

Interview 20

ME15F

Interviewee: Female, age 28 years; education level std. 7; occupation, peasant; no. of children 4 (age 11, 9, 6, 1 yr)
Village: Merera
Date of interview: Monday, 18/February/2008,
Place: Respondent's home

My name is Binti Tagamba. My age is twenty eight years. I am a peasant. I completed standard seven. My children; one is eleven years, another one is nine years, the third one is six years and the fourth child is one year old.

Children learn to speak language by listening to me when I speak to them, when I tell them to do things in the house that is how children learn language.

The language I speak with my husband is Ndamba, when talking to my children I speak Ndamba as well because it is the language they know best. There are occasions when we change from Swahili to Ndamba because one can not just speak Ndamba the whole day, sometimes you have to speak some Swahili.

For me the language I find easy to speak is Ndamba and is also the language I feel proud to use...because everybody around here speaks Ndamba, therefore it is not feasible to speak Swahili while everyone is Ndamba.

People around here admire Ndamba because the elders speak Ndamba all the time and we speak Ndamba extensively because all speak Ndamba to a large extent.

The dangers for Ndamba to disappear... Swahili. There are Ndamba elders that speaking habits, they speak Swahili more not fade out here; even small children speak Ndamba more. That is why Ndamba does



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When I speak to someone in Ndamba and Swahili, as far as I am concerned it is alright, there is no problem because I know Ndamba.

When I speak with my friends we mostly use Ndamba. When my children play among themselves, they speak Ndamba; we are all very much used to speaking that language.

My desire is that my children should know Swahili because that is the language they use in school; they study it and use it in school.

If a person says Ndamba has no practical importance and a waste of time to teach children I would think that is ridiculous because Ndamba is our origin.

When the children are out of the home, learning of Ndamba depends on the groups they mix with, if the other children speak Ndamba they will also learn the language.

The village has no programme for teaching Ndamba to the children.

When I go to the shop to buy grocery, the language I speak will depend on the people I meet there, if they speak Ndamba I will speak Ndamba, some shop owners do not speak Ndamba. When I go to the dispensary I speak Swahili and when I speak local government officials, I also use Swahili. When I say my personal prayers, I can do so in either Swahili or even Ndamba, it really depends.

I don't know what means should be used to preserve it.

(Original text in Ndamba)

Litawa lyangu Binti Tagamba. Miaka yangu ishirini na nane. Ne mkulima. Malila dalasa ya saba. Vana vangu ...yumo kana miaka kumi na moja, munga kana miaka tisa, yumo kana miaka sita, yumo kana mwaka yumo ayu.

Vana vakwifudisha kudeta...panywanga nenga na mwanangutayu akuelewa. Nganahau ngumkema Luki, yise akuyisa. Kanyimbe chiitunga chila, sofulia au bakuli akuyegha. To pala tope akumanya.

Lugha tukudeta pakayapa na bambu wangu chindamba. Na vana tukwidetela yiyeyi ndio maana vakuelewa zaidi. Kuchanganya na Kiswahili...ikuweshkana, kwa sababu muda wose udete chindamba haa, ikufikia mahali tukuwasha kudeta chiswahili kidogo.

Lugha lahisi kutumia chindamba. Luga nguwona fahali yiyeyi ya chindamba...Kwa sababu twavose baha tukudeta chindamba, ponau si lahisi mundu uywange chiswahili wakati vosele amu vandamba weka.

Watu wanathamini kindamba...ni mala nyingi vakutumia luga ya chindamba kwa sababu vose vasee va apa kindamba vakuywanga sana, na fijana yukuywanga.

Kindamba kuyaghamila...inategemeana, kwa sababu ponopanaa nga naha kuChita, si ukuwona vaywanga chiswahili, lakini pala vagogolo va chindamba kwa hela...pavaveli? Lakini kutokana na mazoea. Pavaywanga sana chindamba au chiswahili ee, ponopau apa yufwe tukuywanga sana chindamba tokona chiswahili. Ndio maana ya hapa ipotei haa. Hata mwana mdoko kabisa umdashe yuwe ghani?...akuwomba kucha ne tunga.

Nikisema Kindamba kisha mtu akanijibu Kiswahili...ni sawa tu madamu nimeelewa. Kwa sababu Kiswahili nakifahamu na Kindamba nakijua.

Kuywanga na vaghanja vangu tukutumia chindamba hela.

Vana pa vadinga vene kwa vene vakudeta chindamba, si tushovelela chindamba apa, ee.

Wanangu nataka wajue zaidi Kiswahili, kwa sababu shuleni wanasoma Kiswahili na wanazungumza Kiswahili.

Mtu akisema Kindamba hakina maana kuwafundisha watoto...iweshkane haa, kwa sababu ni chimbuko letu.

Nje ya nyumbani...inategemeana, endapo kama wale wenzao kama wakizungumza Kiswahili na wao watazungumza, endapo watazungumza kindamba na wao wataiga, wazungumze kindamba.

Kijiji kusaidia watoto wajifunze kindamba...aa hii hamna.

Panyenda kughula chindu paduka...inategemeana, nguwasha kudeta chindamba au chiswahili, kutokana na mazoea.

Patuyenda zahanati tukutumia Kiswahili, kwa viongozi wa serikali Kiswahili wuuu.

Wakati wa kusali sala zangu nguwasha kutumia Kiswahili au pengine kindamba, inategemea.

Kuhifadhi kindamba...siwezi kujua kama tuhifadhi vipi, maana yake hapo tena sijui.

Interview 21

ME16M

Interviewee: Male, age 42 years; education level std. 7; occupation, farming, fishing; no. of children 3 (age 14, 7, 5, yrs)

Village: Merera

Date of interview: Wednesday, 20/February/2008,

Place: Respondent's home

My name is Hango Likonoka, I am forty two years old, and my occupation is farming and fishing. I completed standard seven. My first child is fourteen years, another one is seven years and another one is five years old.

Children learn to speak Ndamba...I teach them myself, by speaking to them, sending them to do things and showing them things, they learn in this way.

Here at home the language I use most of the time to speak to my wife is Ndamba. I also speak Ndamba to my children. They are quite proficient in it.

The language I can speak easily is Ndamba when I am with the other family members but when a guest comes to visit I speak Swahili. When I go out of the home usually I speak Swahili, because most people I meet there do not speak Ndamba or just prefer to speak Swahili. But when I meet a fellow Ndamba speaker, we speak our language a lot.

In this village people hold Ndamba with high regard, Ndamba culture is exercised widely; for instance in traditional dances and other recreational occasions people use Ndamba. This shows that we do not ignore this language.

It is not possible for Ndamba to disappear here at Merera; you can observe even at school children are more proficient in Ndamba than Swahili.

When I spoke in Ndamba to a child and they answer me back in Swahili, I would feel annoyed. Because it may not make it possible for me to hide something from the hearing of an outsider.

When I am out with friends who speak Ndamba, I speak Ndamba to them.

I wish my children to learn Ndamba because when a situation arises that require them to speak Ndamba only, they should be able to do so.

The kind of Ndamba that children speak is not accurate; it is not like the sort I speak.

When children play among themselves they speak Ndamba to a large extent, sometimes they mix with Swahili.

It is important for children to know Ndamba because like our ancestors did, they could talk confidential matters in the presence of a stranger without him knowing what was said.

When a person says it serves no practical purpose to teach Ndamba to children, I would disagree with that position because it is ridiculous. Ndamba is the language of our ancestry; we can not prevent passing it down to our children.

Outside the home children are able to learn Ndamba because all around people speak Ndamba, therefore if they go to play here in the neighborhood the language spoken there is Ndamba, wherever they go they hear Ndamba. In this way they continue to learn Ndamba.

The village has no scheme for teaching Ndamba language and culture to the children, no such measures are implemented.

When I go to the village dispensary I speak Swahili because there is a mixture of people from other ethnic groups, likewise when I speak to village government officials.

I say my private prayers in my language, Ndamba.

Social undertakings in which Ndamba is predominantly used include funeral ceremonials; however there often is a mixture of people from other tribes there, so some Swahili is used but during funeral dances, the language used then is Ndamba only.

In order to ensure that Ndamba does not vanish we have to make follow up just as it is the case here at Merera or Ngombo and Biro where Ndamba is very strong, in these places Ndamba is still used as means of daily communication in contrast to Chita where people nowadays communicate in Swahili alone.

Interview 21
(Original text in Swahili)

ME16M

Ne litawa lyangu Hango Likonoka. Ne nina miaka alobaini na mbili. Nenga baha kasi yangu ya kulima na kulopola somba ako kulwene. Ne malila dalasa ya saba. Mwana wangu wa kwanza kana miaka kumi na mcheche, ayu mongayu kana miaka saba. Na yumonga kana miaka mitano.

Vana vakwifundisha lugha...nenga bahapa nikuwafundisha ni mwene baha, nguwafundisha...padeta mwene baha machi na vene baha vakumanya awa machi, nguvatuma yeghe lutela, pavawona lutela pandola nenga pala na vene vamanya.

Nenga baha pakayapa ngutumia ka chindambachi na mdala wangu. Na vana na chindamba vamanya. Angavele baha mwana wangu yumo mbona akuchitova chindamba fibaya sana.

Lugha nguwona lahisi kutumia...nenga baha chindamba ngutumia lahisi sana, mbona kaya yangu, ila mhenja ngumuhimulila chiswahili. Panyenda mbele ya vandu lazima nywange chiswahili kwa sababu vamonga vandamba ng'odo eee lazima nywange Kiswahili. Lakini pandiwona mndamba miyangu, nga kina Chelikwe, aaa tukuywanga chindamba mpaka tukutofya, vakina Mbombwe.

Ng'odo kwa kweli vandu vakuwona chindamba chindu cha maana, mbona masikova kuchivembo lindenda, goli liki naha... hata vandu pavalanda uyimbi, vakuyimba nyimbo sya kinambandamba kidogo, eee kwa hiyo utamaduni tuivasiwa haa.

Kindamba kwa paMelelapa chiyaghamile haa, mpaka kuchuli kabisa, mwana chiswahili kamanya uswanu haa, zaidi akudeta chindamba.

Ne padeta chindamba mwana ayanguli chiswahili...aa, nguwona nyanyi ng'o. Nguwomba nenga ngudeta chindamba, yuwe ukudeta chiswahili. Paudeta chindamba na nimwao dete chindamba. Paudeta chiswahili na nimwao dete chiswahili, ponopa ngudetela chindamba ponopau da... da mbwepe au da nimfisili mundu? Ponopaa pauywanga chiswahili mbaka mundu wa pambali akumanya mbona.

Paniva na vaghanja vangu vandamba tukutumia chindamba.

Mimi napenda wanangu wajue kindamba zaidi, kwa sababu lugha yila kidogo kwifisa na mundu pa kudeta.

Chindamba cha vanangutava kiva tafauti, cha nyanyi haa, nga nimweneu?

Vana pavakudinga vene kwa vene vakutumia sana chindamba, vakuchanganya na Kiswahili.

Vananguta kwimanya chindamba... umuhimu upo, kwa sababu ayi...nitu ya vayetu va pakwandi, ee vagogolo va pakwandi vagitaa nahau. Hinopau kesa mhenja nahau ukuwesa kumfisa alo...tole lingambalyo vike kundambaloko kidogo. Hinopa muhenja akuwesa kumanya haa. Hinopa paudeta chiswahili, mhenja kumanya.

Mundu pacha kuvafundisha vana chindamba kupoteza wakati...ne ngujumila ng'odo, ngumwona shuka msisighi hela. Nguwomba wuke kwanza, hata kalibu yangu wuke kabisa, lugha ya babu wangu niileke kandi?

Nje ya nyumbani watoto... kujifundisha chindamba, pavadinga na vayao, kwa sababu apa zaidi tukudeta chindamba zaidi, kwahiyo hata ukuyenda apa jilanepa vakudeta..chindamba, pauyenda kuno chindamba.

Kijiji kufundisha watoto kindamba...aa kwa kweli katika mambo ya mila na destuli, hapa hatuna, apa kwa hela kabisa.

Patuyenda kuzahanati, pala lugha ni Kiswahili maana pala pakuwa na vandu mchanganyiko, kwa viongozi wa selikali ya kijiji tukudeta kiswahili

Kusali kwa mlungu ngudeta kwa chindamba.

Shughuli ambazo zinatamia kindamba tu...yaani pakudetadeta, pamonga chifuma chivembo.Pala mchanganyiko, vakwihasha vandu ndimbilandimbila zaidi ikutumika chiswahili.Ila lindenda lyake vakukuwa kwa chindambandamba.

Ili kindamba kisipotee...ni kufuatilia hukuhuko mfano wa Melela...zaidi Melela, Ngombo, Biro iki kindamba kwa kweli kimehifadhika, yaani kidogo vakudedeta, kuliko kuChita pala vakuywanga chiswahili weka.

Interview 22

ME17M

Interviewee: Male, age 46 years; education level std. 7; occupation, peasant; no. of children 5 (ages 22, 20, 10, 8, 4 yrs)

Village: Merera

Date of interview: Saturday, 23/February/2008,

Place: Respondent's home

My name is Evarist Msaka, my age is forty six years. My occupation is farming. I completed standard seven. My children, the first one is twenty two years, the second child is twenty, my third is ten years the fourth is eight years and my fifth child is four years old.

Children learn language through us, the father and the mother, the way we speak to each other and to the children. In this way children imitate the language we speak and in so doing they acquire our language.

Conditions that that promote learning language include the commitment of parents to speak the language to one another and to the children. If we the parents speak Ndamba our children will speak Ndamba as well.

Here in our house the language that we speak most of the time is Ndamba. My wife, the children and I speak Ndamba most of the time. We speak Swahili in the event when a visitor who does not speak our language visits us, then we have to speak Swahili. But when the visitor speaks Ndamba we will speak Ndamba.

Because I was born at Merera, the language I find easy to speak is Ndamba because this is the main language here.

The language I feel proud to speak is Ndamba, even when I travel if I meet a fellow Ndamba on the way I will speak Ndamba with them and other people know that we are Ndamba people.

Frankly speaking in the recent years the youth who were born from the ninety's to the present do not look at Ndamba as their language at all, they even look down upon the Ndamba culture. Whereas those who were born in the eighty's and before that still glorify and admire the Ndamba culture.

The danger that Ndamba might vanish is real because as years go by the people who speak the language decrease, there are no new speakers. Another cause factor for the disappearance of Ndamba is the mixing of tribes. Nowadays you can see among us there are; Bena, Pogoro, Sukuma and the like ethnic people. As a result you see, at the present time it is not practicable for you to speak Ndamba when a Sukuma speaker is around, can you see that?

Should Ndamba vanish, I will feel very awkward; it would be like there were two of us and now my companion is lost. Because for me Ndamba is in my heart Therefore if Ndamba disappears all of a sudden, it will be very difficult indeed.

It is important that we should try as much as we can possibly do to preserve Ndamba language and culture.

When I speak to a child in Ndamba and he/she answers back in Swahili I would think that the child is idiotic or is being disrespectful.

When I say my prayer called 'kuluva makungu', I have to say it in Ndamba. When I am at the dispensary I have to talk in Swahili and to the village government officials, I also have to communicate with them in Swahili.

If I were to suggest to my fellow parents here at Merera, I would say the language that our children must learn is Ndamba because this is the language of our origin, it expresses our culture. When one speaks Ndamba in public, especially when you are in the town, everybody will know that you are Ndamba. In so doing we maintain our culture.

The type of Ndamba that children speak nowadays is not correct, the original Ndamba is lost, they mix with Swahili.

When my children come together to play with fellow age mates, they speak mostly Ndamba.

When someone says it is not important to teach Ndamba to children as it has no practical use for them, I wouldn't agree with him because if I teach my children the language, when they know it, they will keep it and it will not disappear.

Outside the home when children go to play at other homesteads, they still learn Ndamba because even there Ndamba is spoken and as they play they learn the language.

To say the truth the village of Merera has no language teaching scheme geared toward the development of Ndamba.

Social activities that are predominantly conducted using Ndamba include rituals to appease ancestral spirits, customary celebrations and traditional dances.

In my view as Ndamba is in danger of extinction, we could preserve it by writing books in Ndamba. We should find authors who could write books such as story books. In the years to come people will be able to read these books and they will be able to know about the nature of our language and its culture.

Interview 22
(Original text in Ndamba)

ME17M

Nenga baha litawa lyangu Evarist Msaka.Nenga baha nina miaka alobaini na sita.Ne kasi yangu nenga kulima.Malila dalasa ya saba.Vana vangu,mwana wangu wa kwanza kana miaka ishirini na mivili,mwana wangu wa pili kana miaka ishirini,mwana wangu wa tatu kana miaka kumi,mwana wangu wanne kana miaka minane na mwana wangu wa tano kana miaka minne.

Vana vakwifundisha lugha yila kutokana na nimwene tati wao au mawao jinsi panivatuma au patuywaga nao.Nga nau ngumtuma kandeketele machi,akumanya mama katuma ngamtekele machi.Baba kanghomba ngatole munyo...unaona,jinsi ye nywanga ni mwene ni tati mundu na mamundu, basi mwana akuiga lugha yila kutokana na nimwene baha.

Lughai paudaya vana vefundishe hasa ikutegemea na nimwene ni tati wao na ma wao, jinsi ya kuywanga. Patuywanga chindamba na vananguta lazima vaifundishe chindamba wuwula.

Pakayapa kwa kweli yufwe lugha yatudetapa ni chindamba, nenga na vana vangu vonda tukuywanga sana chindamba.

Da tuywange chiswahili mani labda akuwesa afike mhenja...si mundamba, wa kabila lingi, a tukuwesa kuywanga nayu chiswahili.Lakini payisa mundambawu lazima tuywangi naji chindamba.

Lugha nguwona lahisi kudeta...kwa sababu ng'onekela paMelelapa na lugha yangu ngomi kabisa kabisa chindamba.

Lugha nguwona ya fahali...kwa nenga baha binafsi chindamba kwa kweli ngujisikia fahali sana.Hata pawikala pa uhenja pauyenda ukaywangi chindamba na mndamba miyako, kila vandu vakumanya vala vandu vala vandamba.

Kwa kweli nga miaka ayi tuvee nayo hinapa ayi, vijana vadokwadokwava vawonekili kuanzia miaka ya tisini kuyisa kunu, kwa kweli chindamba vakuchiwona kulonga wula si lugha yao ng'oo, unaona... hata utamaduni wa chindamba vakuwasuwasua. Lakini vala vawonekili kuanzia miaka ya semanini kuwuya pasi kuno, kwa kweli chindamba na utamaduni wa chindamba vakali vakaushovelela.

Kwa kweli kwa kuyaghamila chindamba ikuwesekana, kutokana na jinsi miaka paiyenda, kwa sababu vala vana pavadeta chindamba vala veni vakuyaghamila...unaona na chindu chimonga chichangila kuyaghamila kwa chindamba, mchanganyiko wa makabila. Masikova kuwona kuna vabena, kuna vapogolu, tuna vasukuma, kuwona? Kwa hiyo hinapaa mundu kuywanga chindamba mbele ya Msukuma iweshekane haa, unaona.

Kuhifadhi kindamba...kwa kweli nga hinapawu jinsi patiyenda kwa ne lwangolu nguwona kwa kweli tugoli kila iwesekanafyo tukihivazi chindamba na utamaduni wake.

Kwa kweli pachiyaghamila chindamba da pate tabu sana, kwa sababu sawasawa mundu kulonga wula mkavele muvavili mwao yumo kayaghamila.Na ne wula chindamba chiyingila mu moyomu.Kwa kweli pachiyaghamila chindamba halaka halaka hela, kweli da tupate tabu sana.

Nenga panyisa nywange chindamba, mwana wangu akwisa ywange chiswahili wakati mwana wangu yula kamanya kabisa chindamba,alafu akulema kujibu chindamba chenywanga ne ni tati mundu chila,mwene akuyenda kaywange chiswahili,kwa kweli nguwona mwanangutayu kana luhala ng'odo? Au akuvunjia nenga baha heshima yangu.

Kwa kweli penipadaa kumlwa mlungu hinapaa chindu, kwa kweli lazima nywangi chindamba, kulonga wula Mndamba akulonga liki akuluva makungu eehee, inabidi lazima nywabi chindamba, kuluva kwa chindamba. Zahanati tukudeta Chiswahili saelekali va kijiji nako chichi chiswahilichi.

Kwa kweli kwa vana va paMelelapa ava vandamba, nga ne lwangolu ngavele nguwombanila na vayangu vonda vana vangamanyili sana chindamba. Kwa sababu chindamba yaani kulonga wula asili, yaani kulonga mundu ukutangasa utamaduni wako, pa udeta chindamba hata mbele ya vayako, hata kavele kumbwaniko kusa dete chindamba kila mundu akumanya...ayu apayu mundamba, alafu kulonga tukudumisha liki?... utamaduni wetu.

Kwa kweli vana va masikoo vakudeta chindamba chinyokili haa, chindamba chila chiyaghamila.Vakuchanganya na chisawahili.

Vananguta vango, vana vango pavayisa vadingi na vayao vadokwadokwava kima chao chila,vakuywangaa sana chindamba.

Mundu pakudetela chahela maana,tukotoke kuwafundisha vananguta...kweli ngujumila haa,kwa sababu panyise kuwafundisha vana vangu chindamba,vadaa vachimanye ili chindamba chila chikotoke kuyaghamila,unaona...ndiyo maana nguwika bidii sana vananguta vadete chindamba.

Pavawuka pakayapa...chindamba vakujifundisha pavayenda kudinga kwa vayawoku, vakwifundishala kuko chindamba, unaona...

Kwa chijiji cha paMelelachi, kwa kweli vakufundisha ng'oo,tudete ukweli.

Shughuli situmie chindamba...kwa chindamba,nga kutambika,eehe mayimbi va mahoka vala, yenda vakapete machi,eehee.

Kwa kweli kwa nenga baha, kwa kuwa chindamba chikuwesa kuyaghamila,ili kindamba tuchiviki chikotoo kuyaghamila, kungapatikanili nga vandu vatungatunga fitabu vala,vatungi hasa fitabu fya chindamba,unaona... vya hadisi, unaona ili hata mundu pauyisa usomi hadisi ya chindamba, kwa kweli

chindamba chili chiyaghamili haa. Hata mundu baadaye miaka yonda kwisa mlonge ...yuwi chitabu achi somi, akusoma akuwona chiyandikilwi chindamba, kwa sababu kamanya na ne na mundamba, Akulola filongo fiyandikilwi mula, hata mwene munda mukusekelela.

Interview 23

ME18M

Interviewee: Male, age 47 years; education level std. 7; occupation, peasant; no. of children 2 (age 26, 19 yrs)

Village: Merera

Date of interview: Monday, 25/February/2008,

Place: Respondent's home

My name is Johan Malobola, I am forty seven years old. My work is farming. I completed standard seven. My children, the first one was born in 1982 and the other one in 1989.

The child that I have produced myself, because I speak Ndamba he/she must also learn to speak Ndamba. They will learn from me.

Conditions that help children to learn Ndamba at home include speaking to them most of the time in Ndamba. Also through asking them to perform some domestic activities and showing them things. Children will learn language in this manner.

Here at home the language that my wife and I speak most of the time is Ndamba. But our children we familiarize them in Swahili because some of them have already started school, so if we insist them to know only Ndamba, it will interfere with their study at school. For this matter there is time when I speak to them in Ndamba and time when I speak to them in Swahili.

The language that I find easy to speak is Ndamba and the language I feel pride in to speak is my language, Ndamba. This language I can speak anywhere where I find someone to speak to.

People around here seem to neglect Ndamba, they don't speak it much when they talk, and most often they use Swahili.

As time goes by there is real danger that Ndamba might become extinct, because nowadays Swahili has become very dominant. Sometimes you may even see fellow Ndamba speakers greet one another in Swahili. That is why I am drawn to conclude that in future the language might disappear.

There is need to preserve Ndamba because by doing so our children will be able to know how the language and its culture.

Should Ndamba disappear, I will feel mournful because I will have lost my original means of expression.

When I speak Ndamba to a child and in reply he/she speaks Swahili, I will feel disappointment; this would indicate to me that my child has not learnt our culture well.

When I make devotions I say my prayers in Ndamba. When I go to the dispensary I speak Swahili.

My children more often speak Swahili this is necessary for them because they are attending school so they must be familiar in it.

When my children speak Ndamba they speak it quite well. During play with their age mates the language that dominates is Ndamba.

If a person said that Ndamba should not be taught to children because it serves no practical purpose to them, I would disagree with him because Ndamba is our language of our origin it is necessary that our children should know it.

When outside the home children learn Ndamba as they participate in plays with their peer mates, in their age groups they have an opportunity to learn the language.

The village does not have in place a scheme of teaching Ndamba to the youth.

Social undertakings in which Ndamba is dominantly used include offering of ancestral rites and dance performances related to these rites.

We can manage to preserve Ndamba if you the experts could assist us to write books in Ndamba as here we do not have personnel who could do that work.

Interview 23

ME18M

(Original text in Ndamba)

Nenga litawa lyangu Johan Malobola. Ne miaka yangu alobaini na saba. Nengapa kasi yangu kulima. Dalasa yangu yemalishili ya saba. Vana vangu, wa kwanza kawoneka mwaka semanini na mbili na wa mwisho mwaka semanini na ngapi sijui.

Vana vakwifundisha kudeta lugha...mwana ye nimulelile ni mwene baha...mwene baha si nikudeta chindamba, basi na mwene naye akumanya chindamba.

Mazingila ya kuweza kwifundisha chindamba...kawaida yake kama mwana wako ukumkema, baada ya kumkema...ali lipapayeli. Tole lilipapaye basi unaweza kumpa kama papai akala, baadaye unaweza kumwuliza...hii nini tea hii...hii papai, na mwana akuumanya.

Apa pakayapa na mdala wangu, tukutumia sana chindamba. Ila watoto mara nyingi tunawazowesha zowesha Kiswahili, kwa sababu vamonga vayanja kusoma shuli, ponopa yaani paudeta chindamba weka hela kushuli wanaweza wakakosea shuli. Pangudeta na vananguta nguwesha kuchanganya na Kiswahili naha. Yaani kuna nyakati naweza kusema...naweza nikaongea chindamba na nyakati fulani naongea Kiswahili.

Lugha nguwesha kudeta kwa ulahisi zaidi chindamba. Lugha nguwona ya fahali...kwa sisi hapa kabisa wandamba, mala nyingi lugha yako ndiyo yenye ufahali, hata ukuwesa kuywanga hata mwao afumile Dalisalam, ukimkuta kama mndamba, mkwikala pasi mkuywanga chindamba.

Vaponopau, chindamba mani vakuchilekaleka kidogo, vakudetadeta chindamba sana haa, zaidi chiswahili.

Ee, ponopa kwe tuyendako, mwisho wake chindamba da chiyaghamile. Kwa ponopawu zaidi chiswahili, ukienda ukitaka kusalimiana na mndamba mwenzako Kiswahili, unaona...sasa tunakokwenda huko inawezekana kikapotea.

Umuhimu wa kuhifazi kindamba upo...kwa sababu watoto da tuleleva inabidi lazima wajue, vachimanyi chindamba, cha wuliwuli, cha mgate. Pachiyaghamile chindamba nitajisikia uchungu sana, maana ukukaa tu bila kuongea na mwenzako chindamba siyo vizuri sana.

Panimdetela mwana kwa chindamba alafu mwene ajibu Kiswahili...aa safi haa, akisema Kiswahili siyo vizuri, zaidizaidi pengine aseme ile lugha yako ile ya kindamba, hata wewe kidogo utajisikia kumbe mtoto wangu naye bado chindamba akachielewa.

Kusali kwa mulungu...ngudeta kwa chindamba...ee mwao undange, ndve salama na vana vangu vave salama...kwa chindamba.

Panyenda...kudispensali zaidi tukudeta chiswahili.

Vanavangu...kwa sasa hivi kimetawala sana kiswahili, kwa sababu wako shuleni, inabidi wajue sana sasa hivi Kiswahili.

Kindamba cha vadeta vananguta kiva...sawasawa.

Vana pavadinga vene vakutumia zaidi chindamba.

Mundu padeta tukotoo kuwafundisha vana chindamba... aa, ne jumile haa. Ayi chindamba ndiyo luga ya twenga pa, da amanyi ndo safi mbona.

Wakiwa nje ya nyumbani watoto wanajifundisha chindamba... kuna michezo yao, kama kwenye ... huko, kama viwanjani huko wakiwa vikundi vikundi basi wanajifundisha.

Kijiji kufundiasha watoto lugha... apa kwa hela.

Shughuli ambazo zinatimia chindamba peke yake.... moja tambiko, kwenye kutambika kule kama kuna kama pombe za mahoka, kule kinazungumzwa kindamba tu... vayangu kudaseko myenu munole., basi pale kindamba weka.

Namna ya kuhifadhi kindamba... nga nahau afadhali mvayetu mututange muyandike fitabukwa sababu huku, watalamu huku hamna wanaweza kuandika vitabu hivi, vya chindamba hivi. Lakini kama wapo watu namna hii basi ingehifazi ile ingekuwa safi sana.

Interview 24

ME19F

Interviewee: Female, age 30 years; education level: not attended school; occupation, peasant; no. of children 2 (age 9, 3 yrs)

Village: Merera

Date of interview: Tuesday, 26/February/2008,

Place: Respondent's home

I am Lusia Lilowoko and I am thirty years old. I am a peasant; I have not attended school at all. My children, one of them is nine years and the younger one is three years old.

A child learns to speak Ndamba by receiving training from his parents. This is achieved through parent-guided practices like giving directives and demonstrating to the child.

The language we speak most of the time in this house is Ndamba, usually we do not mix languages, and we normally speak only one language. The language that I can speak with ease is Ndamba.

The language that I feel proud to speak is Swahili because it means through which I can interact with people who do not speak Ndamba.

People here do not despise Ndamba language; we speak this language a good deal. Even though we often shift to speaking Swahili nonetheless the language we speak a lot is Ndamba.

The danger for Ndamba to decline will come perhaps as we mix up with members of other incoming tribal groups. But if we were to remain by ourselves, it would be difficult for Ndamba to die out here.

If I spoke to somebody in Ndamba and he/she replied back in Swahili, I would feel insulted, crestfallen. I would think there must be a reason behind the behavior.

I would like my children to know Swahili because when they travel they should be able to interact with people of other places.

The kind of Ndamba that children speak is quite correct, plain, and intelligible.

During play in peer groups, children speak almost always in Ndamba.

When somebody says children should not be taught Ndamba as it has no use to them, I would not agree with this suggestion because it is important that the child should know my language.

In the village there is no scheme for teaching language to the youth because there are no longer elders who could do this work.

When I visit the dispensary, I speak Swahili as there are a number of people there who don't speak Swahili. When we speak to local government officials, we speak Swahili as well.

When making devotions, I say my prayers in Ndamba.

Children nowadays are not told stories as was the case in the past. In the past telling of stories served the function of teaching moral lessons to the youth.

Social activities that are conducted dominantly using Ndamba include conducting fishing work, there people most often talk in Ndamba.

Now that Ndamba is in danger of fading out, we must make effort with the help from you experts to preserve it. One means of maintaining the language would be to start teaching it as a subject in schools. Because there is real danger that in future people might forget to speak the original form of Ndamba.

Interview 24

ME19F

(Original text in Ndamba)

Ne Lusia Lilowoko. Nina miaka selathini. Kasi yangu kulima. Ne nzoma haa.Yumonga kana miaka tisa, mdoko kana miaka mitatu.

Mwana akwifundisha kudeta...ukumfundisha umwene umlelile, kwa kumkema, kwa kumfundisha...haya dete yuwe nenga ni mawako, akukukema yu mao. Haya dete ayu tatio, akukema...yu tate, haya dete ayu apa muhajao...yu mhaja, ayu apa nalumeo...akuwomba yu nalume wango, ndo mwana ukumfundisha naha.

Apa pakayapa...tukudeta chindamba.Tukuchanganya haa, nguwona zaidi chindamba. Lugha nguwona lahisi kudeta chichindambachi.Nguwona nyanyi Kiswahili,kwa sababu hata mundu muhenja payisa chindamba kamanya haa kudeta, lazima udete chiswahili.

Vandu kindamba vakupuza ng'o, lugha yene tudeta yiji kila siku, vakuyiona ya maana.Ingawa vakujongajonga wuuu chiswahili, pavadeta zaidi chindamba.

Kindamba kikuwesa kuyaghamila...ne nguwona pengine labda tuwe mchanganyiko, lakini tuwe vandamba weka apa, chindamba tuivasiwe haa.

Panimwombela mundu chindamba akujibu chiswahili, nguwomba kandukana,moyo wangu ukundama sana,kwa sababu ya liki myango mndamba alafu ayise adetee chiswahili.

Vanavangu ngudaya vajue sana Kiswahili, kwa sababu watatembea. Vana pavadeta chindamba...kimenyoka kabisa safi, vakudeta nyanyi kabisa.

Vananguta pavadeta...vakudeta zaidi chindamba.

Mundu padeta chindamba chahela maana kuvafundisha vana..jumili haa.Kwa sababu lazima mwana aimanye lugha yangu mimi.

Kijiji ufundisha vananguta chindamba...kwahela, vakomikomi vadahili.

Panyenda zzahanati ngudeta Kiswahili maana kula kuna mkusanyiko wa vandu va makabila tafauti. Selikali ya kijiji tukutumia Kiswahili weka.

Pakusali kumwomba mulungu ngusali kwa chindamba.

Vana msakova kuvasimila somo...kwahela. Simo shasaidia kumafunzo, simo simonga sayisaa kuvafundisha vana jinsi ya adabu.Simo simonga syavafundishaa vana vakotoo kuva vefi,simo simoo syavafundishaa vana vakotoo kuva vagombi kwishusha na vandu,adabu mundu mukomi, adabu kumhishimu mundu yoyose yula yakupitili umuli, ndiyo simo sila syavaa naha.

Shughuli sya vatumia chindamba ngita panowu vandu pavayenda kulweni, kuyenda kusaka likolo...pala mukasi kusema kweli mukasi, pavekala vandu chikutumika sana chindamba.

Ne nguwona chindamba kita panowu pachiyaghamila, tugole kila njia pamongapa mwayetu mwikalile kutaliko, hata shuli ingawesikanile kucha ipatikani shuli ya kwifundisha chindamba tu kwa sababu ponopawu we tuyendawu chindamba origino (original) kwahela, chiva chindamba cha mchanganyiko.

Interview 25

ME20M

Interviewee: Male, age 45 years; education level std. 7; occupation peasant; no of children 4 (age 20, 10, 7, 5 yrs.)

Village: Mofu

Date of interview: Monday, 14/January/2008

Place: Respondent's home

My name is Donasian Mundanga I am forty five years old. My occupation is farming and I have completed standard seven. My children; the first one is twenty years old, another one is ten years another one is seven years and the last child is five years old.

Children learn to speak Ndamba because when we are at home my wife and I speak only Ndamba and the children learn the language from us when we speak to them, when they go to school their teachers teach them Swahili but here at home we teach them our language. As a result the children are very proficient in Ndamba.

Home conditions that promote learning include parents involving the children by speaking to them often, availability of age group mates who speak the language at home. With these conditions; children are able to learn Ndamba easily.

The language that my wife and I speak most at home is Ndamba. The language that I can speak with ease is Ndamba, when need arises for me to interact with other people who do not speak Ndamba, I can speak Swahili.

Here in the village people have much esteem for Ndamba language, even though they sometimes tend to look down upon traditional dances showing preference to modern music instead, but language we still respect it.

I am also apprehensive about the fate of Ndamba, it might disappear because of these people who come to teach our children to speak Swahili and degrade our culture.

It is necessary to preserve our language because in some places the language has almost disappeared, fortunately the situation for us is much better, we are still the bedrock, our ancestors have not moved from here. Ndamba language vitality is quite strong here, this will not be affected by the number of ethnic groups that have come to settle among us, we will not forget to speak our language, may be it would happen in future but not in the recent times.

Should Ndamba disappear I would feel as if my view is blocked, I am no longer able to see my path on which to move on. It would be like I have been placed in servitude.

When I speak to my child in Ndamba and he answers back in Swahili...normally I tell my children when we are at home that if they wish to speak the town language they should do it outside the home, here at home we must all speak only the language of our origin.

When I am out with my friends, I most often speak Ndamba. Even when I travel to the town if I find a fellow Ndamba speaker there, I always prefer to speak in our language.

When I offer prayers to my God, I always say the prayers in Ndamba. At the dispensary the language that is normally used is Swahili, likewise when I have to speak to the local government officials, I have to do so in Swahili.

I wish my children should learn best to speak Ndamba since there is no problem for them to learn Swahili, as it is the language they speak at school, they will learn it there.

The kind of Ndamba that my children speak is correct and quite comprehensible. When they play among themselves, my children most of the times speak Ndamba.

I feel very pleased when I hear my children speak Ndamba, it is quite gratifying.

When somebody says that teaching Ndamba to children is a waste of time, I would not agree because I would consider such person as intending to eradicate my language and my tribe.

Outside the house children have further opportunity to learn Ndamba as when they participate in plays with age mates, there they learn many things especially new vocabulary.

Nowadays grandparents do not tell stories to the youth as was the case in the past because elders are finished, those who are remaining do not conversant with the ways of the past. However story telling was a very useful practice to the youth it enabled them to learn ways of the tribe.

The village does not have in place a plan of teaching children and youth community language and culture.

People in this village speak Ndamba only when we congregate to offer rites to the ancestral spirits or in remembrance of the dead. Also when conducting traditional dances and in social drinks.

In my view we could preserve Ndamba if you the experts could help us to write books, our language should be recorded so that when it eventually vanishes our grandchildren would be able to read it.

Interview 25
(Original text in Ndamba)

ME20M

Nimwao litawa lyangu Donasian Mndanga. Nengapa nina miaka alobaini na tano. Mwao kasi yangu mbona ya kulima. Mwao malila dalasa ya saba. Vana vangu yumonga kana miaka ishirini, yumonga miaka kumi, yumonga kana miaka saba na yumonga miaka mitano.

Kwifundisha kwa vanangutava kwa sababu nenga pavava apa pakayapa nenga ngutovangaa chindamba nenga na mwehe wangu. Tukutovangaa chindamba ponopa na vanangutava mpaka nalelou vakudeta chindamba chiveli nyanyi kabisa. Pavayenda kushuleko valimu vawo vakuvafundisha chiswahili, apa tukutovanga chindamba.

Hali ya pakaya kwifundisha...hasa kuvatumatuma findu, alafu kudinga na vayau vachimanyikishi ndo vananguta ndo vakushovelela zaidi kuhusu kudeta chene chindambachi.

Nengapa na mwehe patwikala pakayapa zaidi tukutovanga chichindamba.

Nenga lugha nguwona lahisi sana kuywanga ni mwene bahapa zaidi chindamba. Pa nduva na vayangu ambao vachimanyili ng'odo chindamba, nguywanga chiswahili.

Lugha ya chindambayila pala vakuitili maanani sana ila vakupuuzwa kidogo utamaduni wetu wa asili kuwona lindenda, twavele na mangongu. Ponopau vakutudabinganya ava veyetu vayisa na fimulimuli ava vasungwa, ndiyo maana kwamba kidogo apa tukuivasuwavasawa lakini bado tukakumbuka.

Chindamba hata nenga nina wasiwasi chikuwesa kuyaghamila kwa sababu ava vayetu vesava vakuvafundisha hata vana vetu vadetee chiswahili na kuuleka kabisa utamaduni wetu tuvele nawo.

Sababu ya kuweza kuhifazi ayi ikuwezekana iwa kuivele kwa sababu sehemu simonga vazidiwa kabisa lakini nangayufwi apa patuvelepa, yufwepa ndo paasili kabisa kwamba chizazi chetu bado chakaikala baha mpaka nalelou na chila bado tukaitovanga siyo lahisi hata vayingile makabila mangapi yufwe apa tuchivasuwe. Labda va kuulongolo lakini kwa miaka ayi bado sana.

Nenga kwa kwa kweli pachisa chiyaghamile chindamba nguwona kucha vangika kuusho hata njila ya kuyendela nguyiwona kandi haa. Kwa sababu mbona kuchau vamika kuutumwa naha.

Nenga padeta chindamba alafu mwananguta ayise ajibu chiswahili...mbona mwana wangu padeta chiswahili nengapa tuva tuvavili hela pala ngumwombela kabisa achi chimbwani chakochi kadetelele kukoku apa tudete chiwonikile tangu, da chimbwanichi katovangile kukoku.

Nenga pamuka apa pakayapa nguyenda kumbwani ngutanika na vaghanja vangu, tukudetaa chichindamba.

Nenga panimwomba mlungu kuwomba mwao unzaidili chindu fulani nengapa ngutumia lugha yangu ya chindamba. Kuzahanati kula tukuywanga sanasana Kiswahili. Na vajumbe va selikakali nawo kwa Kiswahili.

Vanavangu ngudaya sana vamanya kudeta chindamba kwa sababu chiswahili hata pavayendako kushuleko vakudetaa chihi.

Ne vanavangu ponopa chindamba pavava apa vakunyamula safi kabisa. Pavadinga vene kwa vene...daima vakutumia sana chindamba, chiswahili chidogo sana, vakuchanganya, lakini zaidi chindamba.

Vana pavadeta chindamba...nenga ngufulahi sana, maana pavadeta chila chindamba chila hata nengapa ngupekesuka.

Mundu padeta chindamba hakuna maana kuvandisha vananguta...jumili ng'odo kwa sababu ayu topi akuyaghamisha lugha yangu au kabila yangu.

Vana kwifundisha chindamba nje ya pakayapa...eeh vakwifundisha kula kwa sababu ya kudinga pamoo kuna vang'ongolo, vala vang'ongolo vala daima vakutamka kwa chindamba. Ponopa vene wakati wingi vakwifundisha kucha ayu ngolongosi ayu ng'ondwa...unaona, ponopaa fyonda fila findamba.

Ponopa vambuyi vakotoo kusimuli simo ponopaa vambuyi vene vapela, ponopaa vasighala vambuyi vafjanaila tu ni milandu ya apa na ala ya kuvawombela vana vetu, vakuvawombela, lakini vambuyi veni vabaki ponopa vachachi.

Simo sina faida sana kwa sababu vakuvafundisha vananguta vakotoo kugola filongo fya ofyo ofyo ndaa.

Utalatibu wa chijiji ponopaa vananguta vekale mahali tuvafundishee chindamba ayi apa kwahela.

Vandu vakudeta chindamb weka yake..kuchau pa uyimbi wa lipwela, haya uyimbi wa mahoka, haya pamonga ninihi ng'oma.

Kuhifazi chindamba...ee pamonga kwamba tuvawombe vayetu vetalamu ili vatungi fitabu...fikale mufitabu pamonga achi nache payisa kuyaghamila mani basi vese vasomeghe.

Appendix V

CHILDREN'S STORIES

Story 1

Narrator: Happiness

Age: 10 years

Village: Merera

Date: Monday, 28/January/2008

Hadisi, hadisi Avevele babayu . amtolili mdala, bibi mkubwa na bibi mdogo. Vayenda kufuva kuchihanji . mwana yula vamdumbushila . vayenda kaya ii, . vafika kula . bambu wake kamdasha, “mwana yoti?” kadeta kadumbukila muchihanji, . kadeta kamsaki Kufika kula akuyimba, “Mwasa, Mwasa, miyenu mwana wangu mumuwona”... “tumwona, tumwona, tumwona litanda lya kwanza, tumwona litanda lya pili”, mpaka la kumi na mbili Kufika kumi na mbili kula kasaaaka, kampata mwana wake ka nyanyiii, lijini. Kayenda kula, kasaka kampata mwana lijini duhu, . pamih vawonja . mwana yula kamwulagha ma wake alafu mwene katugha . Hadisi yangu imeishia hapa

Story, story. Once upon the time there was a man. He married two wives, a senior and junior wife. One day the two wives went to wash clothes at river Chihanji. Accidentally a child slipped in the water and disappeared they returned home. When they reached home the husband asked “where’s the child” she answered, “it slipped in river Chihanji” he said “you have to find it”. She went to the river and started sing “Mwasa Mwasa have you seen my childing. The ghost replied “we have seen it at the first pond, then

Story 2

Narrator: Diana

Age: 11 years

Village: Merera

Date: Wednesday, 30/January/2008

Hadisi, hadisi Avele nchewe, avele simba, avele sungula avele na sheshe. Hinaha sungula kadeta wuli? “Yumwe tuyende kula tukasake nyama”, Vayeenda, vayeenda. Vayiwona nyama vadeta nyamayi tuyiweshe ha kunaniyu...kubikula, tuyende tukalye tangu fulu.

Vayenda kula, kadeta “simba yuwi kimanya ng’odo. kunaniyu...kukwela? “ena”, kadeta basi yuwi ghonje pasepa, duwule mlomo daaawu yufwe tukukuponeshela fulu. Haya vayegha na migongovele yao mivili. Vakukwela kumbindi vakukwela , valya fulu, valyaaa, pavalili vamaalisha vatola ligongovele lya kwanza vapaka fulu, vapaka fulu vakumdangila. Vatola lya pili Vapavaka, vapaka vamdangila. Hinoo vene vasunuka, vatola nyama yao vawuka. Kayisa maa wake, maa wake kayisa kadeta wuli? “Simba kumbi wuli”, kanyamala hela, “simba kumbi wuli”, kanyamala hela. Kamdula ngumi ya kwanza, lifuma ha. Kamdula ngumi la pili lifuma ha. Kamdula ngumi la tatu, lifuma. Kamdula kandi ngumi la kwanza, lifuma ha. Ngumi la pili kamdula, lifuma ha. Kamdula ngumi la tatu ndiyo lifuma. Kadeta kumbi wuli? Sungula nenga baha kajanga wuli tukatole nyama kafika kadeta yuwe kumanya ng’odo kukwela wonje pasepa, tukudangile yuwe fulu, kumbe akadangileghe miganga. Hinopaa vayeenda kadeta, nalelo nenga baha nguyenda hadi kwa sungula, nguyenda pala nguyenda nga mmili. Haya vayeenda, vayeenda kamwona sungula, sungula kajanga nyumba yake ya nyaaanyi mlyango wake ligongovele. Vadeta chiganga baduke, chiganga baduke.

Mlyango wula ufughuka. Ponopa mwene baha kafika kadeta “hodi”, kadeta “kalibu yuwe yani”, “ne sheshe”, kadeta “haya”. Kamfughulila mlyangu wula, kafika pala kamuwona simba, nyumba yake mwene atimili na mabati, kadeta chiganga baduka, chiganga baduka. Nyumba yila yibaduka, mwene katuva. Katuva mbilo mbilo kamwona ndebo, kadeta ndembo mwawo mvughulili lukundolo, ndembo mwao mvughulili lukundolo, kayingila. Kadeta ndembo mwao njala ikutama, yuwi kadeta yuwi baha nenga

baha ngukufumisha, kadeta basi. Kekaala kadeta, ndembo ne njala ikutama. Kadeta dumule utumbowo, kalya kamalisha. Kadeta kandi, ndembo njala ikutama, kadeta dumule utumbowo, kalya kamalisha, ndembo kaponeka pasi, sungula *katugha mbilo, katugha mbilo* kayenda hadi kumilima. Hadisi yangu ipelela bahapa.

Story 3

Narrator: Fred Mchanya

Age: 14 years

Village: Merera

Date: Thursday, 31/January/2008

Hadisi, hadisi, Avele nganga, ngangayo apandaa machungwa pamo na milimao, apande michungwa pamo na milimao, milimao yila ikula na michungwa ikula, ilela, kayisa nyani. Akafiki nyani pala kayanza kunokola *kaalya, kaalya*, nganga kayisa hadi pala. Kufika pala kadeta ,haa michungwa yangopa kalya yani, ayu kalya nyani tuu. Leke nyende kaya, kayenda hadi kaya kekala, kekala kayisa na bunduki yake. Aaa kawona kalya kandi, kefisa. Nyani kayisa pala...*syesyeye katila nganga katila, syesyeye katila nganga katila, nguli nguli nguli, mkila wa nyane, kuponela mingombe, nguli nguli nguli, mkila wa nyane, kuponela mingombe.*

Kafumbuka pala bwitu, kakwela kumbindi, akuyanza kulya. Nanii nganga kafumika pala, kawomba haya yuwi ukulya minanii yangu, katola kavika lisasi mu bunduki kamguma, kamguma nyani kadaka, katobola mkiyasa. Kayenda kwa daktari. Katola bunduki yila kabadilisha, kamgumila kutali mbiambia, akamgumili tayali, katola na nyani katola lisasi yila kataya mu bunduki kamguma nanii...nganga kambena pa lighulu katola bunduki yila kamnani...kadulila kunu, nganga kalila, mwene akusomola...*syesyeye katila nganga katila, syesyeye katila nganga katila, nguli nguli nguli, mkila wa nyane, kuponela mingombe, nguli nguli nguli, mkila wa nyane, kuponela mingombe.* Kayenda katole lisasi lila kamguma kandi, kamdula pa chenyi buu, mpaka chenyeli mutwi ligubutuka lyonda gubutu, kaponeka pasi. Kayenda katoli musu, kamtuta, kamtuta, kamtuta... kamwulaya, kananii...kambajanga bajabaja. Katola moto kamnyanya, katola munyu kataya. Kavanyopolela vagalu vake, kamupa kila moja na kipande chake.

Vagalu valya, vayenda kaya. Kufika kaya vekala vekala kayisa kandi, kayisa aloli kandi kawona jii, kaloli kandi kawona jii. Kawomba ayu nimpeja ayu, kwahela yumonga vanyani vamonga vakutula. Hadisi ipelela apa. Hadisei ikutufundisha tukotoo kuva vefi haa.

Story 4

Narrator: Veneranda Madeha

Age: 12 years

Village: Merera

Date: Friday, 1/February/2008

Hadisi, hadisi Kuna mfulume amtolili mdaa wake, . mdaa wakeyu valela vana, vanava vavili, Mwinga na Chanja Napau vananguta vala vakulaa, chanja katolewa na Mulungu. Napau, vekalaa kumbindeko vatola valela mwana wao akukemewa Napawu Kamlunje vayendaa napawu mkina mama yula, nani Minga kayendaa mpaka kwa maa wake kufika kwa maa Akulyaa liki, akulyaa nanii hela...akulya mitika,wake pala kananii...kadeta wuli haa “mwao mwana wangoyu ekali apa ni mwene nyende koti...niyende kusangila. Napa mwanangutayu kana masheliti masheliti vaki, akulyaa ugali ng’odu wala uji ng’odu. wala uji ng’odu”. Akulyaa liki, akulyaa nanii hela...akulya mitika, machi vaki mitambaji na likolo lyaki lyula, hayaa. Kayenda kula kayenda kusangila ndili, kapata vasomba weka...akupata vanjoka weka, akupata na myula, akupata na vanjoka. *Nahapa kula vamtola mwananguta yula vammogha, vamwusha linanii... akavele na nanii apa liguni. Napaa vamwusha liguni lilaa, vammogha nyweli, vatola vamlisha ugali, vamlanisha machi, vampakasha mafuta.*

Napau mwene baha akupata vasomba weka, akupata...“kumbe mwana wangu aku vamnyoa? Au...vampaka nanii...nenga baha hinapaa nguwaya ngamlole mwanawangu. Hinapaa kufika pala vananii...mwana wangu kaa koti? Kamnyumbamu kawonja. Kufika pala kamwona mwana, akumbikula naha, akumkema...jii, kamwona mwana kasova, kadeta napau mama miyako napau kaya nguyenda ngadete liki kwa mlungu, si nguyenda ngafwe hela nenga. Kadeta yuwi yende hela, tayaku mweneyu tummogha haa, tushitukia hinapau ndo kamwua, hayaa. Napaa kayeenda, kayeenda kufika kula kwa

mulungu. Kufika pala katola, mlungu kamdasha yuwi. Nanii kufika pala pa balabala hela kamwona shemeji, kamwona kaka wake, kufika pala, eti kaka mwao kwa mlungoku, napaa mdaa.. maa wangu pala, mwanayu ndili kamwulaya. Napaa nenga kwa mlungu nguyenda ngagole liki? Nguyenda ngadete liki, yuwe yuwe mashariti vake umtole umviki pa mlyango.

Mwene baha kufika pala kupumisha mlyango, puu. Hinopaa mwana yula akuponeka. Haya.Kufika pala, hinopaa yuwi kudeta wuli haa Mwana kumwulaya, mwana kumwulaya. Hinopaa haya.Kufika pala kamwolosha, katola mweni, kufika pala kadula hela mlyangu,puu. Kufika pala kalola.Kadeta wuli haa,Ha kumwulaya mwana mulungu kumwulaya mwana. Aa ayu mwanayu nimwulaya haa. Au ningamwulile linaniyeli lingabajukilili na nanii ningampakashili mafuta nahau na ningamyoveshili nahau mwanayu kumwulaya kukoku. Napau katola kamdula mdaa wake yula, kamdula mdaa wake yula, kamdula, kamdula na hadisi yangu ipelela apa. Hadiseyi ikutufundisha tukotoo kuva wawongo haa.

Story, story

Once upon a time the king married a wife

They got two children, Mwinga and Mwanja. The children grew up (for a long time), Chanja died went to live in heaven In they lived (for a long time) there in heaven They got a child called Kamlunje

Story 5

Narrator: Jamila

Age: 10 years

Village: Merera

Date: Saturday, 2/February/2008

Hadisi, hadisi,

Ndefu na moyo vavele lafiki, vekala miaka itangili. Siku limo ndefu kamwombela moyo, nimwawo nguyenda mwanja ngudaya kuyenda akoo kumofu kuvalola valongo vangu.Hinopa yuwepo uyise wikale pakayangopa unolelei mali syangu skotoo kuyaghamika .Kuwona minindiyyi, mighuvayi ...kuwona munyumbamu muna kila kindu, kamwonyesha pala misandiku, migodolo migunila ya mpunga.Ulole vefi vakotoo kwisa kuhijapa, haya.

Ndefu kayenda mwanja wake, kumbele kuno moyo kacha haa ayu kanekela nenga findu fyondafi na nenga nahela mapesa, nguyenda kughula mbatu mapesa.Kayanza kughula findu fila. Kayanza minindi yoonda kamalila, mighuva yoonda, kila chindu, nyumba yonda mbulete kabisa. Ndefu kekalaako majuva vatangili, kawuya. Kufika pala kawona mali syake syonda kwahela, kamdasha moyo mali syangu siva koo.Moyo kahela jibu.Ndefu kadeta lazima ulipi mali syangu katola bunduki yaki kadaya kumguma,moyo kuwona naha kayanza kutuva mbiyo, mbiyo.Katuuvaa kufika mahali kamwona mundu kadawula mlomo wake dawuu akugola mwayo.Moyo kufika pala kayingila mumulomo mula kwaa,mundu yula kafumba mlomo wake.Ndefu kufika pala kalemwa kuyingila mu mlomo mula, basi kacha nenga ngukuveta bahapa mpake ufumi ulipi mali yangu.Ndiyo maana mbaka nalelowu ndefu kavi kekala pamulomo , akumveta moyo bahala pala, afumi amlipi mali yake.

Hadisi yangu ipelela apa. Hadisei ikutufundisha tuvi vaaminifu, tukotoo kuva vefi haa.

Story 6

Narrator: Asteria Magoha

Age: 11 years

Village: Merera

Date: Tuesday, 5/February/2008

Hadisi, hadisi,

Pavale ngungulu na shungula, vakalaa pamo lakini vavele na uhanja haa.Kila siku vavele vakwigomba.Siku limo shungula aholili ne ngungulu akumwuzi, na panimkamuli mani ngumdula mpaka ngumuwulaya kabisa.Sungula kaiholo lakini da nimkamuli wuliwuli na mwene siku syonda akughuluka kumbindi hela.

Siku limo shungula kapata malifa, kacha manya ngungulu kadaya sana kulya nyama, hinopawu ujanja waki niupata. Neghonje pasi, nigole kuchawu ndifwa naha. Kavawombela vanyama vangi pamumuwona ngungulu mumuwombe kucha shungula kafwa, ese alye nyama.Vanyama vala vamsakaa ngungulu

vamwona. Pavamwonili ngungulu vacha, ngungulu kumanya wuli shungula kafwa tiyendi tukumulye nyama.

Ngungulu kacha sawa tuyendi. Pavakili kalibu ya shungula, ngungulu kamanya shungula kagola ujanja amkamuli, kacha, yumwi mmanya shungulayu kafwa haa? Tati wangu ang'ombili kucha shungula pafwili mani, mkila waki ukubinuka kumbindi. Mbona ayu mkila wake uwonja pasi? Kupilikana nahau, shungula kaiholo aa kumbe nivasiwa kubinula kumbindi mkila wangu. Bahala pala kaubinula mkila waki. Ngungulu kuwona naha kaseeka, kacha kwaughonjili yuwi ne nyimukila kuko. Ngungulu kawuka mahala pala halaka. Hadisi yangu ipelela apa.

Story 7

Narrator: Fred Mchanya

Age: 14 years

Village: Merera

Date: Friday, 8/February/2008

Hadisi, hadisi.

Avele mfulumeyu atolili mdaa wake ajengili nyumba yake ya golofa bombaa.

Pajengili nyumba ya golofa avele na vana kumi na mbili. Vana vonda vatoloka kabakia yumo chambelo. Akabakii chambelo yula, kamtola, amvika pambindee akusona likeka. Pasepa kapanda majanii vandu vakupalilila, hinopa vandu tope vawomba "aa lakini mamayu yufwi tukumdayila sanayu ponoa tukumpata kwa njia liki kamanya haa kudetayu. Ayu bubu nda ayu". Kayisa shungula, kawomba ayu bubu haa ayu. Vabishana wee vabishana, kawomba ayu bubu ng'odo. Kawomba kama ayu bubu, nengapa... kayisa nanii, kayisa kiwongozi wao nanii, mwenyekiti wa vyumba kumi. Kufika pala kawomba nenga mwana wangu kaa pakaya pala, kama ayu bubu ng'o ne ngukupa mdala. Kawomba haya. Kayenda hadi kwa mfulume, kufika kwa mfulume kawomba, "mfulume ee nengapa ngudayila kibalwa cha majani, cha kupalila majani". Haa majani, basi ne majani, pakayangu mboni machafu sana ngudayila umbalili. Haya, kufika pala kayanza kupalila. Kapalila, kapalila, mfulume kayenda kwa vafanyakazi vamonga kumwisho. Mwene kumbele kula kayanza kukipula majani, kipu, kipu, kipu, kipu. Kajibu mwanake yula vamwombee bubu yula, "haa! haa! baba baba, shungula huku anang'oa mahindi. Shungula kuno akutupula majanee, akutupula majani". Haa akutupula majani? Sungula ee nimpata mdala! nimpata mdalaa. Kayenda hadi kwa mfulume... nanii kwa mwenye kiti wa vyumba kumi kayenda pala. Kafika pala kawomba haya, "nipe mke wangu" Kamupa mdala, Hadisi yangu ipelela apa.

WESTERN CAPE

Story 8

Narrator: Leni

Age: 9 years

Village: Merera

Date: Monday, 11/February/2008

Hadisi, hadisi.

Kukijijechi vekalaa vang'ongolo. Vekalaa vasimba, vashungula, vanyati, na vandembo. Napawu vayishiwa machi. Vawomba shungula wise tukumbi litepu", shungula kalema, "shungula tukumbi litepu", shungula kalema. Vayaki vala vayenda vakumbaa litepuu halafu vateka machi vao vayisa kaya. Mwene shungula siku la kwanza kayenda pala, kateka machi vaki kayova, kateka kavika pambali. Katola kanya mulitepu mula. Siku la kwanza vamvika mlinzi simba, mwene kafika pala kateka machi vaki, kayova, kateka machi vake kavika pambali, akudaya anye mifi kamkamula. Kamkamuli, kamdanganya ne ngakusuki pala pa libiki pala. Kafika pa libiki pala, katola nywele sila katama, katama, kamwopela bahala, mwene kayenda kula kula kanya, katola kidumu chake, kayenda kaya. Siku la pili kaikala ndembo, kaikala ndembo, mwene kayisa pala kateka mchi vake, kayogha, kateka machi vake kavika pambali. Da akudaya anye naha, kambana. Kawomba nenga baha unekeshele nguyenda ngakupe bigijii, kamnoa noa nganji. Kamlekeshela mwene katola kidumu chake katuva mbilo. Kawomba, ooh ndembo, libungulu libaya, kunshindwa ne ni mwana mdoko hela. Katugha mbilu. Siku la tatu kayikala chindasi. Mwene kafika pala kateka machi vakii, nyanyi. Katola kayova, kayova katola kateka machi vaki kavika pambali. Ka kudaa anye naha kambana, kaghomba nenga daa nikupi chinogha nogha nganji kalema, kambana nahau wuwula. Kawomba nenga nguyenda ngakupi pipi, kalema, kambana nahau wuwula. Kamjabula pala, kavakema vahi, ne kunu sungula nimkamula. Vafika pala vamvika pambali pala pala. Ndembo katola lula yake kambija biriju. Kafumbuka unga weka.

Hadisi yangu imeishia hapa. Hadiseyi ikutufundisha uchafu mulitepu ukutakiwa haa.