyo mukwame kafumite ezintu zonshe kakwesi. Mi mumoo mumunzi kokushuwahala kuteye siconi sashaka omunkentu okushesha. Mi eñusa lyo kukwana kwana kubantu bonshe. Bungi bwabakentu bokukezuya mi kwina omukazani karwara ezitombo mi abantu kabamunyanyite mi neye sokutaye azwirekwanti neye mibatu bokumukanisa. Mane nabo kakara kwabo bokukana. Ezina lyakwa kali Kabwele.

Abantu aho bayenda neye Kabwele akuya ko. Mi aho bakahura ko kwa Siconi akutanga oku babona bantu, bakazana abo niba ya ko mi neye Kabwele kakere yenke bakeñisa zitombo zakwe. Mwinako ya masiku Siconi akezuya nayabuteeza mukentu no mukentu mi ororusiku bonshe bokuwanisika ye basura mbita zuzyo Kabwele sizitombo. Akupanga bulyaho namasiku acilira kakuli kakwina ezilyo zingi kono Kabwele kakananga okulya. Lyobuberi aku boora kateza miboshe kaili misuzu bulyo,mbita Kabwele.

Akuketa Kabwele no kumutwara kucingolongoma cokamura kuzwisa ezitombo mi masikusiku Kabwele akusazwa no kumuzwatika ezizwato Sakata mi Siconi akukuketwa no kushesha kwa Siconi. Bena bakentu kabachena bokusiyara kebaka lye misuzu nkokulya hawa.

38.2 Siconi

There was a man who lived far away from his village. It was time for him to return and he came back with many riches. He had everything needed. The villagers heard that he wanted to marry, and this message reached everyone. A lot of women came to the village for the selection. There was also a young lady who had sores all over her body, her name was Kabwele. Most people did not like her because she had sores. She decided to go to the meeting where Siconi was selecting a wife. He looked around and saw Kabwele sitting alone. Food was given to all of them to eat and they ate a lot, but Kabwele did not eat. During the night that man (Siconi) went to every lady just to listen and he noticed that they all snored the whole night, except Kabwele.

He chose Kabwele and took her to a giant who used his tongue to lick away the sores on her skin. In the morning Kabwele did not have sores anymore, and Siconi gave her new clothes and announced to all that she was his chosen bride. People were wondering why he chose Kabwele. He said, "I chose her because she doesn't snore. I don't like those who snore."

Moral: Do not eat beyond your limit.

39.1 Ezyuni lyi amba

Kakwina omukwame kashaka zahawa okuteya otuswa. Mi mukuteya bulyaho Kari karwisanga ezyuba ne zyuba mbobulyaho kakazumananga. Lyimwi ezyuba akawana mukaswa kakwe kwakwati ezyuni enene milyo zyuni lyokumutaye ondisungurure ondisiye ndiyende wasandiyayi kakuli sako ndiyaye newe walayayiwa rumwi rusiku.

Ozyo mukwame akurisungurura lyokuya kuuruka nelyikaya. Milumwi lusiku ozyo mukwame a akuhinda eciteko cakwe kuya kumenji. Mi nena mwisima kuteka amenji, akubona ondavu ahindite omutwi omuntu. Mi akuta ozyo mukwame ena mwisima ye amuhe kumenji anywe ahotoze omuntu nalyi nga alye Omuntu a bwene. Mi ozyo mukwame akusiyala satite. Kokezya ezyuni enene lihindite omutwi ondavu milyo kuta omuntu ye eswe wemuntu ondihe kwi menji ndinywe ndihotoze ondavu ndari sakandimane ndilye ozyu ndavu ndibwene.

Ondavu aho ashwuwa bulyaho akubutuka kakuli ndo ndavu yenke kenaho, mi omuntu akuhura neye akubutuka buboora ezyuni silya muhasi. Lyilyo ezyuni lyiswana nakatusa kasungurura ndeyo ni lyakakumutusa.

Entarusu: Haiba omuntu nakumbiri entuso mutuse kakuli kozyi zazyona.

39.2 A speaking bird

There was once a man who used to trap animals, including birds. Every day that man visited the traps to see whether he had caught get something, but unfortunately there never was anything. One day he came to check and he saw that he had trapped a big bird. When he approached, the bird told him to rescue it and not to kill it. The man agreed, freed the bird and went back home without anything to eat.

After some time the man went to the well to fetch water. While he was fetching the water, a lion arrived, but it had a person's head. The lion told him, "Give me water to drink, so that after drinking it I can eat the person I am seeing now." The man was scared, as he was the only one at the well. The big bird arrived with a lion's head in its mouth. It said to the man, "Give me water to drink, and afterwards I can eat the lion that I am seeing now." When the lion heard that, he left in a hurry so that the big bird would not kill him. So the man thanked the big bird for making the lion leave, otherwise he was going to die.

Moral: Help others to be helped in return.

40.1 Musa no murozi

Kakwina omunzi omo kamuhara bantu kabaharira hakulima oruwa. Kenako yembara zyumwi omukwame kahara kokuhiba ezintu nganalya, a kunanuka kuya kwiwa lyozyumwi mukentu sokakabira mwiwa nokacora omundare. Aho amana okucora omundare akasika omulilo mucitungu no kutanga kuyeca omundare, omurozi akukezuya kutungurura kwe cico citungu mi omusa aho abona bulyaho akulizika mumo mucitungu.

Omurozi akuhura hacitungu, akukabira nokubika ecitupu eco kahindite harutara romucitungu. Akuboola kuriketa haho. Mimweyo enako omusa aho abona ecitupu hembari yakwe akuzwa mucitungu nokubutuka mo. Mumo mukubutuka omurozi akubona nabutukite mi neye omurozi akutanda tanda zywina muntu koku nahana ye citupu sicabuki mi ceco sicabutuki. Omusa akatuluka kumuzi nolubiro mi neye omurozi akahura nabutukite kono kubonshe kwaazya ozyo nakatarusa eco kabutukile.

Aho lyizwa ezyuba omwini wewa akuya kwiwa lyakwe miakawana mayecero miaho atonda halutara akuwana omuntu afwile ho. Akutanga kurira mi ababarimine hafwihi bokezya kwako mi bokezya kuwana njiniti omuntu nibazika mazyuba otatwe anamalele ndeye sena mucitungu.

Ntoroko: kana ozyo natusa ndini? Omusa natusa kusunda ye mumunzi kakwina abarizi bazikura bantu ni bafwa.

40.2 The thief and the wizard

There was a village where most villagers were farmers. It was around March, when farmers ate fresh maize and other vegetables. One day a man, who was a thief, went to someone's farm. He collected maize and he made fire in the hut to roast the maize for eating. While he was busy roasting the maize, a wizard came carrying a corpse on his shoulder. He was coming towards the same hut where the man was roasting the maize.

When the thief realised that the wizard was coming in his direction, he attempted to hide behind the hut. The wizard went into the hut without seeing the thief and put the corpse on a table. This table was made with poles and was tall, close to the hut's roof. The wizard stayed there for some time, and the thief was afraid of the dead man, so he ran home. When the wizard looked out, he saw someone running. He thought that the person who was running away was the corpse that he had brought to the hut. So he ran after the thief to the village. None of them explained why they were running. The following day the farmer, that is the woman who was the owner of the hut, found a corpse in her hut. She cried for help. When the people came, they found the dead man, whom they had buried three days before, lying on the table in the hut.

The question is, who helped whom?

41.1 Nkusaritumera

Kakwina omukwame Kali mucani, mimukucana bulyaho imwieko akaturukia ondavu akakatire mumanda ecikuni. Singa nakakatiramo caka alimazyuva. Aho abona omuntu akumutaye amutuse. Mi omuntu kokuzyiba ye ondavu ayaya akukana kumutuse ye nanga amuyaye. Ondavu akuhindirikirira mane omukwame aku amutusa. Aho amana kumuzyisa hoomucikuni akumutaye hahanu ndifwire enjara mindikumbira kunshangu zako zecikatana ndilye ye tema mbondirishwuwe nenja. Omuntu akukana, mi ondavu akuhindikira mi omuntu akusuurura nokuha ondavu mi akulya aho amana akutaye kandarishuwi nenja ndishaka okukulya ndifwile njara omukwame akukana. Mi mweyiyo enako akashurwe kokezya mi koku shuwa eco cipangahara. Mi aho kabona mafosisa ondavu akuta ozyo muntu no ndavu ye baboole ako akamusunde buti namuwani ondavu nahati mumanda mumokakakatire akukakatila hape kashurwe no mukwame bokumusiya ni bakaya. Entoroko njokutaye omuntu asikutusa kukuha kanini newe olyitumere kutanta okushaka okuhewa zonshe.

41.2 Learn to appreciate

Once there was a hunter in a certain village. One day he went hunting and came across a trapped lion in a tree. It was tangled to such an extent that it was not able to move away from the tree. The lion asked for assistance, but the hunter refused, knowing that if he helped the lion, it would eat him. The lion begged for help and promised not to eat the man. The man relented and helped the lion.

The lion, after a few minutes, asked the hunter for his shoes, as it was made from animal skin. The man refused, but the lion insisted. The hunter gave him the shoes. After eating them, the lion asked for the hunter's clothes. Again the man gave them to the lion. Lastly, the lion asked whether he could eat the man, as he was still hungry. The man refused and suddenly a hare appeared and discovered that the lion was the one that had been helped, but was now asking too much. The hare, lion and man went back to the place where the lion had been trapped and the hare told the lion to show them how it was trapped. So the lion did that, and the hare told the man to leave the lion like that as it did not appreciate the help it had been given. So the lion was trapped again.

Moral: Do not ask for too much when you have already been given enough.

42.1 Kashurwe no nkombwe

Mumutemwa kakuhara ezipau zonshe. Mi kashurwe kali lumbanga yekwazya ozyo a mutanta kurubiro. Mi rumwi orusiku onkombwe akumutaye ewe kashurwe ndishuwire orilumbanga kukubutuka eme ndenkombwe ndikutanta. Awa eme ndekashurwe inga konditanti. Awa, omupuzo okuretwe mi bokutewa ye ozyokawine awa omupuzo ngwakwe.

Ezyuba aho ryizwa awa onkombe akukwanisa otwane munjira kutuhasa kamwi hena mane tokukwana kamwi kokaba kumamanikizo. Onkombwe omunene nyinabo akutanga kavutuka nakashurwe. Kashurwe akuvutuka mbita natenda ecintu aho abuza onkombe oko ayendera akana konkombe kokutaba kubuso bwakashurwe mi mborulyaho navutuka mi amamanikizo onkombe akawana omupuzo. Entoroko zokutaye kakushakahari kulibona ye yenke owara kupanga ezintu nosazyi ye muyenzo eco awora kutenda.

42.2 The hare and the tortoise

Long, long ago all animals lived in the forest. The clever hare came and challenged all the animals, saying that it was the fastest animal in the world. The tortoise disagreed that the hare was the fastest and said it could defeat it. The hare and the tortoise agreed to have a race. Early in the morning the following day, the tortoise distributed all its children along the way, leaving a certain distance between them. The big tortoise met with the hare at the starting point, and they started running. The hare ran as fast as it could. After some distance the hare shouted, calling the tortoise and asking, "How far are you, Tortoise?". The tortoise answered that it was in front already. The hare ran and ran but, the tortoise was already at the finishing point. The prize was given to the tortoise.

43.1 Omburu ne Mate

Lyimwinya anako mucaha kakuiwa mate akuzwira mumutemwa kabushaka obusunso. Mi muya buyenda kwakwe akakuwana omburu mwinshi yecikuni mi mate akutaba hawa ye sanawani obusunso. A kundama omburu aho abonaye kasinyanganyi akukurika nakaya kubooru kumunzi omburu akushuma mwinzingo ya mate. Mi mana akurinyukururaye kumudansikahansi mi akumudama kumupwacaura mane mbita orufu. Mi kuzwa aho mate akurikonka ye kasiyayi omburu kakuti kahweli kufwa hape ashuma.

44.2 Mate and the big lizard

There was a boy named Mate. The boy used to hunt small animals for food. So one day, on a Sunday morning, Mate went out hunting alone. While walking, a big lizard came from its hole, and Mate was excited that he got something this time. He hit the big lizard and it was unconscious. He took it and carried it on his shoulder back home. Unfortunately, it was not dead. The big lizard bit Mate in his neck, but then he strangled it and dropped it. This time it was dead.

Moral: If you want to be a hunter, you must make sure that your prey doesn't attempt to kill you.

43.1 Omwance ne cingorogoma

Kakawina omunkentu ne mukwame wakwe, mi amazyuva aha ayavuyenda bokwawana mbumbu ozyo mwana aha kari mukuru abashemi bakwe bo kutanga kumusiyanga yenke nibayanga kukushaka eziryo. Rumwi orusiku akusiyara beshi bokuya kuruwa mi banyina bokuya kumatonga minzezo kaziryi zilyo. Kokuhura engorongoma mwirapa mi omwance akurizika munjuo miecingorongoma cokuvuza ozo mwance ye banyoko kwibanayi? Omwanche akutaba ye banayi kumantonga. Amantonga cecinji engorongoma lyokubuza amantonga zezilyo. Kongasi omunwe wako, omwance akuri sunda omunwe, ryo kuamba ye emendishaka kukumita? Yaya kandingiri kari komine yaya kandingiri ryo kubuza ye kanti ozyo ashiva yaya ndini? Omwanche akutaye ndoruyendo rwatata yaya kandingiri. Aho rishuwa buryaho ryokuzwa murapa nerryikaya. Aho bahura bashemi bakwe aka katalusa eco naboni mi bo kutayae kwaazy njobuzi.

Ezyuva ricirira eshi akusiyara ye abone eco atanga mwane. Kutangakubuza mwanabo, mi omwanche nataba. Beshi mumo mucitungu nibarizikakari kokututuma no kulinyena mi lyokuboora. Mi aho ahura omufumahari shangwe omukwame akutoroka cizywire. Mwizyura ricirira boshe bokusiyara no kurizika mi lyokuhura, bokuribona bokutiya hawa hape. Mi bo kataluseza basimunzi mukushara rwecingorongoma. Mi bakwame bonshe bikuys kurizika kucirindira micokuhura cokutanga kuamba no mwance milyo zyuva neco kacipihite vulyo ye cimukwakwatile mi abakwame bo kucishompa namasumu cookufwa.

Entaruso njokuteye: Abakuru baazy kurukera kureka badana bonke mumarapa zingi ziyenda.

43.2 The child and the great giant

Once upon a time there lived a man with his family, a wife and a child. One day, both parents left the courtyard and went to the forest to collect food. A giant came along and entered the yard. The small girl fled to the house and hid. The giant asked the girl where her parents were and she answered, "They are out to search for food." The giant told the girl that he wanted to eat her and she accepted. Then the giant heard someone whispering, and asked who it was. The girl said it was her father who was arriving, and then the giant went away. The child told the parents, and the mother almost believed her, but the father did not.

The next day the father remained home to witness what the girl was saying. After some time the giant came and asked the girl the usual question. The father was very afraid and was shivering. He nearly fainted, but then the giant went away. The following day none of them went to search for food. They told the whole village about the giant and they came up with a plan to kill it. All the men gathered in their houses with spears and arrows. The giant came to the girl with the aim of eating her. When he started talking, all the men came out and attacked and killed it.

Moral: Young children should not be left alone, because many dangerous things are around.

44.1 Mukwame no ngiri

Kakwina omukwame kakuwiwa Patisoni. Mikahara kokucana. Rumwi rusiku akuhinda abambwa bakwe nakaya nabo kukucana. Miaho kayabuyenda abambwa bakwe vokukwata ongiri, mi aho akaturuka hateni akawana abambwa bana kwati ongiri mi neye Partisoni akuhinda esumu lyakwe kushompa hongiri neye nahuwira oku. Mi abambwa ba Partisoni bokutusa kuyaya zyuzyo ongiri mi kuzwaho Patisoni akurituta kuteye ombwa ngwabutokwa mubuharo bomuntu.

44.2 The man and the warthog

A man named Partson lived from hunting. One day he took his dogs hunting. While in the forest, the dogs caught a warthog. The man heard some noise in the distance. He ran towards the place where the noise was coming from. When he approached, he realised the dogs had caught a warthog. The warthog was not dead yet. Partson took his spear and wanted to strike it in its chest. The spear slipped and Partson fell on top of the warthog. He started to shout out for help. The dogs helped Partson to kill the warthog. Partson was so happy to see that the warthog was dead and he was still alive. He really saw how dogs are important in people's lives.

45.1 Omukwame na butukirwa kubance bakwe

Kakwina omukwame kahara nabance bakwe bovine nabo kabari bakwame, kairi nako yo kulima mi wecikulwana akuta abance bakwe ye bamusindikize kuruwa bakatondeko. Mi bokuzumina nivakayenda. Mi oruwa lwabo kakuli kure nomunzi. Mwinjira kukaboora bokushangana ondavu mi wecance ndeye kahindite entoboro. Ondavu akushotoka kukwata mwancu omukurwana shangwe wecikuru akuhalibika kuzyakwira mwancu wakwe. Mi ondavu akuzokera mukurwabo. Mimweyo enako abance bakwa bokubutuka kusiya mukurwaro asiniwa kundavu. Ozyo mukwame akutoma mane akuorao kuyaya ondavu. Aho amane kumuyaye akumukokera mucumbu akuboora kumunzi na maroha mubili onshe. Abance bakwe boka komokwa kamubona aka buyenda. Akasukurwira basimunzi kwzo zatendahari mane nabo bokakuwana ondavu afwile. Abantu bokumutiya kamanta ao akwesi kuora kuyaya ondavu.

Nkerezo: Obe nomukwakwa mubukababu bwibo kappa bwibo

45.2 Distrusting brothers

Three siblings lived in a certain village. One day, the eldest brother asked his brothers to escort him to a farm. They left and the youngest brother carried a gun with him. They reached the farm safely, but on their way back home, a lion attacked the second brother. The eldest brother struggled to help his younger brother. When the lion saw it was being attacked, it jumped to attack the eldest brother. The two younger brothers, after seeing what was happening, ran away, leaving the eldest brother with the lion. They also took the gun with them; however, the eldest brother struggled until he killed the lion. He was very tired after the horrible fight, so he went home. His body was full of scars and his clothes were torn. He

reached the village and his brothers were ashamed, knowing they had left him in the lion's jaws. The villagers saw the dead lion and they called him "he was a man of power."

Moral of the story: Do not leave your friend because of the difficulty he/she is facing.

46.1 Bakentu bamaali

Ka kwina mukwame wezina lya Silimenda, kasheshete bakentu bovine. Bonshe kaba kwesi zibaka zabo zicincene, kono eye ka kwesi enjoo yakwe yenke omo kakaranga bungi bwe nako. Ozyo mukwame ka shaka zahawa mukentu wakwe wapili ozyu obubeli kali ka mushaka hawa. Monshe mo kabatwaliranga ezilyo zozyo wecikuru nzezo zikariwa zowecindana kali kaziriwa. Becikuru mbabo kaba tanganga kureta ezilyo mi bezya kungongota, kongo-ngongo ndomuketu, wecikwame akutaye akabire aho ashuwa yezilyo areta. Niwe cidana neye akareta kono naho omukwame kalinalya. Mukazi wakwe wecidana akubilaela, mi akuya kuba shemi bakwe kabiha. Aba shemi bakwe bokezya yebakezye babone mwanaboo mo ahalira. Bo kuhinda ezilyo kutwara kono zakwe zokabora bulwaho kazaliwa, aka sunda bashemi ezo akalire. A bashemi bakwe bokuta banyina wo mukwame komo asehekera mwanabo nokumuhinda kumubozza kumunzi wabo ye kali masheshwa akalire njiseheko.

Entoloko: njo kutaye bakwame basheshete omukentu yenke elato lyomuntu kali ndabantu bangi.

46.2 Polygamy

In the village lived a man named Silimenda. He had two wives, but was very much in love with his first wife, and had only a little love for his second wife. The first wife always prepared food on time and delivered the food before the second wife. Each wife had her own courtyard and he had his own house, where he spent most of the time. Each wife took food to that house.

Every day the first wife took the food first and the second wife was always behind time. The rule was that every time they came to the house, they had to knock and tell him who they were and why they were at the door, especially when bringing food. The food which was brought by the second wife was never eaten by her husband. She went to her village and told her parents about her food which was never eaten by her husband. The parents came with their daughter to see if what she told them was true. When they reached her house, she prepared food as usual and took the food to her husband, but again the husband did not even taste the food. The parents of the second wife told the man's parents and the man himself that they were going to take back their daughter, because she was suffering in her marriage.

47.1 Buhata bwa bakentu kumasheshwa

Ka kwina onkaramba kakwesi omwana yenke, mi ozyo mukwame kasheshete bakentu botatwe kaba kuwiwa Moyo, Nunga ne Ndora. Ozyo mukwame kashaka hawa zokucana mi mukucana bulwaho katenda ye hasicana okuyaya hasiyaya cobutatu akufwa, bena bana yendi neye ngababore bakakuwe bakazi bakwe, abo bo kezya mi kumubusa mbita kuzyimba

bonshe. Nunga aku tanga kuzyimbira citupu, miko kupala kubuka. Ndora neye aku zyimba kono kokupala, Moyo akuzyimba aho amanikiza neye mukwame wabo akubuka, sana hali akuhinda matende kuha Moyo namubusi, zyuzyo kamuha oruho mazyuba onshe mbobulyaho katendiwa. Lumwi rusiku Moyo aku kana kazyimbira mukwame wabo ahosafwa. Nunga akutanga kuzyimba akumana, Ndora neye akuzyimba mi wecikwame kokupala oku vuka. Moyo akukana mi akubora kumunzi yekaoli kuzyimbira bamwi bahara nenjanalyamatendecwale eye amuhaoluho kali ngobutokwa. Moyo akubora kavunag zakwe nakaya kwabo. Bonshe boku borla kwabo mi banyina omukwame bokusiyarla bonke.

Abo bacemberle boku burla zokulya mibo kushuna kurwiziye ye bakashutanga nali enswi. Enswi zo kupala kutaye a shompe enswi yita ye wasandi yayi ndili muntu. Akukara mazyuba kali cilyo mi aho arara rumwi rusiku enswi kaili nene yokuzoka omulena mi akulaela enkuku, empene, eciluwoconshe mane nabantubakwe. Aho abuka ozyo mucemberle akuliwana somukazana sakwesi mukwame nababeleki neziluwo ezingi, kasisebezi, sikwazyakuhikabulyosaretelwaezilyo. Akuhara bulyaho mani mamanikizo akutanga kusukurwiranga bantu mane ni bangamberla omulena ye ozyo mulena pare shomulenandushoozwina.

Abantu bokuya kasukurura kumulena, mi mulena akuwana ye ozyo mucemberle kali nalitumela kukumuha zanokumubabalela. Awomasiku kwaazywa eco nasukurwira mukazi wakwe akumusiya okurara. Hakati kawo masiku akuhinda enkuwani yakwe kuzwata, akuhinda enjansi kuzyabara akuhinda enkolio kukara mucipura akutanga kuzyimba kuraera ezintu zakwe zibore zonshe zokubora mumenji neyozyo mukentu akubora mubucemberebwakwe, akumubusa kumurana ye sakayakahupula ye ozyo mucemberle kashaka entuso kanti kali kaishaka. Omulenaaku bora mumenji kazoka enswi ,omucemberle akuliwa kubantu kakuli kali sikawora kulipangira ezintu.

Entoloko: enwe mubakentu musepahare muzwe kubusawana musiye enkunutu zabakwame benu kwenu mubovire kali kuzwisa hanje.

47.2 Marriage secrets must always be kept

Once upon a time there was an old lady who lived with her son. Her son got married to three women named Moyo [air to breathe], Nunga and Ndora. The man started to hunt. After killing the animals, he would die and his friends would run home and call his wives and his mother to come and sing for the corpse to wake up. Ndora sang, but nothing happened, so did Nunga, but again nothing happened. Then Moyo came to sing, and she was the only one who could give air to her husband to wake up. When he rose from death, he went and picked up his gun and knife and started dividing the meat among his wives and his mother. Two of the wives received good meat, but Moyo was the only one to be given the animal's feet. This happened repeatedly to Moyo and she became irritated about it. Although she was the only one who could restore her husband's life, she was the only one to be given animal feet while the others got meat.

She got angry about it and she decided not to sing to him if he went hunting again. After killing a third animal he died and the mother and the three wives came. Nunga and Ndora

sang, but Moyo refused to sing and went back home. After some days all the wives went back to their villages and the old lady was alone, because the man never came back to life. So the old lady suffered a lot and decided to move and live near a river in order to fish for food. Fishing became very difficult, so that she spent days without eating. Every fish told her not to kill it, because it was a person in a fish's image. The old lady left the river without catching any fish. She stayed for days without eating.

One of the big fish came from the water and turned into a king, with a crown and walking stick. He ordered cattle, goats, sheep, chickens and other things. He ordered people and maids for the new queen not to touch anything only to eat. He turned the old lady into a beautiful woman and married her to become the queen of the land and kingdom.

The queen lived a high standard of life because she lacked nothing, and she touched nothing. But one day, she started telling people that they worked for a fish, referring to her husband, the king, as a fish. Some people told the king that his wife referred to him as a fish. The king did not ask the queen, but when they went to sleep, in the middle of the night the king took his hat and put it on, he also put on his jacket and took his walking stick. Then he sat on his chair and started ordering everything to go back to the river and, lastly, turned the queen back into an old woman. She woke up, finding herself back to being old lady. The hyenas attacked the old lady, killed her and ate her up.

Lesson: Respect and keep secrets to yourself, especially in marriage.

48.1 Eco nicaleta ombizyi abure amanaka

Kwakaare, kakuhara ezipau zonshe zomwifasi. Rumwi rusiku kokushuwahara kuteye ezipau zonshe ziyende zikawane amanaka kufumu. Awa! Enzibiso yokukwana-kwana. Ezipau zonshe zokulitahanera mi ombizyi akutaye bulyanu ndiora kuvutuka muyende mbondi kamiwanine kubuso. Ezipau zonshe zokuyenda zokawana amanaka, mimanaka okakwana babonibayenda. Ombizyi neyenga nananuka kuvutuka omo aworera mi aho akahura kawana zonshe zipau zawani manaka mbita eye akawana bulyo matwi haili manaka ni amana. Ku zwaho ombizyi kali shika sialiranga kuzintu. Ncecho nica reta ombizyi asabi namanaka.

Entoloko: mwakusa sepa obutari kapa emikalilo kakuli yimwi nako mwarawana ye mwaliyehi.

48.2 Why a zebra has no horns

Long, long ago, all animals in the forest were without horns. One day, the creator informed all the animals that they should gather at a certain point to get horns the next day. The next morning all the animals went there and the zebra told them to go without him, because he was faster and would catch up later. They knew that the zebra could run fast. All the animals gathered and the creator gave them horns. All the animals got horns, so the creator was left with only one pair of long ears. When the zebra reached the gathering point, it was very tired and it only received the long ears. That is why you see that the zebra is without horns, and from that day it never came late to meetings.

49.1 Cimbotwe no nsa

Kakwina omukentu kahara ne mwane womukazana kali murotu caha. Cwale kakwina bakwame kabaya bushaka omukentu okushesha, bokuya kuba kwabo ba kwame beshi o mukazana omurotu. Aho baka hura bokaodisa kukabira murapa, awa boka amuherwa nenja nenja. Mi bokutalusa ezo bakaya buyendera. Bo kusundiwa ozyo mukazana mi entifo yozyo awora kubutura entima yakwe kenako. Mi abo bakwame kabaya bushaka omukentu kairi Cimbotwe no nsa. Awa onsa ne cimbotwe bokuri zumizanazomusebezi. Omukwenyani wabo akubona otutemu bakuyenda bokasundwa oko baswanera katema. Cimbotwe ne ntima yakwe neye onsa nentima yakwe. Sibana boni bokuboora kukupumura. Amunya masikusiku cimbotwe no nsa bokuya kumusebezi wabo. Cimbotwe akahitirira kasa erambo nokukabira mo kutanga kuzyimba. Neye onsa akutangako kutema, akutema kushunisa hakati cimbotwe akuzwa mwirambo nakaya kumunzi. Ezyuba ricirira bokuboora kamanisa onsa micimbotwe akuboola kuliketa mwirambo. Onsa akutanga kutema nazyimba. Akurukurwirwa omukentu nakaya kukushesha.

Entoroko: njokutaye omuntu a swanera kugora kapa munkentu kapa mukwame.

49.2 The frog and the springbok

A long time ago, a man lived with his wife and their beautiful daughter. Two men were searching for a wife. These men were frog and springbok. The two men came to the family to ask for the girl's hand in marriage.

The father welcomed the guests and asked what he could help them with. The frog and springbok told him that they had come to ask for his daughter's hand in marriage. The father told them that anyone who could finish cutting down the trees on his piece of land could marry his daughter. The frog and springbok had their own axes and the next morning they went to the field and each started on his piece of land. The frog dug a hole, entered it and started singing. The springbok started chopping off the bushes while singing. He chopped down almost half of the piece he was given. They both went back home and rested for a while. The next day they went back and the frog went into his hole, but the springbok was very busy and finished his task. Back home, the girl was given to the springbok for the work he did so well.

The moral of the story is that one should learn to work and do every kind of work that people do.

50.1 Obun'anga bwakare

Kwakare kakwina ban'anga kabasirika nokuhoza abantu. Bamwi kabazumina mibamwi kali kabazumina. Bamwi kwakare kaba zyoberanga mumutemwa emezi yovile yotatu abantu kabamuwani minahara. Mumutemwa kahara kamwina bacirubi. Mi haiba munkentu cirubi omukwame ndeye akamushesha, haiba mukwame cirubi omukentu akamushesha. Ozyo cirubi ndeye kakabarera. Miha bakaboora bakezya nemishamu haiba omutemwa wakwe wamuti ye abe on'anga akuba on'anga haiba kashaki akusiya. Bamwi bakwame kabakuiwa ba samahuki nibaya mumutemwa omwezi kono aho bakaboora sikabari n'anga ozyo kabona

mi nibakahura hamuntu hafwa nena mwana mwibumo ozyo nazyoba mibakwakwe kali ni bamuwana bantu bokuwana ezifuha ne cingubo hateni mibungi sikaba zumina zabo. Kabahoza mizishamu zabo zokusundwa kwacirubi.

50.2 Witchdoctor/traditional healer

Once upon a time, there still were true traditional healers. Some people believed in the traditional healers, and some did not believe in them. Some people could get lost in the forest for some months, but then they would come back as traditional healers. People like that could get lost in the forest and would disappear from the village for one to three years. It was believed that Cirubi, a half-person, was responsible for their disappearing. These people's footprints could not to be seen. They believed that Cirubi would feed them and give them water. After a year or so that person would come back with charms or herbs, and most of them became witchdoctors. One of them was called Samahuki; he was a man who helped to heal people and he could see certain things. He helped to find a person who was missing. Only the bones of the lost lady were found, and most people witnessed it, because it was a true-life story.

The elders believe that being a traditional healer is different from being a witchdoctor. A witchdoctor could kill people in order to help someone achieve a better life, but a traditional healer does not kill people.

51.1 Zo bulimi

Kwakare kali kakwina en'ombe, mi buti katurina ma kakuri kucankira bulyo. Mikakuriwa emisero ifwana mbwe mpundu, emaka obuonde ne minanga. Katuyaya ezipau ne tulya enyama. Mizina eziryo katurya kazitusirereza kumantuku. Zina katurimanga hazisi zyangurwa kazi katurimanga hazisi zyangurwa kazi bikwa muzishete abakuru kabasa amanambo nokubikamo muriro muye hena simwahori bokuya kuzyaramo nenja nokumatika lyina erambo ye abunanzi bwasa kabiri habasimana babika mo amabele nokubika esozunko leuya kuramba hateni kubooza hateni ebu ne sozu mi aho kwaazya eco kaciora kuturura hateni. Mbita shaka nibabone sho mwezi wa august onvura sha jora nkoku kazyuhurura ho

Insert /English Translation

52.1 Kashurwe no nguya

Kakwina kashuwe no nguyo mi kabari muntu ne muyenze, kabahara kuzibaka kazicincana. Rumwi orusiku kashurwe a kuhisa omutemwa mbita haho kakara mpaho nihasiyara. Amazyuba aha aya buyenda akuhupura kupanga obucwara aho amana kubukondora sibwaruki akamema onguya neye onguya akuzumina. Bokuya kucibaka cakashurwe cwale asi onguya ayendesha matende one aho bakahura akutanga kunywa kashurwe, akuta onguya ye akashambe kumayanja kakuti nalyati enzuruya ekomoki zakwe nanga zisihe. Awa nguya akuyanda bulyaho mbita kubona aha akamana obucwara. Kashurwe. Onguya mbita nabu bwene.

Onguya akuboora mineye akahika enyama akamema kashurwe. Bo kuyenderera mi onguya akahanjika ezilyo zonshe kucikuni akuta kashurwe ye kwina nkoko tukarira. Sinaho kashurwe kaori kurizya aza enyama ne zilyo zo kumumana kashuwe nanga akafuha kokuhomba kwazyza.

Entoruso kutiye mburotu kutenda nenja abantu haiba obwene ye mweyo nkaruro kabaori.

52.2 Hare and the monkeys

In the jungle, there lived a hare and some monkeys. They lived in separate places. One day the hare brewed some beer and so he went to invite the monkeys for some drinks the next day. The hare burned the land and only his home was not burnt. The next day the monkeys went to the hare's home. As the monkeys walked on all fours, when they reached this home, their legs were dirty from the burned ashes. When they wanted to take beer to drink, the hare told them to go and wash their hands. So the hare ate and drank the beer. The monkeys went back without a sip of beer.

The monkeys invited the hare for lunch after a few days. The hare arrived and the monkeys took all the food up into the tree. The hare could not climb trees, so the monkeys told the hare, "If you want to eat our food, you must climb the tree." So the monkeys climbed into the tree and ate the porridge and meat. The hare went back without even tasting the meat.

53.1 Omukwame kali kashaka bana becikazana

Kakwina omukwame kasheshete maali, mikahara nibanyina. Omurao wozyo mukwame kauli makabau hawa. Kauli wokutaye mukazi wakwe kali kabotere kupepa mwana womukazana kashaka bulyo bakwame, zyumwi mukazi wakwe akupepa omwana omukazana mi kokutiya kuteye mukwame wakwe mbwamuyaye aku muhinda kamuzika mucuru. Eye nayendanga kukumunyonsanga. Mbobulyaho kaharanga, ruzyuba no ruzyuba nahomanga ye kwinkuni aya kanti kukurera mwane. Emezi yokuhita ne zilimo zokuhita. Somukurwana sekamware.

Rumwi ruzyuba akuraana yesakaya kunkuni mi omukenyani wakwe akumucirira. Momomurushara akurizika aho bahora haciuru miozyo mulcentu akutanga kuzyimba. Cisupo cokukuwa mwane ye azwemuciulu akezye. Omukazana akazwa nakezya kwanyina. Haha ahura nyina akumuha ezilyo akulya aho amana akubuza beshinyina akutaye besho nkubena cwale sakanoyeko bara kakuyaya. Awa bamucembere mbulyokaba komoketwa. Bokuboora, miaha bakahura bokasumwina mwanabo ye mwano ahara. Ezyuva ricirira aho araana omunkentu ye asikacoraura otukuni, banyia omukwame ne mwanabo bokunanuka niba kezya murushara nokurizika. Omunkentu akutanga kuzyimba kukuwa mwanabo. Akuzwa nakaya kwanyina. Akamuha ezilyo akulya ozyo mukwame kokubona buti abotete mwane akunanuka kuko kakere nari zikite naya kamukwata akutaye mwane kasiyari ndikaya neye kumunzi. Akarilwa omukiti mi kuzwa aho ozyo mukwame sikashaka abane basizani.

Entaluso: njo kutaye conshe eco nakuni ofumu ociamuhele.

53.2 A man who did not want girl children

A long time ago, a man lived with his mother and his two wives in a village. He told his wives that if they gave birth to a girl, the baby would be killed, because he didn't want girl children. After a year, one of the wives gave birth to a baby girl and decided to take the baby and hide her in an ant hill so that the husband would not kill her. She lied that the baby had been killed. Every day she pretended to go and fetch firewood, but meanwhile she was going to feed her baby.

The baby grew well and she was very beautiful. She asked about her father and the mother told her that her father was alive, but if he saw her, he would kill her. The girl stayed there for some years and she was now a teenager. One day when her mother went to collect firewood as usual, her mother-in-law followed her to see why she went out every day to look for firewood. She didn't see that she was being followed. Upon her arrival, she started to sing, to show that Mommy was there, as she used to do. A beautiful girl came out and sat with her mother. She ate a big dry some food and they talked. The old lady saw it all, and she was very surprised. She collected wood, so her son could help her chop it into smaller pieces of firewood. She then went home and in the evening she called her son to come and help her with the big pieces of wood in her yard. When he arrived, she told him what she had seen and begged her son to go with her when his wife went to collect firewood.

The next day, the wife took a lunch box, hid it on her way out to fetch firewood, and the husband and his mother followed her to see what she would do. The lady started to sing and her beautiful girl came out. The mother gave her some food and she ate. The man felt guilty and he softly went towards them so that they could not hear him coming. He grabbed his daughter so that she could not run away. He begged her to go home, saying, "All this time I never knew that you were alive." They all went back home and a party was held for the daughter. From that time, all girls in the family were accepted.

Lesson: Let us accept whatever God gives us, whether it is a girl or a boy. He is the only one who knows why He gives you that child.

54.1 Onfumu Silepe

Kakwine ofumu ozo karimukababu hawa mi kakwesi omwana wecikazana kakuwiwa nasilele. Mikwina omukwame nafwirwa eshi ozo aakura mumunzi no kazyaka yenke. Kahara kokusa marambo kuteye ezipau zakuwiramo nawana obusunso. Rumwi orusiku kokuwiramo omuntu, ondavu, ne rukungwe omuntu akumutaye amuzwisemo kakuli kwaazyza ecimbbi awora kumutenda mi muntu muyenze ezi pau zezo sakayaye kakuli ciora kumuzokera. Mi rukungwe no ndavu nabo bokutaye neswe tuzwise kali tukuyaye mbesi ozyu tukere neye murambo ndeye katwayayi. Omwini wamaarambo akatema ecikuni cire noku zuzwisa zonshe. Rukungwe no ndavu zo kuritumera kono omuntu aho azwa bulyo nakaya.

Ondavu akusepisa omukwame ozyo ye kuzwashunu mbundakukurera mi kokuba bulyaho. Neye rukungwe aku muha cikavi oco nicazyuburuka hakwe rukungwe. Mwinako enini ondavu kakaretanga ecikarina enyama. Mi rumwi rusiku akumutaye shunu wasayali caha kuciazo cako mi amasiku ondavu akamuretera omwana womulena akucoye ozyu mumamere

akusiya kuzwa hanje mbitaye kwaazya bantu hafwihi. Omukwame akushesha mibokuwana omwana omushimani wezina Iya Lilungwe.

Ofumu akuha en'usa lyomwana azyobete mi zywina nazwa mwirambo akataruseza ofumu ye eye ezyioko akere mukwae nasilele. Awa ozyo mukwame aku yenda nengambera kumunzi kahinda mukwae. Bo kahura kahinda mukwae ne mwane bokusumwina mukwame wakwe mi onfumu akukuwa ecicaba bakezye babone omo ahindira omuhato kozyo mukwame. Eyo ekamba yokumutaye asatyiililyo nakahewa kwarukungwe. Mi aho lizwa ezyuba cicaba cokukopana babone omurena omo ayayire ozyo mukwame. Awa onfumu akahinda akatemu kakwe mpho ataye akanke oruho runene rokungwe lyo kushuma onfumu. Mi Lilotoli mukwame waNasilele akezya kuhoza onfumu.

Onfumu akuri tumera kwaLilotori ye namuhazi mi omukiti wokuriwa bena Nasilele ne mukwame wakwe bokurishesha kenkozo.

Entaruso njokutaye bamwi bantu kabaritumeri sinandozyuna omukwame womwirambo nakatuswa ndeye nakakwatisa ozyo nakamutusa kamureta kwifu.

54.2 A chief named Silepe (an axe)

There was a chief who was very hard on people and he had a daughter called Nasilele. Another man lived alone in the forest, because his parents had passed away. He had moved away from the village where his parents used to live due to circumstances. This orphaned man used to kill animals for food; he trapped them by digging a deep hole and covering the top with grass so that the animals could fall into the hole. Then he could kill them. One day, this man went to check on his trap and he found a man, a lion and a snake in the pit. When he saw the man with the lion and the snake, the man who was trapped asked for help and to be taken out of the pit. The hunter took him out without wasting time. The lion and the snake also asked him to be released and not to be killed, but the man told them, "I cannot take you out, because you might kill me." The two animals replied, "Listen here, you found us here with that man, and we did not harm him, so why would we kill you?" The hunter took them out, using a long pole. The man went home without thanking the hunter. The snake took its skin and gave it to the man, telling him that it was useful and that it should be tied around his waste and that he should not remove it. The lion promised the man that he would bring him meat every day, but that he must stop hunting.

The lion did what he had promised and one day he told the man, "Today, don't close the door." The man did so, and the lion brought him a princess called Nasilele. The man married her and the lion informed him that he must not let her go out or be seen by other people. They lived happily and later a baby boy was born. The chief made an announcement about his missing daughter.

The man who had been caught in the pit told the king that he could bring back the princess. The chief ordered people to go and fetch her. The princess, the baby boy and the hunter were brought to the palace, because the man who had been rescued by the hunter reported him to

the chief. The hunter was to be killed the next day, as the chief was known for such cruel behaviour. All the people were invited to witness the killing of the hunter. But, the snake had told the hunter that its skin must be tied around his waist for protection. The next day the chief, in front of all the people, took his axe to cut off the hunter's head. A tornado came and blew away the axe, and then a big snake came and bit the chief. The kind hunter treated the chief for the snake bite and the chief was healed. He held a big party for his daughter and the hunter to get married.

The lesson of the story is to help others when they have helped you. You should show appreciation when you were helped.

55.1 Muka muntu

Kakwina omukwame kahara yenke mumutemwa. Mikokubona ye yenke akara aku azyara okuli pangira omukentu. Mi akuya kupanga nokumubika ezina lya Twambo. Awa akumuraera ye akukara haho mi hasihura wecikwame amantengu nganamokuwa eye akutaba nga niba hika ezilyo.

Twambo Twambo kwiwaya Twabo. Aningele naluke Twambo mineye akuya kutaba. Nibakaya kahika nokulya. Mingowo kauri musebezi wezyubane zyuba. Limwizyuba abashimani bo nfumu, bokuya kumutaye ayende nabo akasheshwe kunfumu. Akuya kukana. Mibokuya kabiha ye kwina omukentu murotu muutemwa. Awa ezyuba ricirira bokuya kamuhinda nasashaki bokumutwara nkunfumu. Mi onfumu akuya kumushesha. Mukwame wakwe aho aboora akuya kuzyimba kono enkarabo yo kupara akuya haho kakara kawana mukentu haazyza. A kuwira omutara manitii mumo mumunzi wo mukena. Akuya katiberera amasikusiku akuya kunfumu kakumbira mukazi wakwe, mi onfumu akukana neye omwini mukentu akukana mani ye ndimukazi wakwe okuripangira ezo ashaka.

Omulena akupara miozyo omukwame akutanga kuzyimba ewe womukentu ndihe eshangu zangu, eshangu akuzwisa kuha mukwame. Ye entauro, ye omurepo. Akumuzora samapuranga akuya kudankama mi akunanuka kutoraho akafuha komunwe wakwe.

Kelezo: haiba nowani omuntu nakarihindiri omukentu umusiile kakuli kozyi omonamuwanina.

55.2 Someone's wife

A man lived alone in the forest. He was very lonely and thought of getting a wife. Most of the time the man went out hunting and he only came back in the evening. So one day he got himself a beautiful wife. He told her not to leave the place where she used to hide when her husband was out hunting. She would come out once her husband was back. But before she came out, the hunter would sing to her to come out. Then she would go out, cook and eat. They lived a happy life.

One day the king's guards were out walking and came across that beautiful lady. They asked the lady to leave the forest and go with them. The lady refused to allow them to take her to the king. The husband returned and the next morning the guards told the king about the lady,

so the king ordered them to bring her by force. They did what they were told. The king loved the lady, so he married her. In the evening, as usual, the husband sung for her to come out, but there was no answer. He slept and the next morning he followed the tracks. When he reached the village, he asked about his wife and the people told him that the guards had taken his wife - she was with the king.

The next morning the man went into the palace and asked for the wife. The wife cried, but she was not brought to him. The king refused to give back the wife to her husband. He offered the man money in return, but the man only wanted his wife. He asked for his wife's clothing and this was given to him. He then turned the woman into a plank and he took his firstborn from the wife before turning her into a plank.

The lesson of this story is: don't take someone's wife, because you don't know how he got her.

56.1 Omukwame nariyayira bakwakwe

Kakwina omukwame kahara ni banyina ne mukurwe ne mwancu wake. Ozyo mukwame akashesha, akahinda mukazi wakwe kareta kubanyina. Ozyo mukwame akateyakayaya abangiri botatwe akuhinda yenke kaha banyina, niwa mwancu mwakwe ne mukurwe mi mukazi wakwe kabamuhanga ko bulyo, Bulyaho mbobulyaho kabahara, yimwi nako mukazi wakwe akutanga kutongauka ye nalyi kuoreseka nalyi omukwame nayaya banyina, mukurwe ne mwancu wakwe. Omukwame akukutumana kuazara. Rumwi rusiku hape akareta enyama mi hape munkentu akuhitisa uwo munahano.

Lyimwi ezyuba akuyaya banyina nabo asepwa nabo akusiyara ne mukazi wakwe. Awa manyama okuhingiha mi ryimwi zyuba omukentu aho asiyara hamunzi kubuteeza obunsiwa kwaazyu okuamba neye akunauka nakaya kuboora kubashemi bakwe. Aho akahura akabasukurwira ezo natenda wecikwame akubataye mani neye saka nakamucirire bakezye bamuyaye. Omukwame aho akazwa kukucana kezya kuwana hamunzi haazyu muntu akurara mi muruura akucirira mukazi. Nasika tumba kwina bana muboni bakwakwe bokuya kumuswakeza bambwa nokumutumina masho. Akubutuka kuboora. Mi aha kahura hamunzi akuhupura ye zwina omukentu mbulyo namuhomenena. Akuyakakoka ezitupu zabakwakwe mpaho na fwile akuzoka ewongoro. Sila muribonanga lysisungamina hanshi harisitaburwa.

Entaluso njokutaye mwakusiya kuhomenenwa muzintu kaziboozwa ye mpaho ahita omunkentu nanga akukane. Elato lye niti nkushaka abantu bonshe.

56.2 A man who killed his family

A man lived with his mother and two siblings. Later on he married a wife. He lived by hunting and he always killed three warthog for the whole family. He then gave one to his mother, one to his elder sister as well as one to his younger sister. His wife got meat from her in-laws. This lifestyle continued and the wife told her husband that the meat that she received was too little. She came up with the idea that her husband should kill his mother and sisters so that the meat would be enough for them.

After a while, the husband thought that his wife was right. He killed all his family members and then the meat was plenty. The wife now was always alone at home, so she thought of escaping when the husband was gone. One day she escaped and when she reached home, she told her parents and the other people that her husband had killed everyone in his village and that he wanted to kill her too. So if they saw him coming, they should kill him first. When the man discovered that his wife had gone to her parents' home, he followed her. When the villagers saw him, they sent out men with spears and dogs. He thought that his wife cheated and now he again was home alone. He took the dead bodies and he too died, turning into a millipede. That's why you see millipedes turn their heads down when they are thrown out.

57.1 On'anga

Kakwina on'anga na hurira mumunzi umwi, mi moomunzi kakwina onfumu mwateni. Mi kokushuwa onfumu ye ozyo mukwame ndun'anga akukukopanya bantu bamwi (manduna) ye balike on'anga babone kapa abona. Mibokuhinda endonga kuminisa omukombwe okutuba. Mi kwina omukentu katezete akuya kasukurwira on'anga. Amantengu ateni engoma yokurikita mbita masikusiku mi hena masikusiku akuta zyuzyo n'anga ye mowina omukombwe momoina endonga ewe wenfumu nondirika ye abone kapa ndiwora kwiwana mi mun'ature omukombwe muiwane endonge mi endonga yo kuwanisika. Awa onfumu na bantu bakwe bokusepa ye on'anga abona.

Nkerezo: kwina banan'ga babona mi bamwi kaba boni barindira kusumwinwa

57.2 A witchdoctor

One day, a man arrived in a village and he introduced himself as a witchdoctor. The king heard the information and they called the man and told him to prepare, because he would be allowed to show how skilful he was. The king and headman sat down and came up with ideas on how they would test the witchdoctor to see whether he really was a witchdoctor or not. They made a rooster swallow a needle. One woman heard their plan and she told the witchdoctor. So the witchdoctor sung and danced the whole night. In the morning he pointed at the white rooster, inside of which the needle was. He took it out by cutting open the rooster. The king, indunas and all the people now believed that the witchdoctor could heal and identify witches and wizards.

58.1 Omukwenyani alyizora ondavu

Kakwina omukwame kahara nibanyina. Miyimwinako ozyo mukwame akashesha. Mi ozyo mukazi wakwe ndeye kayendanga namakwenyani bakwe kuruwa mi kuko kuruwa babobanyina omukwame kabarizora ondavu, mi mumo mubundavu bokezyela muka mwanabo ye balye, eye akuya kutiya no kurira hape bokumufwira enshe. Mbobulyaho katendanga. Rumwi rusiku akutaluseza mukwame wakwe ye rimwi zyuba kali nakaboore ndundavu nakamurire kuruwa. Wecikwame akubiraera akabuza banyina kapa nabo banakuti nibabona ondaavu. Bokukanana ye kwaazya eco babonanga.

Lyimwi ezyuba akubacirira mi aho kabakwesi barima akuri zika kumabuna. Haho ariketete ne ntororo yakwe akushuwa mukaziwakwe satakuma aho akatonda mukota ndundavo aho

ashonina ye akamukwate. Mukwame wakwe akushonja ondabu akufwa. Akahinda mukazi wakwe mi kutonda tonda banyina kabasibabwene. Bokuboora kumunzi yetema nkoko banayi kawana kwaazy akaboora omukwame kezya kukoka ondavu kutwra kumunzi

Omudara katambite avandavu akezya kumutaye ndinyoko noyayi kali dundavu omumutemwa. Omukwame akucoka omuzyo mikuzwaho akutanga kuta mukwame wakwe yenali-yayira nyina. Eco ciambo kali nicamushuwisa nenja akutanga okuazyara omona yayire banyina wa mukazi wakwe. Bo kukuwa omukiti wakashwi mi ozyo mukwame akuyira makwenyani bakwekabahinda, boka zumina mimunjira okubayaya nokuhinda enyama kareta kwamukazi wakwe. Akumuhoma yebanyina barware sira kabana kezyi.

Mimonshe omo kalila eyo enyama mukwame wakwe namuta ye yiyo njenyama yibanyoko okwesi olya. Omukentu aho ashuwa bulyaho akutanga kulila banyina nibafwa, mi omukwame akusukurwira ye neye mbobulyaho na shuwa aha bafwa banyina.

Entoloko njokutaye haiba omuntu nakuzwisi mubukabu wasamunyazi.

58.2 A lion woman

Long, long ago a woman lived with her son. She advised her son to get married, so a wife was brought and they lived together. After some months the son ploughed a farm for them all, and when it was weeding time, his wife was tasked to weed the field with her mother-in-law. The mother-in-law turned into a lion and came to her daughter-in-law, who was scared that the lion wanted to eat her. However, the lion felt pity for her daughter-in-law and then left without eating her.

This continued to happen for some time and the wife told her husband that whenever they went out to the field to weed, a lion always appeared and wanted to eat her up. The wife came every day to report this to her husband. Then the husband followed them to the field and hid in the bushes. After some minutes his mother was nowhere to be seen, and his wife kept weeding. The lion came straight to his wife. The man had a gun, so he shot the lion and ran to his wife. He took his wife home, forgetting about his mother. He waited for his mother, but she did not return. He went to fetch the lion he had killed; then a wizard came and told the man that the lion he had shot was his mother. He cried, feeling bad that he had killed his own mother.

As the days went by, his wife started accusing him, saying that he had killed his own mother. After some time he decided to go to his mother-in-law, the wife's mother, so that he could kill her too. He was tired of his wife laughing at him, saying that he had killed his own mother. He went to pick her up at her village for a female rites party and during the journey he decided to kill his mother-in-law. He took her meat with him. He gave the meat to the daughter, his wife. After cooking the meat, it was time to eat. He waited for his wife to eat and then told her that she was eating her mother. The wife cried.

The lesson of the story is, when you find someone who saves your life, you should appreciate it and not speak about what happened.

59.1 Ebaka aho sikarimbile acompolanga otuchiyo chiyo

Kwa kare sikalimbile kahara nenkuku mi kabashuwana hawa. Limwi zyuba onkuku aku kumbila endonga ya sikalimbire mi akuyihewa. Aho amana kuisebelisa endonga yokuzyoba. Onkuku mpwaho nazwa hakugara kaliniya wanisika endonga. Sikalimbire aho akezya kubuza endonga yakwe onkuku akumutaye niya zyoba. Kuzwaho citoyo coku kabira mani shira mubwene sikalimbile acompolanga tuciyociyo, mi sira onkuku asingara mwibu njindonga ashaka ya sikalimbire.

59.2 A chicken and a hawk

Long, long ago, a chicken and a hawk were best friends. They always ate together and looked for water together. One day the chicken asked for a needle for sewing clothes, and the hawk gave her a needle. After mending the clothes, the needle got lost. The chicken looked for it everywhere, but it was nowhere to be found. The chicken told the hawk that the needle had got lost. The hawk was furious and the relationship ended that day. So then the hawk decided to eat baby chickens and the chickens still scratch in the ground to search for the needle that got lost after mending their clothes.

60.1 Omukwame alizora

Kwakare kakwina omukwame kalizora ontuu. Mi mbobulyaho kahara yenke mumu temwa. Haiva ena mumutemwa alizora ontuu mi haiba ashaka kuya kubantu alizora omuntu. Lyimwi zyuba akuya mumunzi umwi mibakazana bokamutabela. Akushesha nakaya nemukazi wakwe kwabo. Mwancu wakwe neye akuyenda mi wecikuru kamutayeasiyare kono akukana. Bokuyenda omusipili omure bokushuwa enyotwa mi amenji okupara kuwanisika. Omukwame akuyenda mane kahura kwirambo, akukuwa mukazi wakwe kuteye bakezye bawane amenji kutendera ye bawire murambo. Awa bokezya kakuzimburuka erambo we cance akulyizya kucikuni mi we cikuru aho ataye alyizye ozyo mukwame akezya kumukoka kumuwisa. Akumukokera mwirambo akulizora ontuu nokuyayira mukazi wakwe mumo akutwalira atwane tokalya. Omwanche akurendera naka buliizika kuzikuni kabutonda kumunzi miaho akahura akasukulura komo nakafwira mukurwe mi mukwame kali ntuu.

Entoto njokutaye abakazana bazwe kukusheshwa kubantu bazya kuzyi oko bakazwilira.

60.2 A man who turned into a hyena

There was a man who lived in the forest alone. This man used to turn himself into a hyena. When he was in the forest, he turned into a hyena, and when he thought of going to the village where people lived, he turned into a man. One day he went to a village to look for a wife to live with him. Actually, he found a lot of girls and he selected one of them and got married. The brother insisted on leaving with them, and his sister allowed him go along. They traveled a long distance and the village was no longer to be seen. They were very thirsty, but no water was available. The man insisted that they keep going. They tried and reached the hole where the hyenas were located. The man went faster and stood at the hole. He called them to hurry, so that they could drink water. The siblings realised that the man planned something. The boy climbed into a tree and the sister also tried, but the man came and pulled

her down. He pulled her into the hole and killed her. He turned into a hyena and took the corpse to the young hyenas to feed them. The boy escaped and reached home. Then he told the people what had happened, and that the man was not a real person but a hyena.

61.1 Sidimwe kapa ecingorongoma

Kakwina sidimwe kahara nemwane mumutemwa. Mi abance kabakezyanga kakuzana nemwa sidimwe haiba beshi bakwaazya hamunzi. Mimonsho omo kakezyeranga akezya kushuwa omununko wabantu. Akubuza mwane kapa kwina bo bakezyanga mi akushampura. Lyimwi nzuba akusumwina abayenze ye bazanezane ba bore beshi nanga babawane, awa bokuzanazana nokubora. Aho ahura sidimwe akubuza hape cware mwane akutalusa ye kwazyanya bantu bakezyanga haiba ashaka okulya omuntu ayaye eye mwanane mi asiare yenke. Awa sidimwe akushenga shenga mwane.

Entaluso njokutaye abance bawola kutusa bantu haba amba bashemi babo.

61.2. The giant

Long, long ago, a giant lived in the forest with his child. The children from the village used to come and play with the giant's child when the father was not around. Meanwhile, when father giant came back, he smelled people and he would ask his child whether there had been people in their house. The child normally denied his father's allegations. One day the child told his friends that they could play, but not for long, because his father might come and find them. Later, when the giant came into the house, he smelled people. Then he asked the child again, and again the child denied it. The child told his father, "If you want to eat a person, you have to eat me, because then you will leave them alone. The giant calmed down.

Lesson: Little can change parents' behaviour when they are wrong.

62.1 Emicaha botatwe

Kakwina micaha botatwe mumunzi wumwinya, miboshe kakwina omukentu kabashaka. Awa bonshe bokuya kukushaka emisebezi, kokaba non'anga, ni wenfulayi mi nomubusi haiba omuntu nafwi. Awa on'anga okubona mushanga zakwe mi okuta bayenze ye zyuna omukazana tushaka nitwaka siya kumunzi ndaboni mushanga ye arwala. We nfulayi ye awa mukwere tuyende tukabone tema tuwora oka tusa.

Awa enfulayi yokunanuka neyikaya miaho bakahura bokawana ozyomukazana shana timeli, mi omubusi okuya kupanga omo abusizanga abantu akuya kumubuza. Cware empuzo yikezya kwababo bakuteeza ekande kana ndini arukera okushesha ozyo mukentu kokuya kenkaruro zabo? Miboshe yokupara ozyo asheshe kakuli bonshe banarwi endwa miboshe bokutanga kumukuwa kuti ndinyinabo.

61.2 Three young men

There were three young men who all loved the same woman. The three decided to go and look for jobs. They went to town and one of them became a witchdoctor, one a pilot and the

other an anaesthetist. During their stay in town, one day the witchdoctor checked his instruments, using his charms, and saw that the girl was very ill. The pilot told his friends they should fly back home to reach home quickly. All of them went to the airport, and later arrived safely at home. Upon arrival, they found that the girl had passed away. The anaesthetist did his work to wake the girl from death. When the girl came back to life, the question was asked who would marry her. The three men could not decide, because they all helped her during her illness. So, the lady became their mother instead of being married to one of them.

62.1 Manta oburozi

Kakwina omukwame ni beshikabahara nabamwi bantu mumunzi cwale ozyo mukwame karli ñanga mi kashaka hawa kurlika beshi yimwi nako bokuya kukushuta enswi mi eye akuwana enswi mukakwe kashuto. Mukabeshi kokuwanisika mbuchi bwinamo. Bokuya kukomokwa yimwi nako bokuya kubuchi mumutemwa kaciwana ecikuni cobuchi mi aho batonda muswanera kuba nobuchi semwina otuswi tunini, mikuya kuku kumbura orukumba eye akumbura orukumba hacikuni ecikukutu, akuta beshi ye eye mukuru kuzikuni beshi mbakuru bulyo kukumupepa. Bulayaho kaambanga kanti beshi siya banyezi eyo ntaba.

Yimwi enako akunanuka no lubasi lwakwe kuyaku makwenyani, bokuhinda en koko yamabisi mucikara nibakaya. Hakati komusipili bokushwena mi shwabo akuba rekerera kanini nibanyinabo banche, bokusiyara bashwenete okutanga kuconkomona munkungu yecikuni mimo kuzwa akakwame kanini komutwi omunene nebumo nene. Mi ako kokuwamba mucirwizyi ye yamulikani luya kwama kwenyani hamoho. Miko kutanga kuzana sibana huri kumukiti. Miaho bahura kumakwenyani bakwe ako kakwame kokusiyara henkanza eye nabane nemukazi wakwe nibakaya murapa. Ako kantu kakasebelisa orunzi kumu sumwina ezintu kuamana nozyo mukwame. Hasimuha ecilyo orunzi rumusumwina mi akuyenda kamutapa ezilyo ozyo mukwame sikafwa enjara mibokubona ye aboole bokuha empene zobire ne nkuku awa bokurana. Bokuboora mimunjila ako kakwame kokumuta aha akahura hacikuni nikawana ye akosekakaya yako enjila miezo akwesi zonshe zibbatuka hakati. Akuhinda omwana yenke kubika minkungu ne mpene kubika kuñatura enkuku eciyemba akubika cakwe mwinkungu, akuñatura omukentu akubika mwinkungu kokuraana ye ayende nenja nerasanati. Ozyo mukwame akusiyara ne mwane ne mpene yonke cibazyu comukazini co nkuku. Akutuma mwane kumunzi ye akasumune butikwabi mi akuwana mwancu wakwe nahuli. Beshukurwe bokumukanisa ye kayendi eshi aho abona enako siyeti aku yakuhulira mumunzi akawana mukazi wakwe nabane bonshe kumunzi akukomokwa mi akuhupura ye nkurota akurota. Aka butuka kuboora haho nakafwira mukazi wakwe kawana eciyemba mpocisin aakuboora kumunzi akawana bamukazi wakwe kubena. Mbobulyaho sikabutuka butuka mbita beshi sika bamudama ensompo nganaba nenja mi boku musumwina ye akusiya kubalika mbakukurwana kezyi ezyo nibalya.

Entolo: njokutaye omushemi wako kazaniwa neye kakuti kozyi ezo nalya noshinikubako.

62.2 Superstition

A father and his son lived in a village. The son also had a wife and children. After some

years, he started challenging his father. When they went fishing, he would get fish and his father would get honey in his fishing basket. When they went looking for honey, he would get honey and his father would get a small fish. He told his father that he was better at using traditional medicine, and that his father was only older by birth. His father got angry and left, but the challenges did not stop there. The son continued to boast to himself that he was stronger than his father. When they were together, he showed his father that he was stronger by taking bark from a dry tree trunk.

One day he took his wife and went to visit his in-laws. On the way they became tired and rested under a tree, where they also ate some food. While they were resting, the son saw a small man with a big head coming out of a tree hollow. The small man spoke in Silozi, saying, "My friend, we are going to visit our in-laws together." When they arrived at the in-laws' home, there was a party. The small man started dancing and he was left behind in the middle of the village. The man and his family went to his in-laws' home. The small man turned into a fly and made sure that when the man wanted to eat, the fly would take his food before he could put it in his mouth. The man became very hungry and they decided to go back home. The family was given two goats and a chicken and when they reached the tree where the small man was found, the small man told him that he was going his own way. But, before that, they had to share everything that the man owned, including his wife and children. The small man was given a goat, and he put it in the tree hollow; the chicken was cut down the middle and also went into the tree hollow. The wife was cut in two, and the small man took his section and put it into the tree hollow. The children were shared too: the small man took one and the other child was given to the father. From there he said, "Go well."

After sharing everything, the man told his son to run home and inform the people of what happened. The boy ran as fast as he could to reach home. When he reached home, he found his brother was already there. His grandfather told him not to go back to his father. When the boy did not return to his father, the father decided to go home. When he arrived home, he found his family were all at home: his wife, brother, children, two goats and the chicken. He thought maybe he was dreaming. So he started to run between home and the tree where they had met the small man. His father gave him some herbs, so he came back to his senses. His father told him that it was the last time he would challenge his father.

Lesson: Old people should not be challenged, no matter how powerful you have become - you should not do so.

63.1 Kashurwe nombwee

Kashurwe nombwee kabakaranga hantu honke, aha kabakaranga bulyaho hantu honke omuchani kali mbwee, nera ombwee ashuya kukuchana nere kashurwe ahinda nokuhika mwana ombwee. Nokuhinda enyama eyo nakachanina ombwee nokuli hikira yemwini nokulya.

Aha kuya mazyuba abana bombwee shiba yabumana aha shekusiara sikwaazyamba ombwee abuzi kashurwe ye abane kwibana kuyanga cware near kashurwe akumuta ye mbabo babena kolyanga hahena koyanga kukuchana nera bokulibengera nobushere bwobo bokumana.

63.2 The hare and the jackal

Once upon a time, there lived a jackal and a hare. Jackal had many more sons and daughters than Hare; they lived happily in their home. Jackal was the bread winner of the family. But the hare was too clever; when Jackal collected food and brought the food home, Hare would be eating alone. She took all of Jackal's children and cooked them for her to eat.

Whenever Jackal asked Hare where she got such nice, juicy meat, Hare would lie and say someone was passing by and he gave her the meat.

It went on like that until Jackal's children were all finished. That's when she asked her friend about the whereabouts of her children. Hare hid her own children and told Jackal the bitter truth, namely that she used to eat her children which she used to cook for herself. That's how their friendship ended.

64.1 Enjara yakaresidimwe orukubwe

Kwakare kakuranga omwanche naba bashemi bakwe cware enjara kailiyingi hawa kuchita kutee abakuru mbita kuya mumutemwa kuya bushaka ezilyo zifwana shina zindiya, malyachizo, oruoma emaka nezimwi.

Rumwi rusiku abashemi bomwance bokuya kukushaka ezilyo zikuiwa makorokoko, sidimwe akezya kuwana bulyo omwanche ahanzi kuwuru kurutara, nera sidimwe kabuzanga omwanche ye banyina nibeshi kwi nera akuzyimba lyaya kaningi-ningi banayi kumakorokoko.

Lyaya kaningi-ningi
Makorokoko chechingi
Lyaya kaningi-ningi-ningi
Kunu kwetu chechilyo
Lyaya kaningi-ningi
Orete munwe wako tubone
Lyaya kaningi-ningi
Nenwe rwaho murete wenu
Lyaya kaningi-ningi
Ozyu mwanche kumaano

Omwanche akuhinda zilyo ezo banareki banyina kumuha sidimwe namunyimbira mani akurara shaka zweho nakaya. Eli lizwa hape mbobulyaho. Nera omwanche akusukurwira banyina ezo nakuti nabonanga munsiku-munsiku aha bana kumurekanga cware akuba kumbira yebaku murekeranga ezilyo zingi kakuli eye kana kukutanga hape asikezya kuhwamo nozyo sidimwe.

Banyina ni beshi kali ni bazumina bokumuta yerwaho babone echo-china kezyanga nganebakutatikakumusiiranga zilyoezoatanangantunibulyaho.

Elilizwako omwanche akukara harutara aha naku lizyanga banyina bokulizika mukazyuo kabo kamataka beshi abo muchiyongo. Mpihonya sidimwe akezya kuhura nera omwanche ashite azyimbe akutatika kukukulika ashitonda muchiyongo nomunjuo nera sidmwe akuyamo kamina banyina akuboora muchiyongo nokamina beshi. Mbulyaho nibafwa njinjara niyabayaza.

64.2 A giant and a child

A long time ago, in the past, there was a child who lived with her parents. Although there was a drought, the family of three lived from hunting and gathering wild fruits. Even when this food was still available, the food was not enough, and it was the daily duty of the two parents to go into the forest to look for food to eat. So a giant was also looking for food and he came to a small village with a single hut – there were no chickens and no dogs around. The parents had left their child alone. They did not care where the child would run to, even if there was danger. When the giant came into the hut, the child would climb onto a long traditional table where they used to keep dishes. The giant would ask the child, “Where are your parents?” The child would then sing a song, replying to the question of the giant, saying that they had gone to look for makorokoko, which is a type of food. Then the child would take her food and throw it down to the giant. She would continue to sing until the giant slept; once it became bored, it would go away. This became the daily habit of the giant and the girl.

The child told her parents about it and they decided to stay home and watch their daughter. The mother hid in the small hut, whereas the father hid in the empty food storage (echiyongo) container. When the giant came and asked the child where her parents were, she tried to sing, but her voice was shaking as she was telling lies. Then the giant realised that something was wrong and decided to search everywhere. He searched the small hut and found the mother hiding in the corner. He swallowed her and then he went to the food storage container and swallowed the father too.

65.1 Mukwame na bakentu bakwe bovine

Kawina mukwame ozyo kasheshete mali, ahokaba karanga bulyaho nera bakentu bomukwame baka hika ezilyo nokareta kubaruo babo.

Ozyo mukwame nera mwinjuo bulyo kaliranga, ozyo mukentu wakwe muya asikahika akareta enkonko ya mabere nokezya kungongota, nera mukwame abuza nazyimba:

Ndiweni Sinai-nai ndime musimbi mukazwi wako. Sinai-nai. Uleta nzii? Sinai-nai uleta nzi? Sinai-nai nileta nkoko yamabere. Sinai-nai booroko Sinai-nai booroko nenkoko yako Sinai-nai.

Nera wechikuru akezya kungongota nera mukwame abuza ndi weni.

Ndiweni Sinai-nai ndime mushimbi musimbi mukazi wako Sinai-nai. Ureta nzi Sinai-nai nireta nkoko yine nsima Sinai-nai. Uzo wingire Sinai-nai uzo wingire ne nsima yako Sinai-nai uzo wingire Sinai-nai

Nera echi kachi tendahara chokutee ozyu mukentu muya azyiba ye mukwame wabo kali nkoko mbita azuzyo mukentu natangira kusheshiwa ndeye kalya zamukwame wakwe burotu burotu. Nera omukwame kali mulinzore ombwa kali mulinzore ombwa kalyanga bulyo ezibi.

65.2 A man and his two wives

A man married two wives and the first one knew a secret her husband was hiding from the other wife. Whenever the women brought him some food, they had to knock and sing before entering. Their husband never ate his food outside, because he used to turn himself into a dog. When the first food was brought by the second wife, she would bring normal food, but she would be chased back. When the first wife brought her food, she would enter the house to give her food to her husband.

Their husband ate the food called *sima*, which is human remains, and which the first wife did not know about.

66.1 Omukwame nabakentu bakwe botatwe

Kakwina mukwame omuchani ozyo mukwame akushesha mwana uba mahachana, akukara kara nokashesha mwana uba masida, hapeakuku-kura akashesha mwana uba chikosinyana.

Aawa mukwame kalimuchani munene, cware enyama kaimuremenenanga kukuihinda kutwara kumunzi nera mwana uba mahachana mukentu wakwe natangira kushesha ndeye nibakaha beshi eano iyokunuganisa echipau chokuya kuyenda echo chini kuya kumunzi.

Nera mukwame ashimana Kachana akapapaura zipau zakwe kokaya kumunzi kakuwa mukazi zyuzyo we eano lyakwe. Mukentu asikezya kuhura azyimba:

Kuboko kongune chinunge-nunge

Mutwi konunge chinunge-nenge

Azyimba bulyaho mani mbita aha kazinungane hangani zirama zonshe nera nechikaya kumunzi chipau, shaka bakahure nera ngaha bakachiabe nera bechikwame eye zyuzyo shi aono lyakwe matende bulyo kabamuhanga. Rumwi rusiku bokumukuwa ye akanunge ompau wabo na kafwi wechikentu akuteye mbwakezye muru shara, oru nkolo manina, neye mwana uba mahachana akuya kubunga- kubunga, kanu kangu nakaliyendera kubeshi, Nera mbulyaha nibasiara

66.2 The daughters of herdsmen

There was a hunter who married three indunas' daughters. These wives' fathers were Induna Mahacana, Induna Masida and Induna Sikosinyana. Mahacana's daughter was the first wife of the hunter; her father gave her traditional medicine to raise a dead animal so that the animal could go home on its own to be slaughtered for meat. However, she was treated unfairly by her husband. The man was a great hunter, but it was difficult for him to carry a lot of meat to his three wives. As a result, the first wife had to be called to raise those animals to

go home. When the animals were slaughtered, the first wife was usually given the feet of the animals, and the other two enjoyed the good meat.

Once she suggested that the two women should give her some of the meat, but they refused. When the meat was finished, the husband went back to hunt again.

As usual, he called his first wife to go and awaken the dead animal, and instruct it to go to the village. She told her husband that she would go, but instead she just picked up her bags and went back to her father's village.

67.1 Ondavu ombwee nekashurwe

Imwi (nako) ombwee, ondavu ne kashurwe hantuhonke kabakaranga cware shikuchana ndundavu ndeye kagorete nokukutekwa ndeye kazi tiya ezipau.

Cware kuya kukulya kashurwe ndeye katahanga zilyo nera zakwe nombwee azi likanisa nokubunjikira ondavu enyama yingi nera ondavu akambiriza kulitumera kukashurwe.

Cware rumunya rusiku kashurwe kali kena haha hamakaro abo nera ozyo na abaenyama ndu mbwee nera kokuliyurumikira enyama ondavu akumubikira kachenya aha sha buza ondavu ye ozyo naabi enyama ndini kalina mutaba ondavu akuremuha ye ndu mbwee kakuli kashurwe kanalishali ha chunda chabo. Nera ndabu akukwata ombwee kusina-kusina mbita aha rukuramo robuharo.

Mbulyaha nibakauhana nomubushewa nera ombwee sha tiya ondabu.

67.2 The three friends: the jackal, lion and hare

Once upon a time there lived three friends, the lion, the jackal and the hare. These animals lived together and shared their food among them. The lion was the strongest and most feared by all the animals. The lion therefore was the one to go hunting and he would bring the meat home, while the hare used to cook. The lion was given a big share, but the hare and the jackal ate equal shares.

One day the hare was not around. The jackal cooked and the lion was given little meat; meanwhile the jackal's share was huge. The lion asked the jackal, "Who cooked the meat?" There was no answer, and the lion realised that the hare was not around when he came home from hunting.

So the lion was angry about this and decided to kill the jackal and eat him. Nowadays, lions and jackals are not friends, because the lion killed and ate the jackal. From that day, all jackals have started to hide whenever they see a lion.

68.1 Ombwa no mbwee

Ombwa no mbwee kabali bantune muenze cware mukuhara kwabo bulyaho mumutemwa kali kabalioerera okuchana nera rumwi rusiku omuntu kayabu chana aha sha yaya echipau nera ombwa akuraana muyenze mbwee ye eye shakaya kukukara nomuntu ndye aliorera kuchana.

Awa nibayenderera nera omuntu omuntu nakarera ombwa nera chokumu hwanga zilyo. Aha kuya mazyuba omuntu akuwana munahano okuya kukubona bamu kwerume neba mukwekazi wakwe. Aha shiba funguruka omuntu akuhi nda omuziyo we nyama nakusumwina ombwa ye amunsindikize mruryendo rwakwe.

Nibashini kahuru omuntu akuhambuka ye anywe menji mwi ziba, oru nkokusiya bulyo muzio we nyama kuususa hansi ombuwa neye aku umatira hamuziyo kulya nyama omo kaorera.

Nera omuntu shanaboni ombwa enaho alya enyama eyi yakurukere kuya kubashemi bamuoazi wakwe akudama-kudama ombwa, ombwee aha sha shuwa muyenze enaho adamiwa akumusheka shira naku chitanga mbwee gwaa! – gwaa-gwaaa!

Ntoroko njakutiye: muntu no muntu mbita kulisha kira ezilyo zako wemwini zizwa hachituku-tuku chako.

Mai ambambanyuni

Kakukaranga mushemi yenke nabane aha kaba karanga bulyaho mushemi wabo akuwanwa buhore. Shikali kayenda.

Imwi nako banche bokuyenda kukushaka zilyo kukuzyambira empundu, emaka ne zimwi cware bokezya kuturukira mai a mbambanyuni bokuya hinda mumo muchi zyuo-zyuo bokuwire njira nibali chirire, nera kanti ezyuni ahalikeya kuwana mai anahindiwa lyokubona mai alyo mwi tundu baatengene babo banche.

Nibakaya bulichirire mukazyira kabo, ezyuni lyokunanuna zyunu kayenda murushara lyoka susa, ikokeya kunanuna zyumwi, bulyaho- bulyaho mani-mani nibakamane banche, ezyuni lyokumanamana kubalya. Shikwa hiti enako nyinabo shana fwi kulindira mani nali tobohe

Ntoroko: mbubi kulihindira-hindira ezintu zaa bantu, kakuli echo nokahinde chimwi checho nechki kulye.

68.2 A big bird's eggs

Once upon a time, there lived a single mother with her children. As the days passed by, the mother became physically disabled. One day the children went to the forest to collect some wild fruit. On their way back home, they found some big eggs in a nest, and so they took the eggs and put them with their fruit. From there they went straight home. The way to go home was a narrow path, so they had to follow each other, walking in a line. When the big bird returned to its nest, it saw that the eggs were all gone, and the nest had also been destroyed. Then the bird flew up and started searching for its eggs. Later it spotted the children walking home and carrying the eggs in a basket. The bird came and snatched the children one by one, and flew away with them one by one until they were finished. The children were eaten by the big bird. The mother waited for her children, but they never returned home.

68.1 Changu

Omushemi omukentu kakara nabane baba kazana bofire. Changu nemukurwe. Ahakakuya mazyuba mukurwe wa Changu akusheshiwa nokukuziwa mumu nzi nokuya kumaranda. Changu nera shika zananga bulyo nabaenze bangi haazya mukurwe kapa mwanchu wakwe.

Rumwirusiku bokuya kukuteka menji baenze boku tengena nokumureka nechiteko chakwe kachili chinene kwaazya ozyo kamutengenekanga nera mumo mwiziba kamuhara kongoro. Nera likamurapwira enswi ezokahinde kumunzi nokumu tengeneka chiteko chakwe.

Ekongoro lyokumuswaya hameno ye nelisiye kumuruba cware muraio nilya muha ngokute nasiye kulika kusheka ye meno akwe abonahare kakuli omu nzi onshe uramana kufwa, aha shibaya kukuzana manduwani bayenze bokumu takasa hawa sha sheka baenze boku bona meno akwe ye aswaitwa kwi kongoro, nera munzi onshe okumana kufwa mbita mukana ubeshi wa Changu ndeye nasiara. Changu akuyenda nechikaana chi beshi kuma randa amukurwe, aha shibaka hura hachizubuko nera bokusasana zizyabaro Changu akuzyabara kakochi komukana ubeshi bokazubuka.

Aha shibaka hura kuko kumunzi wamukurwe wa Changu soku butukira omukana ubeshi ye nde mwancuwakwe nokamuzyalira burotu-burotu Changu ndeye nakazyalirwa kubankuku naka shumiwa ezchishurubi norunyaze masiku aharere akutatika kuzyimba:

Changu nde muraranje

Change nde muraranje nde

mwanchuwako Changu nde muraranje.

Elilizwa mukurwe akumutuma kuruwa ye akalinde burumbu monshe mo mware azyiba ye neri adi mwanchuwakwe enaho ahandisa. Nenaho alinda akutatika kuzyimba:

Linde buzyuni mbobu linde

Kufwa kumaye

Linde buzyuni mbobu linde

Mukurwangu mware linde buzyuni

Mbobulinde kufwa kubamaye

WechiKwame nera shanaremuhi ye ozyo bena bashandisa nde mwanchu wa mware mpaha sha sumwina mukazi wakwe ye ateeze njimbo zakwe mbwa shuwe ntaruso zezo njimboi aha shikaliya kukuzwe zyuba muruura akutatika kuzyimba njimbo zakwe.

Shana shuwi kwi njimbozo, nera shokusumwina wechikwame ye akagotere erambo muchitungu mumo karara omukana noku sika muliro muno mwi Rambo kuya kubikamo ne sozu nera bokuhinda kuzyara shasha hawiru. Nera bokumukuwa zyuzyo kazwesimisisi ya Changu omwikana ye akare ha shasha akuwira mwirambo lyomuliro nokufwiramo.

Ntoroko : Nokuti nosheshiwa masheshwa marotu kuboorange kumunzi wenu ye washa rubi bakwako.

68.2 Changu

Long ago, Changu and Mware lived with their mother. Years passed by and Mware got married. Mware's husband took her to his village and Mware never went back home to visit her family. After Mware's wedding, Changu started to play with other friends who were not related to her, because her sister, who used to play with her, was gone.

Life became difficult for Changu, as she had no helper when doing her chores at home, and she dearly missed her sister. Whenever she went to fetch water, no-one wanted to assist her to put her large bucket of water on her head. She was always the last to go home from fetching water, because the others would help one another to put the buckets on their heads. So Changu was lonely, missing her sister dearly. One day they again went to fetch water, and no one wanted to help her. They left her at the pond alone, struggling to put her bucket on her head. Meanwhile, the snake called ekongoro, was watching in the water. It came and marked her front teeth, so that whenever Changu came to the pond, the snake would know her and not confuse her with the others. She was instructed not to laugh, otherwise all the people in the village would die. Changu was helped by the snake in many ways.

The water snake was always good and kind to her, as it gave her fish and assisted her to put the bucket on her head. One day her peers went to play cooking- cooking in the forest. Because Changu never laughed, they decided to tickle her in the armpits. Then she started to laugh and they saw that her front teeth were marked. The whole village died, except for Changu and her maid.

Changu then decided to go and stay with her sister, Mware. They left their village and had to cross the river to go the village where her sister lived. Changu exchanged her skirt with her maid before they crossed the river. So Changu gave her skirt to the maid to wear.

When they arrived at her sister's home, Changu was ignored, because her sister thought that Changu was the maid and the maid was her sister. The maid was favoured by Mware and all good things such as nice food and good accommodation were given to the maid, while Changu slept outside by the chicken cage. Changu toiled and performed all kinds of chores.

Whenever she worked, she sang her song as follows:

“Only Changu sleeps outside next to the chickens
Your only sister Changu sleeps outside.”

But Mware never paid attention to what Changu was saying. Changu was told go to their field to watch it so that the birds would not eat the grain, that is the millet and sorghum. Even there Changu sang,

“I am the one to take care of Mware's field,
The loss of a mother is not easy.”

When Mware's husband came to the field, he listened to what Changu was singing. Then he went home and told Mware, "Today you must listen to what the maid is always singing." Mware finally understood and knew that it was her sister who was being used as a maid, while the maid slept soundly.

The maid was punished for the treatment Changu received. Her punishment was to sit on a mat without realising that there was a large hole in it and a fire burning underneath it. She was called to sit on the mat and then she fell through the hole into the burning fire and died.

The meaning of the story: Those who are married must learn to go back to visit their parents, even when their marriage is good. Do not forget your relatives.

69.1 Ezyuni no ndavu omuchani ne mwane

Kwa kare kakukaranga omukwame ne mwane cware obuharo kabuli bokuchana limwi zyuba bokuya mumutemwa kuku teya tuswa elili zwa bokuyako ye bakatonde tuiswa twabo.

Kutatikira kukaswa kamatikiro mwaazya mbita kamamanikizo moma ni bezya kuwana ezyuni nene eli balikushemwa ba bona.

Ana bashuna kwalyo nera lyokubata ye bali sungurure, cware omwana kali kashaka bulyaha, ezyuni lyokuamba hape "mundisungurure" bokuli sungurura lyoku tarauka nokufutumuka kuba tonderera ngane liuruka.

Aha shiba boora kumunzi omwance akuta beshi ye ashilyataura mumutemwa bariyendere kumunzi mbwakabawane. Kali nikwa hita chibaka boku bundumuna bambwa bakwe onsa, bokumutanda chibaka chire hawa mani mbita shanafwi enyota muroba, mpaha shikaya muchi ziba. Aha sha sungama kunywa menji marotu ondabu akezya kudansika mutwi omuntu axhonda maroha, nera ondabu aha shabona muntu ondabu aliambira mumozyo "ehee aha kandi mane kunywa menji, ndi fuurure nozymuntu mwi nako nini bulyo nelyo zyuni lyokutura noku dansika mutwi o ndavu uxhota amaroha.

Ahali chenkuka lyokubona ondabu nokuriambirira mumozyo "ndibwere ndinywe kumenji atontora marotu a ndili kongorose nozyu ndavu anunite bulyena. Muroba aha shakakumburuka yenka sha zyimene.

Ntoroko: Kuti mutu naku koroteli mukwatire ndeye nakutende nenja mumazyuba akezya habuso wazyiba echo nakutendere echo nechi kuhaze.

69.2 A big bird, a lion and a man

A man and his son lived by hunting and trapping birds. One day they went to check on their traps to see if there was something in it. They checked the traps, but nothing was caught in

them. When they went to the last trap, at last there was a big bird in it. The bird asked to be released, but the son was hesitating to release it. Then the father told his son let it go. The son did not like the idea of letting it go, but the father understood and removed the bird from the trap.

The bird walked a few steps after being freed, and stared back at the two of them. Then it flew away. The father went back home whilst his son remained in the forest to hunt. As they parted ways, he quickly found an antelope which his dogs chased for a long distance. He became thirsty, and fortunately, where he rested, he found a beautiful swamp covered in green grass and there was very clean, cool water. As he was about to drink from it, a lion came to the lake and dropped a human head that was still dropping fresh blood. The lion said in its heart, "Let me drink this cool water, then I will enjoy eating this juicy boy."

Just at that moment the giant bird also arrived and dropped a lion's head still dropping some fresh blood. The bird said in its heart, "Let me drink water from the swamp, then I can enjoy eating this fat lion."

After a few minutes the boy realised that he was standing alone, and no one knows what happened to the bird and the lion.

70.1 Mukwame wa bana abangi

Kakwina omukwame ozyo kakwesi bana abangi kutendere mani ezilyo ezo kabalya shezi chenya banche mbangi nomuliro kalishika zyota. Mukwame we chimwi. Akuya kun'anga ye aka muboozekeze hansi bane mbangi hawa.

On'anga kamutaye shaka oboore kumunzi aka sumwine bano ye kuraba ne ngoma, cware bakachabe enkuni zingi hawa, kutwa busu bungi nokashaka enongo nene. On'anga aha shakahura akamu teye araere bane banonde nokuhika busunso bungi aha shibamana bokulya kututa. Mpaho engoma itatike akwatike nanga kupara mbita ahalizwa ezyuva kwaazya echo nawani.

Entoroko: Omuntu hati akwesi mabasi alikene kubu ngi mbita kuwana eano lyokubarera.

70.2 A father with his many children

There once lived a man who had many children. The food was getting less and less, so he was troubled about how he would feed his big family. He went to consult a witchdoctor so that he could learn how to reduce his family. The witchdoctor instructed the old man to go and tell his children to collect a lot of firewood. They also had to pound a lot of maize or millet to cook porridge and meat. This instruction was passed on and the children did what their father told them to do. The father knew that some of his children would die after the ritual in order to reduce their number. When the witchdoctor came, the night dance started. They clapped their hands, sang songs and danced all night long until morning. To the disappointment of the father, no one died, but all of them were happy to eat and fill their stomachs. Nothing happened to his children.

71.1 Munwe onke kautoli ngina

Kakwina omukwame kakaranga yenke mumutemwa mbita ndimukaziwakwe bofire, rumwi rusiku mukentu akurwara hawa akufwa nanga ndeye kakandiwa menji ahisa.

Mukentu shanafwi cware wechikwame shabulite ye ndini kasiye hachitupu chomukazi wakwe. Eye aye kumunzi kubashemi bawechikentu akasumwine, nera ashite ananuke akalyatira hena hare. Makuvi, bantu bambwee ba shunina ye bakezye balye hachitupu chomukentu.

Nera mukewame akukoshora bulyo chitupu chamukentu wakwe hakati ye achihinde bulyo kumunzi kutwalira bashemi bomufu, nera akutenda bulyaho. Shanakahuli kuruwa rwa bashemi, babwene mukwame ahindite muziyo abo bokunahane tema nji nyama naka reti mukwenyani wabo, mbita aha shibawene mutwi uzera. Kezya kuhulirira hachitungu bawane nde mwanabo zyuzyo afwire. Kumubuza akubata ye nabuli ngana yokutee mbuti katende shira nakamukoshi hakati, bokumu nyasa hawa.

Entoroko: Nanga nokere nabantu baku zimbite mbita kuhara nabo bulyaho rumwi rusiku nibara kutusa kakuli zimwi zikanga kaoli kuzitaturura muntu yenke mbita kuzyaka na bantu.

71.2 One finger cannot pick off a louse

Once upon a time a man lived with his wife in a village. As time went by, he decided to move far away from the main village and the couple went to stay deep in the woods.

The man lived happily with his wife, until one morning when his wife fell ill. He tried his best way to save his wife's life, but unfortunately she died.

So the man decided to go and inform his in-laws about the death of his wife. The moment he wanted to leave his place, vultures, jackals and hyenas came around because they wanted to eat the dead body. When he looked up, there were a lot of vultures, and when he looked down, the jackals and hyenas were just waiting for him to leave the corpse so that they could devour it. The man was frustrated, and didn't have any means to send the message home, as it was too far.

He finally came up with the idea that he could just cut the body into two parts and then carry the body to his in-laws. The plan was successful and off he went. As he was still far away, the mother-in-law spotted someone heading to their hut in the field. Quickly she started dancing with joy, thinking that her son-in-law had brought them some meat.

When he was approaching, she was surprised and confused by what she saw. She called her husband and they all came to witness the horror of the day. It was their daughter who was cut into two pieces.

The parents did not believe that their child had been sick and had really died of an illness. Only if the couple had lived with another person, would she be able to discover the truth.

Advice: No matter how many problems you face, never move away from your family, because you will need them when you are in trouble.

72.1 Aha hakere mukuru kahatiki karongo

Abanche bokezuya nomuhupuro wokuteye bayaye bakuru bonshe kakuli chintu ne chintu mbita baambeko cware mbubali ketere onfumu omwanche.

Banche bokuyaa banyinabo nibeshwabo bonshe mbita ndikashurwe ndeye nakazika banyina. Shibana tendi mukiti bokulya nokunywa kudakwa rukengwe akeya kuzinga onfumu.

Cware kwaazya ozyo kaoro kuba neano lyokute mbuti kaba tende kezwise rukungwe honfumu shaka ba shonje emponda onfumu mbwafwe. Nikwapara mani nelikamine, kashurwe akuba kumika ye yaa njeyo kandimita ye twasha yayi bakuru bonshe kwaazya oko katuwana maano. Akuba sumwine kweni mukuru nabona ashihara yenke cware hati kali kabamuyaye mbwakamuhinde, kono hati bataye mbubamuyae kali kakamutinde.

Bonshe bokute omukuru kalikaba muyaye. Kashurwe akuyenda nokahinda banyina. Mwinako nini bulyo ekungwe lyokuzinguruka honfumu che ano lyo mukuru ozyo nabata ye bashake ombeva bamushumine kahara nokamureta kuko kumbali yo nfumu, ekungwe mbaha nilya chirira ezilyo. Zarukungwe zimu konka.

72.2 No pots falling down where there is an adult

Once upon a time the young animals of a certain place gathered and agreed on the idea that they should kill all the elders of that place. All the young animals killed their parents, but the hare was the one who hid his mother in a hole. They celebrated afterwards and chose a new, vibrant king from amongst themselves. They complained that they were tired of the elders always advising them that they could not rule themselves. Always an elder had to say something, so they wanted to be free from the elders and do whatever they wanted to do. Wrapped the one who was chosen as the king and no one could stop the snake The party continued. They drank all types of liquor and while they were drunk, the snake They tried to think of ways to remove the snake, but no-one came up with a solution. If they threw their arrows at the snake, their king might be hurt and killed, and no-one could stop the snake from doing what he was doing. The animals were now confused.

Later on the hare said, "You see, I told you not to kill all the adults. This problem can be solved immediately, if only you promise me that you will not kill an adult who is still alive." They all promised not to kill her. Quickly the hare went to tell his mother about the problem and she agreed to come and solve it. She just asked some animals to bring a mouse and show it to the snake. When the snake saw its favourite meal, it would unwrap itself from the king's

73.1 Omuntu ne kashurwe

Kwa kare amenji niashili mangi ezipau kali kaziora kushamba nokakantuka mwi shilya. Omuntu ndeye yenke kena obwato cware kena murwendo rokuya mushilya yo rwizyi neye kashurwe momo kaya mushilya.

Omuntu shokuta kashurwe ye aoro kumuhinda aazya bukababu. Nera mumo mubwato kashurwe aku tatika kuamba ye"Kununka munu mubwato nga mbotukahure nounu mununko,

hmm kali kautuhaze”. Omuntu shokubuza kashurwe, ”kashurwe chinje, oamba ndakuhaka”. Kashurwe “hmm ndaazya me kuamba. Mani nibakahure kashurwe asikwesi ataye omuntu anunka bubbi.

Entoroko: Mburutu kulitumera kali kukalira kubiraera zaazya butokwa.

73.2 A man and a hare

Once upon a time, a man decided to cross a river. The hare had the same plan of crossing the river, but did not have any means of transport, so he had to ask transport from the man who had a canoe. On their way, the hare was speaking behind the man’s back, accusing him of smelling awful, and saying he couldn’t bear the smell of the man. When the man heard the accusations, he confronted the hare, who denied that he had said anything. However, the man clearly heard what the hare said, and he only wanted confirmation.

Advice: It is good to be grateful when someone does you a favour.

74.1 Echikuni che nkungu

Kakwina mukwame omuchani rumwi rusiku aha kakaya buchana, onvura akumuwana mumutemwa mpaha shaya muchikuni eco kachina enkungu ye akahaliremo onvura. Aha kazyimene mo bulyaho ondavu neye akezya mumo muchigungurwa chiswana, bokezya kushanganina mo nomuntu cware ondavu kali naremu yemumo mwi nkungu nakabiri mo neye omuntu, chifuta mashure muno muntu. Omuntu akuumatira ondavu musingo kusina-kusina. Mani-mani mbitahasha fwa ondavu.

Elilizwa abantu nabo tuyende tushake zywina naya kukuchana kali naa kaboora. Abantu bokuya mumutemwa kuya bumukuwa kunu ba hindite omulilo namenji. Aha kabena bakuwa bulyaho mpaha shiba shuwa alyongora muchikuni che nkungu, ku tondako babwene ndundavu mpaha shikaba kuwirira nokubate ondavu napwi eye ndeye kashioli kuhatusura amaanja akwe mumulibu ondabu, mpaha shikabahinda menji kutukusa bokuya kumukanda muma boku akuhakutuka mwi singo yo ndavu ozyo muchani.

Entoroko: Twakuwananga amahaliro. Kape ngana kubantu bamwi abatu zyakite nabo mwikande bataye kali ondabu naawana omuntu haru kanda-kanda nana mana kumulya cwareho engungu niya muhaza omo naa halira onvura.

74.2 The hunter’s nightmare

One day a hunter went out to hunt, and while in the forest, it started to rain heavily. It became too hard for him to walk home while it was raining. He saw a hole in a tree and went into the hole to wait for the rain to stop. While he was there, the lion also came inside to wait for the rain to stop. The hunter decided to strangle the lion before it saw him, because the lion was facing the entrance and it did not see him. The man strangled the lion, but it took the whole night before the lion died. The hunter became tired, but his hands could not let go of the lion.

The next morning the villagers came to look for him, because he had not returned home. The people took water and fire with them, because they did not know when they would be back.

In the forest they started to call the hunter's name, and later he heard them. He shouted at them, "I am stuck in a hole in a tree!" They came to help him. He told them what happened and said, "The lion is dead, but my hands are stuck on its neck because it took some time to die." The people boiled water to warm and massage his hands and later he could release his hands from the dead lion. Some people pulled away the lion and the hunter came out of the hole in the tree.

75.1 Ongwali no nkombwe

Kwa kare onkonbwe no ngwali kabahara hantu honke. Ahalya onkombwe ongwali neye atura akezya kugara ho, mbulyaha kaba hara bulyaho. Rumwi rusiku ongwali akuurukira kure naha kabahara. Kali naaka kara oko naya mpihonja akaboora kezya sumwina muenze zobukabau obo nakaboni oko akazwa

Ongwali akumutaruseza zobu kabau obo nakaboni akumute ye "kwina ndayi omuliro ukazwako kezya kunu twina munene cwale mbondi menekereko hape masiku-siku ndikabone aha shewina cwale mbondikahinde akakuni okezye shumeke eme ndika nanune kuntendera yenewe ohare kumulilo wo ukezya ndasa kureki munu.

Elilizwa ongwali akachora kakuni nolareta kwa muenze. Cwale nebashini kunanuka ongwali akuraera muenze ye 'akakuni kanu ndikuha okashume hawa neme mbondika shumine korumwi rubazu eme ngaha nindiwuruke cwale washa mamuni enkani zako nanga ndiwe shuwa erata. Akushuma kakuni okombwe neye ongwali akukashuma bokuya kuti tiki-tiki-tiki-tiki mwiwira.

Ahakawurukite bulyaho ngwali nera bokun'aturura mumunzi abance abo shiba sheununa noku sheka "mubone ongwali ahindite onkombwe" nera banche nebahuwa, tema shakamutafuna bayawe busiru bo nkombwe!!

Onkombwe akunyeerwa ahashashuwa ziambo zabanche nokumamuna enkani zakwe ye atabe banche. Haho bulyo sha dansi hanshi abanche bokuya kumutora bokaeca.

Entoroko: Njakutyee kuti bana kuerezi omo bana kuereli bakwako washa zibali enterezo zabo.

75.2 The tortoise and the francolin bird

A long time ago, the tortoise and the francolin bird were very close friends who lived together and ate same food. One day the francolin bird flew to a faraway country, but met with some challenges and came back. It told tortoise, "Where I went, there is a huge fire, and it is coming this side, so we need to go far away before it reaches here. The tortoise was really confused about how she would survive the fire. The next day the francolin bird went to observe the situation. Unfortunately, the fire was now coming close to where the two friends lived. The francolin bird came up with a brilliant idea to save her friend's life. The francolin bird told the tortoise, "Tomorrow I will bring a small twig, then you can bite on one side and I will bite on the other side and then we will fly away. But you have to listen to me

attentively, my friend. Don't try to open your mouth to speak when we are flying, because then you will fall down."

The next day the trip started when the francolin bird brought a small branch on to which they had to bite. So they flew without talking and later they passed by a village. The children saw the tortoise flying with the francolin bird and they mocked the tortoise. She became angry, so she replied and right away she fell down. The children picked up the tortoise and cooked it.

76.1 Echo nichareta enkauhano yombwa nontuu

Kwakare ombwa nontuu bonshe mumutemwa kabahara. Aho kabahara buliyaho kokezya orukupwe. Nera ombwa kaharanenciziyakwe omukazana neye ontuu ahara nenciziyakwe buliyaho. Rumwi rusiku ombwa ne nciziyakwe boku ya kukuchana, neye ontuu neye akuhinda nciziyakwe kukushaka zilyo. Mumo mukuya buyenda nombwa nontuu bokushngana bonshe bayenda niba nciziyabo. Nera ontuu aku kukumbira ombwa ye sheshe nciziyakwe, ombwa akuzumina. Neye ombwa akukumbira ye neye ashesh muukazi mi mukazi kalincizi yontuu.

Shibanalih bakentu bokushesha nere bokuncinchana enjra zabo ozyo akuboora kumararo akwe neye zywina akuboora kumakaro akwe. Shikwahiti enako kwazya kulya kalyo nera ontuu akuya kumatira hamukaziwakwe mbwa kumana kutafuna. Ahashamana akuyenda kukupotera ombwa murume. Ontuu ahashakakahura akawana nciyeziyakwe asihara, eye akalibiha ye ncizi yombwa naamana kulya norifwira kwinjara.

Ontuu orunkonku futuka bulya kuboora neye ombwa akukwata mukazi wakwe kuyaya nokulya. Shikwa hiti enako near bokushangana hape mububiri bwabo. Nera boku zuminzana ye kabasali yayi kappu kulirwisa rwaho baye bulyo kunfumu akaba ature.

Ozyunozyu akunanuna embonkesi yakwe kukulika kuboora kumunzi wakwe. Munjira neba ciniokahura kabakaya buyenda bali bapite ngomurao ni bakahewa kunfumu ye oka kauhana mbita hamashanganzira aya kuminzi yabo kono ontuu kali naa kahura nahindite embokisi yakwe akususa hakati-kati nibashini nokahura kumunzi.

Ontuu ahasha arura embokisi ndonsa akuzwamo nera akuya kumutanda kumutanda mani-mai shibakacire embokisi onsa akuhalibika hakubutuka neye ontuu akukwatisa kutanda kono kali naa kwata onsa, kunu kurushara ezipau zingi-zingi zokuya kurongotoka mumo eye kakena kuku tanda onsa. Ombwa ye aha sha bona buliyaho near akutee, yakwe embonkesi mbwakayi arure bulyo shaka akahure kumakaro akwe buti naakamuta onfumu.

Ombwa shinga shaka hura hamakaro akwe nera akufupura kuarura nenja mbonkesi yakwe naliketete, nera mokuzwa ombwa ombwa akuyenda kalibungilira kumbali ye ziko, mokuzwa okunju, omwinshi eziyongo zezilyo, mutendeko ndomukentu kutwa shatwa ahashamana kuchokora nera akuhunda sutu kubikara zyuzyo mbwa haci fupi alye.

Ombwa akukana nera mukentu mbitaha nahinda esutu lyakwe kutira hanshi nganallya. Nera ombwa aku tatika kuhara nabantu buharo burotu. Ontuu ye akasiara mumutemwa.

76.2 The separation of the dog and the hyena

A long time ago, dogs and hyenas all lived in the forest. The dog lived with his sister and the hyena also lived with his sister. One day the dog and his sister went hunting, and the hyena and his sister also went to look for food. On the way they all met and the hyena asked the dog if he could marry dog's sister. The dog agreed and also asked to marry hyena's sister. Hyena agreed that his sister could be married too. So the sisters went to live with their husbands and as the days passed, a famine came to their country. The hyena went some days without eating any food, but then he decided to eat his wife. He went to where the dog lived and told them what had happened, and then he went back home. The dog also ate his wife.

After some time they met and agreed to go to the king to judge them for what they had done to their wives. The king told them, "You have judged yourself already." Each of them was given a box by the king, and he told them, "You may only open your box when you reach the place where you live. So each one took his box and set off to their homes. On the way the hyena was curious to know what he was carrying, so before he reached his home, he opened his box. A springbuck jumped out and ran away as fast as it could. He chased it, but it was never caught.

The dog told himself, "I will follow the king's instructions." At last the dog arrived at his home and when he opened his box, he was amazed to see what came from it - people and food. The women gave the dog some food and from that day he started living with people.

77.1 Kumaranda

Imwi nako omukwame naya kukusheshe nokareta mukentu wakwe ozyo kubashemi bakwe, nokumureka nakaya kuku shaka buharo mumafasi amwi. Aha kuyamazyuba omukentu akutanga okubiraera yehaho ngabashindi shaka baruo bangu. Mweyiyo enako e n'oro lyokurupuka kalisumuna ye omukwame wakwe akezya mwezi ukezya. Akezyakuhura kezya kuwana mukentu wakwe nagaguruka nje njara.

Nerawe chikwame shokubuza banyina mbuti kabamuhaza , banyina bokumu zora ye kumunzi kwinkwabo sinahazyi ko enjara hape kwaazy a echo kakatumikanga, omukwame asinahana omo kakalire mukazi wakwe hena bakamubuza omukwame akubenga nokuhinda mukazi wakwe nakaliyendera noka chona kuko shibabana kahindi ezilimo ne zilimo kuko nibaya wechinkentu mpaho shat a wechikwame ye baboore kumunzi kubashemi mpaha shikaba yako, kahura kawana echirapa chabashemi cituraukite nere bokunyanya kukabiramo ye banyanisa. Nera bashemi nabo bokuyenda mafasi ahashibaremuha ye mwanabo kabashaki hape kali naa babona balikuyendera.

77.2 The man's village

One upon a time, a man got married and brought his wife to his home. Later the man left his wife with his parents and he went to a faraway country to look for a job. The man stayed there for some years without coming home or sending money. After some time he sent a letter to his wife saying that the following month he would be home. When the man arrived home, he saw that his wife was thin and he asked his mother why his wife was so thin. The

mother said, “You never sent us money to buy food”. So the man became angry and took his wife and stayed somewhere else for many years without talking to his mother.

After some years, they decided to go back home and when they arrived, they saw that his mother was very poor. They agreed with her husband no to go into the mother’s courtyard or to talk to her for some time. One day, when they woke up, they found that she had moved into a village and now lived far away. She never came back.

78.1 Omukwame nashesha murinzore

Kware kakwina o mukwame nashesha o mukentu mi ozo mukentu kaorachaha zokusebeza mwirapa nokuruwa. Kono kali kalya ezilyo zakwe asimana okuhika nera ahaba mukwame wakwe nabane eye kali. Amantengu namatengu nera aya kukucaba enkuni nera hape ntunini otukuni akezya noto. Mukwame wakwe akufwa okukomokwa caha. Limwi zyuba akumucirira murushara kono ozo mukentu mbulyo nayenda kwiwa lyakwe aho sakahura mwiwa akurizora ansa nokutanga okufura enyangu zakwe. Nera omukwame sokasukurura kumunzi eco naboni kwamukentu wakwe. Nera mpaho nizwa enkauhano yabo.

78.2 The woman who turned into an impala

Once upon a time there was a man who married a woman and this woman did all the house chores. She never ate any cooked food at home, but she did prepare food for her husband. Every evening she used to collect firewood, but then she would come home only with a handful of firewood. Her husband started to ask himself why she had to go and collect firewood every day, but then she returned with only a little wood. She never ate food at home, and all these questions troubled him.

One evening the husband followed her when she left their home. The woman went straight to their field and turned into an impala. She started to eat the beans. Her husband told the elders what he had seen and right away he divorced his wife.

79.1 Ombwa no mbwe

Kwakare kakwina abashere bofire ombwa no mbwe. Kabahara nenja mumutmwa ni barishakira zokulya imwi enako ombwa akusukurwira mushere wakwe ye saazyara kuhara no muntu. Ombwe akuya kumutaye awa eme norezye ondiwane. Ombwa akusiya muyenze nakaya kumuntu mi omuntu akuzumina ye mbwa akukara neye. Rumwi orusiku omuntu akuya kuhika ezilyo mi akusiya ombwa ye azimamere. Awa ombwa akuzumina aho saneti omuntu, ombwa akuhinda zina ezilyo akukara kulya aho amana akurirariza, aho ahura omuntu akazyana kumudama kokumanaezilyo. Ombwe mpaho sikamutaye obwenaha kandikutaye tukare twakurirera kurirera nkurotu kwaazyana mabote. Kono ombwa akusiyara nomuntu.

Entaruso: Nkutaye eswe tubantu kwaazyana kutuswaneri okutonderera kurerwa kubamwi hahena hakurirera omwini ngano kana o nokukomerwa

79.2 A dog and a jackal

A dog and a jackal were very good friends and they lived in the jungle. They lived happily without any problems. One day the dog decided to leave the jungle and to go and live with man, so that it would be easier to get food. So, the dog said goodbye to the jackal. The dog met a person, they became friends and they lived together. One day the man cooked food and instructed his friend to take care of the food while he was going somewhere. But he said he would come back so that they could eat together. After waiting some time, the dog decided to eat. He finished the food and fell asleep. When the man came back, he found that all food was eaten, and he was angry. He took a stick and struck the dog. The dog ran back to his old friend and told him how he had been attacked by his new friend. The jackal told the dog that if he had not gone to live with man, none of that would have happened to him.

Lesson: People should not depend on anyone's help. Feeding yourself is the best, because no one can say that you live because of him or her.

Traditional life, beliefs and rituals

80.1 Buharo bwakare

Akande lyangu njovuharo bwakare omo kavahahiranga vaikare. Kavena azo cavo eco kavahara kaco, omo kavahaira avafwe kavahara eziyango. Eziyango ezondita zezivata mucirwiziyi ye miselo zezo kavahara vafwe. Kuzwaho kavavezya mato, aho kabavezya vulyaho mato ngayo kavayendesanga murwiziyi kwaveno kavahara kurwiziyi. Murwiziyi kamwina zintu kazikuwiwa ezando. Ezando ezo zakuruka hamataka kuruka simu mashasha. Kuti shivana naziruki vahinda mato kuya mumo murwiziyi kuya mumensi avahuza munyonga vahinda tukuni kundamina mumo muzanda okuteera enswi vaziyi nomo zizwira enswi. Cware enswi zisikazwa oko zihura kukavira vulyo kazisiwoli kuzwamo . Kokotalusa kutaye zyona masikusiku vakezya kuko kuzando kezya kuteura ashaka enswi. Kukezya kuziwana zizwire mo mumo muzando cware ahinda muwayo nashompa lyonke-lyonke nahinda navika mubwato mane akazimana mo asi zimana mo akuhinda hape kuteya zando zakwe. Akuhinda zizo nswi zakwe nakaya. Kuzwaho kavateyanga miona – miono cintu cirukiwa. Haiva meji anacoli hamenji ziva ayo akuwiwa ngo muunda kakuti kunu kwetu kayahura mwinako ina ya September momo kaya coreranga menji kokotalusa kutaye heva ana coli menji akezya nenswi nava shoho enswi zomushobo no mushovo kokotaluse zina nswi ziyenda namenji. Kokotalusa kuta ye muswanera kuzyumbira evu kuti menji asiye kuliyendera konshe oko ashaka. Vasiya bulyo civaka cilingene omo ahitira meji momo vateera wuwo muono kutondereza mumo ahitira menji. Owo muono ukwesi zintu Makati kute enswi kuti yakavili mo kaisiwoli kuzwamo. Cwaew mbovuharo kavahara vaikare kuti vawane zilyo.

80.2. How people lived in the past

My story is about how people lived in the past. In the olden days, people lived according to their traditions. The Mafwe people used to collect edible plants. Those who lived near rivers used to carve canoes which were used in the rivers for fishing and crossing the river. People used to weave baskets from river reeds. The baskets were put in a canoe, and then they would row to water of about one metre deep. They would place these baskets in the water, adding sharpened sticks to make the baskets strong. When the fish entered the baskets, it would be

difficult for them to escape. So all the fish which entered the basket remained inside the basket. People used to go early in the morning to stab at these fish with spears, one by one, until all the fish in the basket were dead. After that they would put the baskets back in the water and use sharpened sticks to make the baskets strong and firm. The next day they would again stab the fish with spears and throw them in the canoe. After that they would take the fish home for consumption.

People also caught fish using miono. Miono are baskets weaved in a cone shape. These were used during the flood season and the floods used to start in September. Before the flood started, people used stack the soil in certain parts to direct the flow of the water. Where the water passed was where the cone baskets were used. When the fish go into the basket they cannot go out again. This is how the Mafwe people used to live, especially those who lived near the rivers.

81.1 Zishete za Kare

Kare kare okoo mwinako ya simwenge kuti abantu sivana mani kazwa muruwa obuharo omo kabahaliranga kare. Ezo kavavona kwakare ezo kabakuwanga ye zishete omo kabipangirwanga. Ezishete momo kamuvikiwanga ezilyo katanzi. Kali zezina kazinako zokuwura amasaka okuvika ezilyo kapa kawura masenke kukezya kupanga zishete mokuvika ezilyo. Kwakaanzi hena kuti sibadama ezilyo cwale sibanamani kuzikaba sibashaka bulyo obweke. Bayenda bulyo hakasheke-sheke kapa haka kandakanda mpaho bakasa e Rambo mumutemwa kapa muruwa kusa e Rambo nene heciwuru enene kokuya kezilyo zabo aho zisika. Cwale basa Rambo nene kute osikabiramo kumana kumaninamo e singo. Cwale basimana kasa erambo baya kukucaba enkuni zingi kokezya kubika mumo murambo. Cwale kuti sibana mani kubikamo nkuni cwale babikamo mulilo kunshi nihawiru lyenkuni. Ezo nkuni mboziye hawa-hawa mane zokamana kazyonnga zoshe-zoshe rote. Sake neimane kuhompokera mumo murambo bazisiya mane mwakahora mumo murambo. Cwale musimana kuhora mumo bakezya cware mi bakezya kuwana evu lyomurambo lyamani kuzo kusuvira selifwana sina citina ezo batanga ye zitina zo yisa omulilo lina kabatendanga wundu evu lyo marambo mbulyaho selifwana nelyo lilyo. Bahinda lina etwe lyenkuni kubika mumo murambo nera avo kokahinda mashasha kezya kuzyara hashi ne sanzu kubika nomumambali erambo lilyo. Batanga katutika ezilyo (obweke) kureta mumo murambo ni vakatutika ni bakareta mumo mane lina Rambo lyakazyura. Cwale lina Rambo kuti silya zyuli bahinda sozu hape kezya kubika hawiru nokuhinda zikuni hape zigorete kubikaho. Lina buu kuti silya mani kuhisiwa babikamo zilyo ligora kute kaliworeseki kuliwa kumunanzi. Ezo zilyo zikaramumo mbita nako yenjara hape kabakuyenda nivakindangamo ezilyo. Helyo erambo kwazya ciwora kuremuha kuti kwina eco cinamo. Lilyo erambo ceci shete cakare kabatendanga kute ezilyo zavo zireke kusinyeha kumunanzi kapa kuzimpau zilya zilyo zabo.

81.2 Traditional barns

Long ago, people used to store their food such as sorghum or corn in traditional barns. The food was stored in barns because there were no big containers or sacks to keep it in.

After people finished harvesting their food, they used to dig out fire pits in an anthill in the field, or close to the field where there was an anthill. The pit used to be deep and wide, depending on the food you harvested. After the pit was prepared, they would go and collect a lot of firewood and make a fire inside the pit. They would wait until all the wood had turned into ashes, and the fire pit also needed to cool down inside. The pit soil turned red and became strong like bricks, therefore the ants could not build nests inside or go inside to eat the food. The ashes were used for plastering the pit. When the ashes dried, traditional mats were laid inside and the people also placed grass inside. After that, the harvested food was brought to the pit. When the storage was full, the pit was covered with grass and the top was plastered again to keep it safe. The storage could not be destroyed by animals because of the way it was designed. The food was kept there until the next season or when there was a drought. Then they could take some food to come and pound and cook. There was no wastage at all. The food was kept until the next ploughing season.

82.1 Buti kabahara nakuru chikurukatazi

Kwakare bantu kali kabahara nenja kabashanda. Kwakare kali kakwina matoro mo kuwiira zilyo bwe pahanu. Abakuru kaba habali bachani be zi folofolo ye bakentu babo babo ne banaabona bakezye balye enyqma abaketu abo kabayanga ku kufwa emaka ne pundu.

Kaba kweisi mifuta ye zilyo zicicana- cicana

Zifwana bwe etente fumu, etente kana, obwiti, no katura. Etanga mbulyo kali hikowanga haba simana no kuliziya nera hali sibizwa mwakuya kutatika kuhupa, kali kakwina bunsu mbulyo kali liwa bulyo bulyaho ni kwazya eco Chicano. Hunya haiba kabana zyambili mu mutemwa kuka komba mbobulyaho tukarare ne njara.

Chikiru katazi kahena ekute kali hanuman, haiba we mukentu okere hanjekohikili mukwame wako nanga mararo kamu kopaneli cifo kaba banisa- sanga nakuru, nezi zilyo koswaneli kuhika kuha mukwame wako chico cinene hawa.

82.2 Traditional way of life

Long, long ago people lived in a different way and there were no shops to buy things from like now. People survived on edible plants. Men hunted wild animals to feed their wives and their children. Women gathered fruits called *emaka* and *epundu*. There were different types of edible fruit. Certain types of food came from their small fields, like the seeds of pumpkins. There was no maize meal at the time. If they did not manage to collect some fruit in the forest, they had to stay without food for some time.

During menstruation, women were not allowed to cook for their husbands or even sleep in the same bed with their husbands. It was a taboo.

83.1 Enjimbo zakashwi

Chawana muyezo chitonde, chawana muyezo chitonde(×2)

Chahulili muyezo chitonde, chahulili muyezo chitonde.

Etaluso yoro ruzyimbo kokuta yee echo cawani muyezo muyende oka mubonise kubu Keanu bwamuwani, oreke kukara bulyo kakuli limunya ezyuba niyarabewe . Cwale tuchice buharo tuzyibe kuhara ne bantu, etende lishoha.

83.2 Songs for female initiation rites

If any harm befalls your friend, please help. (Repeat twice)

Meaning of the song - When your friend is in difficulty, don't just sit and relax. You need to go and assist where you can, because you also experience a problem one day and people will be able to help you.

84.1 Zilyo za kare

Kwakare kakwina muhaliro umunya kabahara kawo. Kokotalusa kutaye abankentu kakwina zizyambira ezo kazizyambiliwa mumutemwa abakentu kabayendanga kukufura nokusa eminanga nokayanga, endiya zonshe ne minanga na malira cizo zonshe kabasanga. Koko kabayanga kukayanga zizo ezilyo bakezye barerese abance mi mweyo nako momo kabaka lisharanga mumo mumutemwa bakabufura empundu nemaka basikezya matengu hena nera bakezye nezo kumunzi bakazye barerese bance. Basikezya kuhura hambali yomunzi ha tusuba twabo babikaho sozu nokuleta mumunzi mi ororusiku enjara mboimane mbubalye zyona hape baya muruwa kukatora engarangara yiyo ngarangara mbweke bunini lina fwana sina ndibu ndikukutu hawa kukulitwa kali kalishebanga. Engarangara kabatendanga kute kuitwa kuitwa kono kali kaifwanga kono enkoko yateni kuti oyilye kowoli kulemuha kuti ndisozu lilina tuna kulyanga lyomuwa cwale zonshe zizo kazili zokureresa abakuru aba nano.

84.2. Traditional food

In the past, people lived by collecting fruit and vegetables in the forest. Women gathered edible plants. The women used to wake early in the morning to go and dig up some vegetables in the forest. The vegetables were edible roots of some bushes such as *emin'anga*, and *namalira*. They would also gather something called *endiya* - all of these were collected by digging them up. The women used to spend the whole day collecting food in the forest, because it was not an easy job. There were no digging tools. Fruit were picked from bushes such as *emaka*, which is a small, round, orange fruit. It is very sweet and the juice can be extracted. Even today people still gather *emaka* and *epundu*. All of these were collected to feed their children and these fruits and vegetables were collected in traditional baskets. While collecting them, the people used to cover them with grass to keep them fresh, because they would be gathering food the whole day until sunset. Sometimes the women had to go to their fields to collect grass seeds called *ngarangara*. The women used to pound the *ngarangara* to make flour and cook pap or thick porridge. This is how they survived.

85.1 Masheshwa akare

Kwakare omoka balishesheranga omukwame no mukentu heva sibana lishaki. Omukwame aya kubanyinakurwe akababuza kuteye heishika kuti ndisheshere hombuti hafwana nihena helina

shikambuti hafwana bena banyinakurwe mbabo bamusukurwira aa okasheshere hanga njimpaho hatontwere mbobulyaho kabapanganga kwakare kokutarusa kutaye kutisimwa mani kuzi panganzizo nera bokupanga emikiti ena mazyuba kabapanganga mikiti kali mpahanu siba lihiba kabapanganga mikiti kurukisa kapa mbujwara banapangi nera mumo momobababika. Omukwentu kahindiwanga kubakwakwe bomukwame mi omukwame kahindiwanga bakwakwe bomukentu. Kacwalo mbabo kaba basheshesanga mane kafitera ahobaka kali bikwamucibaka caabo.

85.2 Traditional marriage

In the past, marriage was done differently. Before the man wanted to marry, he had to go to his grandmother to ask which family would be good to marry into. His grandmother would tell him where to find a lady to marry. The grandmothers used to select a good family according to certain criteria such as their relationship with other people or if they were hardworking people, and many more things would be considered. The grandmother would identify a family from which her grandson could select a future wife to propose to. Then the man would start to consider who to marry in that family. After identifying a girl, and if the girl agreed to marry him, he would inform the elders about his plan of getting married. Cohabitation was not allowed. The elders would then proceed to organise a wedding. They used to make traditional beer and a traditional hut (this consisted of traditional mats) where the new couple could stay during the wedding ceremony. The bride was taken by the bridegroom's family and vice versa until they were taken to their own home. These procedures were followed by anyone who got married.

86.1 Enjimbo za kashwi

Hahindite mbuzi kaya buyenda, kananwine mbuzi kaya buyenda, kahindite mbuzi kaya buyenda. Oro ruzyimbo rutarusa ye haiba shono shesheshiwa shonoyi kumaranda, ho sikahura kumarada mbita kumamera chaha. Kumaranda kuli kuteka kusiya buhata, kali kutee hoshe aho okakara ewe sowamba zintu zobuhata ezo kozyi nenja. Mbita koko shuwi ewe so kabiha ka wamba kubantu ye mani nashuwi bamukete so ne so mamba e zintu zobuhata.

86.2 Song for (kashwi) female initiation rites

This female initiation rite would be done during the night time when songs and dances would be performed. These songs were meant for advising the girl on how to behave in marriage.

Song: Wherever you go, you are just carrying news from one person to another.

Meaning: This song means that when you get married and are living in the man's village, you need to be very careful. You need to be kind, and not a carrier of lies in the village. Wherever you go visit, you go to tell them stories and lies. Whatever you have heard, you go and tell others, even if it is not true. So stay at your home and stop carrying lies.

87.1 Ruzyimbo rwa kashwi

Unu wa tange silimii unu wa tange silimi, wali wa wange, silimi unu wa wange silimi wali wa wange silimi.

Ye ozyo mukentu kasheshetwe mumunzi buti cwale ozyo mukentu kalirokanga ye eye kalimi kayendi kuruwa kuruwa achena, kawoli kukwata kwata zamasira achena. Ye eye a subira achena nenja nenja kawoli kukwata zee tukuta. Aha teye bulyaho kumaranda ena, cware owora kuhara no shalini kulya ko mukuru. Ye murotu kakwati he ziko, kahikili mukwame wakwe zilyo. Kuma maninizo mukwame bawora kumuha kakuli kawoli kukara ne muntu ozyo kwazya echo atonda mbita na kwaNgweze no kuhika ye bulyo.

87.2 Songs for kashwii - the female initiation rites

This song is about a married woman who would say that she could not go to the field to plough, because she was very clean she could not plough, because ploughing made people to be dirty. She would continue saying that she was light in complexion, so she could not even cook on the fire for her husband. All these things would make your husband divorce you.

88.1 Etuto ya masheshwa

Ekande lyangu njatuto imwi kaihewa kumukwame kuti shanasheshi eyo kababonanga abakuru kuti ozyo mutu nararera rubasi rwakwe. Ezyuva lyokuta masheshwa sibana mizwisi hanje kakwina ngambiro imunya kaibangaho bakuhwa emponda kamba omuwayo nokuteye oyende ne mukentu wako kunu kwetu kubafwe bokurwizyi. Hena muyenda kurwizyi bamiha kutaye e wemukwame kayaya enswi, ewe wemukentu kateme orushasha. Bayenda murwizyi mubena bangwena mubena banvuu cwale ewekayaya enswi ewe katema rushasha babone mozyo omukentu kapa narawora kusarushasha. Ecintu cacina kunu abakentu kabasuni kutaye aho arara mukwane harushasha mi ruswanera kuzwa murwizyi, eco asunsa omukentu murapa zinswii zizwa mumo murwizyi kapa cipau.

Cwale ecocipangahara cakataye ohinda mponda noshini nokunanuka butuke oshompe cikuni, mbcvabundumeke asupite hacishamu ashompe heba nacihushi mbuba bone kali nayaye cipau ndisikuhusha kali mukwame agorete cwale bamuta sake muzwaho muyende kurwizyi mukawaye bayenda bakawaya-wayaya. Hena nakayayi nswi kunu kakuyayiwa nswi kali zotunyandi nanga zokawaya bakawaya. Asikayaya nswii abika cikocera censwii bena bakezya kutatuba nswi bakezya kutatuba naba sirushasha, cwale bukababu kabubanga ko kumukwame mbwakuta ye kuti nakayayi busunso kansunsi bamuta cizira koliko kakuti osilyako kali noyaye nswii bamunyimako bamuha bulyo njomboro ezye alye. Cwale kaili tuto kaihewa kubakwame kute boore kushakira bomurapa ezilyo mi bakentu bawora kupanga mashasha bokurarahho bance kapa rubasi rwabo.

88.2 Marriage in the olden days

This story is about the lessons that were taught to a man when he was about to marry. The elders had to give him advice so that he would be able to feed his family. The next day, when they would go out, the man would be given a bow and an arrow. He was then instructed to go with his wife to the river. The man had to fish and his wife had to cut reeds to weave a traditional mat. The couple had to go and perform their activities while they knew there were

crocodiles and hippos in the river. The man was told that a wife needed to eat fish and wild meat, while the wife was taught that her husband had to sleep on a traditional mat made from the reeds of the river.

The husband was given a spear by the elders and told to run fast, throwing the spear at a tree. If he missed the tree, he was regarded to be a weak man who would fail to provide for his family. If he hit the tree, he would be seen as a strong man. After that performance, the man and his wife would go and perform their tasks at the river. After fishing, the man and his wife would display what they had gathered and the elders would go and check their work, to see whether the man had caught fish and the wife had cut the bundles of reeds. Then the man would be told not to eat the fish from his catch. It was regarded to be a taboo, that is, if he ate the fish, he would never catch fish again. So he would only be given porridge to eat.

This was a lesson taught to new couples, namely if the man managed to catch fish, he would be able to feed his family, and the woman had to show she would be able to make traditional mats for her family.

89.1 Embilingwa

Cwale bashaka ecintu cina cazyobi mani mbita baciwane. A bantu bakara ecikwenda batanga, zyumwi azyimana hakati kabo. Ndeye shaka ashake azyimba nabo oruzyimbo rwembilingwa yange – yange mbilingwa, Naiwana x3

nabayenze abo bakere cikwenda mani mbita aho shaka akaiwane ako ikere embilingwa.

Eco cizano cizaniwa bulyo enako ya masiku.

89.2. Traditional fruit called mbilingwa

A game played between different people; one stands in the centre surrounded by the other players. The person who is standing in the middle is the one searching for the traditional fruit. It must be found, and that's when the game stops. It means search, search and search for the traditional fruit (×3).

90.1 Kufurumana

Kwakale buti kakupangiwa, hosi furumane hena osumwina banyokokuro, ye sindafulumani mama, sindaboni amaroha. Abo banyokokulo bukuya kakuzika kurubuna kapa mumutemwa. Oko okaraererwa mokupangirwa, mi yenshe omuntu akezya kwako okambiriza kusunda ekute. Abakuru bakentu kaba kabanja ezilyo nokamuretera okuteye akezye atwe zwuna omukazana afurumene. Mi zonshe ezo kazikezya akezya kutwa misaka baka boore bakezya kuwana namani citepu, haiva kokwesi mahanyi mubakuswatire. Mweyi nako yokufurumana ozyo mwaranjo kali kabonwa bakwame mi kwaazyu bakwame kabaya koo. Kabaruta kwateni zamasheshwa no mokukarirwa no mukwame.

90.2 First-time menstruation

When a girl had her first menstruation, she would tell her grandmother. The grandmother then took the girl out of the village to the bush or the forest to hide her from men and boys. In the forest, lessons and advice about marriage were given to the girls. Only female elders were allowed to be there. The girl was instructed to clap her hands to whatever was said to her to show respect. Activities like pounding, farming, cooking and bedroom matters were taught. Grain such as sorghum, maize and millet was given to her to pound and the girl was not allowed to reject any work given to her. The elders could even whip her, even if she had not done anything wrong. No men were allowed at that place. Clapping hands indicated appreciation for anything said to the girl.

91.1 Ovura

Ovura neni-neni kezyi yengwa mulimu ovura kono eco kacitendahara, kakwina abo kabazwanga mumunzi bakaura esira ahakaba bonanga ye ovura aparite mihaiva sibana kahuliko kahinda esira bo kushaka akatundu momobabikaotwemba nezimwi ezo kakakabika,otwemba zintu kaba nungaela zezo kababikamo mwe mishamu mimasira kaati obile lyituba nilya mabuna maya mi habasimana kaambangira sibakaboora kumunzi mbomubone ezyoba lyo kusiha. Mibena bana kaambiriri onbura haiba seba kezya ovura kashoki hateni mi kabazimbu ruka ezikuni na marambo kali kakulyatiwa mumarambo njentantu kacilyi cirira hawa. Mi kuko bazwa awite ovura mioko baya ashokete. Mibena banasiyari kumunzi kabazyiba ye banakahuli basivura sira sashoka kapa sira babwene ezyoba lyokusiha mi habahura mumunzi bahitirira munjuo kapa mucitungu cokubwika mashasha orucere mi omomwicitungu kamukabiri banyonsa kapa bayakwimbari mi ovura mbwa hotoke hawa mbobulyaho katuhara kare.

91.2 Ritual for rain

Anyone knew that God made the rain, but our ancestors also believed that rain could be asked for, if it took too long for the rain to fall. Some elders then had to take off on a journey to a certain place where they believed that, when they reached it and asked for rain, they would get it. They always took with them a white and green material and a traditional basket in which medicine was stored. When they reached the place, they would gather and start asking for rain. After a while, a black cloud would appear, indicating that it would rain soon. The return journey would start and heavy rain would fall from where they set out to where they were going. No rain drops would fall on them, meaning the rain would enclose them. They were not supposed to pass underneath trees or step into holes, because that was forbidden. They were instructed to go into a certain hut, of which the walls were made from reed mats or traditional mats. They would stay there for it to rain heavily. No woman who was breastfeeding or those who were menstruating were allowed into that hut.

92.1 Mukiti wamasheshwa

Kamware hena sasheshiwa omuntu, abuntu kabatwanga ezilyo ezingi, zikwana bantu, kaba bombeka emimeno mwi kwanga nokukondora amacwara mumadiramu. Kabakondora madiramu ovile kwina lyokunywa haho utangu omukiti mi limulya lyobubeli ndwokunywa orusiku rokutaraura. Kabahonda makoko mi hapa kabayaya enombe zobire bahikira mapolo

amanene enyamanokupare ozyo kasuwa enjara bena kabalishesha bakabizwa mumashasha kakuli bashemi bana ba atwiri mi bomunzi barare bukamba hakashwi mbita masikusiku mi omomumashasha kabasundwa ezo bapanga masikusiku habasi bazwisa noku basanza no kutaurwa. Haba simana bokuboozwa mwiishasha kabaraera komo kupangirwa hamashasha nomo kuharira mucibaka kabena ekute kare, mi nganiba zwiswa hanje kucicaba. Mi mpaho mubwena masheshwe akare kaakonda. Mibatulusa kuteye hena kare kakubuziwakubakurwana maiho kabaamba ye rwina orushiku ndurotu mirwina ndubbi wasayiho.

92.2 Wedding ceremony

During wedding parties, people would donate food to pound and make meals, e.g. maize and millet were used for porridge and sorghum were mostly used for making traditional beer. The people would put the sorghum, with water, into traditional pots for several days. Before the party they would transfer this mixture to a big container to make beer. The first container of beer was used for the first party and the second one for the next day. They would normally slaughter two cattle for meat and cook it in big pots so that there would be enough meat for each and every member of the party. The bride and groom would be taken to a small house made of reeds or grass mats. An old lady was chosen and given the task of giving instructions to them.

Most village people would spend the night dancing until sunrise. The next morning, the elders, especially the women, would take the groom and the bride for a bath. After a bath the elders would make cuts on their faces using a blade and herbs, and after some guidance they would let them go to the guests for a cultural dance. Most important, before the wedding a man has to ask the elders permission to marry into their family and he has to pay a bridal price. Both families have to agree and accept one another.

93.1 Kupepa/ kureta

Haiba kwina omusumba misenako yakwe yokupepa kali kakwina tubemba tokukoshoza orukombo ntukuni kabashakanga nokuya kukapanga nenja kukoshoza kapa eyeru-yeru lyetaka kukoshoza nokukumbura kakumba kushumina kakombo

Mikena kambumbu kanapepwa kabashakanga otusira tokukazyabika kushumina otuhara kumaanja no mwinjonga nera nemukarera mbita nkurwara kana rwari nga nemukakashakira emishamu kukasirika. Mimabuna amanene ngao kabasinguza kali kakwina manapukeni kaakwiwa makombombo.

93.2 A time to give birth

After delivering a baby, the elders would use small, dry sticks that were sharpened to cut the umbilical cord, or a small string from a tree branch could also be used to cut the umbilical cord. This was necessary because there were no razor blades. A small rope would be used to tie around each leg, hand and the waist of the baby. There were no diapers, but they used big plant leaves to clean and wipe the baby when they soiled themselves.

94.1 Ezizano

Kwakare kabazana eciperu ne cilimba nepera mi obungi bwabafwe njipera kabazana. Kabazana ecizo babika mashamba no kuomba nengoma, bazyimba ni bazana.

94.2 Cultural dance

There are different cultural dances which are sipelu, cilimba and pera. The Mafwe prefer to dance the pera, where the males beat the drums (ngoma) and other men and women dance and sing.

95.1 Folksong

Mukuru kauka muriro nkokurombe

Mukuru kauka muriro nkokuromba riromba.

Entoroko kuntiye nobwene omukuru atunga omuriro neukazima naboora kutunga wasarwi ye ozyo mukuru sazimisa omuriro wako kono nji njira imwi yokukumbira ezilyo.

95.2. Meaning of the song

When you see an elderly woman getting fire from your courtyard, and it out and she comes back for fire for several times, don't say, "You have been coming too many times for fire," and don't chase her, because she is asking for food. It was a way of asking for food in the past.

96.1 Kutanda bazimu kumwanche

Kwakare haiba o mance naretiwa bo kumuura ezina nera ozo mwance akurira masiku oshe no kunjoka ka njoki mbulyo aririte. Nera abakulu bateye ndi zina olyo rimulilisa. Banyinakurwe wa mbumbu nera batanga o ku kuwa amazina abakwabo niba fwa kare shaka hahure hezina elyolisha kahara kumwance near akunontora kasi siriri. Abakuru bahinda emichamu na makara kuzikopanya ne baambangira okutanda abazimu hozo mwance. Nera bamuherere neba bika menji mukanwa ne ba muhererisa. Ovusii buzwaho mbobobusika ozo mwance nera okurira kumana.

96.2 A ritual done when a baby cries continuously

If the baby is crying continuously, the elders may think that the name given to the baby has not been accepted by the ancestors. So a ritual of chasing them away and giving a new name to the baby can be performed.

The crying of the child continues until the grandmother calls the right name of the dead person who is complaining that his/her name is not honoured. The child may have to be renamed. An elderly person will take burning charcoal and put it on either side of a cup with

water. Some herbs are added to the water and the vapour that comes from the cup spreads to the baby. The elder performing the act will proceed by putting the water in her mouth and spitting it out on to baby to chase the ancestors away; this is called bazimu.

Once the right name has been called, the baby will stop crying and the elderly person may keep the ancestors away afterwards. The baby will sleep peacefully after that.