

MALAWI NATIONAL COMMISSION FOR UNESCO

**INTERIM REPORT
ON**

CONTRACT NO. 4500305763:

**SAFEGUARDING OF NKHONDE, TUMBUKA AND CHEWA PROVERBS AND FOLKTALES
SUBMITTED TO
UNESCO INTANGIBLE CULTURAL HERITAGE FUND**



August – December, 2016

Coordinating Body: Malawi National Commission for UNESCO; Secretariat of the NICHC
Implementing Bodies: Museums of Malawi; Oral Traditions Association of Malawi – Mzuzu Chapter;
Centre for Language Studies and National Library Service
Supervising body: Department of Culture

CONTENTS	PAGE
1.0 INTRODUCTION.....	2
2.0 SPECIFIC OBJECTIVES AND RESULTS.....	2
3.0 ACTIVITIES PLANNED AND IMPLEMENTED.....	2
3.1 TRAINING OF OTAMA.....	2
3.2 IDENTIFICATION AND TRAINING OF FIELD ASSISTANTS.....	3
3.3 IDENTIFICATION OF INFORMANTS.....	3
3.4 COLLECTION AND RECORDING OF PROVERBS AND FOLKTALES.....	4
3.5 TRANSCRIPTION, ANALYSIS AND TRANSLATION OF RECORDINGS.....	5
3.6 DEVELOPMENT OF BOOKS ON PROVERBS AND FOLKTALES.....	5
3.7 STORYTELLING SESSIONS.....	6
3.8 EVALUATION MISSIONS.....	6
3.9 REPORTING.....	6
APPENDIX 1: REPORTS OF TRAINING WORKSHOPS	6
APPENDIX 2: REPORTS ON IDENTIFICATION, COLLECTION AND RECORDING OF PROVERBS AND FOLKTALES.....	31
APPENDIX 3: TRANSCRIPTIONS.....	51

1.0 INTRODUCTION

The overall objective of this project is to contribute to the safeguarding of ICH of Malawi. The project duration is 12 months from July 2016 to June 2017. This interim report is for the duration from August 2016 to December 2016. The project started with two training workshops; one for the researchers from Oral Traditions Association of Malawi (OTAMA) and the other for research assistants. Both training workshops were on the UNESCO approved methodology of documenting ICH. Then the research team went into the field to collect and record folktales and proverbs on video. The team managed to collect and record 156 proverbs and 153 folktales. A number of challenges were faced including under estimation of the number of people required in the field which resulted in having more research assistants than was planned. The challenges affected the specific budget lines but not the overall budget. The videos of the documented folktales and proverbs are being edited.

2.0 SPECIFIC OBJECTIVES AND RESULTS

The following were the project's objectives and expected results that were archived:

Objective a. To increase the number of researchers in Malawi able to document ICH and contribute to implementing the 2003 Convention using UNESCO approved methodology.

Expected Result 1: A cadre of 3 researchers and 6 assistants from Oral Traditions Association of Malawi (OTAMA), will have gained knowledge in the UNESCO approved methodology of documenting ICH complementing the methodologies they already know.

Achieved Result: A cadre of 4 researchers from Oral Traditions Association of Malawi (OTAMA) and 6 assistants from communities gained knowledge in the UNESCO approved methodology of documenting ICH, complementing the methodologies they already know. They have also gained experience in researching and recording ICH.

Objective b. To improve the safeguarding of the proverbs and folktales of Nkhonde, Tumbuka and Chewa people.

Expected Result 1: 150 proverbs and 150 folktales of the Nkhonde, Tumbuka and Chewa communities will be collected and documented on audio visual media and will be saved in pdf text as safeguarding measures.

Archived result: 156 proverbs and 153 folktales of the Nkhonde, Tumbuka and Chewa communities were recorded on audio visual media and are currently being analysed and processed to be saved in pdf text as safeguarding measures.

3.0 ACTIVITIES IMPLEMENTED

3.1 Training of OTAMA

The OTAMA - Mzuzu University chapter (OTAMA-MZUNI), identified four experts from its members to be trained as lead researchers. These were Professor Boston Soko, Mr. Albert Mthungambara Harawa, Mr. Wellman Kondowe and Mrs. Lydia Kishindo-Mafuta all of whom are lecturers in oral literature at the university. The training was conducted by the two experts, Mr. Lovemore Mazibuko and Mr. Christopher Magomelo. It took place at St. John of God over a period of 8 days from 21st to 28th August, 2016 as recommended in the UNESCO guidelines on training on Safeguarding of ICH. The purpose of the training was to introduce the project, the methodology for community-based documentation of intangible cultural heritage as well as prepare the lead researchers for the field work.

3.2 Identification and Training of Field Assistants

The principal researchers first identified five research assistants (instead of three). These were; Mr. Daniel Lughano Mwakasoko a former student of oral literature at Mzuzu University, a member of the Ngonde community and a KyaNgonde speaker, Miss. Patience Tafwa Shaba, a student of oral literature at Mzuzu University and ChiTumbuka speaker, Mr. Symon J. Sikwese a student of oral literature at Mzuzu University and ChiChewa speaker, Miss. Wezzie A. Nyirenda, a former student of oral literature at Mzuzu University and a member of the Tumbuka Community, and Mr. Frances Simwinga, a student of oral literature at Mzuzu University and a KyaNgonde and ChiTumbuka speaker. They were identified after consulting the Kyangonde/Ngonde Cultural Association, Tumbuka Heritage Association and Chewa Heritage Foundation (CHEFO). All the principal researchers were ChiTumbuka and ChiChewa speakers.

Because students of Mzuzu University were on holiday, MNCU assisted in identifying two audio-visual technical assistants. The technicians were identified through purposive sampling. Due to the nature of the assignment, it was imperative to identify video technicians who had done similar work before. Therefore, BM Studios and Electrical Services a private company was identified. Mr. Boston Machika Chief Technician and Mr. Andrea Dausi were provided by BM Studios & Electronics Services as technical assistants. The company had done work for Malawi Broadcasting Corporation, National Library Service and Museums of Malawi before. It has experience in community-based documentation of intangible cultural heritage.

It was planned for field assistants to also get similar training as researchers which would assist in making the field work proceed smoothly. Therefore, a second training was conducted for research assistants and technical assistants. It was facilitated by Mr. Lovemore Mazibuko assisted by the two of the principal researchers who were trained in the first training workshop, Mr. Wellman Kondowe and Mr. Albert Harawa. The six research assistants were trained in inventorying and documentation of ICH at St. John of God from 19th to 26th September, 2016. The purpose of the training was to brief the assistants about the project as well as to induct them on the methodology for community-based documentation of intangible cultural heritage. The programs of the two training workshops are in the appendix.

3.3 Identification of Principal Informants

The research team identified the principal informants during field work. After briefing the traditional authorities on the objectives of the project and the modalities as contained in the project document, the research team collaborated with them to identify the principal informants in the three districts.



Figure 1: The research team and informants during identification in Karonga

18 informants were identified through snowballing in Traditional Authority T/A Kilupula in Paramount Chief Kyungu in Karonga District, 10 in TA Mwankhunikira in Paramount Chief Chikulamayembe in Rumphi District and 31 in TA Chadza in Lilongwe District. This was far more than the planned 10 per district. This was caused by the inability of some informant to tell all the five folktales and five proverbs, hence they suggested other additional informants to be interviewed and recorded. The research team, similarly briefed the identified people on the objectives of the project and explained the modalities as contained in the project document. Then the principal informants were auditioned. From the auditions, principal informants from each traditional authority were selected. The successful principal informants were then given time to practice the telling of the proverbs and folktales.

The identification of principal informants took place in the three districts as follows:

Karonga: 26th – 30th September, 2016

Rumphi: 9th - 11th October, 2016

Lilongwe: 5th - 7th November 2016

3.4 Collection and Recording of Proverbs and Folktales

This activity was implemented by OTAMA-MZUNI under supervision of the trainers with slight modifications. The trained four OTAMA researchers, four research assistants and three technicians, with supervision of the trainers, collected and recorded the proverbs and folktales on video. Instead of the planned one researcher, one assistant and one audiovisual technician per district it was felt that two researchers, three assistants and the two video technicians were needed for efficient documentation. 153 proverbs and 151 folktales making a total of 304 elements were collected and recorded. The collection and recording was conducted in each district as follows.

3.4.1 Collection and Recording in Karonga District

The first documentation exercise took place in T/A Kilupula in Karonga District from 16th to 26th October, 2016. The documentation consisted of two researchers, one trainer, three research assistants and two technical assistants. One of the research assistants was the Chinkhonde speaker, the other Chitumbuka speaker with the last one being Chichewa speaker. The team interviewed the 18 principal informants and recorded them on audio-visual media telling at locally common proverbs and folktales. A total of 53 proverbs and 51 folktales were collected and recorded. The audio-visual material is being edited and the videos will be submitted as part of the final report of this project.

3.4.2 Documentation in Rumphi District

The second documentation exercise took place in TA Mwankhunikira under Paramount Chief Chikulamayembe in Rumphi District from 15th to 25th November, 2016. The documentation team consisted of two principal researchers, one trainer, three research assistants and two technical assistants. One of the research assistants was Tumbuka speakers and the other two Chichewa speakers. Both principal researchers were Chitumbuka speakers. The team interviewed the 10 principal informants and recorded them on audio-visual media telling at locally common proverbs and folktales. A total of 50 proverbs and 50 folktales were collected and recorded. The audio-visual recordings are being edited and the videos will be submitted as part of the final report of this project.

3.4.3 Documentation in Lilongwe District

The third documentation exercise took place in TA Chadza in Lilongwe. The documentation team consisted of two researchers, the two trainers and three research assistants. The whole team were Chichewa speakers. The team interviewed the 10 principal informants and recorded them on audio-

visual media over 10 days from 9th to 18th December, 2016. The team interviewed the 31 principal informants and recorded them on audio-visual media telling locally common proverbs and folktales. A total of 50 proverbs and 50 folktales were collected and recorded. The audio-visual recordings are being edited and the videos will be submitted as part of the final report of this project. The list of the proverbs and folktales collected and documented in all the three districts can be found in the activity reports in Appendix 2.



Figure 2: One of the principal informants in TA Chadza in Lilongwe District telling a folktale while being recorded

3.5 Transcription, Analysis and Translation of Proverbs and Folktales

This activity is yet to be completed because it was dependent on the results of the documentation activity. However, OTAMA-MZUNI research team is currently in the process of transcribing and translating the collected proverbs and folktales with involvement of research assistants fluent in the respective languages who were involved in the collection and recording exercise and in consultation with language specialists from MZUNI where needed. 15 Folktales and 52 Proverbs from Karonga District have already been transcribed and are included in the appendix in this report. Transcription involves writing down each of the audio-visual recordings in the original languages of the proverbs and folktales and translation involves changing their language into English.

3.6 Development of the Books on Proverbs and Folktales

This activity is yet to be implemented because it is dependent on the results of activities on transcription and translation. It will be implemented jointly by OTAMA-MZUNI and Centre for Language Studies. It will involve the same three principal researchers and three language specialists (if needed) doing the technical work of putting together the six books to be titled: Chinkhonde Proverbs; Chinkhonde Folktales; Chitumbuka Proverbs; Chitumbuka Folktales; Chichewa Proverbs; and Chichewa Folktales. The six books will be in local languages and will have details including name, source community, principal informant's details and usage of the proverbs.

Although the scripts of Chichewa and Chitumbuka dictionaries are ready, the Centre for Language Studies decided that field work would help to inform all the three dictionaries but particularly the Chinkhonde dictionary. Therefore, the Centre was comfortable with publishing the dictionaries at the same time as the books on Chinkhonde, Chitumbuka and Chichewa proverbs and folktales.

The transcriptions of the proverbs and folktales will generate useful information and terminologies and words which the Centre for Language Studies (CLS) wishes to add to the already existing Chinkhonde, Chitumbuka and Chichewa dictionaries. With this information, the dictionaries would be enriched and ready for publishing. Furthermore, this was a specific need identified by the traditional authorities in their contribution to the project design. 500 copies of each dictionary will then be printed and distributed throughout the network of libraries under the Malawi National Library Services.

3.7 Storytelling Sessions

This activity is yet to be implemented because, again, it is dependent on the results of the preceding activities. Suffice to say though that the activity will be implemented by National Library Service and intends to introduce story telling at the National Library community branches in Karonga, Rumphi and Lilongwe. Introducing storytelling sessions will restore to life, folklore and oral communications of the past which are comparable to the electronic media that transcend time and place.

3.8 Evaluation Missions

Mr. Lovemore Mazibuko represented the Director of Culture during the field work in Karonga District. The Director of Culture, Dr. Elizabeth Gomani-Chindebvu visited the research team from 18th to 19th November 2019, in the course of collection and documentation in Rumphi district. The reports from the three evaluation missions show that the team gained confidence after each field work. Initially, although having learnt how during the training workshops, the team had challenges such as striking rapport with the communities, identifying informants who can narrate both proverbs and folktales. But as they learnt from the challenges they encountered the previous day, each day and each field visit became better and better leading to the achievement of the objectives of the activities.

3.9 Reporting

MNCU prepared the reports for the two training sessions. OTAMA-MZUNI provided brief activity reports for each field work carried out in all the three districts of Karonga, Rumphi and Lilongwe. The Museums of Malawi representing the Director of Culture, who visited the research team during the field work to evaluate progress, prepared the evaluation reports for each of the field activity carried out. Some of the activity reports can be found in the appendix.

Appendix 1: TRAINING WORKSHOPS REPORTS

1.1 Report on the Training Workshop for Research Assistants for the Project on the Safeguarding of Proverbs and Folktales of the Nkhonde, Tumbuka and Chewa Communities, by Lovemore Mazibuko, Museums of Malawi

1.1.1 Introduction

The training of Research Assistants for the on-going project on the safeguarding of Nkhonde, Tumbuka and Chewa Proverbs and Folktales was conducted in Mzuzu from 21st to 28th September 2016. This project is being implemented within the framework of the 2003 Convention for the Safeguarding of Intangible Cultural Heritage and is part of the work of the National Intangible Cultural Heritage Committee (NICHC). The training was facilitated by Mr. Lovemore Mazibuko UNESCO Certified ICH Trainer, who was supported by Mr. Wellman Kondowe and Mr. Albert Harawa, both lecturers in the

English Department at Mzuzu University. The purpose of the training was to orient research assistants on UNESCO's approved methodologies of inventorying Intangible Cultural Heritage, particularly focusing on proverbs and folktales.

The research assistants are former students of Mzuzu University and were identified by their former lecturers who are lead researchers in this project. Apart from the research Assistants, the project also trained camera men who comprised of a video technician and a photographer.



Figure 3: Some of the participants taking a photo with the Executive secretary of National Commission, Dr. Francis Mkandawire

The workshop was opened by Dr Francis Mkandawire, Executive Secretary of the Malawi National Commission for UNESCO. In his remarks Dr Mkandawire asked participants to take the training seriously and demonstrate that they can document Intangible Cultural Heritage once given the opportunity. He underscored the fact that it is only when research assistants can demonstrate this that they can confidently say they are on their way to really implementing the 2003 Convention; observing that the convention was not ratified by government so that it can gather dust on the shelves, but rather to ensure that it benefits communities by ensuring their participation.

Dr. Mkandawire then reiterated that culture has a very significant role to play in the socio-economic development of any nation. He observed that indigenous knowledge systems and Intangible Cultural Heritage, if properly harnessed, could contribute immensely to the economic development of the

country. He told participants that under this project, the Centre for Language Studies at Chancellor College will develop dictionaries of ChiTumbuka, ChiChewa and KyaNgonde languages as well as help preserve and promote folktales and proverbs in these two communities.

1.1.2 Training Workshop

The training covered a wide range of topics covering basic concepts of the 2003 Convention and its implementation, ICH Domains, Characteristics of ICH, Threats to ICH, Safeguarding measures, inventorying under the 2003 Convention, UNESCO approved methodologies for inventorying ICH, field practicum, data analysis and archiving, among others.



Figure 4: Participants following proceedings during the training session

After the classroom work, participants were engaged in a practical session where they visited one of the nearby villages in order to put into practice what they had learnt in class. As field workers, participants were urged to obtain prior and informed consent of community members before interviewing them. During the practicals, participants acquired skills in inventorying and documenting ICH, besides noting challenges encountered for future improvements of their approaches.



Figure 5: Tafwakose Shaba interviewing a woman during field session



Figure 6: Research Assistants interviewing a respondent while Mr Wellman Kondowe looks on.

The participants collected two ICH elements, one proverb and one folktale as follows:

1. Tchebe zikakhumbanga kusintha zina (**Once upon a time dogs rose up and wanted to be called by a different name**)
2. Kauzganga ni fwiti yayi, fwiti ni tilinganenge (**The one who warns you of an impending danger should be regarded as a friend rather than an enemy**).

After the field work, participants were engaged on how to download and organize files and footage collected from the field. Thereafter, they were involved in transcribing, translating and archiving the files using the UNESCO Outline template developed during the workshop.

1.1.4 Conclusions

In conclusion, the workshop on training of research assistants for the project on the documentation of proverbs and folktales was a success. Through field practicals, participants demonstrated mastery of the subject matter and were eager to be engaged in the actual field work as research assistants. The programs followed the exact same program used during the training of principal researchers, some of whom now assisted in this training to demonstrate that they had acquired relevant skills.

1.1.5 Program of Community-based Intangible Cultural Heritage Inventorying Training Workshop for Researchers, 21 – 28 August 2016, St. John of God, Mzuzu

DATE / TIME	CONTENT	RESOURCE PERSON
SUNDAY, 21st AUGUST (DAY 1)		
12:00 – 18:00-	Arrival of participants	Ms. Estamo Mwagomba and Mr. Ngambi
MONDAY, 22nd AUGUST (DAY 2)		
08:00 – 08:30	Registration of Participants (and workshop package)	Ms. Estamo Mwagomba
08:30 – 08:45	Opening prayer Self introductions Welcoming remarks	Volunteer Mr. C. J. Magomelo
08:45 – 09:00	Opening Remarks by ES for Malawi National Commission for UNESCO	Executive Secretary(ES) for Malawi National Commission for UNESCO, Dr. Francis
09:00 – 09:15	Group photograph	Mkandawire
09:15 – 10:00	Overview of the Project; Goals and Objectives of the project; Architecture of training workshop, methodologies and activities to be used	C. J. Magomelo, L.C.J. Mazibuko C.J. Magomelo

10:00 – 10:15	AM TEA BREAK	
10:15 – 11:15	Understanding UNESCO	C. J. Magomelo
11:15 – 12:15	What is Culture, Conventions under the domain of culture	C. J. Magomelo
12:15 – 13:30	LUNCH	
13:30 – 15:00	UNESCO's Convention for the Safeguarding of the Intangible Cultural Heritage. Background, adoption and coming into effect.	C. J. Magomelo
15:00 – 15:15	PM TEA BREAK	
15:15 – 16:15	Organs of the Convention	C. J. Magomelo
TUESDAY, 23rd AUGUST (DAY 3)		
08:00 – 09:00	What is Intangible Cultural Heritage and what form does it take?	C. J. Magomelo
09:00 – 10:00	Introduction of key ICH Words: Safeguarding, Communities concerned, sustainability, Viability, etc.	C.J. Magomelo
10:00 – 10:15	AM TEA BREAK	
10:15 – 11:15	ICH Domains and Elements under the 2003 ICH Convention	L.C.J. Mazibuko
11:15 – 12:15	Characteristics/Major features of ICH	C.J. Magomelo
12:15 – 13:30	LUNCH	
13:30 – 14:30	Threats to ICH	L.C.J. Mazibuko
14:30 – 15:30	Safeguarding Measures	L.C.J. Mazibuko
15:30 – 16:00	PM TEA BREAK	
16:00 – 17:00	Obligations of States Parties and Community participation and who does what under the Convention?	L.C.J. Mazibuko
WEDNESDAY, 24th AUGUST (DAY 4)		
08:30 – 09:30	Translation of Major Terms under the	C.J. Magomelo

	Convention to Chitumbuka	
09:30 – 10:30	Translation continues...	C.J. Magomelo
10:30 – 10:45	AM TEA BREAK	
10:45 – 11:45	Translation continues.....	C.J. Magomelo
11:45 – 12:00	ICH Inventorying under the 2003 Convention.	C.J. Magomelo
12:00- 13:30	LUNCH	
13:30 – 15:30	Starting to design inventory, entry into the community, how to gain consent, who to ask, what to ask, how to ask.	C.J. Magomelo
15:30 – 16:00	PM TEA BREAK	
16:00 – 17:00	Methodologies for inventorying ICH	C.J. Magomelo
	THURSDAY, 25th AUGUST (DAY 5)	
08:30 – 09:30	Presentation of UNESCO Inventory Outline	L.C.J. Mazibuko
09:30 – 10:30	Translation of UNESCO Inventorying Outline to Chitumbuka	L.C.J. Mazibuko
10:30 – 11: 00	AM TEA BREAK	
11:00 – 12:00	Designing a questionnaire for inventorying	L.C.J. Mazibuko
12:00- 13:30	LUNCH	
13:30 – 14:30	Translation of questionnaire to Chitumbuka	L.C.J. Mazibuko
14:30 – 15:30	ICH Inventorying under the 2003 Convention: Basic considerations	L.C.J. Mazibuko
15:30 – 16:00	PM TEA BREAK	
16:00 – 17:00	Best practices on the use of equipment and questionnaires	L.C.J. Mazibuko
	FRIDAY, 26th AUGUST (DAY 6)	
08:30 – 09:30	Logistics and use of digital cameras	L.C.J. Magomelo

	and tape recorders	
09:30 – 10:30	Practice interview session using equipment	L.C.J. Mazibuko
10:30 – 10:15	AM TEA BREAK	
10:15 – 11:15	Practice interview session using equipment	C.J. Magomelo
11:15 – 12:00	Practice interview session using equipment	L.C.J. Mazibuko
12:30 – 13:30	LUNCH	
13:30 – 15:30	Transcription of recorded information.	C.J. Magomelo
15:30 – 16:00	PM TEA BREAK	
16:00 - 17:00	Translation of transcripts	L.C.J Mazibuko
SATURDAY, 27th AUGUST, 2016(DAY 7)		
8:30 - 10:00	Organizing research data: Practicum (downloading, archiving, file naming, etc): working sessions	L.C.J. Mazibuko
10:00-10:30	AM TEA BREAK	
10:30 - 12:00	Filling UNESCO Inventory Outline Form	C.J. Magomelo
12:00- 13:00	LUNCH	
13:00 – 16:00	Creating and filling the folders: audiovisual, photos, questionnaires, consents etc	L.C.J Mazibuko
16:00 – 16:30	PM TEA BREAK	
SUNDAY, 28th AUGUST, 2016(DAY 8)		
8:30 – 10:00	The process of nomination of ICH to UNESCO lists.	C.J Magomelo
10:00 – 10:30	AM TEA BREAK	
10:30 – 12:00	Plan for identification of field assistants, technical assistants and informants	C.J Magomelo

12:00 – 13:00	LUNCH	
13:00 – 15:00	Plan for recording of folktales and proverbs	C.J. Magomelo
15:00 – 15:30	PM TEA BREAK	
15:30 – 16:00	Evaluation and closure of the workshop	C.J Magomelo
	END OF PROGRAMME	

1.1.6 Program of Training Workshop for Research Assistants in Community-based Inventorying of Intangible Cultural Heritage, 19 – 26 September 2016, St John of God, Mzuzu

DATE / TIME	CONTENT	RESOURCE PERSON
	SUNDAY, 18th SEPTEMBER(DAY 1)	
12:00 – 18:00	Arrival of participants	Ms. Estamo Mwagomba and Mr. Ngambi
	MONDAY, 19th SEPTEMBER(DAY 2)	
08:00 – 08:30	Registration of Participants (and workshop package)	Ms. Estamo Mwagomba Volunteer
08:30 – 08:45	Opening prayer Self introductions Welcoming remarks	Mr. C. J. Magomelo
08:45 – 09:00	Opening Remarks by ES for Malawi National Commission for UNESCO	Executive Secretary(ES) for Malawi National Commission for UNESCO, Dr. Francis Mkandawire
09:00 – 09:15	Group photograph	C. J. Magomelo,
09:15 – 10:00	Overview of the Project; Goals and Objectives of the project; Architecture of training workshop, methodologies and activities to be used	L.C.J. Mazibuko C.J. Magomelo
10:00 – 10:15	AM TEA BREAK	
10:15 – 11:15	Understanding UNESCO	C. J. Magomelo
11:15 – 12:15	What is Culture, Conventions under	C. J. Magomelo

	the domain of culture	
12:15 – 13:30	LUNCH	
13:30 – 15:00	UNESCO’s Convention for the Safeguarding of the Intangible Cultural Heritage. Background, adoption and coming into effect.	C. J. Magomelo
15:00 – 15:15	PM TEA BREAK	
15:15 – 16:15	Organs of the Convention	W. Kondowe, Principal Researcher
TUESDAY, 20th SEPTEMBER(DAY 3)		
08:00 – 09:00	What is Intangible Cultural Heritage and what form does it take?	W. Kondowe, Principal Researcher
09:00 – 10:00	Introduction of key ICH Words: Safeguarding, Communities concerned, sustainability, Viability, etc.	W. Kondowe, Principal Researcher
10:00 – 10:15	AM TEA BREAK	
10:15 – 11:15	ICH Domains and Elements under the 2003 ICH Convention	A. Harawa, Principal Researcher
11:15 – 12:15	Characteristics/Major features of ICH	A. Harawa, Principal Researcher
12:15 – 13:30	LUNCH	
13:30 – 14:30	Threats to ICH	A. Harawa, Principal Researcher
14:30 – 15:30	Safeguarding Measures	A. Harawa, Principal Researcher
15:30 – 16:00	PM TEA BREAK	
16:00 – 17:00	Obligations of States Parties and Community participation and who does what under the Convention?	C.J. Magomelo
WEDNESDAY, 21st SEPTEMBER(DAY 4)		
08:30 – 09:30	Translation of Major Terms under the	L.C.J. Mazibuko

	Convention to Chitumbuka	
09:30 – 10:30	Translation continues...	L.C.J. Mazibuko
10:30 – 10:45	AM TEA BREAK	
10:45 – 11:45	Translation continues.....	L.C.J. Mazibuko
11:45 – 12:00	ICH Inventorying under the 2003 Convention.	C.J. Magomelo
12:00- 13:30	LUNCH	
13:30 – 15:30	Starting to design inventory, entry into the community, how to gain consent, who to ask, what to ask, how to ask.	A. Harawa, Principal Researcher
15:30 – 16:00	PM TEA BREAK	
16:00 – 17:00	Methodologies for inventorying ICH	A. Harawa, Principal Researcher
THURSDAY, 22nd SEPTEMBER(DAY 5)		
08:30 – 09:30	Presentation of UNESCO Inventory Outline	L.C.J. Mazibuko and W. Kondowe, Principal Researcher
09:30 – 10:30	Translation of UNESCO Inventorying Outline to Chitumbuka	L.C.J. Mazibuko and W. Kondowe, Principal Researcher
10:30 – 11: 00	AM TEA BREAK	
11:00 – 12:00	Designing a questionnaire for inventorying	L.C.J. Mazibuko and W. Kondowe, Principal Researcher
12:00- 13:30	LUNCH	
13:30 – 14:30	Translation of questionnaire to Chitumbuka	L.C.J. Mazibuko
14:30 – 15:30	ICH Inventorying under the 2003 Convention: Basic considerations	L.C.J. Mazibuko
15:30 – 16:00	PM TEA BREAK	
16:00 – 17:00	Best practices on the use of	L.C.J. Mazibuko

	equipment and questionnaires	
FRIDAY, 23rd SEPTEMBER(DAY 6)		
08:30 – 09:30	Logistics and use of digital cameras and tape recorders	L.C.J. Magomelo
09:30 – 10:30	Practice interview session using equipment	L.C.J. Mazibuko
10:30 – 10:15	AM TEA BREAK	
10:15 – 11:15	Practice interview session using equipment	C.J. Magomelo and A. Harawa, Principal Researcher
11:15 – 12:00	Practice interview session using equipment	L.C.J. Mazibuko and A. Harawa, Principal Researcher
12:30 – 13:30	LUNCH	
13:30 – 15:30	Transcription of recorded information.	C.J. Magomelo
15:30 – 16:00	PM TEA BREAK	
16:00 - 17:00	Translation of transcripts	L.C.J Mazibuko
SATURDAY, 25th SEPTEMBER, 2016(DAY 7)		
8:30 - 10:00	Organizing research data: Practicum (downloading, archiving, file naming, etc): working sessions	L.C.J. Mazibuko and W. Kondowe, Principal Researcher
10:00-10:30	AM TEA BREAK	
10:30 - 12:00	Filling UNESCO Inventory Outline Form	C.J. Magomelo
12:00- 13:00	LUNCH	
13:00 – 16:00	Creating and filling the folders: audiovisual, photos, questionnaires, consents etc	L.C.J Mazibuko and W. Kondowe, Principal Researcher
16:00 – 16:30	PM TEA BREAK	
SUNDAY, 26th SEPTEMBER, 2016(DAY 8)		

8:30 – 10:00	The process of nomination of ICH to UNESCO lists.	C.J Magomelo
10:00 – 10:30	AM TEA BREAK	
10:30 – 12:00	Plan for identification of field assistants, technical assistants and informants	W. Kondowe, Principal Researcher
12:00 – 13:00	LUNCH	
13:00 – 15:00	Plan for recording of folktales and proverbs	W. Kondowe, Principal Researcher
15:00 – 15:30	PM TEA BREAK	
15:30 – 16:00	Evaluation and closure of the workshop	C.J Magomelo
	END OF PROGRAMME	

1.1.7 List of Participants on Community-based Intangible Cultural Heritage Inventorying Training Workshop of Research Assistants and Technical Assistants, 19th – 26th September, 2016, St. John of God, Mzuzu

1. Dr. F.R. Mkandawire
Executive Secretary
Malawi National Commission for UNESCO
P. O. Box 30278
Lilongwe 3

E-mail: mnatcomunesco@mtlonline.mw
Tel. No.: 01 774 043/044
2. Professor Boston Soko
Chairman
Oral Traditions of Malawi (OTAMA)
Mzuzu University
P/Bag 201
Luwinga, Mzuzu 2

E-mail: sokomthini@yahoo.com
Tel. No.: 01320722
Mobile No.: 0888850414
5. Mr. Lovemore Mazibuko
Museums of Malawi
Acting Deputy Director of Culture
P. O. Box 30360
Blantyre 3.

E-mail: lovemoremazibuko@yahoo.com
Tel. No.: 01871857
Mobile No.: 0888551808
6. Mr. Wellman Kondowe
Lecturer
Mzuzu University
P/Bag 201
Luwinga, Mzuzu 2

E-mail: welkondowe@gmail.com
Mobile No.: 0996112866

3. Mr. Boston Machika
Chief Technician
BM Studios & Electronics Services

E-mal: machika.boston@yahoo.com
Mobile No.: 084124796 / 0994242487
4. Mr. Frances Simwinga
Research Assistant
Mzuzu University

E-mail: framwinga@gmail.com
Mobile No.: 0991737337 / 0881635073
9. Mr. Symon J. Sikwese
Research Assistant
Mzuzu University
P/Bag 201
Luwinga
Mzuzu 2

E-mail: symonsikwese@gmail.com
Mobile No.: 0884547246
10. Mr. Daniel Lughano Mwakasoko
Research Assistant
Mzuzu University
P/Bag 201
Luwinga
Mzuzu 2

E-mail: mwakasokodaniel@gmail.com
Mobile No.: 0881676927
11. Mrs. Lydia Kishindo-Mafuta
Lecturer
Mzuzu University
P/Bag 201
Luwinga, Mzuzu 2
7. Mr. Albert Mtungambara Harawa
Researcher
Mzuzu University
P/Bag 201
Luwinga, Mzuzu 2

E-mail: alloyds66@gmail.com
Tel. No.: 01320755
Mobile No.: 0999447078/0888129823
8. Miss. Patience Tafwa Shaba
Research Assistant
Mzuzu University
C/O Mr. P. Mwale
Raiply Company
P/Bag 1
Chikangawa

E-mail: Tafwaphalirabewwings@gmail.com
Mobile No.: 0991495998 /0881393397
13. Miss. Wezzie A. Nyirenda
Research Assistant
Mzuzu University
C/O Mrs. M. R. Nyirenda
Box 137
Mzuzu

E-mail: wezinyirenda2010@gmail.com
Mobile No.: 0999476585 / 0884835126
14. Mr. Andrea Dausi
BM Studios & Electronics Services
Box 61
Mzuzu

E-mail: andreadausi@yahoo.com
Mobile No.: 0882889134 / 0995348896
15. Ms. Estamo Mwangomba
Admin. Assistant
Malawi National Commission for UNESCO
P. O. Box 30278
Lilongwe 3

E-mail: lydiakishindo@yahoo.com
Tel. No.: 01320575/722
Mobile No.: 0999435402

E-mail: mnatcomunesco@mtlonline.mw
Tel. No.: 01 774 043/044

12. Mr. Richard Mjudah
Accountant
Malawi National Commission for UNESCO
P. O. Box 30278
Lilongwe 3

16. Mr. Adamson Zikutherani
Driver
Malawi National Commission for UNESCO
P. O. Box 30278
Lilongwe 3

E-mail: mnatcomunesco@mtlonline.mw
Tel. No.: 01 774 043/044

E-mail: mnatcomunesco@mtlonline.mw
Tel. No.: 01 774 043/044

1.1.8 Remarks by the Executive Secretary of Malawi National Commission for UNESCO at the Official Opening of the Training of Research Assistants' Workshop on Inventorying Nkhonde, Tumbuka and Chewa Proverbs and Folktales at St. John of God Campus in Mzuzu on 19th September, 2016.

- The Master of Ceremonies,
- The Acting Deputy Director of Culture, Mr. Lovemore Mazibuko
- Distinguished Researchers from Mzuzu University,
- Distinguished participants,
- Ladies and Gentlemen

It gives me great pleasure to be here once again to preside over the official opening of this training workshop on documenting the Nkhonde, Tumbuka and Chewa proverbs and folktales. This project is being implemented by the Oral Traditions Association of Malawi (Mzuzu Chapter) in conjunction with the Malawi National Commission for UNESCO and the Department of Culture.

As some of you might be aware, two weeks ago I was also here to officially launch the same project. But the workshop for which we are gathered here today has been organized to equip our research assistants with UNESCO's approved methodologies of documenting Intangible Cultural Heritage. I am reliably informed that most of you (our research assistants) are former students of Mzuzu University who were pursuing courses related to cultural heritage. Let me therefore take this opportunity to thank you all for accepting to be part of this training. This shows the seriousness with which you attach to issues of Intangible Cultural Heritage.

For starters, you may wish to know that UNESCO adopted the Convention for the safeguarding of the Intangible Cultural Heritage in 2003. However, the Convention only came into force in 2006 after attaining a minimum number of ratifications from Members States. Malawi ratified the Convention in 2010. The Convention was not ratified by Government so that it can gather dust on the shelves. But rather, it was ratified so that it can facilitate the safeguarding of cultural heritage manifestations such as oral traditions, performing arts, rituals, social practices, festive events, knowledge about nature and traditional craftsmanship i.e. what is often referred to as "living heritage". But for purposes of this project, our focus is on the documentation of Oral Traditions and Expressions, namely: Proverbs and Folktales. Unlike tangible heritage that is managed by heritage experts such as architects, archaeologists

curators, and conservators; safeguarding of the Intangible Cultural Heritage requires participatory approach involving various stakeholders, including researchers such as you. But before you could be engaged in documenting Intangible Cultural Heritage, there is need to orient you on the appropriate methodologies to be used. Therefore, this workshop is part of that capacity building that is aimed at equipping you with such skills. It is expected that after undergoing this training, you will then take part in documenting Proverbs and Folktales in selected communities amongst the Nkhonde, Tumbuka and Chewa people.

Distinguished Ladies and Gentlemen, there is no doubt that culture plays an important role in the socio-economic development of any nation. The indigenous knowledge systems and Intangible Cultural Heritage, if properly harnessed, can contribute immensely to the socio-economic development of our country. It is against this background that Government will leave no stone unturned by ensuring that stakeholders (such as you) are given the support they deserve so that they can play their meaningful roles in safeguarding our Intangible Cultural Heritage.

You may wish to know that Malawi is one of the countries in the SADC Region that have achieved a lot in as far as implementation of the 2003 Convention is concerned. Just to mention a few achievements, Malawi recently:

- Successfully nominated Tchopa Dance on the UNESCO’s Representative List of Intangible Cultural Heritage of Humanity joining Gule Wamkulu and Vimbuza Dances;
- Applied to nominate Nsima as Malawi’s Culinary Tradition on the same list whose results will be known next year;
- Received international assistance from ICH Fund to implement this project of documenting and promoting Proverbs and Folktales amongst the Nkhonde, Tumbuka and Chewa people which will also result in the development of dictionaries in ChiTumbuka and ChiKyangonde through the Centre for Language Studies.
- Submitted two other files for successive nomination after Nsima. These files are on: Kugwengula Mabwese and Mwinoghe Dance

These successes have made Malawi a shining example in the region and therefore, we need to work even harder in order to develop more inventories and possibly upload them on the government websites.

Director of Ceremonies and Distinguished Participants, with these few remarks, I declare the Training workshop on documenting Proverbs and Folktales in selected communities amongst the Nkhonde, Tumbuka and Chewa people officially opened.

I thank you for your attention and may God bless you all!

1.1.9 English Version of Questionnaires for Documentation of Folktales and Proverbs

SECTION A: PERSONAL DETAILS

1. Name:
2. Age: 15 – 25 []
 26 – 35 []
 36 – 45 []
 46 – 55 []
 56 – 65 []
 66 and above []

- 3. Gender: 1) Male []
 2) Female []
- 4. Marital Status
 - 1) Single []
 - 2) Married []
 - 3) Divorced []
 - 4) Widowed []
- 5. Village: ----- TA: ----- District:
- 6. Educational qualification
 - 1) None []
 - 2) Primary []
 - 3) Secondary []
 - 4) Professional training []
 - 5) Tertiary []
- 7. Religion
 - 1) Christian []
 - 2) Moslem []
 - 3) Traditional []
 - 4) Others:
 - 5) None []
- 8. Occupation:

SECTION B: INFORMATION ABOUT THE FOLKTALE

- 1. Name of the folktale:
- 2. When is it done:.....
- 3. Where is it done:
- 4. Where did you learn this folktale?
.....
- 5. Explain briefly what this folktale is all about in terms of;
 - 1) Origin:
 - 2) The style of narration?
 - 3) The targeted audience:
 - 4) Its meaning:
 - 5) Social function:
 - 6) The lesson:.....
.....
.....
.....
.....
- 6. The language(s) used:
- 7. A. What things are needed for the narration of the folktale?
.....
B. Are they readily found?
.....
- 8. A. What is the role of the audience during the narration?
.....

B. Is the audience able to perform the role assigned without difficulties?
.....

9. Number and names of participants involved in the narration of the folktale:
.....
.....
.....
.....

10. Are there any restrictions with regards to the recording and disseminating the recorded folktale?
.....
.....

11. Are there any organizations that you have worked with in safeguarding the folktale?
.....

12. Are folktales popular among the youths? Explain.
.....
.....

13. Are there any problems that hinder the narration of the folktale?
.....
.....

14. Are there changes with the manner the folktales are narrated today as compared to how it was in the past? Explain if any.
.....

15. When did you last narrate the folktale to the children?
.....

Name of interviewer:

Date:

Place:

1.1.10 KyaNgonde Version of Questionnaire for Documentation of Folktales (Kapango)

IKIYABO IKYA BWANDILO: IFIMANYIKWILO IFYA MUNDU

1. Ingamu

2. Ifinja:

15 – 25 []

27 – 35 []

37 – 45 []

47 – 55 []

57 – 65 []

67 nukindilila []

3. 1) Mnyambala []

2) Mkikulu []

4. Ukuya

1) Nkenja []

2) Mweghi/mweghano []

3) Ubweghi bumalike []

4) Kilingo []

5) Kaya:Ntemi:.....Iboma:.....

5. Ifimanyilo:
- 1) Ngamanyilamo []
 - 2) Pulayimale []
 - 3) Sekondale []
 - 4) Ifimanyilo ifya ubupangili []
 - 5) Sukulu isha pamwanya []

6. Kwiputa kughu:
- 1) Ikihirisitu []
 - 2) Ikisilamu []
 - 3) Ukwiputa ififwani []
 - 4) Ifingi:
 - 5) Ndakwiputa nakumo []
 - 6) Kubomba ifiki bwila nabwila:

IKIYABO IKYA KIBILI: IFUNDO ISHA KAPANGO

1. Ingamu iya kapango:
2. Koyobiwa kabalilonki.....
3. Amalo aghoyobelako:
4. Uwe wamanyile kogho akapango aka?
.....

5. Yobapo panandi isha kapango aka ufwana na;
 - 1) Uko kyafumile na umo kyalandile:
 - 2) Nthowa ya kimbilo kake yikuba wuli?
 - 3) Chikwimbikila njani:
 - 4) Ching'anamulo chake:
 - 5) Chakulata chake mukaya:
 - 6) Sambilo lake:
.....
.....
.....
.....
.....

6. Viyowoyelo ivyo mukwimbila chidokoni:
 - A. Nivinthu wuli ivyo vikukhumbikwa kuti vibepo pakwimba chidokoni ichi?
.....
 - B. Vikusangika kwambula suzgo?
.....

7. A. Bateghelezgi bakutolapo lwande wuli pakwimba vidokoni?
.....
- B. Kasi bateghelezgi bakufiska ntchito yabo?
.....
.....

8. Unandi na mazina gha banthu awo bakwimba vidokoni:
.....
.....
.....
.....

9. Kasi pali vizibizgo/myikho ya kukhwaskana na kajambulilo na kathandazgilo kavidokoni?
.....
.....
10. Kasi pali mawupu agho muli kugwirapo nawo ntchito pakuvikilila vidokoni?
.....
11. Kasi vidokoni n’vyakumanyikwa makola pakati pa bawukilano? Longosolani.
.....
.....
12. Pali masuzgo awo ghakutondeska kwimba vidokoni?
.....
.....
13. Ka pali kusintha kulikose umo vidokoni vikwimbikila nyengo zasono kuyana na umo vikimbikilanga kale? Longosolani pala vilipo.
.....
14. Kasi patola nyengo yitali wuli kufumila padazi ilo mukimbilapo chidokoni kubana?
.....

Zina la wakufumba:

Dazi:

Malo:

1.1.11 ChiTumbuka Version of Questionnaire for Documentation of Proverbs (Ntalika)

CHIGAWA CHAKWAMBA: VIMANYIKWILO

1. Zina
2. Vyaka: 15 – 25 []
28 – 35 []
38 – 45 []
48 – 55 []
58 – 65 []
68 Na kunthazi []
3. 1) Mwanalume []
2) Mwanakazi []
4. Ubilo
1) Wapamphala/mbeta []
2) Wakutola/wakutengwa []
3) Nthengwa yili kumala []
4) Chokolo []
5) Muzi: Fumu yikulu:Boma:.....
5. Masambilo:
1) Palije []
2) Pulayimale/bolodi []
3) Sekondale []
4) Masambilo gha luso []
5) Sukulu za pachanya []
6. Chigomezgo:
1) Chikhirisitu []

- 2) Chisilamu []
- 3) Kusopa vikożgo []
- 4) Vinyake/hivini:
- 5) Paliye []

7. Msebezi/ntchito:

CHIGAWA CHACHIBILI: FUNDO ZA KUKHWASKANA NA NTHALIKA

- 1. Zina la nthalika:
- 2. Malo na nyengo yakuyowoyela nthalika.....
- 3. Imwe mukachisambila nkhuni nthalika iyi?

- 4. Longosolani pachoko za nthalika iyi munthowa izi;
 - 1) Uko yilikufuma na umo yikayambila:
 - 2) Yikuyowoyekela njani:
 - 3) Ching'anamulo chake:
 - 4) Chakulata chake mukaya:
 - 5) Sambilo lake:

5. Nthalika iyi yikuyowoyeka mu chiyowoyero wuli?

6. Kasi pali mawupu gha boma agho ghakuvikilira zinthalika?

7. Kasi nthalika nzakumanyikwa makola pakati pa muwilo ngu? Longosolani.

8. A. Nkhalinga apo mukugwiliska ntchito nthalika pala mukuyowoya?

B.Pala yayi, chifukwa?

9. Ka pali mphambano umo nthalika zikuyowoyekela mu nyengo zasono kuyana na kale? Longosolani pala mphambano zilipo.

10. Kasi patola nyengo yitali wuli kufumila padazi ilo mukayowoyerapo nthalika??

Zina la wakufumba:

Dazi:

Malo:

1.1.12 ChiTumbuka Version of Questionnaire for Documentation of Folktales (Vidokoni)

SECTION A: PERSONAL DETAILS

1. Zina
2. Vyaka: 15 – 25 []
29 – 35 []
39 – 45 []
49 – 55 []
59 – 65 []
69 Na kunthazi []
3. 1) Mwanalume []
2) Mwanakazi []
4. Ubilo
1) Wapamphala/mbeta []
2) Wakutola/wakutengwa []
3) Nthengwa yili kumala []
4) Chokolo []
5) Muzi: ----- Fumu yikulu: -----
Boma:
5. Masambilo:
1) Palije []
2) Pulayimale/bolodi []
3) Sekondale []
4) Masambilo gha luso []
5) Sukulu za pachanya []
6. Chigomezgo:
1) Chikhirisitu []
2) Chisilamu []
3) Kusopa vikożgo []
4) Vinyake/hivini:
5) Palije []
7. Msebezi/ntchito:

Chigaba chachibili: FUNDO ZA KUKHWASKANA NA CHIDOKONI

1. Zina la chidokoni:
2. Chikwimbika nyengo wuli.....
3. Malo ghakwimbilako:
4. Imwe mukachisambila nkhuni chidokoni ichi?
.....
5. Longosolani pachoko za chidokoni ichi munthowa izi;
1) Uko chilikufuma na umo chikambila:
2) Nthowa ya kimbilo kake yikuba wuli?
3) Chikwimbikila njani:
4) Ching'anamulo chake:
5) Chakulata chake mukaya:
6) Sambilo lake:
.....
.....
.....

.....
.....
7) Viyowoyelo ivyo mukwimbila chidokoni:

.....
8) A. Nivinthu wuli ivyo vikuhumbikwa kuti vibepo pakwimba chidokoni ichi?

.....
B. Vikusangika kwambula suzgo?
.....

9) A. Bateghelezgi bakutolapo lwande wuli pakwimba vidokoni?

.....
B. Kasi bateghelezgi bakufiska ntchito yabo?
.....

10) Unandi na mazina gha banthu awo bakwimba vidokoni:

.....
.....
.....
.....
11) Kasi pali vizibizgo/myikho ya kukhwaskana na kajambulilo na kathandazgilo kavidokoni?

.....
12) Kasi pali mawupu agho muli kugwirapo nawo ntchito pakuvikilila vidokoni?

.....
13) Kasi vidokoni n'vyakumanyikwa makola pakati pa bawukilano? Longosolani.

.....
14) Pali masuzgo awo ghakutondeska kwimba vidokoni?

.....
15) Ka pali kusintha kulikose umo vidokoni vikwimbikila nyengo zasono kuyana na umo vikimbikilanga kale? Longosolani pala vilipo.

.....
16) Kasi patola nyengo yitali wuli kufumila padazi ilo mukimbilapo chidokoni kubana?
.....

Zina la wakufumba:

Dazi:

Malo:

1.1.13 ChiChewa Version of Questionnaire for Inventorying Folktales (Nthano)

KALEMBERA WANTHANO

GAWO A: MBIRI YA OYANKHA

Dzina:

Zaka:.....

Mwamuna/Mkazi:.....

Wapabanja kapena ayi:

Mtundu:

Mudzi:
 Mfumu yaikulu:.....
 Boma:
 Maphunziro:.....
 Ntchito/udindo:
 Chipembedzo:.....
 Keyala:

GAWO B: MBIRI YA NTHANO

1. Kodi munamvapo za Nthano? Ndinthano ziti zomwe zimapezeka mdera lino?

 (Mwanthano zimenezi tikufuna kudziwa zambiri za nthano iyi:)
2. Kodi nthano ndizofunikira bwanji? Nanga nthano iyi?

3. Kodi chiyambi cha nthano iyi ndichotani (nanga inachokera kuti)?

4. Kodi nthanoyi imatanthauza/kumasulira chiyani? Nanga cholinga chake ndi chiyani?

5. Kodi nthanoyi imayenera kugwiritsidwa ntchito nthawi yanji?

6. Kodi inu munaphunzira bwanji nthanoyi, ndipo kuti? Nanga anthu ena amaphunzira bwanji?

7. Nkofunikira bwanji kuphunzitsa ena nthanoyi?

8. Mukusiyanyitsa bwanji kagwiritsidwe ntchito kanthanyoyi panopa ndi kale lanu?

9. Kodi ndi mavuto ati amene mukukumana nawo pakanenedwe ka nthanoyi?

10. Kodi pali mabungwe (azachikhalidwe/chipembedzo) omwe akuthandizira kupititsa patsogolo kugwiritsa nthano paku phunzitsana kapena kuphunzitsa ana?

1.1.14 ChiChewa Version of Questionnaire for Inventorying Proverbs (Miyambi)

KALEMBERA WAMYAMBI

GAWO A: MBIRI YA OYANKHA

- Dzina:
- Zaka:.....
- Mwamuna/Mkazi:.....
- Wapabanja kapena ayi:
- Mtundu:
- Mudzi:
- Mfumu yaikulu:.....
- Boma:
- Maphunziro:.....
- Ntchito/udindo:.....
- Chipembedzo:.....
- Keyala:

GAWO B: MBIRI YA MIYAMBI

11. Kodi munamvapo za miyambi? Ndimiyambi yiti yomwe imapezeka mdera lino?

.....
.....
.....

(Mwamiyambi imeneyi tikufuna kudziwa zambiri za mwambi uwu:

.....)

12. Kodi miyambi ndiyofunikira bwanji? Nanga mwambi uwu

.....
.....
.....

13. Kodi chiyambi cha mwambi uwu ndichotani (nanga unachokera kuti)?

.....
.....
.....

14. Kodi mwambiwu umatanthauza/kumasulira chani? Nanga cholinga chake ndi chiani?

.....
.....
.....

15. Kodi mwambiwu umayenera kugwiritsidwa ntchito nthawi yanji kapena malo ati?

.....
.....
.....
.....

16. Kodi ndi gulu liti la anthu lomwe limagwiritsa ntchito mwambiwu ndipo kwandani?

.....
.....
.....
.....
.....

17. Kodi inu munaphunzira bwanji mwambiwu, ndipo kuti? Nanga anthu ena amaphunzira bwanji?

.....
.....
.....
18. Nkofunikira bwanji kuphunzitsa ena mwambiwu?
.....
.....
.....
.....

.....
.....
.....
19. Mukusiyantsa bwanji kagwiritsidwe ntchito kamwambiwu panopa ndi kale lanu?
.....
.....
.....

.....
.....
.....
20. Kodi ndi mavuto ati amene mukukumana nawo pakagwiritsidwe ntchito ka miyambi?
.....
.....
.....
.....

.....
.....
.....
21. Kodi pali mabungwe (azachikhalidwe/chipembedzo) omwe akuthandizira kupititsa patsogolo miyambi?
.....
.....

Appendix 2: REPORTS ON IDENTIFICATION AND DOCUMENTATION OF PROVERBS AND FOLKTALES

KARONGA DISTRICT

2.1 A Report on the Previsit Trip to Karonga District for the Identification of Participants and Communities in T/A Kilupula

Dates for the Pre-visit : 26th -30 September, 2016

2.1.1 Composition of the Visiting team

1. Mr Wellman Kondowe (Researcher)
2. Tafwa Patience Shaba (Research Assistant)
3. Symon Sikwese (Research Assistant)
4. Daniel Mwakasoko (Research Assistant)

2.1.2 Outcomes of the Trip

- The team members managed to identify 18 potential individuals from 10 villages within Ngerenge area to be interviewed and recorded.
- The team sampled more than 50 folktales and 38 proverbs during the identification exercise.

2.1.3 Challenges

- It was noted that many people had started forgetting folktales and Proverbs as they are rarely narrated in the communities.
- There was a challenge in the terminologies. It was not clear as to which terms are direct equivalent to Folktales and Proverbs in KyaNgonde.
- Some were unwilling to provide information at first, but after they were urged they opened up.
- It was hard to identify proverbs as many people confused them with cryptic words (zining'a)
- Many complained that we came on short notice. They asked for more time to think and re-think.

- Some people were giving short versions of folktales while others were providing long versions of the same. So it was hard to tell which is the right version.
- Some people were openly demanding for money for them to take part.
- There were mixed varieties of Kyangonde, some were providing a deep variety while others were speaking a mixed variety.
- It was hard to get a limited number of participants who could give us both proverbs and folktales. This made our list of informants to get bloated (see the attachment).

2.1.4 Successes

- We managed to bring people on board as more of them started remembering the folktales and proverbs
- They indicated that they were ready to be interviewed once we go again
- More than 50 folktales were identified and 38 proverbs were identified
- The team was able to mix well with the practitioners. This was successfully done because most research assistants are from the same language community.

The pre-visit team recommended that in order to yield the cream during the recording, the team would need to spend more time with the people. There would be need to spend at least two days in the community before the actual interviews and recording start. This way, more folktales and proverbs were likely to be recorded because many people had promised that they would practice more in readiness for the documentation.

2.2 Report on the Documentation Exercise for KyaNgonde Proverbs and Folktales in T/A Kilupula, Karonga District, Malawi, 16th-26th October, 2016 by Welman Kondowe

2.2.1 Composition of the Team

1. Mr Wellman Kondowe (Lead Researcher)
2. Mr Albert Harawa (Researcher)
3. Mr Lovemore Mazibuko (Trainer)
4. Mr Boston Machika (Technical assistant)
5. Andrew Dausi (Technical assistant)
6. Frances Simwinga (Research Assistant, Chitumbuka and KyaNgonde speaker)
7. Symon Sikwese (Research Assistant, Chichewa speaker)
8. Daniel Mwakasoko (Research Assistant, Kyangonde speaker)

2.2.2 Outcome of the exercise

- The team documented a total of 104 elements (51 folktales and 53 proverbs) in both audio and visual form.

2.2.3 How the documentation was done

- We, firstly, visited the villages and informed the informants that we had come again to record their elements as we had notified them during identification.
- Before the recording, consent was sought from them on the time they felt they were free to be recorded. We recorded them at their most convenient time.
- They were drilled on the order we wanted the narration to be sequenced as many were facing challenges as they could just start the narration in their own way.
- Similarly, the audience was also drilled on how to participate during the narration so that they did not interfere with the recording.
- Everyone was not allowed to move around when recording was in process. Any form of noise was also condemned.

- Every item was recorded twice so that we had enough material for editing purposes.
- Interviews were done soon after the recording. This was well handled by the research assistants who were so conversant with KyaNgonde.

2.2.4 Challenges

- It was hard to get children who could be part of the audience as the documentation was done during schools days.
- Many informants were afraid of the camera at first but with time, they got got used.
- It was not possible to collect a large pool of elements from a limited number of informants as we had planned. Different participants could remember just a few elements as the traditional story telling culture is fast dying out.

2.2.5 Successes:

- We had good informants whom were ready and willing to be recorded.
- We managed to document and record more than the required total number of 50 proverbs and folktales.
- We managed to record all informants we identified during previsit, only one (Donna Ipayya) was not recorded because she was nursing her sick child in the hospital.
- There was a very high collaboration amongst team members. The dedication demonstrated by the research assistants was exceptional.
- The community was so cooperative throughout the whole process. Some could spend the whole day with us.
- The community was so eager to provide us with more elements even when we told them that we had reached the required number.

2.2.6 List of Individuals who were recorded

S/N	NAME	VILLAGE
1	Lolesi Namwila	Mwangosi Village
2	Irene Namwila	Mwangosi Village
3	Christina Ngosi	Mwamukamba Village
4	Esther Mbinga	Mwamukamba Village
5	Rosaline Kasungula	Mwangosi Village
6	Lonasi Masungwa	Mwangosi village
7	Elizabeth Kawonga	Mwangosi Village
8	Augustine Kawuchepe Mwatwabana	Mwamukamba Village
9	Juliana Ngomale	Mwamukamba Village
10	Alinanuswe Kawuchepe	Mwamukamba Village
11	Alufeyo Mwalukomo	Mwanjasi Village
12	Isaac Mwam'bungu	Mwanjasi Village
13	Steven Mwakasoko	Mwanjasi
14	Monica Lukubo Mwangosi	Mwangosi Village
15	Henderson Gerald Mwakasoko	Mwangosi Village
16	Emmanuel Mwampagatwa	Mwamukamba Village
17	Geoffrey Kasimile Mwanjasi	Mwanjasi Village
18	Zainabu Mwakikunga Mwakasoko	Mwangosi Village

2.2.7 List of Folktales and Informants/Performers in KyaNgonde Collected from Karonga District

NARRATOR	NAME OF THE FOLKTALE
1. Elizabeth Kawonga	<ul style="list-style-type: none"> a. Imbwele yantuki yalyagene ni mbingili b. Abasalila basekene ifimbata pa kikulu c. Unyelile amafi ukanyile amatusi d. Ubunywamu ubwa mbulo bukababwingi ubwa mapungo
2. Steven Mwakasoko	<ul style="list-style-type: none"> a. Inguto ya munyuma yitotula b. Linga amisi gonike bogonike c. Ubusiku nguku d. Ubulondo busiwani e. Ubusisya hela f. Polepole kulya kwa ngata
3. Wilford Alifeyo Mwalukomo	<ul style="list-style-type: none"> a. Ulweke lukutwala ulusekelo b. Ubolo bukutwala ubusulumanaye c. Usopege uluboye apa ulipo d. Imbeba ya soni yafwilile m'bwina e. Wampa wankwaba wam'mwima wankaga f. Usosyemo akapato nkisige kyako po usosyengemo ankanino g. Wikonyolile ikipiki pakikulu h. Umundu ikutondola ifi ikulima i. Ikisa kigogi kyagogile mbwili
4. Alinanuswe Kawuchepe mwatwabana	<ul style="list-style-type: none"> a. Tusakwaganila kumfu unkesefu b. Ulukani bo lwa Nkinga c. Atikumanyikwa ugwakumpoka un'nine d. Sikayako isya m'butitu pakisu kya pasi e. Ingulube yakutile bo ulutambo lulipipi ukutumuka f. Inyama yan'nino lubosya lwa yumo g. Unkamu nkinde ukukinda umundu itolo h. Ibwe ili likubungulukabunguluka litikugwa kobyu i. Inyuma yankonyofu itikupya j. Umwana gwa ngalamu gwa ngalamu popapo k. Ikingingo kitikufwa nakalinga l. Yuba yo yuba ungam'bonelaga ubunandi ubwa m'bili
5. Geoffrey Kasimile Mwanjasi	<ul style="list-style-type: none"> a. Imbwa pa lukama b. Iyenje pa lukama c. Ukwenda kufina d. Linga imbata yiniyongele bo yiniyongele popapo e. Um'hesya okoima injoka f. Abakikiki g. Ulusako lutakwisa kabilli h. Ubuihi butayili ubulosi busisya i. Ubutungulu bufumuke ubulogwe boloki j. Akaya kafwala maningi
6. Henderson Gerald	<ul style="list-style-type: none"> a. Gipalamene gimitungulu mitupu

Mwakasoko	<ul style="list-style-type: none"> b. Kun'gwengwelela yumoywene yumo yonyoko sakwenda nagwe c. Akanyambala ka lukyungo kapile umposi ku lukongi d. Ubuhobofu bukupa ubusumuluniye e. Kulunduma kumokwene ngati igali Iya Lisusa
7. Lolesi Namwila	<ul style="list-style-type: none"> a. Akalomo ndululukila ya lyosi
8. Isaac Mwambungu	<ul style="list-style-type: none"> a. Katumu ka ba Ngelenge b. Amatanga aga butungulu gagwile ubutelele c. Indeko yafwilile pakifigo d. Akaya kan'nino kakakako e. Iki kota ikya mwalafyale atakwikalapo uyungi f. Ubwisibile bugoga
8	53

2.2.8 List of Proverbs and Informants/Performers in KyaNgonde Collected from Karonga District

NARRATOR	NAME OF THE FOLKTALE
1. Elizabeth Kawonga	<ul style="list-style-type: none"> a. Um'dumiyana um'hahani b. Mama na Kambakalyosi c. Ngoza, Kasiwa na Mutepetam'maso d. Um'dumiyana uyu alyeghile unkikulu uyu akam'manya kumiyabo e. Walya na kayuni kam'misi f. Kambakalyosi
2. Steven Mwakasoko	<ul style="list-style-type: none"> a. Imbwa nuntayili b. Mwayisekwa, mwangongobe na mwangunda
3. Wilford Alifeyo Mwalukomo	<ul style="list-style-type: none"> a. Kapula ni Nguku b. Salila ni Ngwina c. Umundu ikutondola ifi ikulima d. Kayamba na Lwifi
4. Alinanuswe Kawuchepe mwatwabana	<ul style="list-style-type: none"> a. Ikyuma kili mumfu b. Kom'ma ukwibona na ifi ulinafyo c. Amahala gaka nunkeke d. Sikayako isya m'butitu pakisu kya pasi e. Uyege nulusimikisyo pa ningwa isi upilike f. Sisa kugomokela simbombo syako g. Atikumanyikwa ugwakumpoka un'nine h. Akayako ugwa lugano ukinda mama i. Um'nyambala ugwa lubanililo(lukyungo) j. Yuba yo yuba k. Kukaja kununu ukufisa iki ugwe uli
5. Irene Namwila	<ul style="list-style-type: none"> a. Ngwazi na Kipungu b. Basagwisye nu nkasi

	c. Somani na njenje
6. Lolesi Namwila	b. Uhahigwa kwa ba ngoza babili c. Tamanya na singija d. Ndundu nilumbe choni chikulila bwiza bukulile
7. Christina Ngosi	a. Namawombe b. Isota iyi akalolile ugwise c. Jamangale
8. Esther Mbinga	a. Ndala akanaga usama b. Abandu aba palukindi c. Injoka iya mwipato d. Um'nyambala na bana bake abambasa e. Unkikulu na Mwakindingo
9. Augustino Mwatwabana	a. Ingumba ya m'misi yikutendela
10. Emmanuel Mwampagatwa	a. Molo ukulya na bakasi babili(Kokusuka na Patisi)
11. Geoffrey Kasimile Mwanjasi	a. Um'fwano amaso nu m'demale amalundi b. Pusi ni Mbeba
12. Juliana Ngomale	a. Nkatembo b. Umwana uyu atagigwe na m'magwake c. Kamwana(Unkikulu uyu atamiyaga) d. Ngalamu (Ulwimbo ulosokela)
13. Monica Faggi Lukubo Mwangosi	a. Ikindingo nu Mundu uyu asyusyaga amaboko
14. Rosaline Kasungula	a. Ulwilanila unkikulu (Ukwela mumpiki untelemufu) b. Abalindwana batatu Nimbwa c. Ulupaho
15. Zainabu Mwakikunga Mwakasoko	a. Mbuya um'dosi fiyo
16. Lonasi Masungwa	a. Ubukifu ubwa balindwana batatu b. Ikipaho ku mwana unkikulu
16	51+1 (song)

2.2.9 Lesson(s) Learnt as we Plan for the Next Field Trip to Rumphi

- The experience we had in Karonga confirmed that a very job work was done during identification. The whole documentation exercise was so smooth and was completed within the specified days. We urge those going for a pre-visit in Rumphi to do a similar job during pre-visit if they are to yield a fruitful documentation exercise.
- The team that will be documenting elements in Rumphi will need to arrange for alternative backup power as the batteries for the cameras could not last more than 2 hours. This poses a challenge especially when you are working in typical villages that have no electricity.

RUMPHI DISTRICT

2.3 Report of Rumphi Previsit for Identification of Informants, Folktales and Proverbs 9th – 11th November, 2016 by Albert Harawa

2.3.1 Composition of Identification Team

The identification team consisted of:

- Mr. Albert Mtungambara Harawa – Lead Researcher
- Mr. Wellman Kondowe – Researcher
- Mr. Symon Sikwese – Research Assistant, ChiChewa Speaker
- Miss Tafwakose Patience Shaba – Research Assistant, ChiTumbuka Speaker
- Mr Addamson Zikutherani – Driver

The team visited the following group villages:

- Principal Group Village Headman Yaphama Mhango
- Group Village Headman Mwamuwiriri
- Group Village Headman Kanyenda
- Group Village Headman Zanda
- Group Villave Headman Kahanya Chawinga

All these Villages are in TA Mwankhunikira, under Paramount Chief Chikulamayembe, in Rumphi district. The selection of the Group Village Headmen (G.V.H) was based on proximity and accessibility. Each Group Village Headman has not less than 10 villages under him. Informants were identified from several villages though not exactly equally per village because of the difference in levels of knowledge of folktales and proverbs between the villages. Some had more people with the knowledge than others. Several elements were repeated by different informants, a clear indication that they are common to all. The team chose the best performers of the 50 folktales and 50 proverbs to be recorded for the sake of quality. The team planned to sample a few ICH oral materials from TA Mwankhunikira because most of the elements are spiced with Ngoni lexical elements. Lura, Jalawe, and or Bolero have to be sampled. The team looked forward to an exciting documentation exercise.

2.4 Report on The Documentation Exercise of Tumbuka Proverbs and Folktales Held in TA Mwankhunikira, Rumphi District, 15th to 25th November 2016, by Albert Harawa

The documentation exercise of Tumbuka proverbs and folktales was conducted in TA Mwankhunikira of Rumphi District.

2.4.1 The Composition of the Recording Team

- Albert Mtungambara Harawa – Lead researcher, OTAM, Mzuzu University
- Welman Kondowe – Researcher, OTAM, Mzuzu University
- Lovemore Mazibuko – Trainer
- Mr Symon Sikwese – Research Assistant, ChiChewa Speaker
- Miss Tafwakose Shaba - Research Assistant, ChiTumbuka Speaker
- Miss Wezzie Nyirenda - Research Assistant, ChiTumbuka Speaker
- Boston Machika – Technical Assistant
- Andrew Sumani – Technical Assistant
- Adamson Zikutherani – Driver, Lilongwe UNESCO office

The team arrived in TA Mwankhunikira under Paramount Chief Chikulamayembe on 15th November, 2016 and informed the identified informants, through the TA, to prepare as agreed. Actual documentation of folktales and proverbs started at G.V.H Yaphama Mhango on 16th and 17th November 2016; followed by

G.V.H Zanda on 18th and 19th; G.V.H Thepwera Kanyenda on 20th and 21st; G.V.H Mwamuwiriri on 22nd and 23rd; and finished with G.V.H Kahanya Chawinga on 24th and 25th November, 2016.

On 16th and 17th November 2016 the research team moved between villages in G.V.H Yaphama Mhango depending on the prior arrangements with the informants. Most of the informants preferred to be visited in the afternoon because they wanted the presence of school going children to be part of the audience.

On 18th and 19th November, 2016, while the team was in G.V.H Zanda, the research team was visited by Dr Elizabeth Gomani-Chindevu, Director of Culture in the Ministry of Civic Education, Culture and Community Development. The Director formed part of the team during documentation process of folktales and proverbs in G.V.H Zanda. The exercise started with dancing and welcome songs at 8:00 am on 18th November, 2016, followed by prayers and speeches from the host Group Village Headman Zanda and Dr Gomani-Chindevu. The exercise ended with a presentation of a gift from the research team to the village that attracted prolonged dancing and ululation from the villagers. It should be noted that Group Village Headman Zanda has established a very good model of a village in terms of songs and dances for welcoming visitors that are spiced by the friendly environment, buoyed by a smart, smell-free and spacious toilet and acacia trees that keep providing shade and blow cool breeze. In the course of our documentation exercise, it was also observed that the villagers have a lot of songs and dances that ought to be documented.

After bidding farewell to the Director of Culture, the research team continued with the documentation exercise at Thepwera Kanyenda, Mwamuwiriri, and Kahanya group villages. The research team was also busy filling the questionnaire while interviewing the informants.

From 20th November 2016 to 25th November 2016, some members of the the team continued the documentation with interviews of the informants while others were downloading videos and organizing



all the files. Downloading and organizing files was hit hard by persistent blackouts such that the research team was sometimes sleeping late because the program was controlled by the presence of electricity.

The search team observed that, as the custodians of culture, traditional leaders in TA Mwankhunikira of Rumphidistrict are leading in the efforts towards promotion, transmission and performance of folktales and proverbs as marked by the number of elements the villages provided.

Dr. Gomani-Chindevu, Director of Culture taking her own pictures during the introduction of the team to the informants in G.V.H Zanda

2.4.2 Proverbs Collected From Rumphi District

No.	ELEMENT	LESSON/ MEANING	NAME OF INFORMANT	VILLAGE
1	Kwenda mulupya nkhuwemi kwambura tungwa wakumitha.	It's good to be an active and hardworking person because it brings happiness.	Kahanya Chawinga	Kahanya
2	Nkhanthu waka maji wakukomba yayi Wakukombera kumusuni pala waphika dende.	The action has been taken because of the hardship one goes through.	Kahanya chawinga	Kahanya
3	Wana wankhalamo wakuryera muvinjelunjelu	Tricksters find things through improper ways.	Kahanya Chawinga	Kahanya
4	Kakupusa kananyina	Being boastful because you know you have something or someone to rely on.	Kahanya Chawinga	Kahanya
5	Mbewa yasoni yikafwira kukhululu	When you are shy you lose a lot of things.	Kahanya Chawinga	Kahanya
6	Kalulu wakafwira lumoza nachivwati	Sometimes people suffer because of the wrongs of neighbours	Kahanya Chawinga	Kahanya
7	Kalulu wapyolera mtunda utali	Having a long journey but with small luggage.	Kahanya Chawinga	Kahanya
8	Zunura nkhalamu kweranga mukhuni	Think before you leap.	Kahanya Chawinga	Kahanya
9	Wanjira muchono wazgewa pakufumira	Somebody who is sentenced to be in prison will rarely see the exit door.	Kuhanya Chawinga	Kahanya
10	Mtima walasa pamaso	What someone thinks cannot be a common knowledge. You cannot stop someone from thinking.	Kahanya chawinga	Kahanya
11	Kuwa nga ninyondo yambura kupulikamoto	Someone who does not take advice from others.	Kahanya Chawinga	Kahanya
12	Kachande kabwenkha panji delele kakunowa nakwenderana	You have to do good things to those who do so to you.	Kahanya Chawinga	Kahanya
13	Nkhondo /fwiti mbakaya	Relatives /neighbours can sometimes cause problems.	Kahanya Chawinga	Kahanya
14	Chiziulika zikamupoka mahomwa	It is dangerous to be late or to hesitate to do things. It warns someone who is	Kahanya Chawinga	Kahanya

		always late		
15	Jungu lakwamba ndilo likulela wana	First priority normally carries value.	Kahanya Chawinga	Kahanya
16	Wamunkhwere wakusekana vimphata	Lame people laugh at each other	Kahanya Chawinga	Kahanya
17	Dangu lili pathuli	Isolation limits ones knowledge.	Kahanya Chawinga	Kahanya
18	Munthowa nilichindele kuwanthu kweni nthowa yikuti ndine munthu	Someone laughing at a fool becomes a fool	Kahanya Chawinga	Kahanya
19	Wasimpha musimpha libwe, ntchewe wakuyimenyera	An idle person awaits alms	Kahanya Chawinga	Kahanya
20	Kakulimba kakusasa	Someone who rarely understands things.	Kahanya Chawinga	Kahanya
21	Bunukira nthowa yakumalambo	Wanting everything to be yours	Kahanya Chawinga	Kahanya
22	Pati bi pali munga, pati tuu pali thekenya	Nothing comes out of nothing.	Kahanya Chawinga	Kahanya
23	Kuseka nkhwambula	Do not laugh at those in need.	Love nyasulu	Kahanya
24	Wapeleka wapachika	When you give things to friends, you invest	Owen Abel Mhango	Yaphama
25	Kutendekela nkugona pakati	Doing things in time helps	John Donald Mhango	Yaphama
26	Kutchedwa nkhuweme kukuluska kukhala	It is better to be late than not to come	John Donald Mhango	Yaphama
27	Nichioneske wakawila muchisime; Ndichiwoneska chikaziya mbawala	A word is enough to the wise	John Donald Mhango	Yaphama
28	Maukauka phanana wakaskaka mminga	It is good to be stable where you are staying or living	John Donald Mhango	Yaphama
29	Kathyalithyali wakutaya vinandi	People who are mobile seldom achieve in life	John Donald Mhango	Yaphama
30	Uyu wapulika m'moyo ndiyo wakujula kumulyango	He who feels pain seek for medication	John Donald Mhango	Yaphama
31	Nyifwa nthulu	Death is for all of us; death comes unknowingly	John Donald Mhango	Yaphama
32	Mavi ghambuzi ghakutupa na unandi	Little by little makes a bundle	John Donald Mhango	Yaphama
33	Mtima ngati kathyete	One who mostly don't forgive others	John Donald Mhango	Yaphama
34	Nyapankhwesa galimoto ikamuganda pa Ekwendeni	Those who ignore pieces of advice end up meeting troubles.	Edith Chisi	Yaphama
35	Chalo nimazgola chikazgola	Whatever one does on	Edith Chisi	Yaphama

	Gamphani pa Nkhamanga	earth in secret shall come in the light		
36	Matumatuma njoka wakainola weya	Never listen or follow whatever comes along your way	Smart Nyasulu	Zanda
37	Kuwa na mbugha nikuti niwulala yayi	Having grey hair does not mean one is old. It is just the nature	Smart Nyasulu	Zanda
38	Nsanje mbufwiti	Jealous never brings unity	Smart Nyasulu	Zanda
39	Kugega nyifwa nkhuji kola	Take care of things around for some be prosperous	Smart Nyasulu	Zanda
40	Kauzganga nifwiti cha kweni fwiti titilinganenge	He who cautions you is far better than who keeps quiet	Smart Nyasulu	Zanda
41	Vutuvutu wakuwala ngunyungunyu	Do not despise others when you have property or in position of influence	Smart Nyasulu	Zanda
42	Kwenda nkhuwina	Be good to strangers/people for you meet the same people somewhere else. People never get all things done on their own.	Sellinah Phiri	Zanda
43	Kanthu nkhuwina muchila wa majantcha	Be proud of what you have.	Masozi Chirambo	Zanda
44	Changa wamukola kumuchila wataya	Be obedient to those who help you	Grace Kamanga	Zanda
45	Nyifwa iliko yamupapi kweni kulije	When you cultivate you can't suffer much from hunger	Selinah Hara	Yaphama
46	Walila vula walira mathipa		Winstone Kanyenda	Kanyenda
47	Chakutondeka kuryeka nabaka nkhuwina yingarya yayi		Winstone Kanyenda	Kanyenda
48	Zeru za wowa wakwiza sima yamala		Winstone Kanyenda	Kanyenda
49	Ndichichiwoneska chikaziya mbawala		Winstone Kanyenda	Kanyenda

2.4.3 Folktales Collected From Rumphi District

No.	NAME OF ELEMENT	LESSON/MEANING	NAME OF INFOMANT	VILLAGE OR AREA
1	Kalulu na chimbwe	Have better choice friends	Edith chisi	Principal G.V.H Yaphama
2	Amama wakata na tuyuni	Laziness does not pay	Edith chisi	Principal

	twayo			G.V.H Yaphama
3	Kalulu, zovu na chigwere		John Mhango	Principal G.V.H Yaphama
4	Munung'una na wakulu wake	If you wish someone bad s/he may end up being a leader. Jealousy has no pay	John Mhango	Principal G.V.H Yaphama
5	Njoka na zovu	Do not be carried away with simple requests.	John Mhango	Principal G.V.H Yaphama
6	Mendelo gha bongololo apo ghakafumira	The origin of millipedes movement	John Mhango	Principal G.V.H Yaphama
7	Wasungwana na agogo	The evils of excessive pride	Edith chisi	Principal G.V.H Yaphama
8	Mwana uyo wakamukana na nthumbo	We should not judge others harshly Being wrong does not mean you are useless	Edith chisi	Principal G.V.H Yaphama
9	Kalulu na fulu pa maji	We should not underrate help from someone because of size	Winistone Kanyenda	Kanyenda
10	Chifukwa icho chule wakubakukira kusingo	It explains the origin of the sound produced by the frog. When you are weak you should know how to handle the strong.	Winistone Kanyenda	Kanyenda
11	Kalulu na zovu	Once provoked some strong people stop thinking properly.	Winistone Kanyenda	Kanyenda
12	Kalulu, zovu na kambwe	Do not copy behavior that you are not sure of	Winistone Kanyenda	Kanyenda
13	Kayambilo ka ubale wa ntchewe na banthu	You should always follow rules of the group It explain why a dog lives with human beings.	Winistone Kanyenda	Kanyenda
14	Ngoza na Kasiwa	When you want help don't put yourself high, be obedient to those who are helping you.	Winistone Kanyenda	Kanyenda
15	Ubwezi wa nkhumba, tubi,bwabwalala na tondo	Rules are paramount in spheres of learning new	Winistone Kanyenda	Kanyenda

		behaviours		
16	Kunangika kwa chibwezi cha njunji, lohela na njiwa	Never laugh at your friend's lameness. Death is for us all	Winistone Kanyenda	Kanyenda
17	Chiyuni na banthu pa masumbi	It is bad manners not keep the secrecy	Mannford Mkandawire	Kanyenda
18	A mama awo wakakomeka na njoka	Being too merciful may at times bring problems	Mannford Mkandawire	Kanyenda
19	Mwana wakubisika ku thengele na nyina	You can't run away from death	Mannford Mkandawire	Kanyenda
20	Nkhumba kunjilila paubwzi wakakowa	Never interrupt the relationship of others just because you want to be like them.	Mannford Mkandawire	Kanyenda
21	Mitala kuziska masuzgo	Selfishness breeds misery	Smart Nyasulu	Zanda
22	Ngoza, kasiwa na funkhamankhwelu	Love your friends in hard and good times. Disability is not inability.	Gift Mhango	Zanda
23	Kalulu na nkhangha	Advice when given should be taken into account and not when we are in trouble.	Emmanuel Nyasulu	Zanda
24	Mliska na mendelo ghake pa hatchi	We should not ignore advice because we are not used to something.	Emmanuel Nyasulu	Zanda
25	Fumu na wanthu wake na vingoma vakukazinga	S/he who follow instructions sings a good song	Alice Ng'oma	Zanda
26	Fulu, kalulu na vinyama vinyake	We should appreciate the help done by others. It explains why some tortoise lives in water.	Alice Ng'oma	Zanda
27	Uyo wakarya nkhangha	Doing things in a tit for tat never pays.	Regina Nyasulu	Zanda
28	Kalulu na chimbwe	Comfirm something before doing it.	Regina Nyasulu	Zanda
29	Mabanja ghawiri	Do not be jealousy nor do plan evils on rich people rather ask them how you too can make it.	Thomas Nyasulu	Zanda
30	Fulu, kalulu, munkhwere nanyama zinyake	We should always take part in community development otherwise we will be in trouble.	Gift Mhango	Zanda

31	Msunjiro pa chiponosko	Always thank those who have done good to you.	Irees Mkandawire Bulawula	Zanda
32	Kukhumbikwa kwa mlala mmuzi	Being an elderly person does not mean you are a witch	Irees Mkandawire Bulawula	Zanda
33	Kalulu (luvwii na fulu	It takes patience and techniques to be successful in life.	Fyness Nyasulu	Zanda
34	Kukhumba kulemela	Riches do not come in a day.	Kondwani Nyasulu	Zanda
35	Kathyethye na kaweluwelu	It explains the origin of the sound of „„„„„„„ We should forgive others.	John Donald Mhango	Yaphama
36	Mudauko wavula yawa tumbuka	It explains Tumbuka tradition. Sometimes it's better to keep secret even to your best friends.	Owen Abel Mhango	Yaphama
37	Kunyozeke kwa wana balanda	Do not judge someone based on hatred.	Myness Ngulube	Yaphama
38	Ngoza na kasiwa	We help one another otherwise we may end begging the same people we despised.	Violet Nyirongo	Yaphama
39	Bongololo mulanda namwanangwa	We should not despise orphans. We should listen to our parent's advice.	Sellina Hara	Yaphama
40	Chiyuni chasongaya	We should not cause trouble or fight for the things we do not have evidence.	Sellina Hara	Yaphama
41	Wana wawiri panhengwa	Sometimes if you are not talkative you rarely fall in trouble.	Sellina Nyirenda	Yaphama
42	Kanyama na mwana uyo chinjokha chikakhumba kumuluma	We should not show anger before knowing what has really happened.	Sellina Hara	Yaphama
43	Nkhuku na lohela	We should return other people property in time. Some people are harsh when you lose their property.	Emmanuel Chawinga	Kahanya
44	Nkhalamu na mlimi	We should thank and appreciate the one who has offered the help.	Emmanuel Chawinga	Kahanya

LILONGWE DISTRICT

2.5 Report on the Identification of Chichewa Folktales and Proverbs and Informants at Senior Chief Chadza's Area, Lilongwe, From 5th to 8th December 2016, by Lydia Kishindo-Mafuta, Otama Mzuzu University Chapter, Private Bag 201, Luwingu, Mzuzu 2

2.5.1 Introduction

The identification process started on Monday, 5th December 2016 at T/A Chadza's Head Quarters (Msozi Head Quarters) and finished by Wednesday 7th December 2016, but it did not go as scheduled.

2.5.2 The Identification process

Before the visit the T/A's Counsellor (Nduna) was called and was informed on the team's intention to visit the area. The reason for the visit was articulated. Two days before the visit the Nduna was reminded of the visit and he agreed to set up the meeting for the team.

The team arrived at T/A Chadza's Headquarters on Monday, 5th December at around 11 am, and the identification process started an hour later.

Day 1 (5th December 2016): The team was able to identify 31 elements on the first day, 3 folktales and 28 proverbs. This was a good start. The challenge on this day was miscommunication between the Lead Researcher and the T/A's Nduna. The T/A Nduna was not sure as to what the team was looking for that he arranged with students from the nearby community day secondary school to come and attend to the team. The students in turn prepared poems and not folktales and/or proverbs as required. The team had to explain as to what it is it was looking for. By the end of the day, day 1's visit was a success. The team was hoping to get more elements the next day.

Day 2 (6th December 2016): On the second day the team managed to collect very few elements. This was because the previous night it rained and it seemed most people rushed to the fields in the morning. As a result most informants did not turn up for the meeting. Most informants that came in to give elements were the students but it was noted that most of the elements they were giving were created there and then. The team still took note of those proverbs. The team agreed to widen the scope by moving out of the Headquarters and follow informant in their homesteads. It took advantage of the development meeting that was taking place at the headquarters to identify other informants. Contact details of some more informants were collected and it was agreed to meet the next day.

Day 3 (7th December 2016): the team travelled to Mwatibu Village (T/A Chadza). This visit is another success story as the team was able to collect about 12 folktales in one morning. In the afternoon the team moved to GVH M'bweche, here it was a challenge to get the elements. One of the reasons was the age of the informants that the GVH identified. He identified old men and women who could not remember the stories and/or proverbs. However, the team managed to get 4 proverbs which were so deep in meaning and so unique, giving the team hope that if it goes again it might be able to get more elements. A date was set to visit the village again. On its way to its base the team, travelled to Khombe Village where it managed to get more elements.

2.5.3 Observation

It was observed that:

- In the Chewa society, T/A Chadza's area in particular, it was easier to find the proverbs than the folktales

- The custodians of these ICH elements are not the old people as it is believed it is the younger and the middle aged generation
- It seems this ICH is slowly dying as most informants needed to be probed through examples in order to give out the information needed
- On a positive note, it seems the Chewa society is rich in ICH. When the team started to worry that it might not find new elements (especially the proverbs), proverbs that have never been documented before, to the team's surprise we got a lot more new proverbs.
- The approach that was used to identify elements, through group discussion, helped a lot in this project. As most people have forgotten the folktales or proverbs they assisted each other to remember the full story and even the lessons behind the elements.

2.6 Report on the Documentation of Chichewa Folktales and Proverbs at Senior Chief Chadza's Area, Lilongwe, From 9th to 18th December 2016, by Lydia Kishindo-Mafuta

2.6.1 Introduction

Documentation of Chichewa proverbs and folktales was done from 9th to 18th December 2016. Unlike in Rumphu and Karonga where documentation of folktales took long because they had to record one folktale twice, in Lilongwe it was recorded once. This was because in Rumphu and Karonga two cameras were used which necessitated the second recording, whilst in Lilongwe three cameras were used. This advantage was offset by preparing the informants which took longer than in the other districts. The team managed to record in G.V.H Zembani, G.V.H N'ongwa, G.V.H M'bweche, G.V.H Chapende and G.V.H Mtukula.

Day 1-2:- 9th-10th December 2016: The team travelled to Zembani Village for identification and documentation. We identified a quite good number of folktales and documented about 4 proverbs and 5 folktales on day one and 7 proverbs and 5 folktales on day two.

Day 3-4:- 11th-12th December 2016. In the morning the team moved to Msozi Headquarters to document the elements that were identified. The challenge with Msozi Headquarters was that some did not turn up for the documentation. Some of the participants were students from the nearby Community Day Secondary School and at this particular time they were busy with examinations, the others it was assumed were busy in their fields. After recording 5 proverbs and 4 folktales on day one and 6 proverbs and 5 folktales on day two the team left a message with participants available to let the two who missed the documentation to be ready for the morning of 13th December for one hour from 8:00am.

Day 5-6:- 13th and 14th December 2016: On day one on 12th December, the team first went back to Msozi Headquarters and managed to collect the 2 folktales and 3 proverbs from the two people who had missed the previous day. The team travelled to Mwatibu Village unfortunately there was a funeral in the village and documentation could not be done. The narrators were booked for day two on 13th December morning and afternoon. The team decided to go back to Zembani as G.V.H Zembani seemed a bit organized and the team felt he might not have problems to quickly organize his people. The team spent the whole day at V.H Zembani's identifying and documenting folktales. This was quite a successful trip as the team managed to record 6 proverbs and 4 folktales on the first day and 5 proverbs and 5 folktales on the second. The most interesting aspect about Zembani Village was that the narrators were of varied ages. For example one of the narrators who was captured was a girl of about 8 years and another was a grandmother. This means that there is transmission of the ICH in this village.

Day 7-8:- 15th – 16th December 2016: In the morning the team travelled to G.V.H M'bweche where in the afternoon. Fortunately the informants came and were eager to narrate the proverbs and folktales. It was a successful trip as the team was able to document 5 folktales and 5 proverbs on 15th December and 6 proverbs and 7 Folktales on 16th December.

Day 9-10:- 17th - 18th December 2016: In the morning, the team travelled to Mwatibu, V.H Chapenda. The team managed to document 11 folktales 6 on first day and 5 on the second. The team then travelled to Khombe Village where the team recorded 7 proverbs 3 on day one and 4 on day two. After that, the team felt they had recorded enough elements.

2.6.2 Achievements

The team over collected in both proverbs and folktales. It collected 54 proverbs and 53 folktales. The team was also able to collect new proverbs from the Chewa society.

2.6.3 Challenges

- Most of the challenges have been articulated in the day to day activities presented. But the general challenge was the time of year the data was collected. Being a rainy season, most people were busy in the field and could not participate in the exercise.
- The other challenge was that after the first identification and the participants have been given a token of appreciation, for the second meeting the participants created their own stories or/and proverbs. Fortunately, the team was able to recognize the created stories and advised the narrators accordingly.
- The other challenge was that most people have forgotten the difference between proverbs and folktales and had to be reminded as to what proverbs and folktales are.

2.6.4 List of Folktales Captured in Lilongwe District

NAME OF ELEMENT	NAME OF INFORMANT	GROUP VILLAGE
1. Fuko ndi namzizi	Gresham Kawale	Zembani
2. Bwana ndi antchito ake awiri	Gresham Kawale	Zembani
3. Kuchenjera kwa kalulu	Gresham Kawale	zembani
4. Ana osamvera	Gresham Kawale	Zembani
5. Chakunkhwala	Gresham Kawale	Zembani
6. Salimwendo	Deverious Kachigwada	zembani
7. Kamvinsanza	Masiye Phiri	Zembani
8. Tambala wachilendo	Gideon Zowala	Zembani
9. Ubwemzi wa fulu ndi kanyimbi	Gideon Zowala	Zembani
10. Chizolowezi chiphesa mwana	Gideon Zowala	Zembani
11. Wochitakuthira	Gideon Zowala	Zembani
12. ubwenzi wankhuku ndi mphamba	Gideon Zowala	Zembani
13. fisi ndi mkango	George Kayimbe	N'ongwa
14. Nsato ndi kalulu	George Kayimbe	N'ongwa
15. Sauzika wakuba	George Kayimbe	N'ongwa
16. Moto m'nkhalango	George Kayimbe	N'ongwa
17. Nkhalamba ndi tiana	Mayi a Jazere	N'ongwa
18. ndaziwona (Gumandeti)	Mayi a Jazere	N'ongwa

19. dunguliya	Alick Chigamula	Zembani
20. kamamina	Alick Chigamula	Zembani
21. kangaluche wam'dambo	Alick Chigamula	Zembani
22. mphande	Alick Chigamula	Zembani
23. ndandaye	Eneless Luseni	Zembani
24. Azimayi awiri ndi ana awiri	Elliza Moses	Zembani
25. Kamtema	Gideon Zowala	Zembani
26. Mwana wamasiye	Gideon Zowala	Zembani
27. Kuyipa kwa nkhamza	Gideon Wamasiye	Zembani
28. Namwali wokongola	Lifinet Emmanuel	Zembani
29. Ubale wa kalulu ndi fisi	Golden Ziliri	Zembani
30. Bere mera	Grace Harold	Zembani
31. Kamanthongo	Prince Harold	Zembani
32. Kalulu ndi njovu	Chikumbutso Hamid	Zembani
33. Chifukwa chimene mamuna adamelera ndevu.	Samuel Chinzengo	N'nongwa
34. Kuyipa kosiya ana aang'ono pakhomu	Judith Byson	M'bweche
35. Njoka saweta	Chrissy Kapulula	M'bweche
36. Chiyambi cha mawanga a fulu	Lawrent Kanjema	M'bweche
37. Utumika	Daniel Pindani	M'bweche
38. Upandu wa kalulu	Wilson Misheck	M'bweche
39. Mpikisano wa kalulu ndi njovu	Wilson Micheck	M'bweche
40. Nguluwe ndi zimwe	Daniel Pindani	M'bweche
41. Mpikisano wolimbirana mkazi	Jonas Magesera	M'bweche
42. Chikondi	Gladys Pondani	M'bweche
43. Chifukwa chimeneng'ona yimakhalira mmadzi	Mayeso Kapulula	M'bweche
44. N'nale	Jinnes Chiboma	M'bweche
45. Ethel ndi maria	Esther Lyson	mwatibu
46. Kalulu ndi nyama zina	Stella Kambani	chapende
47. Msandachere wanga	Stella Kambani	chapende
48. Kachitsa	Stella Kambani	chapende
49. Mfumu ndi akazi ake awiri	Stella Kambani	chapende
50. Ubale wa fisi ndi tiyi	Potiphar Mapulesi	chapende
51. Ubale wa fisi ndi insa	Potiphar Mapulesi	chapende
52. Kusunga chinsinsi	Ethel Banda	chapende
53. Ndalilima	Limbikani Chitedze	chapende

2.6.5 List of Proverbs Captured from Lilongwe District

Name of proverb	Name of informant	Village
1. Bango lokupsa satokosa	Kingstone Mangochi	Mtukula
2. Ukakhala kapolo umatukwana mfulu akuwuze kwanu	Kingstone Mangochi	Mtukula
3. Ndifunde nawo sakokera bulangeti	Kingstone Mangochi	Mtukula
4. Ukamukoza nkuti wapinama	Kingstone Mangochi	Mtukula
5. Wopanda khola salimbirachiwidi	Kingstone Mangochi	Mtukula

6. Ukayimbayimba umaleka anzako ayimbeko	Symeria Gonthi	N'ongwa
7. Mulekeni achite mungu umadza ndi mafinya	Symeria Gonthi	N'ongwa
8. Dzera uku sikuyenda	Symeria Gonthi	N'ongwa
9. Kalowa m'bwalo kali ndi nyimbo	Ma a Jazere	N'ongwa
10. Kafumula nkhalo nkatsekera	Ma a Jazere	N'ongwa
11. Kugwira gwira mphuno sukhala (suchedwa) kusolora mamina	Ma a Jazere	N'ongwa
12. Zili uku adabwera ndimwendo wathabwa	Leonard Loudon	N'ongwa
13. N'jowenawo fulu adagwera mchitsime	Leonard Loudon	N'ongwa
14. Ukawona fulu ali mmtengo m'dabweni	Leonard Loudon	N'ongwa
15. Nchifulumize chimasangalasa ukagenda ukambwita chimakhumula dzanja	Leonard Loudon	N'ongwa
16. Mpanda wowola sanyamula munthu mmodzi (kunyamula mpanda owola kuchuluka manja)	Leonard Loudon	N'ongwa
17. Kaliwonera adayikitsa msoti chivululu	Jimmy Chitseko	N'ongwa
18. Ndimati nseme ndipo n'chiyambi cha dadzi	Samule Chinzengo	N'ongwa
19. Wokumba dzenje la fulu sapupuluma	Samule Chinzengo	N'ongwa
20. Chilulu cha inswa n'chainswa	Samule Chinzengo	N'ongwa
21. Ndisoma pobwera adapeza tchire atenta	Samule Chinzengo	N'ongwa
22. Nyama yodura adasinthandi gaga	Samule Chinzengo	N'ongwa
23. Mbuzi ndimkota	Samule Chinzengo	N'ongwa
24. Njoka yawukali amaphera mtengo waufupi	Daniel Milanzi	N'ongwa
25. Ukawona luzi tola suziwa pagwere kabudula	Daniel Milanzi	N'ongwa
26. Kafula mnjira katama mano	Daniel Milanzi	N'ongwa
27. Ukawona wina asema mpini watsopano ziwa wakale uli ndi bala.	Daniel Milanzi	N'ongwa
28. Wosusa nthuli ali n'cholinga	Daniel Milanzi	N'ongwa
29. Fulu anyera wokumtola	Daniel Milanzi	N'ongwa
30. Choola saphimbira m'masamba	Precious Kayimbe	N'ongwa
31. Zimbu lidapitisa munda wachonde	Precious Kayimbe	N'ongwa
32. Zathu sizikutha adagona ndi njala	Bengo Jeremiah	N'ongwa
33. Mlera khungwa ndiye, koma adyedwa ndi chilombo cha mmudzi	Cosmass Leonard	N'ongwa
34. Pali ufulu umasinika	Gideon Zowala	N'ongwa
35. Ndodo ya akulu yimabweretsa mthunzi	Gideon Zowala	Zembani
36. Suzumire adaphetsa mkhala kale	Gideon Zowala	Zembani
37. Madzi awutengwa amakatenga wakumtunda akalakwa kukhala kusiya yemwe alim'msinje	Gideon Zowala	Zembani
38. Chipu chodendeza chinawotcha mwini	Gideon Zowala	Zembani
39. Kanungu adapulumuka chifukwa chakuzgolika	Gideon Zowala	Zembani
40. Kuyamika kalikusaya	Gideon Zowala	Zembani
41. Zoona thawa zabodza thawa	Gideon Zowala	Zembani
42. Kazikumbire adafa ndi zake zomwe	Gideon Zowala	Zembani
43. Bzya sapita kawiri	Joyce Gideon	Zembani
44. Zungulire adakodwa ndi kangaude	Joyce Gideon	Zembani

45. Khudali sapindura, amabweretsa uchimo	Joyce Gideon	Zembani
46. Mphukira yapasi yidapititsa mzere wammalire.	Joyce Gideon	Zembani
47. Tsiku lokufa nyani mtengo umatelera	Petros Mtcholoma	M'bweche
48. Kuzgolika popanda nkhodzo	Petros Mtcholoma	M'bweche
49. Tiwombere nkati nkhokwe tisawone mfundo	Petros Mtcholoma	M'bweche
50. Ndikhala ine nkadangosenda anathetsa munda kwa nkhwele	Petros Mtcholoma	M'bweche
51. Mwala wakamundi ngwa kamundidi	Petros Mtcholoma	M'bweche
52. Yomwetera sinenepa	Petros Mtcholoma	M'bweche
53. Padziwa mpasi kuti mwana wa mbewa wadwala	Pheni Pondani	M'bweche
54. Pali fisi ziboda sizimapezeka	Jennifer Chipasula	M'bweche

2.6.6 Consent by Traditional Authority Chadza for Nomination of Folktales

KASANKHIDWE KA NTHANO NGATI CHIKHALIDWE CHACHISANZO PADZIKO LONSE LAPANSI

CHILOLEZO


(NOMINATION OF FOLKTALES, CONSENT FORM)


Ine, ngati mmodzi wa asungu a chikhalidwe chatu chachiMalawi ndikuvomereza kuti Nthano zadela lathu lino zikhale pa mndandanda wa zikhalidwe za chisanzo kubungwe la UNESCO ngati mbali imodzi yoteteza nthano ndi chikwalidwe chatu chofunikira padziko lonse lapansi.

(I, the undersigned, as a representative of the custodians of the traditions of the Malawian community named below, hereby consent to the nomination of the folktales from my community for possible inscription on UNESCO's Representative List of Intangible Cultural Heritage of Humanity as part of the effort by the Government of Malawi to safeguard the knowledge and morality in these folktales.)

Dzina ndi keyala ya mfumu (Name and Address of Chief): Senior Chief Chadza
Box 2, Ntthenele LL

Dela (Community represented): Chadza

Chizindikiro (Signature): 

Tsiku ndi chidhindo (Date and Stamp): 

2.6.7 Sample of Consent by Narrators in Traditional Authority Chanzda for Nomination of Proverbs

KASANKHIDWE KA MYAMBI NGATI CHIKHALIDWE CHACHISANZO PADZIKO LONSE LAPANSI

CHILOLEZO

(NOMINATION OF PROVERBS, CONSENT FORM)

I, ngati mmodzi wa mmudzi wa mfumu Zembani LIFINETI MANUWELE
ya mmboma la Lilongwe, mu chigawo chapakati kuMalawi, ndikuvomereza mosa kakamizidwa komanso mozindikira, kuti myambi yomwe ndi fotokoze igwilitsidwe nchito po sankha zikhaliidwe zathu kukhala pamndandanda wa zikhaliidwe za chisanzo kubungwe la UNESCO ngati mbali imodzi ya nchito imene boma likuchita kuteteza ukadaulo ndi nzeru zachikhaliidwe chatu chofunikira padziko lonse la pansi.

(I, the undersigned, of Zembani
in Lilongwe District of the Central Region of Malawi, consent to give freely, with informed consent, information for the nomination of the folktales that I will narrate for possible inscription on UNESCO's Representative List of Intangible Cultural Heritage of Humanity as part of the effort by the Government of Malawi to safeguard the knowledge and morality in these proverbs.)

- Dzina ndi keyala (Name and Address): Lifineta Manuwele
Box 16, Ntchenje
Chizindikiro ndi tsiku (Signature and Date): 09/12/16
[Signature]
- Dzina ndi keyala (Name and Address): SENIOR CHIEF CHADZA
MSONI
Chizindikiro ndi tsiku (Signature and Date): [Signature]

- Dzina ndi keyala (Name and Address):
- Chizindikiro ndi tsiku (Signature and Date):
- Dzina ndi keyala (Name and Address):

Appendix 3: TRANSCRIPTIONS

3.1 Transcriptions of KyaNgonde Proverbs

ELIZABETH KAWONGA

Une yone Elizabeth Kawonga
Ngufuma kuno ku Ngerenge
Mwalafyala Mwangosi
Untemi Kilupula
Mwiboma Iya Karonga

Une nisile nutundalika twangu tulipo folo

1. IMBWELE YANTUTI YALYAGENE NI MBINGILI

Indalika yakwanda **IMBWELE YANTUTI YALYAGENE NI MBINGILI**. Po iya **IMBWELE YANKUTI YALYAGENE NI MBINGILI** yitumanyisya twebandu ukuti; Kingi twebandu tubopela pafindu ifi fyo ukafiketesya umo fiyilile ayi, Kwingila itolo mundamyo bo ukafipima nifindu muno fiyilile basi wingililemo itolo, kenaka kwagana nindamyo n'yugwe, Yondalika uyangu yakwanda, Tuleke ubopelako ifindu ifi fyo fikafitum'ma ukuti twagane nindamyo, Tuketesye tasi Yoya **IMBWELE YANTUTI YALYAGENE NI MBINGILI**.

2. ABASALILA BASEKENE IFIMBATA PAKIKULU

yabubili, **ABASALILA BASEKENE IFIMBATA PAKIKULU**. Iya **ABASALILA BASEKENE IFIMBATA PAKIKULU** , Twebandu kingi tusekana ukuti umundu yula yom'dondo, Lumo yula m'bibu yula, Loli gwibwibwe muno wiketile wimwene pamyako lumo we ukindilepo ubulondo ukinda un'nino yula, Po kuti ah yula akunseka ngimba afwene nan'yune , Po **ABASALILA BASEKENE IFIMBATA PAKIKULU**.

3. UNYELILE AMATUSI UKANYILE AMAFI

Iyabutatu, **UNYELILE AMATUSI UKANYILE AMAFI**. Po **UNYELILE AMATUSI UKANYILE AMAFI**, Kisanusya ukuti twegelele ukuti lumo bone ne nkikulu une, Negigwe na tata gwangu nu m'dume wangu obonekako kanunu, Pole nongwa yoketela amasomaso um'dekile yula gwabopela uyungi, Ngimba kula ufumileko kula gwali betako gwalyangako, Loli kuno gwabuka kula ngimba ko njala njala ,Pole boti eh eh loli mama yula **UNYELILE AMATUSI UKANYILE AMAFI**, Am'dekile yula alinagwe pakwanda am'bopile yula akwaga akindilepo lino loli, Alangigwe.

4. UBUNYWAMU BWAMBULO BUKABOBWINGI BWA MAPUNGO

Indalika yangu iyakongelelapo iya folo yoyakuti **UBUNYWAMU BWAMBULO BUKABOBWINGI BWA MAPUNGO**, Po indalika iyi yusanuswa ukuti eh ubunywamu bwambulo bukabobwingi bwa, mapungo, kuti lumo yumo animbuno inywamu kuti yo osululuka amapungo ayi, Kisanusya ukuti twegelele ukuti balu umundu yumo amanyile fiyo isukulu anamahala, na ma Digili gake, Kukakokuti umundu yula anamahala ga bundu muntu mula ayi, Mundu itolo lula kunketa lula gene amahala ga sukulu gwaga, anago loli ifya bundu mumtu fikayamo nafimo, Po boti **UBUNYWAMU BWAMBULO BUKABOBWINGI BWA MAPUNGO**, Fifwene itolo unti umundu, linga m'nywamu unti kokuti bo anamahala ayi, Pala mundu itolo loli amahala nagamo ayi, Syo ndalika syangu isi nisile nasyo une isiku ilya mwisiyugu.

STEVEN MWAKASOKO

Une yone Steven Mwakasoko

Mfumile mu village ya Mwangosi

Ntemi Kilupula

Mwiboma Iya Karonga

Nisile apa nindiyali itatu

Iyakwanda yikuti **Inguto yapanyuma yitikubombela**

Iyabubile yikuti **Amisi linga wonike bo wonike**

Iyabutatu **Ubusiku nguku**

5. INGUTO YAPANYUMA YITIKUBOMBELA

Lino nelesye payakwanda **Inguto yapanyuma yitikubombela**

Kabalilo kingi linga abana tubamanyisya simo olo umundu unkulumba yope atikipilikim'ma, Gwe ikyo ungabomba kinyali, atopilikisya ayi, Gwe ungabomba ikyo kinyali, atopilikisya ayi, Loli asokumbuka akabalilo kala linga fyonangike, Twegelele abana abalindwana, gwe mwana ungenda bweka um'ma, Ah

ulimbikile isukulu, Ifya kwenda nabanyambala um’ma, Asokumbuka linga pamo akabile ulwanda, Po asokuta lege “Ah mwe!”. Loli tuti **Inguto yapanyuma yitobombela um’ma**. Kulonda linga akabalilo kala botumanyisya, simo tupilikilige akabalilo kalakalakala, **Inguto yapanyuma yitobombela** ikifwanikisyo kimo kyoki njobile apa, Ifundo inywamu linga botumanyisya simo tupilikisyege. Papo linga mundamyo tusokuta vitasotutulam’ma

6. AMISI LINGA GONIKE GONIKE

Iyabubili yoyakuti **Amisi linga gonike gonike**. Indyali iyi fiyofiyo yiyobigwa linga. Ikifwanikisyo kimo kyokyakuti ifwa yilipo pakaya kali afwile yumo kali yomama kali yo tata kali mwana. Yikutumanyisya uswe ukuti tuye bandu bakupilikisya/ukwitikisya indamyo syosa isi situbonekile pakaya. Kangaya kosa kala tutayile twegelele ukuti bahiyile katundu pakaya. Gweyumo m’malu mwakuti gwinogone pamo gwinogone isya kulondela injila iynji uti ukabe katundu yula kwakwaga ukwakwipinyilila. Pamo kwinogona silasila bwila na bwila kusita kwinogona uti sipangigwe isi po lino nege injila iyi uti pamo ngabile papapo. Pope linga unfwa, kwitikisya. Papo, yonongwa tukuti **Linga amisi gonike bogonike**. Kutolonda uti udemetelelege pakindu kimokyene ah ah. Njobile isyakuti linga bibile katundu basi udemetelelege pakilakila. Gwande nukwenda m’baganga umo kutaga indalama syako ah ah. Ikindu linga kibombigwe kyonangike bokyonangike basi.

7. UBUSIKU NGUKU

Iyabutatu **Ubusiku nguku**. Kabalilo kingi indyali iyi yikuyobigwa linga yumo aningongole nun’nine. Ah gwegwitu ngulonda indalama sila, Ah ah ngupako. Pole kwaga ikupima isiku lumo oti ah ngupako opima amasiku seveni. Kumwene oketa ngati masiku mingi fiyo. Akwibwa uti malinga inguku yikolile isiku lipapigwe. Yikolile pakilo isiku lipangigwe. So amasiku kokuti linga inguku sikolile pakilo basi ubusiku nguku. Linga tupimilana nabinitu amasiku gamo tungaketa ngati matali ah ah. Amasiku gakamatilim’ma. Yonongwa yake boti ah **Ubusiku nguku**. Ugwe kuketa ngati patali apo upimile loli papipi. Sho ndyali syangu isi ndinasyo itatu isi.

8. UBULONDO BUSIWANA

Ninindyali yangu iyo umtu gwake yo **Ubulondo busiwani**. Pakyangonde linga tutu umundu msiwana, kyung’anamula uti umundu yula akanikikolo mmmm. Pobunobuno tusyegile ukuti linga umundu mdondo, atikuya nabakamu bingi. Kabalilo kingi twebandu tukunkongesya umundu uyu anihela. Loli uyu akanihela nasimo ikwipela ikuya mwene ito paliposa ikwenda mwene. Loli uyu anihela yo ikuya nabakamu bingi fiyo. Yoyonongwa yake twegelile ukuti ah gwe mundu linga uli mdondo kwipela msiwana. Momuno amasyo aga gasokile ukuti **ubulondo busiwan** papo atikuya nabamanyani bingi.

9. UBUSISYA HELA

Ninindyali iyingi umtu gwake yo **ubusisya hela**. UBUSISYA HELA, ngusubila pamikalilo gitu twebandu, kabalilo kingi linga gwe mundu ukayanihela, abandu bikusunjula fiyo, bikutuma napomenya imbabu, kobomba utwa ganyu utwa bulemafu, kandimile utusinde utwa mbatata, pamo kakumbe izenje kangumbile, lumo akuti ngupeko ihela, loli umundu linga unihela, akayako nayumo pakutuma pambombo isya mwalwemwalwe, po yonongwa yake twe bangonde linga umundu akanihela ikwipela ngati mfuyufu,. Gwe mundu uti uboneke msisya, unihela. Bikutula abandu bingi fiyo ukutuma imbombo isya mwalwemwalwe.

10. POLE POLE KULYA KWA NGATA

Ndi nindyali iyingi iyi yo umtu gwake yo **POLE POLE KULYA KWA NGATA**. Ngusubila akalyelo ka fwakulya kakindene kakindene kakindene. Ikyindi kinakalyelo kake, umpunga akalyelo kake, ingata syope

nakalyelo kake. Akalyelo ka mpunga ni ngata ukabagila ufwanisya um’ma, ifundo yake, ungata sikulonda uye panandipanandi, ukuti singakubaba palwanda. Bunobuno amasyo aga tuyoba nongwa yakuti, linga kubomba imbombo syosa sila utingibopelaniya um’ma papo sakwagigwa mundamyo. Akandu kosa linga kulonda kabombigwe kanunu, ubombe panandi panandi kusita kwibopelaniya. Loli linga kwibopelaniya ngati lumo pwapa umundu ikwibopelaniya ulya ingata, ikuya mundamyo sikum’baba palwanda. Po nanuswe linga tubomba akandu kalikosa kala, tubombe panandi panandi, mwakuti akandu kala nkyeni kanukwisa kutupa indamyo um’ma.

WILIFORD ALIFEYO MWALUKOMO

Yeah une yone Wiliford Alifeyo Mwalukomo

Mwanjasi village

Ntemi kilupula

Mwiboma Iya Karonga

11. **ULWEKE LUKUTWALA ULUSEKERO**

Po ninunjobelo yimo iyabupingamo iyakuti **ULWEKE LUKUTWALA ULUSEKERO ULWEKE LUKUTWALA ULUSEKERO**. Iki kisanusya ukuti umundu uyo ikufukafuka. Ulweke kokufukafuka. Linga tukuti umundu anulweke kokuti okola aka na aka na aka, Umundu uyu ikufukafuka yo uyu panyuma ikufwaga ifinunu, Umundu uyu ikufukafuka yo uyu panyuma ikufwaga ifinunu, Tuyobe ukuti umundu uyu ikubuka pakulima kum’gunda ikulonda ifyakulya. Ikubuka pakusaka ifyakusaka kali mwasumbi ikuloba m’swi ikuloba iswi. Fyukindana na uyu atugele itolo pakaya, polelo ukufukafuka kukutwala ulusekelo ikukaba fila gwafukafuka fila. Gwe uli pakaya ufwagile kuya nulusekelo kuya m’hobofu utosulumaniya. Utikuya ninjala kangu um’ma, Ufwagile fila gwafukafukaga. Nongwa yake tukuti ulweke lukutwala ulusekelo

12. **UBOLO BUKUTWALA UBUSULUMANIYE**

Iyabubili injobelo yangu iyam’bupingamu yoyakuti **UBOLO BUKUTWALA UBUSULUMANIYE**. Umundu umolo yoyu kakingi ikuya m’sulumaniye. Papo atikubomba nasimo isyakuti ikabile ifwakuti fintule m’bumi bwake. Molo atugele itolo pakaya imbombo ukubomba ikutila ukola aka na aka ikutila; Kwa ganyu yom’ma ukubukako molo. Pole umundu wa mtundu wulawula kakingi yikum’gwila injala. Bwila le linga gwe mundu injala yikugwilile kokuti uli m’sulumaniye. Ukabagila ukufwasa linga injala yikuhwilile utikulya nafimo, ukanako nakamo, ulibwasi utofwasa haga. Nongwa yake tukuti ubolo bukutwala ubusulumaniye. Linga kufukafuka kukaba, kufwasa, linga uli molo utikubomba nasimo, kuya m’sulumaniye papo utoya nako nakamo kuya ninjala, kuya bwasi, ku m’dondo. Abandu batikuketa ngati mundu kangu um’ma. Pokuya m’sulumaniye. Nongwa yake tukuti ubolo bukutwala ubusulumaniye

13. **USOPEGE ULUBOYE APA ULIPO**

Injobelo yangu iyini iyam’bupingamo yoyakuti **USOPEGE ULUBOYE APA ULIPO**. Ukusopa uluboye apa ulipo njobelo yope ya kyandonde yusanusya ukuti; Linga gwemundu ubukile kubuhesya, kom’ma ukuti ukupaya imbumba yako yosa, ababwezi bako bosa, ah ah. Sopa uluboye apa ulipo, palapala ulipo pala ufikile pakisu ikihesya kila po ababwezi bako balipo. Ikifwanikisyo iki linga nguti njobe mupilikisye kanunu, umundu yumo endaga mwasumbi mu sitima, akwenda musitima, po akolile kubene sitima ukuti mwe numilwe amisi numilwe amisi. Po abene sitima batile gwe sopa uluboye pasi apo ulipo apo galipo amisi pasi papapo apo. Numilwe amisi numilwe amisi sopa uluboye pasi pamisi pasitima ulinkati m’misi kwenda ulinkati m’misi, sopa uluboye pasi mpapo apo nikibaketi kyako ikyo nikikopo kyako ikyo nega amisi kunwa. Kuno uliko kokuno ubwangale ubumanyani bwako buliko. Kom’ma ukuti mpaka ukabege abakubutali kuno ufumile ah ah! Pala ulipo pala panga ububwezi palapalapala. Kom’ma ukuti upayile ngani ababwezi kuno ufumile kukaya kako ukabatwale kukisu ikingi kuno abene bakayako um’ma ah ah.

Bala ubagile abene kaya bala bala bala bo upangepo ububwezi balabalabala. Pa Kyangonde tukuti usope uluboye apa ulipo. Umundu yula mwasumbi atile ungakutaga uti amisi n'gage kugu um'ma. Uli m'misi nkati sopa uluboye pasi nikipo ikyo kunega amisi unwe papapo apo. Kigalabula ukuti kuno uliko ko upangege ubumanyani. Ungapayaga ubumanyani ufuma kubutali kula, upaye bosa balinga?

14. IMBEBA YASONI YAFWILILE M'BWINA

Injobelo yangu iyingi iya nambala folo yoyakuti **IMBEBA YASONI YAFWILILE M'BWINA**. Apo kyugalabula ukuti; Linga gwe mundu ufumbilwe kimo kulonda kukilonda, suma pabwelu, papo linga usumile ikuyapakupilika yula alinakyo kukaba. Loli linga unisoni ukusuma kuti akupe ito mwene, kutaga ito akabalilo. Akupe bulebutu amenye isyafigi uti kila kukilonda? Loli usume iki ufumbilwe nakyo akupe ikyo kulonda ukuti ukabe. Twebandu m'bumi bwitu tunifwakufilonda fifingifingi fiyo, yumo ikulondaga indalama, yumo ikulonda ukulya, yumo ikulonda umwenda, yumo ikulonda ikibombelo ikya kum'gunda. Le suma ukanakyo kilakila usume uyobe kakanwa. Kom'ma ukuya miyee um'ma. Atikusimanya isi syo sili mum'tu m'miyako um'ma. Atikumanya ifyo kulonda um'ma. Yoba pakanwa akupe usume. Imbeba yasoni yafwilile m'bwina. Yoba akupilike akutule isi syo sikutamiya.

NDAGA FIYO

15. WAMPA WAM'NKWABA WAMMWIMA WANKAGA

Injobelo yangu iyingi iyabuhano kuyoba ukuti **WAMPA WAM'NKWABA** Kyangonde ikyo. Ukuti gwampa gwam'kwaba umundu wam'mwima wam'kaga. Ponande pa wampa wam'kwaba; abandu bamo biganile fiyo ifwakusumasuma. Mbako akakuti? Ele! Mbako akakuti? Ele! Le linga umpele katatu pamo kana kwaga ukuti akabuhano ikwisa kangu. Ah gwe munduwe apo ngupele kokuti ngukwabile? Haa nakatala nanungwe, kilabo gwise ngupepo, ngupepo, ngupepo. Nakukwabaga ngakukwabaga ukuti pogwisege bwilabwila um'ma nakatala. Linga bikuti wampa wam'kwaba. Linga walim'mwimile ngali akisako. Kangu pole ugalabula kwake kikuti; Wam'mwima gwam'kwaba. Linga num'mwimile atikwisako kangu um'ma kokuti nunkagile. Mbako akakuti? Ngayanako. We mbako akakuti? Ngayanako. Atoyapakwisa akanambala folo fayivi ah ah! Papo um'mwimile. Wampa wam'kwaba wankaga wam'mwima wankaga. Lelo wampa wam'kwaba kokuti linga umundu kumpa kabilikabili oti kofiliko. Kilabo akwisa kulakula kulakula. Loli linga um'mwimile kabili basi untagile atikwisangako kangu um'ma. Yonjobelo tukuti wampa wam'kwaba wam'mwima wankaga.

16. USASYEMO AKAPATO NKISIGE KYAKO PO USOSYENGEMO ANKAN'NINO

Injobelo iyangu iyabuhano yikuti; **USASYEMO AKAPATO NKISIGE KYAKO PO USOSYENGEMO ANKAN'NINO**. Apa nguyoba ukuti abandu bingi biganile ukuti yula m'bibi fiyo. Yula m'bibi fiyo. Loli umwene ububibi bwake atikulonda ukuyaba ukuti une nili m'bibi fiyo um'ma. Ungalongaga abanino bwilabwila ukuti babibi fiyo babibi fiyo nungwe uli m'bibi. Kom'ma ukuya nkyeni fiyo ukubapa inongwa abanino um'ma. M'bibi fiyo m'bibi fiyo. Ugwe isyako ywani akulongile. Ywani akulongile isyako.

USOSYEMO AKAPATO NKISIGE KYAKO PO USOSYENGEMO ANKAN'NINO. Nungwe uli ni mbibi sinyingiki fiyo loli isyako ugwe ukasimanya ukuti nungwe uli ni mbibi hayi. Loli kuti m'bibi un'nino. Babibi abanino ugwe ke? Yoyi tukuti **USASYEMO AKAPATO NKISIGE KYAKO PO USOSYENGEMO ANKAN'NINO**. Nungwe wichonge ubumi bwako uti une imbibe nganasyo um'ma. Po loli uyobege abanino linga ukanasyo. Nungwe ulinasyo kutuka abanino ha ah! Sosyamo akako m'maso gako ago po nungwe uyobege abanino. **SOSYAMO AKAPATO M'MASO NKISIGE KYAKO PO USOSYENGEMO ANKAN'NINO**. Sosyamo imbibe syako po uyobege abanino

17. WIKONYOLILE IKIPIKI PAKIKULU

Yah injobelo iyingi iyabuhano na kamo yoyakuti nguti; **WIKONYOLILE IKIPIKI PAKIKULU**. Umundu um'bombile inunu atikulonda ukuti andagisye ukuti ndaga ubombile inunu um'ma. Akwisa kilabo kum'bombelaga sinunu. Atikundagisya ukuti ndaga ubombile um'ma. Kum'mwaga lumo panjila umwene isyakuti akubombele inunu kumiyako ugwe nasimo. Pole linga afumbilwe kamo ikwisa kumiyako kangih ah ah! Ugwe une natigi uli mundu gwamahala. Ngubombile isyakuti isyakuti. Lino ndikwandisya ukubombela kangih isingi nasimo inunu kumiyako. Wikonyolile ikipiki pakikulu. Basi buka kubungi une ah ah ukaya mundu ukanamahala utikundagisya um'ma. Ububibi bwako nukusita kundagisya kwako. Po bupelile ukuti une mwisyugu kangih ubutuli kumiyangu bumalike. Wikonyolile ikipiki pakikulu. Muno nakutulila bwila bwila lino ndekile ndikutula kangih um'ma. Papo imbombo syako mbibi Ndaga fiyo.

18. UMUNDU IKUTONDOLA IFI IKULIMA

Ndaga ndaga fiyo. **UMUNDU IKUTONDOLA IFI IKULIMA**. Yugalabula ukuti; Gwemundu isi kubomba syosi sikubonekela. Isi gwemundu kubomba syosi sikubonekela. Syosi kusyaga m'bumi bwako. Linga uli m'tuka amahelu. Kulwaga ulufundo, linga uli m'bomba nunu kusyaga sinunu. Linga ulim'hiyi kupinyigwa kufya. Linga uli mtungulu, ubutungulu bwako bikukola nabo kuhomba. Linga uli kanunu, kubomba inunu, unulusayo. Linga uli m'dimi mum'gunda ah! Kutondola ifindu fingi kufwasa kulya pakaya kako. Linga kufukafuka kukaba ifinunu. Linga boti umundu ikutondola ifi ikulima. Kokuti umundu linga isi kubomba syosi sikum'gomokela panyuma. Ukuti syosi sim'bonekele m'bumi bwake. Umundu isi ikubomba m'bumi bwake syosi sikum'bonekela m'bumi bwake. Syosi ikwendela m'bumi bwake umundu ikutondola ifi ikulima. Akayilo kako kwaka kikubonekela muno uyilile m'bumi bwako. Linga uli m'hiyi, kufwala ifwa buhiyi. Linga uli kanunu kuboneka kanunu ka umundu ikutondola ifi ikulima.

19. IKISA KIGOGI KYAGOGILE MBWILI

Ndaga fiyo. Njobe injobelo iyingi iyakuti; **IKISA KIGOGI KYAGOGILE MBWILI**. Ikisa pakyangonde kokuti umundu ali ni kisa. Gwa lugano ali nulugano kubanine. Lelo aliko umundu yumo twati Mbwili mukyangonde muno. Ali nikisa fiyo ambulila abahesya. Fingi abandu abapaga. Pole abahesya aba ambulila bala baya bingi bapoka na malo gake gosa. Ah Ka umwe ywani abapele apa? Ah ka yogwe utukolile. Le ngabapele nakuno um'ma une. Ah kwitu. Banda ukuya namaka papo bayabingi bakindile **one person** umundu yumoywene. Po Mbwili amalogo gake gosa gala gapokigwe na bahesya bala abambulila bala. Nongwa yake bakuti ikisa kigogi kyagogile Mbwili. Panyuma bali m'gogile Mbwili. Ah kutamiya kutukaga fiki apa. Ah nabakaga nati nabatula ukuti muli bandu mwisile mulonda ukulwapo nannie. Eh lino twisile tulonda ukuyenga papapa. Le mwepukepo. Ah nakamo. Bam'goga ukuti Mbwili m'kali kutukaga fiki apa? Po bakuti ikisa kigogi kyagogile Mbwili. Mbwili abambulile nikisa kyake. Loli bali msanukile kangih nukum'goga umwene kaya uyo abambulilaga uyu ababombile inunu. Po bikuti ikisa kigogi kyagogile Mbwili.

ALINANUSWE KAWUCHEPE MWATWABANA

Une yone Alinanuswe Kauchepe Mwatwabana
Ngufumila nkaya ka Mwalafyale Mwamukamba
Untemi Kilupula
Kuno kwiboma Iya Karonga

20. ATIKUMANYIKWA UGWAKUMPOKA UN'NINE

Nisile ni ndyali yangu. Iyi untu gwake yikuti **ATIKUMANYIKWA UGWAKUMPOKA UN'NINE**. Ilisiku limo balipo abandu babili aba bendaga injila. Lelo bo bikwenda injila alipo untayili nu mdondo. Po bosa bapabwike pabuyo bumo ubu bobulisyangapo ifindu. Po umdondo alinkulonda ukula isindano. Po untayili alinkwanda ukunseka ukuti yoyaki yiyiyo isindano? Po umwene alinkuti, Isindano iyi nulile

yinimbombo, po ilisiku limo untayili yula ibatani lyake lya wile. Ili lyo lyalondile ukuti isindano yila akamjobaga yula ukuti yikanimbombo yibombepo imbombo. Po yula alinkuti bule le lilino pisiku lila ukanseka isya sindano, lino yikakutula? Pwapa alinkuti gwe atikumanyikwa ugwakumpo un'nine.

21. SIKAYAPO ISYA M'BUTITU PAKISU IKYA PASI

Ndi nindyali kangu iyongi iyi untu gwake yikuyoba ukuti; **SIKAYAPO ISYA M'BUTITU PAKISU IKYA PASI.** ilisiku limo balipo abalumyana babili aba bendaga injila. Lelo bo bikwenda injila panjila yabo balinkupangana isya kumgoga umwalafyale. Kusita kusyagana ukuti yumo ali mu mpiki ikulya imanga. Lelo balinkwanda ukuyobesaniya, ah! Umwalafyale uyu nakamo atukimile po tulonde ito injila syakumgogela. Po umundu yula ali mu mpiki yula alinkubapilikisya. Mbibi mbibi ito alinkwika nukubopa ukwa kum'bula umwalafyale. Umwalafyale akolile ulukomano. Po bo akolile ulukomano, abandu bala bafikile, alinkuti, iyi mukulonda ukungogela yafiki? Po balinkwada ukukelenganiya. Ah! Sifumile kugu sisisi? Apa bo tukuyobesaniya amasyo aga twalipo itolo babili. Po ywani yo isile kangu asitwele bo sisisi? Pwapa balinkuti naloli sikayapo isya m'butitu pakisu ikya pasi.

22. INGULUBE YAKUTILE BO ULUTAMBO LUSYELE PANANDI UKUTUMUKA

Ndi nindyali yangu iyi untu gwake yikuti **INGULUBE YAKUTILE BO ULUTAMBO LUSYELE PANANDI UKUTUMUKA.** Iyolo alipo umnyambala yumo uyu yo alimsamu. Ategile ikipingo, lelo bo ategile ikipingo, alyendile akabwandilo alyagile fikayako nafimo. Alinkubuka akabubili alyagile fikayako nafimo. Alinkubuka akabuta alyagile fikayako nafimo. Alinkusila alinkuti kokuti ifinyamana fimalike mdisu muno. Polelo palinkwega pagonile akabalilo akatali, ilisiku limo ingulube yilinkwenda pa buyo ubu yula ategile ikipingo kila. Po yilinkwikola. Yilinkwanda ukulwa ingulube yila. Yilinkwanda ukulwa ingulube yila. Yilinkwanda ukulwa. Yalwile akabalilo akatali. Loli bo yisegelile ukuti lumo yipoke kasyele panandi akatambo ukutumuka, yilinkukuta. Po abandu bali nkutilimuka balinkubopa nukwakuyigoga ingulube yila. Kikugalabula ukuti linga gwe mundu kubomba imbombo, umilisya malisya imbombo yila ungayaga moga umma.

23. INYAMA YAN'NINO LUBOSYA LWA YUMO

Indyali yangu untu gwake gwakuti **INYAMA YAN'NINO LUBOSYA LWA YUMO.** Balipo abandu babili, aba babukile pa sokoni. Po bayekwana abandu batulike inyama; yilipo inyama yang'ombe, yilipo inyama ya ngulube. Po yumo alinkubuka pakukata inyama iya ng'ombe, uyungi alinkubuka pakukata inyama ya ngulube. Po yula alinkuti gwe lyolyaki lili likwibunisya likoga mmatope ili? Alinkuti gwe nannie yoyi n'jiganile. Po alinkuti eh gwe yikanyama iyo. Alinkuti yoyi nanine n'jiganile. Po ukufuma palapala balinkuti **inyama yannino lubosya lwa nnino.** Iki linga ugwe ukiganile, uyungi akakigana umma.

24. UNKAMU NKINDE UKUKINDA UMUNDU ITOLO

Ndi nindyali iyongi iyi yikuti **UNKAMU NKINDE UKUKINDA UMUNDU ITOLO.** Alipo umundu yumo uyu alimdongi fiyo nkisu kimo. Lelo umundu yula bo mdongi fiyo, ilisiku limo ugwamyabo atulile inongwa. Lelo bo ugwamyabo atulile inongwa, umundu yula alinkuya kimye itolo kusita kilanganiya nasimo. Po balinkuswiga abanine balinkuti ah uyu umundu mdongi fiyo panongwa isingi, po ikutoligwa ifiki ukulongapo iyi? Ngimba uyu yo atulile ubunongwa bula ali nkamu. Pwapa alinkuti gwe uyu nkamu gwangu. Po balinkuti hee kokuti unkamu nkinde ukukinda umundu itolo?

25. IBWE ILI LIKUBUNGULUKABUNGULUKA LITIKUGWA KOBYO UM'MA

Ndi nindyali iyongi uyu umtu gwake gukuti, **IBWE ILI LIKUBUNGULUKABUNGULUKA LITIKUGWA KOBYO UM'MA.** Ah abandu aba bali ni ndagilo simo isi syo bapinyile nkisu kyabo. Po indagilo simo babombelaga imbombo, indagilo simo bakabombelaga imbombo. Po indagilo isi syabombaga imboimbo silinkuya

syamanyikigwe nukukinda nindagilo isi sikabombaga imbombo. Po batile hee naloli ibwe ili likubungulukabunguluka litikugwa kobyo panongwa yakuti sila syabombaga imbombo basimenye abandu.

26. INYUMBA YANKONYOFU YITIKUPYA UM'MA

INYUMBA YAMKONYOFU YITIKUPYA UM'MA yo ndyali iyingi. Indyali iyi yikuti, umundu yumo uyu yo ali kimyemye itolo pa masyo gamo aga go gabombigwaga gayobigwaga, umwene alinkusita nukuyobapo nasimo. Po bingi balinkuketa ngati lumu ntoyofu. Po umwene alinkuya myee! Bala abene baketa ukuti bali na mahala, basekwaga ukuti pabumalilo bwa masyo gala umwalafyale akuti muninongwa mundukile. Iki kikugalabula ukuti; umundu uyu kum'bona ngati lumu mkonyafu, umundu yulayula munjila isingi ikwipoka.

27. UMWANA GWA NGALAMU GWANGALAMU POPAPO.

Ndi nindyali iyingi uyu umtu gwake gukuti; **UMWANA GWA NGALAMU GWANGALAMU POPAPO.** Alipo umnyambala yumo, uyu yo ali mdosi mnkunguluka. Po umnyambala yula anile umwana, po ilisiku limo umwana yula alyandile ukulefya mdukindi. Alinkwanda ukubomba bosilasila abombaga ugwise. Po abandu balinkuswiga. Po yumo atile mukuswiga? Afumile mwilopa lilalila. Ilopa lya mdosi yula. Aka kikugalabula ukuti linga gwe tata ulimdosi, kokuti mpaka umwana yumo usankosyepo ukuya mdosi. Linga uli lumo ah uli mhahani, yumo isakuya mhahani.

28. IKINDINGO KITIKUFWA NAKALINGA UM'MA

Ndi nindyali iyingi iyi umtu gwake yikuti; **IKINDINGO KITIKUFWA NAKALINGA UM'MA.** Iyolo fwalipo ifinyamana ifya mu mpulo. Ifinyamana fila fyali pabupipi fiyo nabandu. Lelo bo fili pa bupipi nabandu, abandu balinogwine ukufikagila mmtatengele. Po imikalamu panongwa yabukifu gilinkwanda ukuti gilwege nabandu. Abandu balinkwanda ukulasa imikalamu gila. Loli ikindingo kyabopile mmatengele panongwa ya boga bwake. Po balinkuti ikindingo kikafwa kitikufwa mbibimbibi. Kikugalabula ukuti munjila yimo ubukifu bumo bubibi, ungayaga mkifu pafindu ifi fikafyofifyo um'ma.

29. YUBA YO YUBA UNGAM'BONELAGA UBUNANDI BWA M'BILI.

Ndi nindyali iyingi uyu umtu gwake yikuti **YUBA YO YUBA UNGAM'BONELAGA UBUNANDI BWA M'BILI.** Alipo mama yumo uyu yo alimsekele fiyo loli anile ilyana limo itongomafu fiyo. Po ilisiku limo, umwana yula boa li mfindoli alisile na bamyabo. Po ikwanda ukufika ikwakwaga ukuti mama ikwisa ikummwambilila. Po abanine balinkuti ha! Uyu yonyoko uyu? Alinkuti eh yo yuba. Keta ugwe uli mtongomafu umwene msenje msekele? Alinkuti yon'yuyu. Balinkuti naloli yuba yo yuba. Kikumanyisya ukuti yuba yo yuba ukabagila ukunkana olo ukabagila ukuti umtage panongwa yabusekele ubu bo umwene ali, momuno ugwe gwafumilemo.

GEOFFREY KASIMILE MWANJASI

Une yone Geoffrey Kasimile Mwanjasi
Ngufuma ku MWALAFYALE Mwanjasi
Untemi Kilupula
Mwiboma lya Karonga

30. IMBWA PALUKAMA

Ndi indale indyali fayivi. Indyali syangu une yimo iya **IMBWA PALUKAMA.** Imbwa palukama yikusanusya ukuti. Ah Unkikulu gwegile. Bogwegile unkikulu yula. Polelo sakwaga poti lumu kunkola num'nyambala uyu akabagila. Bo unkolile num'nyambala uyu akabagila. Polelo abandu bikuti hwee...Yoyu bankoliile

nagwe uyu? Uyu akabagila uyu ukuti baye nunkikulu yula. Polelo kikusanusya ukuti akum'nyoza itolo umwene bwegi yula. Akam'bagila unkikulu yula. Lumo pa Mwalafyale, lumo bakunkola numkasi gwa Mwalafyale, lumo bakunkola nunkasi ugwa nkabi. Lelo yweyi boti imbwa pa lukama.

31. IYENJE PA LUKAMA

Iyakibili **IYENJE PA LUKAMA**. Iyenje pa lukama lumo um'nyambala koya kasekele fiyo akanyambala kala. Kohaha unkikulu umnywamu fiyo yuyo akam'bagila ukwenda nagwe. Lelo abandu bikwanda ukuyoba boti ah kokufuba itolo umwana gwabandu. Lyeli boti iyenje pa lukama. Unkikulu akam'bagila yula.

32. UKWENDA KUFINA

Iyakitatu **UKWENDA KUFINA**. Ukwenda kufina, sakwaga poti ugwe kubuka kumo. Kunko kwankum'mwaga yumo kali injinga yako yonangike. Po kum'bula gwe ndendekesyerako injinga iyi ugwe nanungwe lumo kukaya kutendekesya injinga. Ndendekesyerako injinga iyi? Oti ah ngabagila ukutendekesya injinga twala indalama. Gwe nanine po mbako nyasimako mbombe n'yune pa. Oti ah nakamo twala indalama. Akukanila. Bo akukanile, pole yulayula akwima akwima potendekesya injinga. Asakwenda kukaya kako ugwe, yope injinga yikumfwila. Bo injinga yimfwilile basi sakwaga poti yula afikile pala bakumnangisya boti buka pala. Pakwakungeta une mmaso ne ali nyimile kula injinga akwanda ukwalangana itolo. Isyakuti ayobe otoligwa. Nongwa yakuti alinyimile injinga yope potendekesya kumiyake. Ah injinga yangu yimfwilile. Pokuti ah ugwe ukayogwe gwalinyimile injinga ikito ifyo panching'ila injinga kumiyako bonguti nganikopala nalimo? Twala indalama. Yope sakwaga poti oti nganayo indalama. Loli boti ukwenda kokufina

33. LINGA IMBATATA IN'YONGELE BO YIN'YONGELE

LINGA IMBATATA IN'YONGELE BO YIN'YONGELE. Lumo yusanusya ukuti umundu nkali. Pamo umnyambala nkali. Pamo unkikulu nkali. Lelo begene. Pamo mwandile ubalonganiya batopilika. Yumo, unkikulu atopilika umnyambala atopilika. Lelo mwe mubalonga abandu bala yumo palapala abagile uyoba poti imbata linga yiniyongele bo iniyongele mukabagila ubafwanisya abandu aba. Bwila momuno bayilile ukulwa. Le boti imbatata linga yiniyongele bo yiniyongele.

34. UMHESYA OKOMA INJOKA

UMHESYA OKOMA INJOKA. Lumo une ndoyanako nakamo. Lelo akwagile umhesya pakaya. Kwinogona ngubomba isyafiki apa. Bokwinogona ukuti ngubomba isyafiki apa. Polelo sakwaga poti umhesya yulayula atwele iseke. Umhesya yulayula atwele aba sitoko majalini. Umhesya yulayula atwele akutwalile indalama. Loli sisisyugwe ukinogona poti sifumila kugu po umhesya yula sakwaga akutwalile fyosa mfifyo. Imiyenda atwele sakwaga poti akupele. Po ugwe kwanda ukwinogona poti ah muno ambelile apa mwe umhesya okoma injoka mwee. Nali m'butolwe une.

35. ABAKIKIKI

Lufwene bolu mulipo umwe, abakikiki kokuti twebanya ngelenge tukoleligwa poti bakikiki. Balipo bamo baka banyangelenge um'ma. Payengano itolo bafumile uko. Potutukana uswe muno poti une ndigwakikiki uyu akagwakikiki. Yungi itolo uyu. M'jengano itolo uyu. Une ndigwakikiki. Ndi gwilima

36. ULUSAKO LUTAKISYA KABILI

ULUSAKO LUTAKISYA KABILI. Linga gwali nulusako, linga pamo tutigi ugwinile kamo, ifyogwinagwina ifi, le po ugwinile bakupele indalama nyingi fiyo. Lelo poti kangsi sowgine kangsi fikwega akabalilo. Lumo

asatogwinamo um’ma. Lumo kwega unkikulu un’nunu fiyo mukindana. Linga asokile bo asokile. Sakwaga poti gwandile utamigwa pobomba gwemundu. Lolusako ulu boti lutakwisa kabili.

37. UBUHIYI BUTAYILI, UBULOSI BUSISYA

UBUHIYI BUTAYILI. Linga uli mhiyi fiyo kuya mtayili. Pakuti lumo lulalula bo ulintayili bakugogela nkuko. M’butayili bwako bulabula. Lumo kwibwa ulwakuti ndayilike. Loli lino bakugogela nkuko. UBULOSI BUSISYA. Pakuti bakutila na bana abanini bakutila. Boti lilalila unaglisaka. Liyapo bapita lila.

38. UBUTUNGULU BUFUMUKE, UBULOGWE BOLOKI

UBUTUNGULU BUFUMUKE, nongwa yakuti ikisu linga akayamo untungulu kitakwenda. Loli linga limo untungulu kikwenda. Kete boti bufumuke boti lila litungulu fiyo lila. Polelo ubutungulu bulabula ikisu kupalapala fiyo. Amafumu gako ubagile ukuya nago mabili lumo batatu olo folo. Yumo mpaka aye mtungulu. Untungulu yulayula yoyu ogulugusya inongwa. UBULOGWE BOLOKI.

39. AKAYA KAMFWALA MANENGE

Akangi aka buhano na buna akandyali aka **AKAYA KAMFWALA MANENGE**. Akaya kamfwala maningi kikusanusya akaya akasisya. Iyolo abatata bafwalaga ifikuba. Ifikuba fila baniyengaga mmalundi na mmaboko. Le linga kwenda fwalilaga cheke! Cheke! Cheke! Kwaka bakuti akaya kafwala maningi. Bafwala ifikuba iyolo. Ikikuba ngati bweki kyali kikuba. Le ifwene baniyengaga. Mope mmalundi muno fwayangamo. Bamo abakwinozya fiyo bope kali kokafwalilo kabo. Loli baniyengaga na mmakosi muno. Po linga kwenda lumo kwenda kubuka kula. Apa popani apa? Kaya ka mfwala maningi. Umfwala ifikuba. Momuno kosanukisya. Ndaga fiyo.

40. ABA PAMTALIKO

Bobandu aba botamigwa, bo bandu aba lumo batotamigwa. Untaliko mugumenye. Uswe muno linga uyengile inyumba. Untaliko guya pamwanya panyumba. Lelo gulagula lumo gukukonyoka. Linga gukonywike polelo indamiyo syosa kuyapopimba m’yugwe. Gonkaliko gulagula kokuti unkaliko lino pala gukonwyike fikayapo nafimo. Polelo...

HENDERSON GERALD SILIMMANI MWAKASOKO MWAKIKUNGA

Une yone Henderson Gerald Silimmani Mwakasoko Mwakikunga
Mwalafyale wangu Mwangosi Village Headman
TA Kilupula
Karonga

41. GIPALAMENE GI MITUNGULU MITUPU.

Ndina kapango kangu apa akakwanda koti **GIPALAMENE GI MITUNGULU MITUPU**. Iyi yusanusya ukuti: Abandu babili bayengile pampene loli batungulu. Uyu obukoko ikotunglupa isyan’nine. Uyu obukoko ikotunglupa isyan’nine. Po bala bikupilikisya. Boti ah gipalamene gimitungulu mitupu. Yo ngani iyakwanda iyo.

42. KUNGWENGWELELA YUMO YUWENE YOMU YOYOKO SAKWENDA NAWA

Iyabubili **KUNGWENGWELELA YUMO YUWENE YOMU YOYOKO SAKWENDA NAWA**. Umundu uyu egile abakikulu babili. Po ukutugala otugala ulubafu lumolwene. Ibwebwe nabapapi. Polelo aba bikunketa. Boti ha! Akun’gwengwelela yunkikulu yumoyuwene, yumo yoywani amhahilaga. Yonkasi gwani? Ibwebwe na babapapi. Kokabubili ako. Kali yo asakufwa nagwe? Asobuka nagwe kumwanya?

43. AKANYAMBALA KA LUKYUNGO KAPILE UMPOSI KULUKONGI

AKANYAMBALA KA LUKYUNGO KAPILE UMPOSI KULUKONGI. Umnyambala uyu ali nunkasi kuno abuke ikunkonga. Kuno abuke akunkonga. Po akabalilo kamo mama yula abikilepo iliseke pamoto. Bo ikusumuka ukuti ankete unkasi aleganika panandi. Akum’bopela uti nunkete unkasi gwangu ngimba pasi apa unkasi abikilepo iliseke ikupiya. Po akanyile iliseke. Po enda nugwila ulukongi. Umposi wenda nukum’mokya. Po abandu bayoba uti ah lukyungo ulu. Linga akanyunga unkikulu agwaga kugu umposi. Isi syunangisya ukuti twebandu twebanyambala nulukyungo fiyo kubakikulu. Ukyunge linga uketile **not** ito bwekabweka.

44. ULUSEKELO LUKUPA UBUSULUMANIYE

ULUSEKELO LUKUPA UBUSULUMANIYE. Linga unulusekelo kusekela fiyo. Kunyuma yake ulusekelo lula kwada ukubomba isi sikabagila. Pole silasila syukosya isaoni. Lumo wakinaga wakinaga wakinaga duuu!! Ugwile pakilundilo. Po bakwanda ukukobela Eh agwile agwile. Ubuhobofu bukupa ubusulumaniye kummalilo. Linga uhobwike uhobokeye umanyege nuti ubuhobofu bwangu bununu **not** ukukindilila ah ah! Yoyi boti ubuhobofu bukupa ubusulumaniye linga ukindilile.

45. KULUNDUMA KUMOKWENE NGATI IGALI LYA LISUSA

KULUNDUMA KUMOKWENE NGATI IGALI LYA LISUSA. Tata uyu egile abakikulu babili. Bo egile abakikulu babili, po umilile kulakula umilile kulakula. Atagile na bapapi. Po abandu boswiga itolo boti hah! kulakukula kofi filiko kunkikulu yula, yula ywani yo amwegelaga? Yo nkasi gwani. **Yoyammalilo iyo.**

ISAAC MWAMBUNGU

Ingamu yangu yone Isaac Mwambungu
Mfumile mwa principle GHV Mwanjasi
Unmtemi Kilupula
Mwiboma Iya Karonga

47. KATUMU KA NGELENGE

Aliko umundu yumo uyu aliyonsungu. Po umunduyo alisile kumitu kuno ku Ngelenge. Afikile kululu ku Bulambo kwa dibi. Abakolile abanyafyale bosa ukuti mubungane ngulonda m’bayengele dibi ugwakogamo ing’ombe. Po naloli unsungu yula abanyafyale bahobwike fiyo nulusekelo ulunywamu fiyo. Po naloli unsungu yula asosisye ilikopala lyake ukubakolekesya abanyafyale, namafumu na banyambala bosa abankisu. Pa naloli unsungu yula boa abapele ikopala lil. Balinkwanda ukupimba amabwe. Balinkwanda ukukumba. Ngimba abanyafyale bala abasalile bala balili. Bo balili, unsungu akindile, ngimba kunyuma kuno bandile ukulya ilikopala lila. Pole balile ilikopala imbombo yimile. Bo imbombo yimile unsungu kula anulusubilo uti imbombo yikwenda. Alisile unsungu yula bo pakindile imyesi mihano, afikile. Bo ati afika unsungu yula asekwaga ukuti imbombo yikabombigwapo nayimo. Bo yikabombigwapo imbombo nayimo, syalinkalalisye fiyo. Nabapele indalama uti munani muyenge dibi mwisyumulile ikopala? Po unsungu m’bukati ka bukalale, nkumanyila ikyangonde kyo bakamanyisyaga akabalilo kala. Ayobile ukuti atile **No** kuno mwe baNgonde Katumu ka Ngelenge ndikwisa ukwisamo siku. Nubutuli nalonda m’batule ndekile papapa. Alinkunani, bo alekile papapa unsungu yula alinkugomosaniya nukwela iligali lyake alinkubuka. Polelo palapala imbombo yilinkufubila palapala. Yikakindilile um’ma. Lyolisyo ilyo bikuti Katumu ka Ngelenge katumu ka Ngelenge. King’anamula ukuti kuno ndikwisa ukwandisyamo siku. Imbombo yila nabapele uti mubombe nati m’batule muyikanile mwibene. Katumu ka Ngelenge syepwa ndikwisa ukwandilako kangi.

48. AMATANGA AGABUTUNGULU GA GWILE UBUTELELE

Amatanga amatunglu gagwile ubutelele. Alipo umundu yumo linga apelike inongwa atakwitugasya nasyo pasi. Apilike inongwa akalalusya nakanunu, akasipilikisya na kanunu. Inongwa sila ikusipimba ukwakutungulupa kula bo akasipilikisha kanunu na muno siyilile. Bolu yumo abagile ukutungulupa ukuti ah gwitu Anganile eh unkasi gwako nummwagile myune ana Mwakasoko. Ena? Eh! Anganile ohaha unkasi gwangu? Eh! Yula upilika inongwa isi syapakumpa indumbula. Le bosimpile indumbula, hee! Nakamo amasyo aga ndalusye ngamanye na kilabo. Umundu uyu ayobaga amasyo aga yoywani? Ah pamo Yo Isaac Mwafuililwa. Tunkolele Isaac Mwafuililwa. Tukunkolele Isaac Mwafuililwa. Tummwitugesye pasi. Isaac isi gwayobaga gwati nongi nunkolile bati nu nkasi gwako usyagile kugu? Ah um'ma inongwesi nasipilika kwa nongi kukilabu. Eeeh mbilike bapanga kugu. Eh bati fiki... Ukuya inongwa sila akasipilika na kanunu. Akasyagana na kanunu. Loli akwenda akopanga inongwa isyakuti nongi kula anunkasi gwako. M'dalusya akwalangana itolo. Panga le muno ubagile nunkasi gwan'nino yula? Akwalangana itolo. Kyo Kyangonde kikwisa kikuti amatanga agabutungulu gagwile ubutelele. M'dalusya akwalangana itolo. Kokuya inongwa sila apangaga sila syabutungulu. Ubutelele umundu bwakuti ubutelemufu bwakuti ikindu ukakisimikisya. Ukwakupanga kilabo kukosyigwa isoni bo ukanubuketi nabumo. Momuno sikuyobeligwa ukuti amatanga agabutungulu gagwile ubutelele. Upanga ikindu ikyo ukakiketa na maso.

49. INDEKO YAFWILILE PAKIFIYO

Indeko yafwilile pakifigo, yafwile bobulebule? Ubagiseniye ukufuma kubutali fiyo, gwitendekisye. Bolu mwe bakamu bitu mufumile ku Mzuzu mwisile kuno pasotwendela kumbombo iyo mubingilile. Munulusubilo ukuti mubuka pobomba imbombo. Loli ngimba ukasyaganiya isya nkyeni. Kufuma kula na misi gako gwenkikulu anegile amisi kukisiba pamo kumpopi ikwisa. Kosa uko endile kanunu asokufika pakaya pabupipi apa. Akwigundula nukoneka amisi gala. Indeko yifwilile poki? Pakifigo pala. Ukuya akabalilo kosa gwemundu ubagiseniye ukuti gwitendekesyege akabalilo kako pakuti ubumi ubu bukabwitu um'ma. Kete tukuti indeko yafwilile pakifigo

50. AKAYA KA N'NINO KA KAKAKO

AKAYA KA N'NINO KA KAKAKO. Iyolo kumitu kwa Karonga kuno twafiganile fiyo ifilingo. Polelo ifilingo fila twafiganile fila. Linga lumu unkamugo alikanunu pamo ana kagalimoto kamo. Pamo ali ni ng'ombe ni fiki. Afwile, iyolo kuno uswe twingililana ifilingo. Bingila ikilingo. Linga bingile ikilingo. Mmallo moti asunge abana bala apoka ing'ombe syosa sila. Abana abaleka pegitolo. Ibwibwe ukuti lumu ugwamiyabo yula am'dekile abana. Amdekile ing'ombe. Ing'ombe sila amdekile uti pamo sibatulege abana akopoka ugwakilingo. Kilabo abana bikutamigwa. Pole banda utamigwa abana bala. Kilabo abana ubabikile m'butolwe. Yonongwa yake tukuti; AKAYA KA N'NINO KA KAKAKO. Kulino ulu ikisu kigwike ikilingo kikayako pakuti bamenye ukuti ikilingo bapoka ifyuma fya bandu. Ifya nani ifwa nkamu gwake abana basyala pegitolo. Kulino ulu ikilingo kimalike nongwa yakuti iliboma lingililepo. Linga une mfwile ikyuma iki kyangu nakabaga na banangu une nu nkasi gwangu. Ikyuma kila kya banangu.

51. IKIKOTA IKYA MWALAFYALE ATAKWIKALAPO UYUNGI

IKIKOTA IKYA MWALAFYALE. IKIKOTA IKYA MWALAFYALE kikam'bagila uyungi ukwitugasyapo. Nongwa yafiki? Umwalafyale nkisu okoligwa yumoywene. Sikwagigwa lilino ulu abandu bikulwana m'bunyafyale. Bogogana, bolwana, bakwingililana bo pinyana. Inongwa yafiki? Ikikota kila bakimenye ubunyafu. Bo bakimenye ubunyafu...Yonongwa yake iyi kukabalilo aka abandu bonangike. Ikisu kyonangike nongwa yakuti bolwila ifiki bati? Ikikota kya mwalafyale. Lelo ikikota bakwitugasyamo abandu babili? Bakitugasyamo siku abandu babili. Ikikota kya mwalafyale ikwitugasya umundu yumoywene. Penepapo linga afwile umwalafyale pwapo uyungi ikwingilapo pakikota kila. Ikwitugasyapo.

52. UBWISIBILE BUGOGA

Hee! UBWISIBILE BUGOGA. Nkaya muno lulimo ulwakwingililana m'bakasi babandu. Akohaha un'nino unkasigwo. Pole bati bo ahahile unkasigwo. Ka utosimanya lelo gwe mwene kavina. Pole bo ukasyagana gwe mwene kaya. Sikutamiya uti usyage isyako. Sikwegapo fiyo akabalilo. Po akabalilo kosa asi uhahile unkasi gwangu. Po akabalilo kosa kwingila mnyumba kugona nunkasi gwangu mula. Kilabo kwingila kugona nunkasi gwangu yula. Kilabo kwingila kugona nunkasi gwangu yula. Ka kitakwagapo nakimo. Linga amasiku fote(40) gafwene. Nisa kukolaniya mnyumba mula kwisa kukuta inguto. Lumo nisakulasa nummage. Lumo nisakulasa ningwego. Lumo sangupupa nisengo. Inongwa yake ubwisibile bula bwila kwingila mnyumba yangu gwagona pakitala kyangu. Kete bikuti ubwisibile bope bugoga.

3.2 Transcriptions of KyaNgonde Folktales

ELIZABETH KAWONGA

1. WALYA NA KAYUNI AKA M'MISI

Iyolo iyolo (tulitwesa), Iyolo iyolo (tulitwesa), aliko mama yumo (mmhh), ali numwana yumoywene umdindwana(mmhh), po mama uyo, abukagha ponegha amisi kwa sumbi, atili we mwanangu, twendege ponega amisi kwas sumbi, banyamwike nu mwanake, balinkubuka ponega amisi kwa sumbi, banegile amisi kula, balisile kuthula kukaya, bayakunega kangi, balisile kuthula kukaya, po akabutatu, mmagwake atile we mwanangu, kanega wimwene, po umwana abukile ponega, bo afikile kwa sumbi kula umwana, akagile akayuni kafwele ulwambo moki, mmakosi, po akayuni kala umwana yula kali kahesya kumiyake, akazotile akayuni kala, po akayuni kope nobuka, po mmagwake alyandile ukwinogona, umwana uyu akali nolu? Alyandili pakunkolela, Atigi we walya, we walya uuuuu, walya uyu alikuno oketa akayuni kammisi, kafwele ulwambo mmakosi, walya nega amisi bukaga, walya nega amisi bukaga. Walya yula nokwisa, ka azotile akayuni kafwele ulwambo moki? Mmakosi. We walya, we walya, walya uyu alikuno oketa akayuni kammisi, kafwele ulwambo mmakosi, walya nega amisi bukaga, walya nega amisi bukaga. Po walya yula nogomosaniya, alyandile itolo uzotela akayuni kobuka yope okakongesya kugu? Kulakula. akwenda nako akwenda nako, akwenda nako, akwenda nako, akayuni kala kayongile kugu?Kulakula, po walya yope afwilile kugu?Kulakula. Kampiyenyule.

2. NGOZA, KASIWA NA MUTEPETAM'MASO

Iyolo iyolo (tulitwesa), Iyolo iyolo (tulitwesa), aliko tata yumo ali nabakikulu babili, po unkikulu ugwakwanda apapile abana babili unkikulu nu nnyambala, unkikulu ugwabubili apapile umwana yumoywene unkikulu, po abalindwana abo, bali banunu fiyo, boga fiyo, loli bali namatingo kubanyambala pobitika, bias abanyambala, babakanaga, bisa abanyambala babakanaga, po isiku limo ilyo, fwalisile ifinyamana, fwafwele ngati bandu, ufwala ijekete, isapatu, batagi kummilo, bogile fiyo, po abene batile aba bololi aba, ngimba finyamana, po bala babahahile balitike, balyandile ubuka pakwegigwa nabo, po ilumbu gwabo alipo uyu atepite mmaso yula, yope atile nine tubuka twesa, po alipo ngoza. Ngoza atile ayi ugwe syala kotunyasyaga ugwe utepite mmaso, mwe tubukege twesa, ngoza aaaa syala utepite mmaso, po Kasiwa yula, ati we ngoza m'deke tubukege nagwe ilumbu witu akamanyeko kuno tubuka. Po kenaka bali mmwitike, balyandile ubuka nagwe, nakwenda bakwenda bakwenda bakwenda, balipipi ufika kumiyabo, batile mwikale apa tukabakole tasi iseke lyobuka pakulya kugu? Kukaya. Po babukile pobinga inyama bala, bakolile. Bali nkubuka kugu? Kumiyabo. Po bobafikile kula bapiyile iseke lila balile bamalile. Kilabo kyake, batile tubuka kangu pokola iyingi iseke kugu? Kula. Po batile mulamu twendege twesa, bam'jobaga mutepeta mmaso yula. Po abukile nabo, bafikile pabupipi batilaga ukuti angabamanya ukuti finyamana ayi. Batile wikale po? Papapa.

Uswe tukabingege inyama kugu? Kula. Po bala babukile, yula alikele poki? Palapala. Po bala babukile kula, yula alinogwine, abandu aba fi batile syala apa abene bali kula. Po ngimba anamahala fiyo yulayula

atepitemmaso yula. Akwelile mmwanya ukuti abakete kugu? Kula. Kula bokola kula. Po akwaga kula bavulile amajekete gala baziyukile finyamana. Bobinga imichila gikwima nukwima kunyuma uko. Haaaa!!!! Poyula, mwe umwe abalumbu bangu begigwe ku finyamana. Ababwene uti bamalile, ika nakalinga ikala pasi, bala bakwisa, haaa mwisile ba mulamu? Twisile. Bapimba inyama syabo bobuka nasyo kugu? Kukaya. Pokula bayakubapa abakasi babo bapiya balya. Kilabo kyake, bakuti mulamu twende kangitukakole isingi, pooo umtepetammaso yula atile unemwisyugu ndobukako, ngatele mmayolo, po asyele. Babuka bala andubabula abalumbu bake. Mwe balumbu bangu, bala mwegene nabo bakabandu finyamana. Po bala, finyamana? Po akuti eeee, twendege mukafikete. Po bapimbene na balumbu bake bala, babopile babopile babopile, mpa bayekwima pabupipi na bala pala balipo. Bakwelile bope mumpiki ni lumbu wabo. Atile mukete pala bokola pala. Po abalumbu wabo boketa bakwaga naloli finyamana.

Aaaa bala bapela namafi pasi pala uketa ifinyamana fila imichila. Po balyandile ubopa kangi ubuka kukaya pogomosaniya. Po ilumbu gwabo yula, alinogwine isyobapoka abalumbu babo bala. Apangile akang'oma. Atile nguyapo bingisya nkang'oma aka, linga bisile abalume binu, linga une ngukuba, mungakolangako amaboko, linga bokuba abalume binu, musakolengeko amaboko. Po pala naloli bafikile bala, aaaa ndaga ndaga ba mulamu ndaga. Po balyandileko, poti aaa abakasi bitu balikugu? Ati babuka ponega amisi uko. Po kangi apo, ubambile akang'oma mulamu? Akuti eeee! Kubapo tukete? Po linga okuba katigi Mbiti! Mbiti! Mbiti! Mbiti! Mbiti! Haaaa loli kolila mwe, isaga tukubepo. Linga bokuba abene kyatigi, Bete! Bete! Bete! Bete! Po bakwangala bakwangala, bakwikala bakasi babo batoti fiki? Batoboneka. Po batile ah ugwe mulamu abakasi bitu balikugu? Po yula atile ah bangatesye aba, apimbile akang'oma numwene phulululu mpaka mmwanya moki? Mumpiki. Bo afikile mumpiki mula, batile ooooh uyu apimbile abakasi bitu uyu leka tumfwime tumdye aliko? Uyu. Po afika mula, fila linga fikwanda ugumbula ikipiki, po alyandile pokuba akang'oma ukwimba ukuti abalumbu bake bimbe mo? Mula. Mmmmmhhhhh. Po atigi, mwe mwandukaga (zangalazi iyaya lero zangalazi), mwatigi atepitemmaso (zangalazi iyaya lero zangalazi), mbitikumbitikumbi! (zangalazi iyaya lero zangalazi), mbitikumbitikumbi! (zangalazi iyaya lero zangalazi). Po fila fyagwisisye umpiki gula. Huuuuuu akinda kangi kubungi. Akwimba, mwe mwandukaga (zangalazi iyaya lero zangalazi), mwatigi atepitemmaso (zangalazi iyaya lero zangalazi), mbitikumbitikumbi! (zangalazi iyaya lero zangalazi), mbitikumbitikumbi! (zangalazi iyaya lero zangalazi). Po yula akatele mmanya mula, afikile panjila alimmwagile kayamba. Po atile gwe Kayamba tumilako tukatele tulonda ukoligwa nifinyamana. Po kayamba abamilako bala. Ing'oma yila bayitaga. Po kayamba alyendile na bandu bala mpaka pamiyabo. Po atalile ufika kwa mama wa Ngoza na mtepetammaso. Mama ngusumako amisi gakunuwa. Mama yula atile aheli apa gwe yuwani unuwele amisi gayuwani wekinyali ugwe. Po kayamba asokilepo pala ubuka kwa Mama gwa Kasiwa. We mama ngusumako amisi gakunuwa. Ali aaaaah ikala apa ngupeko. Po ikala pala. Amwegela ikindongwa ampako anuwa. Ati mama wabomba Kyala akutule. Po atile le ngutwalile umwanako. Po atile heeee alikugu? Po kayamba yula ateka Kasiwa. Mmmm mwe umwanangu naloli. Po mama wa ba Ngoza yula, ali na matingo. Po akuti haaaa po une abangu mwe? Akuti aaaaa ugwe abako ngababona. Po akuti gwenapela nalamba nine mbako abangu. Akuti aaaah ngababona, po kummalilo ampelela ikisa akuti fiki? Amtekela (amtekela abana bala). Po lolu mama gwa ba Ngoza yula alyandile pakuti gwe kayamba umhobokelege umhobokelege ifi ngupangile ngafimanyaga. Keta lino upokile abana. Po mutepeta mmaso yula ati mwe bamama abaninu aba bafwile balyegigwe kufinyamana. Nsobone ulu bangana ulu nabukaga nabo ngali bafwile. Po abamna bala bati ndaga wabomba mwanitu. Kampyenyule!

3. UM'DUMIYANA UM'HAHANI

Iyolo iyolo (tulitwesa), Iyolo iyolo (tulitwesa), aliko umdumiyana yumo, abaganile fiyo abakikulu. Umdumiyana yula akaketelaga amaso ayi. Paliposa alonda ayengepo nu nkikulu. Po isiku limo ilyo, enda

panjila. Alyagene na kalindwana kogile fiyo kofwana kazungu ngimba kasyuka. Po akimike akakikulu kala, akahahile, kalitike. Po atile gwenkikulugwe ungagomokelaga papapa ayi twendege ukamanyeko kukaya. Bapimbene ubukanagwe kumiyabo kumnyambala. Bo bafikile kumiyabo kumnyambala, babambilile, babapiyile balile. Balyangele, mpaka namayolo. Unkikulu akuti une ndoyapo gona ayi kubuka kugu? Kukaya. Po atile twendege kakubike. Po balyandile ukwenda usindikilana, pala bafwese boseka. Bakwenda bakwenda bakwenda, Bakwenda bakwenda bakwenda batofika nufika kumiyabo. Po umnyambala yula ah gwe nkikulu tukali tukafika? Atile gwe nkamu gwangu gomokela papapa, une kumiyitu kutali. Po atile gwe kulipo kubutali pakisu apa, kubutali ko kwa Kyala kuno tukamanyako. Une mpaka ngafike kuno kufuma, ngakukete napa kwingila panyumba. Po naloli Bakwenda bakwenda bakwenda, Bakwenda bakwenda bakwenda nofika kukaya. Po bafikile panjila pamo pamatengele, yula akuti gwe gomosaniya, une mfikile pakaya popo? Apa. Akuti we hayi we pamo inyumba sinu syo sila kula sila. Akuti eeh gomosaniya une kumiyitu kutali. Ati gwe kutali kukayako, kubutali kokugu? Kumwanya. Po yula nopilikisya ayi, po unkikulu yula alyagile akatele nagwe atile lino une mfikile, gomosaniya. Atile ngulonda nguketetege uti kwingila mnyumba, po ngugomosaniyaga. Po unkikulu yula abukile itolo palisu akolile akalisu. Lulalula akolile lula, obuka obuka, akwingila ayonga, po umdumiyana yula akaketege uti yula ayongile, alukolile ulubilo, abopile umdumiyana, oketako kunyuma uti akungonga, ngimba nayumo yula ibile pakibwina, abopile umdumiyana, ikung'ula namfipiki. Abopile umdumiyana mpaka ayekufika mnyumba nulambalala pasi pwehu! Po kula otuyanika. Abapapi bake boti fiki? Mwe bamama mhahile ikisyuka natigi mundu. Po bala batile bule ulutwakubulaga ukuti we uhahahaha bweka kubibi, lino gwagene nafyo. Kampiyenyule.

4. TATA UYU ALYEGILE IMITALA

Iyolo iyolo (tulitwesa), Iyolo iyolo (tulitwesa), Aliko tata yumo, alyegile imkitala. Unkikulu ugwakwanda apapile yope abana abanyambala bingi. Unkikulu uyungi apapile umwa mulinga? Yumoywene (mmhh), Po tata yula akola injuni ali nifilepa kulisu uko (mmhh) Po bobafikile pokola injuni kula (mmhh) Abukaga numwana ugwa nkasi gwake unkulumba (mmhh) Abana bala akabaganile ayi (mmhh) Abana ba m'dono bo abaganile fiyo (mmhh) Po babuka kunjuni pokola (mmhh) Bisa pakaya abana bam'nandi bala balyaga itolo (mmhh) Po umwana yula am'nyoza sinyingi imbombo (mmhh) Po isiku limo ilyo....(mmhh) Atile we mwanangu ngumanyisye lino ukola injuni (mmhh) Ubuke wimwene (mmhh) Po umwana yula anyamwike ubuka mwene kugu? (Kula) Pokola injuni (mmhh) Po afikile kula umwana (mmhh) Ayekukyaga ikiyuni ikinyuwamu kikolile mulamula mukilepa (mmhh) Po ikiyuni kila, kyalyandile ukunsuma umwana: we mwanowe, mbokako? (mmhh) Ndinabana nkaya, linga mungogile une bomfwile (mmhh) Po umwana yula atile tata une nkali num'menye (mmhh) Akwakungoma (mmhh) Po kyatile we mwanowe napela ndinabana nkaya (mmhh) Atile uswe tataotunyoza, linga ngupokile ugwe akwakungoma (mmhh) Ati we ikya kuntula un'nine kitomanyikwa lumo nine sangupoka isikui limo (mmhh) Ati sangukwaga kugu we njuni (mmhh) Ati we naloli, ndamyoyi iyiyosa iyi yisile kukwaga usanyimbilege une inyimbo (mmhh) Po ati sangwimba nsotifiki? (mmhh) Po injuni yila yalyandile ukum'manyisya umwana:

Madegemaponiya Madegemaponiya, Saumboke.

Madegemaponiya Madegemaponiya, Saumboke.

Une nine nakupokile, saumboke

Une nine nakupokile, saumboke

Po umwana yula akipelile ikisa atile ah ponguhobokile (mmhh) Ayabwile injuni yila (mmhh) Atile bukaga yilinkubuka (mmhh) Po amayoya pasi pala gagwilepo mingi ka injuni yali nywamu, buli? (mmhh) Po umwana agomokile kukaya (mmhh) Po ntagwake: Gwisile? Nisile (mmhh) Injuni? (mmhh) Akuti injuni sikikolako nasimo (mmhh) Ugwe bwila injuni tukola mwisyugu utigi nasimo? (mmhh) Nduko tukakete. (mmhh) Po banyamwike nu mwana pala ubuka poketa kugu? (mmhh) Bafikile kula bayekwaga amayoya

mingi gali pasi pafilepa pala (mmhh) Po ugwe apa gwati ukakolapo injuni amayoya aga? (mmhh) Tata pamo lumo bibile ngayone (mmhh) Atile ikyaneke kinamatingo iki (mmhh) Babukile kukaya (mmhh) Atile twendege potungula imibuyu (mmhh) Bapimbene numwana alimpimbisye ikwelelo (mmhh) Bafikile kumibuyu (mmhh) Akwela ntagwake atungulapo umwana asala (mmhh) Akabubili atile kwelapo nungwe we mwanangu (mmhh) Akwelapo yope umwana m'mwanya mula (mmhh) Anda utungula ntagwake akwaba ikwelelo (mmhh) Abuka nalyo atile gwaphululusye injuni yangu usyale m'mumo umo (mmhh) Po ntagwake alinkubuka nkaya asyala mo? M'mwanya (mmhh) Po umwana akumbwike injuni yila ayipokile kula (mmhh) Atile mwe injuni yimo yatile linga utamigwe usanyimbilege ulwimbo sangwisa pakukwega (mmhh) Po alyandile ukwimba umwana:

Madegemaponiya Madegemaponiya, Saumboke.

Madegemaponiya Madegemaponiya, Saumboke.

Une nine nakupokile, saumboke

Une nine nakupokile, saumboke

Po injuni yila yapilike (mmhh) Yaphululwike mpaka yalisile ukum'mwaga umwana yula moki? (Mumpiki) Po yatile haaa yogwe gwe gwalimbokile? (Eeeeeee!) Po yali mpimbile umwana yula (mmhh) Mpaka ukwakum'bika kufwamba (mmhh) Po kufwamba kula yatile lino kuyapoya webwana kugu? Kuno (mmhh) Kuyapoya mwalafyale ku? Kuno (mmhh) Po yalyandile ukuti:

Ntcheza kambeta kangu, (mmhh) ngulonda paye swee apa umwana ikale

pabununu. Peluka (mmhh) Ngulonda apa posa siyepo inyumba inunu (mmhh)

Syayapo (mmhh) Ngulonda apa posa fiyepo ifyakulya, Fisa (mmhh) Bambombo

bosa bayepo (mmhh) bisa (mmhh) Po umwana yula ali mwalafyale kugu? Kulakula (mmhh) Po bo

akwikala kula kumiyabo kula injala yabagwilile (mmhh) Po tata gwake, alisile kulakula kumwana batigi ko

fikwagigwa ifyakula (mmhh) Po apimbile akandalama kamo uti ngule ifyakula kugu? Kula (mmhh) Po bo

ofika kula umwana am'manya ukuti uyu yotata uyu (mmhh) Loli ntagwake no kum'manya umwana

(mmhh) Po atile mwe bambombo namumwege mudala uyu (mmhh) Mum'mwingisye uko avyale

imiyenda igingi (mmhh) No kum'bula ukuti ndimwanako (mmhh) Po bam'mosya yula (mmhh)

Bam'vwalika imiyenda igingi (mmhh) Alyamo (mmhh) Po ampimbisya nifyakula ukuti bukaga (mmhh) Po

yula anda ukwinigona (mmhh) Umundu uyu ngam'manya ambele ifyakulya? (mmhh) Gwakugu? (mmhh)

Po abuka (mmhh) Bagona bagona bagona apimba kangi utundalama isa (mmhh) Po ati, gwisile kangi

tata? (mmhh) Ati buka kabega abakamu bako bosa mwise kugu? Kuno (mmhh) Basakutuleko upimba

ifyakula (mmhh) Po tata yula agomokile ubuka kukaya pobega abakamu bake (mmhh) Aye kubega

abakasi bake na bana bosa bisa po? (Pala) Po atile ah inyumba iyo mwikale umo (mmhh) Tata

mukungumbukone? (mmhh) Ati gwe ngakumanya bwana kali gwegwani ndisi (mmhh) Ati une yone

mwanako (mmhh) une gwalindagile mumpiki (mmhh) po tata yula alyandile polila (mmhh) nukwilamba

ukuti gwe mwanangu um'hobokelege isi nabombaga ngasimanyaga (mmhh) po bala balyandile ukwikala

kulakula

Kampyenyule!

5. UM'DUMIYANA UYU ALYEGILE UNKIKULU UYO AKAM'MANYA

KUMIYABO

Iyolo iyolo (tulitwesa), Iyolo iyolo (tulitwesa), Aliko um'dumiyana yumo, atchonile ubuka muatawuni, Po

bo akwikala mula ayagile imbombo, Alyandile ukwikala mula ikala ikala ega unkikulu ugwakukaya

um'dumiyana yula, Banda ukwikala kutawuni kula, Po bo bogona bogona bogona, Um'dumiyana yula

abukileko kukaya, Ayekum'mwaga um'bwezi gwake yumo, Po um'bwezi yula atile gwemunyangu

tubukege twesa kuno utchonile, Po yula atile twendege, Bamanyene fiyo, Po bobafikel kula

bandukwikala, Yope yula ayaga imbombo, Bandukwikala kulakula, Po um'dumiyana yula bo afikile kula,

lbwa nakuno afumile, Anduhahahaha utukikulu mulamula, Po un'nine yula alinkolilepo, Gwe nkamu

gwangu, Muno momutawuni, Ungahaha ito bweka abakikulu, Gwikale tasi kanunu, Yula aketa ngati okabila, Po abuka kubala pakunwa ubwalwa, Akagile akakikulu, Apimba, Obuka nako kunyumba yake, Po bogona bogona, Nolalusya uti kuminu kokugu, Banda ukwikala itolo ngati bakwikala, Am'manya yingamu uti yo Mere, Kumiyabo akamanyako, Po un'nine akum'bula, negile unkikulu, Wegile unkikulu? Eeeeeh! Ohowo. Po unkikulu yula mwasoka, Abina. Po bo abinile nakalinga itolo afwa. Apo akali akam'manya, Akalalusya nakunofuma, Po yula alambalele nunkikulu afwile m'nyumba, Une pongubuka kugu nu mundu umfwano uyu nimwene? Po abukile kun'nine polalusya amahala. Gwemwinyangu, unkikulu uyu nalyegile afwile, Kumiyabo kokugu? Akuti ngamanyako. Poletukum'ntwala kugu? Popapo nisyobomba simalikile. Po un'nine yula atile lengubule amahala. Natigi une ndinunkikulu? Unko tukule ibokosi. Tupimbe unkikulu uyu, Tum'bike mubokosi, Po une nogwe tukolanile, Unkasi gwangu alulutile ati lulululululu yo Mere yo Mere tubuka nagwe kumiyabo. Heee? Po pala bapanga bonisyo bula ibokosi, Bam'bikamo unkikulu yula nukupilila. Po baya kum'mwega unkasi gwabo, Bala bapimbanila uyu, akolile kuno yumo akolile kuno, Po bandako ubopa munjila. Po unkikulu, alulululululu mwe tupokela tupokela tupokela yo Mere tubuka nagwe kumiyabo ku Mpata. Po bala haa! Abandu bali bene mwe unko tubatule. Po uyu akwisa okolako, alululululu bantula nabangi ululutila, yo Mere, bolulutila bobopa alulululululu yo Mere. yope yula bampokela, alululululu yo Mere tubuka nagwe kumiyabo, po haaa! Baya eeeeeh abandu, po balabala afwile unkasi gwabo bala, yulayula alintulile pakula ibokosi yula, atile gwe isaga tugomosaniye, bakatumanya na uku tufumile nuswe tukabamanya. Iwabo bene kuno bakubuka kunko. Po bala babindana, gwe nkasi gwisu gomosaniya. Bagomosaniya balinkubuka kugu? Kumiyabo. Abangi bope bogomokela kabasindikila natigi motuyila pafwa ha? Abangi bakongelela bopimba bobuka. Po bobopa numundu yula bobopa. Bofika pa geti yabapolisi. Mubuka kugu nu mundu uyu? Umunduyu? Eeeeeh yoywani? Bakuti kali umwenenagwe alikugu? Mwe uyu twam'mwambilila umunduyu alikugu? Bakuti aha Uyu akuti une ngayone, Uyu une ngayome, Umwe mupimbe ito umundu ugwakuti mukam'manya nakuno mufumile? Namuyobe kanunu kokuti yomwe mugogile umundu uyu, Mwe hayi mwe tubapokile bamo panjila apo Mwe yoywani, bosa boti ndisi, Po bala nubopela kwabo babegile bosa nubigalila mujela, Bala umundu abafwilile baponile babukile kukaya

Kampyenyule!

6. KAMBAKALYOSI

Iyolo iyolo (tulitwesa), iyolo iyolo (tulitwesa). Aliko mama yumo (mmhh), ali numwana yumoywene umnyambala (mmhh). Po mama uyu (mmhh), abukile ponega amisi kukiziba (mmhh), bo afikile kukiziba kula (mmhh), ayekukyaga ikinjoka (mmhh). Po ikinjoka kila kyaliniyengile pakiziba pala kyalindililaga amisi (mmhh). Po bokifikile pala (mmhh), kyatile mama lino ufwile (mmhh), po yula atile ah gwe napela ungangoga une (mmhh), ndinumwana aliko nkaya kula (mmhh). Nguya pakuntuma akwisa ponega amisi kuno yo usammile yulayulayula (mmhh), po mama yula abukile kukaya (mmhh), afikile kukaya atile gwe mwanangu (mmhh), buka kanega amisi kukiziba (mmhh), po umwana yula (mmhh), apimbile akapale (mmhh). Mutumenye utupale nati? Eeeh! Eeeh apimbile akapale ubuka ponega amisi (mmhh). Bo afikile kukiziba kula umwana alotile ukuti pala kilipo ikinyamana pala (mmhh), umwana yula ufwana ito ngati alota ukuti uteta ifinyali nkyeni (mmhh), asyukile akabenebene (mmhh), akabenene mukamenye? Eeeh! Eeeh! Po abanile ulupale kukanwa (mmhh), phululululululu (mmhh), ayakuti digibu amisi mula mukiziba (mmhh), obuka apo azyuka mundu (mmhh), abuka ayakuthula amisi nkaya (mmhh), po mmagwake anda poswiga, umwana uyu aponile? (mmhh), gwe mwanangu amisi unegile? Oti nnegile gwe mama (mmhh), po athulille amisi (mmhh), kinjoka kila kyalinkongile m'ma gwake (mmhh), ugwe uzyabile umwanako akisako kula (mmhh), oti gwe nail mtumile (mmhh), akuti hayi gwe kisileko kyene ikibenene (mmhh), ati ah linolu ukikale mnyumba ngupiya ubwali asalylele mmumo, usammilile moki? Mumumo. Mmmhh po apiyile ubwali mama (mmhh), alingile abikile mnyumba (mmhh), ikinjoka kyali kwakona (mmhh), umwana yula ukuti abuke pakulya ubwali alota kangu uti ikinjoka kili mnyumba (mmhh), azyukile

kambeba (mmhh), azobwile akabwali azobwile azobwile asokile (mmhh), alinkubuka pozala (mmhh), po ah gwe umwanako akisamo muno (mmhh), akuti gwe alisile muno alingile (mmhh), akuti akisamo muno (mmhh), atile ah le linolu (mmhh), kulakula bokoma ibola kula (mmhh), nguya pankummeta inywili (mmhh), ukankolele kubanine kulakulakula (mmhh), po alimmwegile umwanake amwile inywili ni sizala (mmhh), alyegile akenda akelu alimpinyile moki? Muntu (muntu). Po yula afika kula (mmhh), abanine bakuti hah loli ulimnunu ugwe (mmhh), tumwako nuswe? (mmhh), po abamwile abanine (mmhh), ababolelako akamwenda bope bapinya moki? Muntu (muntu). Bo abapunyile bosa bafwana itolo (mmhh), po ikinjoka kila kyabukile kyalandile ukolela (mmhh), gwe Kambakalyosi? (mmhh), Kambakalyosi? (mmhh), bala bati ah kya mudala nki iki kyukolela kiti Kambakalyosi? Akayapo Kambakalyosi apa bukankukoko (mmhh), po kila kya gomosyene kyakalele (mmhh), kyatile lino gwe mama uwe mwisyugu ufwile ngukulya n'yugwe kundamyia (mmhh), umwanako okoma injomba ndakum'mwaga ayi (mmhh), atile ah ungamigwaga ayi buka mundamba ukege isyabala (mmhh), ukikale kulakula kwilogota lya syabala kula (mmhh), nguntuma umwana (mmhh), okwela pakwega isyabala (mmhh), po kyakwelile m'mwanya kyaliniyengile kusyabala (mmhh), ankolela umwana, gwe Kambakalyosi sokwele mundamba gwege isyabala! (mmhh), po umwana yula afika (mmhh), ozonda amaso gafikila pa kinjoka (mmhh), ah litasi abakolile abanine, ba agise bopa kuno kiliko ikinyamana (mmhh), abanine bafika kula (mmhh), mutwale nifyolasila (mmhh), po batwele imilunda, ifibongabonga (mmhh), balyandile ukilasa ikinjoka kila moki? Mundamba. Balasile ikinjoka kila mundamba mpaka kyafwile (mmhh), bakifyulile nukitaga panja (mmhh), po umwana ati gwe mama gwalondaga ukungoga? (mmhh), Po mama atile gwe mwana ubombile ubombile (mmhh), kyalondaga ukungoga une (mmhh), le natigin um'dye umwanangu (mmhh), le bolu ukigogile gwabomba gwabomba umhobokele isi nabomba ngasimanyaga. Kampyenyule.

STEVE NE MWAKASOKO

7. MWAYIBAKA, MWANGUKU NA MWANGONGOBE

Mwe banangu ngulonda m'babule, Muyimenye inongwa iyi ingongobe yukolela yikuti u u u u? (Ayi) Ingunda apa yuti hum hum? Ayi Apa ibaka yuti ah ah ah ah? Ayi lyolo iyolo (tulitwesa) Yaliko ingongobe, ibaka ningunda, Ifinyamana ifi fyamanyene fiyo, Ingongobe ni Ngunda, fwali fwegi, Ibaka lyalikenja, Po isiku limo ibaka lyabukile kwasumbi pakula ubusipa, Po lilondesya ubusipa lyalim'mwagile um'dindwana yumo, Lyalim'hahile alitike, Po bapilikene nisiku ilyobikila ifigole, Po bo agomoseniye kula asye kum'bula umpapi gwake, Num'mwagile unlikulu, Po ambimile ifigole, Po umpapi gwapi alimpele ifigole, Po atile ubalonde abanino, Po abukile na mwangunda na mwangongobe, Po bafikile kula? Kula babambilile kanunu fiyo, Babapiyile ubwalwa, inyama isyokindanakindana, imipunga, matoki, Po mwaibaka balim'menye uti uyu asiganile fiyo iswi, Pole balimpiyile ubusipa bwingi naloli, Uti ah ubu bwa mwaibaka ubu, Pole bo bapiyile kafikile akabalilo akakuti balwele, Balingile m'nyumba, Po balyandile ukulya pala, Lyaga pala, lyaga pala, Lyaga pala, lyaga pala, Po abanine batile, gwe mwaibaka, Keta kulya fiyo, kangu kunwa umposi wabusipa, Kuyapobina, Mwaibaka atile ah ah! Ifi fyo fyakulya fyangu, Po alile mwaibaka mpaka anwile umposi gosa, Polelo po balyandile ukunwa ubwala, Bakunwa ubwalwa bakunwa ubwalwa, Ingisi yalisile, Po abako babo batile mungabukaga, Ka ubwalwa bukali bulipo, Po naloli banwuli mpaka m'ma teni pakilo, Babatengile balambalele kukipinda kimokyene, Balintulo balintulo, Balintulo balintulo, Po m'ma 12 okoloko, Mwaibaka pandile ubaba palwanda, Andile ukwikolakola ukwiniyongotola ukwiniyongotola, ukwiniyongotola, Po panandi itolo mwaibaka akuti gwe mwangunda kansumileko ikibusu linga kiliko? Po atile gwe kuniya amafi kubukoyi? Po ati ah po basi nguyapakwifimbilisa itolo ngwipinya, Kuniya nulubunju, Polelo pankolile palwanda pankolile palwanda, Po mwaibaka amabuleki galyabwike, Atile pweeee! Po mwangongobe atile ah ah ah ah! Bakwangala bakwangala, Mwaibaka pakum'baba, Mwaibaka pakum'baba, Atile pweeee kangu, Mwangongobe kangu ah ah ah ah! Po atile

mwe ywani anile amafi? Bosa bali miye! Pole mwangunda, atile ah apa tuyapo nyala, pole mwangongobe ati ah ah, tubabule abene kaya, po mwangongobe alyandile ukolela lelo:

banile amafi kunooo! (m'ma 12 lino umo)

banile amafi kunooo!

Po mwangunda atile heee basoti yone

Po mwangunda alinkuti:

Yomwaibaka uyu mwaibaka uyu.

Yomwaibaka uyu mwaibaka uyu.

Po mwaibaka lelo, oti ah nguyapo nyala pabukoyi, Po alyandile ukuti:

Ah ah ah ah he! ha ha he ah ah ah he!

Basi palapala mosa m'nyumba mula mwanyalile. Po kabalilo kanandi, Abanyake bala balyendile nukum'jonga, Po bo bam'jongile, asyele mwene, Bokukile nulubunju, Alinkwanda ukunyamuka usokapo pala, Po ukwenda kwake pope endaga abinile, Linga mulibona ibaka likwenda liti eh liti eh! Kokuti palwanda potifiki? Pobaba, Po nupela kulakula akali otifiki? Opela, Nongwayakuti alya fiyo ifindufiki? Ubusipa.

Kampyenyule!

Une yone Steven MWAKASOKO

Ngufumila mu village Iya Mwamukamba

Ntemi Kilupula

Mwiboma Iya Karonga

8. UNTAYILI NIMBWA YAKE

Nisile nakalavi akuntugwake **Imbwa nu mundu untayili-unkabi fiyo**, Iyolo iyolo fiyo,(tulitwesa) Aliko umundu yumo alinkabi fiyo, Ali na magalimoto, inyumba inunu fiyo, Po abahiya bam'tamiyaga, Po ayekulonda imbwa ingali fiyo, Po imbwa yila ayiganile fiyo, Ayilyesya umpunga, inyama ni findu fifingi na mabuledi, Pole imbwa yila yali ngali fiyo, Po akabalilo kamo ako imbwa yila yikali kanunu um'ma, Po yikakema um'ma, Po umundu untayili yula akalele, Po atile m'difiki nimbwa iyi, Po atile imbwa iyi ngayitaye pakati pasumbi, Po ifi apangile alukile uluboye nulonda ibwe inywamu, Po naloli bo imbwa yila ayegile yila, abukile nayo kwasumbi, akweilile ubwato, po afigile ubwato afigile ubwato mpaka pakati pasumbi, bo afikile pakati pasumbi pala, apinya imbwa yila m'makosi, kuno apinyile ilibwe, pole bo afikile pala ayikolile imbwayila uti atage m'misi, pampene nilibwe, po ulusako ulununu ibwe lila Iya hulutwike kuluboye, po imbwa yagwilile mwasumbi ibwe lyagwilile mwasumbi, po tata yope atelemwike m'bwato agwilile mwasumbi, po tata yula ukogela akamenye alyandile umilwa, imbwa yoyogela fiyo, po mudala yula bo akatele, alyandile ukwibila, po ulusako ulununu, isyati yatutumwike panyuma, po imbwa yilinkuti ah bwana wangu akwibila mweumwe, po yabukile pakunkola isyati yila, yalumile isyati yila nukum'dulusila pabwato, po mudala yula pobubona ubwato akolile ubwato, bo akolile ubwato abung'anamwile nuyipimba imbwa nuyipimbila m'bwato, afigile ubwato afigile ubwato ubuka kangi kunsanga, bo afikile pansanga, ayipimbile imbwa yila ukofika kunumba yake, bo afikile panyumba yake alilile fiyo atile mwe nayonangila imbwa kimba yoyakumboka, po ayigogile imbene, abakolile nabanine bosa upanga phwando

WILIFORD ALIFEYO MWALUKOMO

Kampyenyule!

Une yone Wiloford Alifeyo Mwalukomo

Mwanjasi village

Untemi Kilupula

9. INGUKU NA KAPULA

Po iyolo iyolo (tulitwesa), Inguku na Kapula fyali bumanyani (mmhh), fyangalaga fyangalaga ukufwana nubumanyani umu twesa tubumanyile. Po Kapula ali nulusambo nakasambo aka yope afwalaga. Po inguku yatile akasambo aka nine m'fwalepo nkaganile nkanyonywilwe (mmhh), po Kapula ukufwana nubumanyani ati ah fwalapo nungwe gwe mwinyangu Mwanguku. Po Inguku yope yahobwike pofwala akasambo ka Kapula kala yamogilepo yope. Po ilisiku ilingi ilyo asekwisa Kapula, akasambo kangu lelo ufwele mbukenako ne mwenenako. Inguku yatile ah um'hobokele akasambo leka ndonde kanunu katikuboneka apa mbikile. Haah! Ubikile bulebule? Une le nakalinga ngubopela nannie. Po Inguku yila yulonda akasambo yulonda akasambo nakisita kukaga um'ma. Gwe Mwanguku akasambo katikwagigwa? Ali gwe nkamu gwangu um'hobokele akasambo ngali ngakaga. Haah! Le ngulile une apa nakalinga le ngubopela nannie. Um'ma ndonde, yilonde yilonde nokukaga akasambo. Gwitu po nabuka nemwene Kapula ngatele ukwangala apa abinangu bikungulila kukaya na banangu. Basi Kapula alinkubuka, po nkati m'bukalale, ayakwisa kilabo. Po akalilise ubwangale kangi um'ma. Alisile pakulwa ubwite, asekwisa umwana gwa Nguku. Aaah! Kukola umwanangu? Oti ah akasambo kangu utagile. Pole Inguku ukwanda palapala yupala pasi ukulonda akasambo ka Kapula, yonongwa umwisyugu muyibona yikali upala pasi nongwa ya kasambo ka Kapula. Ngusubila muno bwa Kapula ni Nguku ubwangali bumalikile momunomuno. Iki ikilafi kyamalikila papapa, Kampyenyule.

10. SALILA NI NGWINA

Iyolo iyolo fiyo (tulitwesa), Ingwina, muyimenye Ingwina? (Eeeh!) Yugona moki? (Mwasumbi). Mum'mwanye Salila? (Eeeh!) Ogona moki? (m'fwamba) lelo fwapangile ububwezi imipiki gimo gili kumbali na sumbimo Salila angala mumpiki m'mwanya kwa Sumbi (mmhh), po Ingwina yanketa Salila pala yisa ukuti haah umundu yula alim'mwanya yula nganketesye (mmhh), po yope Salila poketa Ingwina m'misi ahoboka fiyo (mmhh), fyope fyalipilele ngati bwangali fyope (mmhh), po akabalilo kosa Ingwina yisaga ukwisa kuketa Salila m'mwanya mula yope Salila ahobokaga poyiketa Ingwina m'misi mula (mmhh), po isiku limo ugwise gwa Ngwina abinile (mmhh), m'misi mula (mmhh), po bikuti aaah bayakum'mwega um'ganga, gwe m'ganga Tata m'bine neMwangwina oho? Eeeh! Eh! Le ububine bwake ubu unkota gwake yo ndumbula ya Salila. Ha! Indumbula ya Salila? Eh! Salila nsee mwinangu yula akwangala m'mwanya yula gwakum'mwega (mmhh), basi Ingwina huuuuu! Muno yisila bwila (mmhh), usofika pa mpapiki ah Salila ulimo m'mwanya? Ndimu nkamu gwangu, gwisile Mwangwina? Eh nisile (mmhh). Ah le ngulonda potubuke kukaya kumitu ukamanyeko (mmhh), haa! Gwe nkamu gwangu le nen'nino ne Salila m'misi ngamanya ukogela (mmhh). Ah ngupapa une panyuma yangu (mmhh). Ngumbapa? Eh! Haa um'ma ponike ngimba. Salila basi ika mu mpiki mpaka pasi guuuu! (mmhh), mpa pansanga guuu! (mmhh), panyuma pamwangwina pape! (mmhh), huuuu! M'misi huuuu! M'misi huuuu! M'misi huuuu! m'misi. Boyapakwibila lino ukuti le bibilege (mmhh), Salila ngubule ubwanaloli bosa ukuti Tata kula m'bine le u'nganga atile indumbula yako gonkota gwake (mmhh), ah ah! Ifindufiki? (mmhh), indumbula yako, iyangu une? Eh! Gonkota gwabubine bwaguso? Eh! Ah gwe twendege gwe indumbula yangu yili m'mwanya mumpiki gwe nganayo mum'bili indumbula yangu une (mmhh), haaa! Yili m'mwanya mumpiki gwe? Po ubombile tubope nakalinga gwe (mmhh). Huuuu! Kangi **back** kugu? (mumpiki), mumpiki mula (mmhh), Salila akwela kanunu katupu (mmhh). Eh hee! Salila isa le. Ati gwe Mwangwina ulinkonyafu yogwe (boseka) aliko umundu uyu obika indumbula m'mwanya? Yilinkati munomuno gwalondaga ukungoga? Ukam'bwezi ugwe ah sokapo buka kuguso nkukoko (useka kukindilisy) hwe hwe hwe po ugwise eh ugwe aliku Salila uyu gwati ngam'mwege? Akanile num'bulile

ukuti ukuti ngwega indumbula. Gwam'bula kulakula ngani bangali gwisile ukum'bulila mpapa gwe? Nsobile kingamu. Basi ugwise alinkufw. Kampyenyule.

11. KAYAMBA NA LWIFI

Iyolo iyolo fiyo (tulitwesa), ifinyamana filimo m'disu umo, Kayamba mupilikemo linga bakuti Kayamba Kayamba, mum'menye kayamba mum'benemo? (eeeh!) Lwivi alinkya munomuno akwenda tatabutatabu, mum'bwenemo. Lwivi? Mum'menye? (eeh!) eya bala bakali bumanyani um'ma (mmhh), po Kayamba akanamaboko, amaboko gwaga ikwendela (mmhh), po aye kula inyama uko (mmhh), po inyama yila ukuti akole m'maboko akamanya ukukola umwene apinyile inyama moki? (M'makosi) m'makosi alinkukwaba yilinkubunguluka kukisaka uko (mmhh), okwaba kayamba inyama yake okwaba iyekile ni nyama yake po Lwivi akwisa Lwivi atumula inyama yila (mmhh), ali ndolile ka kilikyene kili pasyiki (mmhh), Kayamba oketa inyama ah inyama yangu mwe inyama yangu mwe (mmhh), gwe Lwivi inyama yangu pamo yogwe usalilepo? (mmhh) ah une ndolile iyi ngega iyako ha yali pasi apa ndolile, inyama yako gwabikile ku? (mmhh), gwe uswe tukanamaboko tukwaba inyama pasi panfu yangu inyama iyo (mmhh), ati gwe yangu ndolile gwe (mmhh), ati gwe mbako inyama yangu (mmhh), ati gwe yika yako ndolile gwe (mmhh), basi Kyamba apondilwe inyama yila akabile Lwivi inyama yila (mmhh), basi kilabo ikingi Kayamba yope ikwenda uyuo uyo bulendo muno ikuyatila bwila (mmhh), am'mwaga Lwivi ikwenda, unswigala gwa Lwivi linga ikwenda Lwivi unswigala guya po? (Gukuya pasi), guya pasi haa? (eeeeh!), Eya yope Kayamba atumula unswigala gula ati ndolile unswigala guli pasi (bosa boseka), haaa! Ugwe ywani ikutumula unswigala gwangu? Aah ngatumula unswigala gwako une ndolile guli pasi apa (bakali boseka), ugwe utolile unswigala pasi gwa m'bili gwanen'nino gwe? Gwe m'bili.

MONICA FAGE MWANGOSI

Une yone Monica Fage Mwangosi

Ngufuma mwa TA Kilupula

MU VILLAGE YA MWANGOSI

12. IKINDINGO NU MUNDU UYU ASYUSYAGA AMABOKO

Ndi na kapango kangu mundulege mwe bana umwe bati

Momolelege mutigi ito mmm mmm kuno kikubuka

KALULU NI KINDINGO, Tulitwesa? Kalulu ni Kindingo

Kalulu, ikindingo kyakolile ubumanyani na Kalulu. Po bobikwenda alonda fiyo ikindingo kyali kisamu, Mukimenye ikindingo kyutonya amata, Kyakola inguku syake isya Kalulu, Po kalulu atile kuyaga injila iyakunkagila umundu uyu, Po alim'bulile ukuti ugwe gweminagu kulya fiyo inguku syangu mula ngubika mfikunda mula, Po atile, ukete na bandu aba bikwenda pakilo ifiboko bosatusya munjila umo, Po linga kwisa kumiyangu ulondesye fiyo abandu aba bikwenda pasi, Aba panjinga bikubopa, Po mama yumo afumile kumwana anketaga, Kubuyemba bwake kuno agigwe umwanake unkikulul Atwele ikibo pamtu, Po ikindingo ali nkumbuka uti ah kalulu alimbulile atile bababa bo nguyapakulya ikiboko kyake, Alimwene atile bala bakolile ingwego sabikulasa loli ulonde fiyo abakikulu, Po alinkwenda nagwe mama yula ikindingo akakibwene, Po alinkwenda munjila ikylene kiliko kyukongesya kunyuma, Natigi linga tukwenda tubinga amaboko eeeeh? Lulalula po ati ah linga apa linga kisatukile une nguyapakusala, Alinkwenda alinkwenda linga ikwiyunilila ikuti ikibo, Kyati lino po kiliponyukuka natigi ikibo kiyapakugwa, Po umundu yula iyinulilaga kangi alinkuguta gamaboko, Po kukaya kula alim'bulile um'dume ukuti unyambililege, Um'dume ali ningwego, Ingwego yila bo ikufika pabupipi ikum'bona unkasi ikuti ndaga gwisile, Akuti eh! Ukaganako nikinyamana? Ikutu nagene nakyo ngakibona, Po ikinyamana kila kilinkugulila ukuti mpaka ikusatusya ikikito, Po ikuti ikindingo ikyo kili kunyuma kwako ukakibona? Ikuti eh ngakibona. Po tata yula alinkwanda ukikaga ikindingo nukukilasa nukukigoga, Posyobana tukuti

twebandu amahala tungaya ngati kindingo, Kyafwana kikomu kyuyapakulya inyama loli kyatoligwe kikyoo, Kapango kangu kamalikile mpapa,

GEOFFREY KASIMILE MWANJASI

Une yone Geoffrey Mwanjasi Kasimile
Ngufuma ku MWALAFYALE Mwanjasi
TA Kilupula
Mwiboma Iya Karonga

13. UM'FWA MASO NU M'DEMALE AMALUNDI

Iyolo iyolo

Aliko um'demale numfwa amaso, Amapenenga galiko kwa Mwangosi, Po batugele pakaga balinkwanda ukwinogonana, Bangala palikimo abandu babili aba, Po bakwangala palikimo, Po um'demale alinkwinogona fiyo ukuti akakete amapenenga, Po umfwano amaso sikalimo isyo, Akuti ngoketa bulebule amapenenga, Polelo balinkwanda ukupanga, Agise twende kumapenenga galiko kwa MWANGOSI, Po um'demale alinkuti tubuka bulebule une mfwile amaso ngoketa bulebule, Kangi ugwe utakwenda, Alinkuti umbimbe, Linga kula bokuba amanja kokuti nanungwe kuketa, Pole balyandile ukwenda bapimbene abandu bala. Bobapimbene, alinkwanda ukum'bula poti linga ngukola imbulukutu iyi, Kokuti kokuno gwepukilege, Linga kukola imbulukutu iyakukilyelo kukimama kokuno gwepukilege, Pole baleyndile ufuma kwa Mwanjasi kula ukwis pa Mwangosi, Bobafikile pamapenenga ifimogo fikulila, Balinkwanda usyungutila pala, Yula un'nine alinkuti ngatele, muno ngupimbile? Yula alinkuti gwe apa lino po fyunoga fiyo apa, Unko tuketege itolo ugwe, Polelo ah seka nu seka keta abandu bonozya fiyo bala, Atile le une ndoketa ungonwile potugala pasi, Nanungwe po uketelege, Le ngutugalaga bulebule nen'nino, Pole lula bokaga ulubambo lula, Po benda nukum'guta yula apimbigwe yula, Yula atoketa, Bo bam'gutile baya kugwa, Yula ayakugwa, Po agwile enda ayakukonyoka um'demale yula, Ingani yili nkumalikila mpapo.

14. PUSI NI MBEBA

Une yone Geoffrey Kasimile Mwanjasi
Ngufuma ku MWALAFYALE Mwanjasi
Kwa TA Kilupula
Mwiboma Iya Karonga

Iyolo iyolo, Aliko pusi ni mbeba, Pusi ni mbeba fila fitakwangala um'ma,

Nanumwe mufimenye uti fitakwangala ayi, Bukayapo ubumanyani nabumo pa pusi ni mbeba, Pusi oyilonda fiyo imbeba, Imbeba yikuyongayonga kwa pusi, Po imbeba kuno situgele syapangene, Ah umwe mula filimo ifyakulya ifyakuti uswe tukalyege, Tubagile ukuntola bulebule pusi? Po yumo alinkwinusya ikiboko, Pusi yula tufwike ibangala, Le tukufwika bulebule ibangala pusi? Ywani osegelelaga pakwakunfwika ibangala pusi? Ah tugele tukanfwike ibangala pusi, Linga akwisa tumanyege poti afika pusi uko, Po silikunsumusya yumo poti buka kanfwike ibangala, Nganfwiwe nimwene tubuke twebosa, Bati ah nakamo ugwe ubuke lino ulu agonile utulo, Bakam'manya uti pusi oketa, Po yumo uyo ikifya po oti une ngwakunfwika, Alinkwitetsya panandi panandi panandi panandi, Ofika ito m'bupipi imbeba pusi ankola, Po imbeba yila yilinkwanda ukuta, Po sila silinkubopa umunyitu akoligwe tubombe njilanki? Pa silinkuti mmmm uswe apa kokuti tutoligwe, Fi poti tim'mwage yuno aye yo chairman witu mpapa? Yo linga tubuka pakwiba mula, atubulege ukuti pusi uyu afikile, Pole imbwa yilinkwanda upilikisya, Ah umwe mukwinogona isyafiki? Ah um'ma tulonda tunfwike yumo akage ikito ah ah atubulege linga pusi asegelele, Alinkuti umwe mukabagila pokita, Balinkuti ah apa ugwe kukina nikito nukubona kunotuliko uswe kukina na pusi, Museka, pusi oya pakitala ugwe kuya pasi, Atile uswe twisibile, Une kangi nisibile,

Une pusi yula mbagile ukita, Unko ngabafwikile ibangala? Balinkuti ah kulonda utusyoba utakwakunfwika ibangala, Polelo imbeba sila syatoligwe ukunsala ywani aye yo king akanfwike pusi.

Ingani yilinkumalikila papapo

ALINANUSWE KAWUCHEPE MWATWABANA

Une yone Alinanuswe Kauchepe mwatwabana

Ngufumila nkaya ka Mwamukamba

Nkisu kya ntemi Kilupula

Mwiboma Iya Karonga

15. UYEGE NULUSIMIKISYO PA NONGWA ISI UPLIKE

Nisile nutulafi twangu, iyolo iyolo, Alipo umnyambala yumo, Uyu ingamu yake ali yo Sikwakile, Sikwakile afumile mwa Songwe, Alabilaga mu Ngonde, Lelo bo ikwenda injila alimmwagile umnyambala yumo uyo atimaga ing'ombe, Uyu ingamu yake ali yo Sintwele, Lelo Sikwakile alinkudinganiya Sintwele, Ugwe Sintwele gwe ukapilika isi sibombigwe inginde muno mkisu muno? Sintwele alinkuti ngapilika, Isyafiki Sinyakile? Alinkuti afwile umwalafyale gwa banyafwale

Kupimbimbi, Afwile Kupimbimbi? Alinkuti eh. He! Naloli? Eh! Naloli Sintwele alinkukoma untimo gwake ukubuka kukaya, Lelo bo afikile kukaya, Alinkwanda ukubalaniya inongwa isi, Umwene Sikwakile alinkubuka ukulabila mu Ngonde mula, Sintwele andile ukufumusya amasyo gala afwile Kupimbimbi umwalafyale gwa banyafwale, Abandu balinkwanda ukuswiga, Kupimbimbi? mmmm.

Balinkwanda ukulila,

Itata itata Kupimbimbi ugwe

Kupimbimbi itata

Kupimbimbi itata

Balinkulila balinkulila loli ngimba Kupimbimbi akafwa um'ma, Polelo bo inongwa isi sifumwike, Po abandu balinkubuka pobakola amaboko abakikolo kya Kupimbimbi, Ndaga nubutolwe, Po abakikolo balinkwanda ukuswiga, Butolwenki? Bikuti afwile Kupimbimbi, Kupimbimbi? Eh. Ah! Kupimbimbi twali nagwe lululu nulubunjulu, Po afwa ndili? Bikuti situnywike mmayolo ukuti afwile, Kupimbimbi, Ena? Eh. Ah po tubuke tukakete, Balinkwakufika kula bikummwaga umwalafyale Kupimbimbi, Ali itolotolo alitwa itolo, Ah! Ywani afumwisye amasyo gagaga? Bikuti yoyu Sintwele, Sintwele? Eh! Asyagile kugu Sintwele isisya bwesi? Balinkwanda ukum'dondesya Sintwele balikummwaga, Sintwele usyagile kugu isyakuti afwile umwalafyale Kupimbimbi? Alinkuti um'ma ambulile Sinyakile, Akubulile Sinyakile? Eh! Sinyakile afumile kugu? Akuti afumile kwa Songwe olabilaga mu Ngonde, Um'mwenye Sinyakile ugwe? Ngammanyamo siku ambulile itolo palapala, Bakuti aaaaah! Gwe Sintwele keta lelo ufumwisye itolo isyagitolo isi ukuti umwalafyale afwile? Unyasyisye po lilino sikukwakila yuyugwe panongwa yakuti ufumwiswe inongwa isi sikasyonsisyo, Umwalafyale akafwa um'ma, Po balinkwanda ukumhombesya Sintwele panongwa yakusita kuya nubuketi panongwa isi afumwisye, Balimhombisye ing'ombe ihano.

Kampyenyule.

