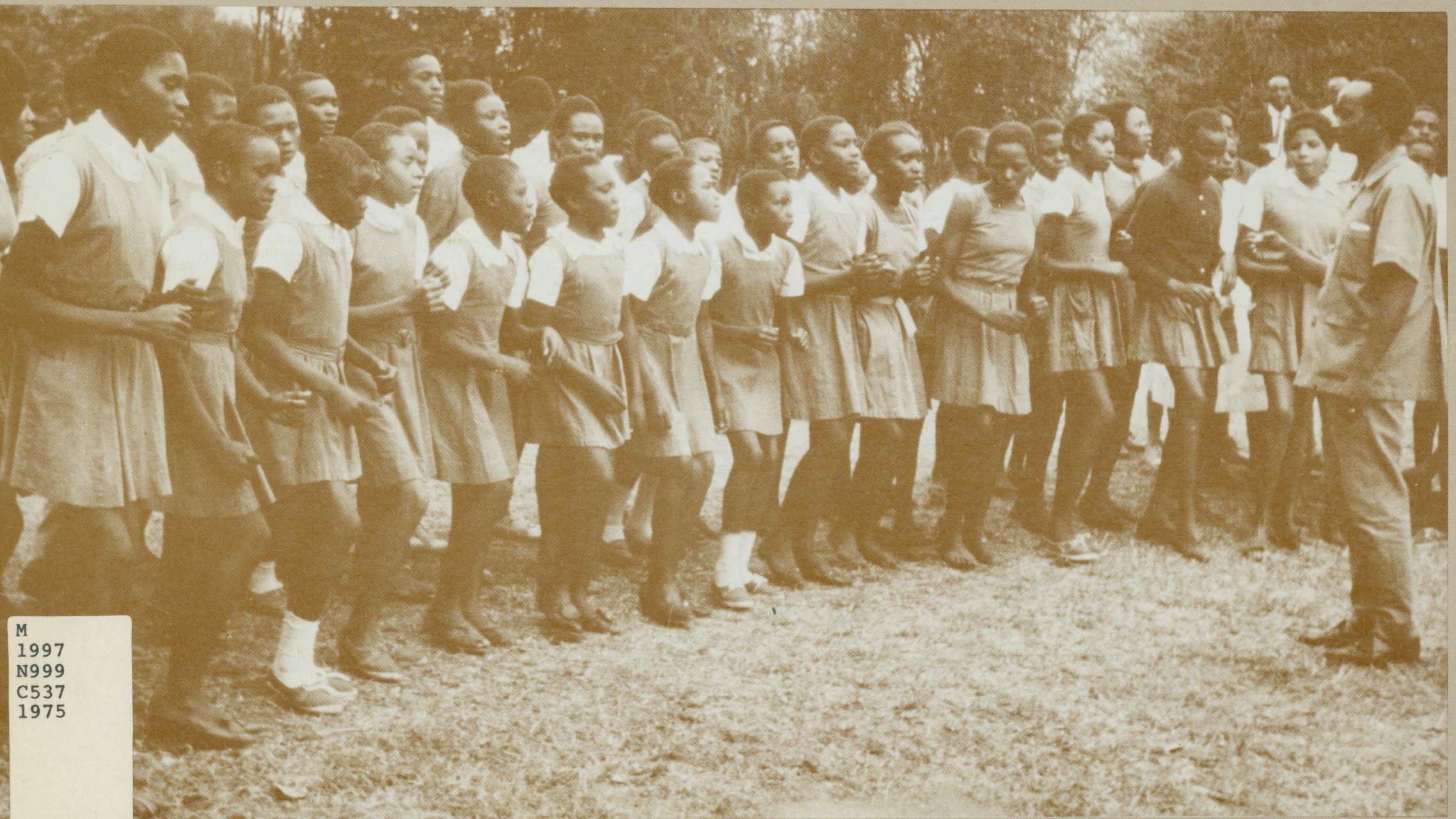


FOLKWAYS RECORDS FC 7852

CHILDREN'S SONGS FROM KENYA

**D. NZOMO
& CHORUS**



M
1997
N999
C537
1975

MUSIC LP

SIDE 1

1. Neeiwe ni Asa
(I was told by my father. . .)
2. Mwei Nuuya
(The moon is over there. . .)
3. Lulu Kilya
(Lulu Lulu. . .quiet. . .)
4. Mwene Atete
(The chameleon walks cautiously. . .)
5. Ninyie Mbiti
(I am hyena. . .)
6. Masau Ngunguli
(Flamingos. . .as many as you are. . .)

SIDE 2

1. Katumbu
(Me, dove. . .)
2. Atangwa
(Atangwa are the people that ate a dog. . .)
3. Mbemba na Makwasi
(Maize and potatoes. . .)
4. Kavuli Tutu
(Dove, hold my baby for me. . .)
5. Nguli Ithi
(Hey, you working over there. . .)
6. Ndaa
(Mr. Ndaa, gird yourself tightly. . .)
7. Kyungu Vuthu
(Ahollow well. . .)

CHILDREN'S SONGS FROM KENYA.

D. Nzomo and chorus sing songs of folk origin, which embody moral messages and/or traditional wisdom. The songs have been slightly recomposed or re-arranged, but they capture and preserve the original melodies, rhythms and themes.

Chorus: J. L. Lombe, M. N. Lombe, S. N. Nzuve, D. N. Nzomo

DESCRIPTIVE NOTES ARE INSIDE POCKET

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COVER DESIGN BY RON NORMAN



Children's Songs from Kenya

D. Nzomo

Chorus:

J.K. Lombe
M.M. Lombe
S.N. Nzuve
D.N. Nzomo

Dedication

To the Children of the World
Who play Happily in innocence
Till the world outside
Confronts them with deceit
Conceit and corruption

Foreword

In oral cultures, music plays a prominent educational role. Consequently, songs embody moral messages and/or traditional wisdom. The songs in this album are basically children's songs and the functions of each are indicated under individual songs. While they are folk in origin, they have been either slightly recomposed or rearranged. The objective has been to capture and preserve the original melody, rhythm, and theme.

Acknowledgement

I acknowledge and profoundly appreciate the assistance of the above mentioned chorus in performing the songs in this album, the typing and baby sitting services of K.B. Doyle during rehearsals and recording sessions, the use of the cover photo by J.L. Fair, and the help and encouragement from Mr. Moses Asch, who undertook publication of this album.

Titles

A

B

Neeiwe ni Asa
Mwei Nuuya
Lulu Kilya
Mwene Atete
Ninyie Mbiti
Masau Ngunguli

Katumbu
Atangwa
Mbemba na Makwasi
Kavuli Tutu
Nguli Ithi
Ndaa
Kyungu Vuthu

A1. Neeiwe ni Asa

Music in traditional Africa has many functions. As a medium of education, it conveys accumulated wisdom from generation to generation. This song narrates the gems of wisdom passed on from father to son in connection with the responsibilities one must assume for family and community.

Neeiwe ni Asa ndikaa ; - Utwiini ngatusye

Thi Usini weeiwe Nzomo yakwa yaute :-
Kiini kitanyu ; - Tea kakwa kaute :-
Sawa manzi ni mutwi :- Tea mwana ngathambya
Kila kwoko kukatwi :-
Ka mumangu weeiwe Na ngikika muasya
Ngii kou.

Ngui oki na mia :-
Tine ya nthengethasya

Mukwa wakwa ngaia I was told by my father
Kiveta no kiveta ...
Kinatula ta kina Many do's and many don't's
Nea mbemba ngaela You are responsible for the
Welfare of your family
And that of the community.

A2. Mwei nuuya

The chant and story-telling under the silvery moon are part and parcel of communal life in traditional Africa. On seeing the moon, happy to play under its light, the children sing: the leader starts and chorus joins in. The song can be repeated any convenient number of times.

Mwei nuuya Mauta ni ma myau
Ukwete kating'ali Mauta nima nzivu
Kautingale 'ngima Ngaukulila nzivu
Ngime ' kasama muyo Ndumina kinokoa
Taa mbikie mauta Kya kwoko, kuu kana itho

The moon is over there
Holding a cooking implement
With which to pound stiff porridge
Till it tastes so good
As if it has been spiced with oil.

What kind of oil?

It is deer's oil
If I feasted a deer for you
You wouldn't finish a portion
Of arm, leg, or even an eye.

A3. Lulu Kilya

The older children take care of the younger ones as the parents go about gardening, fetching wood, or doing whatever has to be done to take care of the family. This is a baby sitting lullaby.

Lu:- lu lu lu lulu kilya
Mwenyu nuuya
Aendie
Kiimani
Kwinza manga
Lu lu lu
Lu lu lu
Lu lu lu
Niwukite
Lu lu lu
Aendie
Kiimani
Kwinza manga
Lu lu lu
Lu lu lu
Lu lu lu

Lulu Lulu ... Quiet
There is your mother
She went to the garden
That is in the plateau
To fetch cassava.
...
She is soon coming back.
...

A4. Mwene Atete

Folk songs encompass imitations of animal and/or bird sounds. Some songs may describe animal or bird mannerisms. This song describes how the chameleon walks.

Nikinya nthi'vondole) x3 Atete
Mwene atete) Mwene Atete

If I step on the ground hardly
It shall submerge and
The owner will grumble
(So, the chameleon walks
cautiously, very slowly)

A5. Ninyie Mbiti

This song tells how the hyena goes about hunting.

Nathuke kwa Kimanthi Ii ninyi vuvi) x4
Kivalo 'e ki Mbui na malunga Ii ninyie mbi)
Nisile kwa Kimanthi Ii ninyie vuvi) x4
Kivalo 'e ki Mbui na malunga Ii ninyie mbi)
Nesila Kwa Kimanthi Ii ninyi vuvi) x3
Kivalo 'e ki Mbui na malunga Ii ninyie mbi)

Ii ninyie mbiti
I shall take a detour at Kimanthi's
It is a farm full of goats and sheep
It is me hye... ... I am hyena.

A6. Masau Ngunguli

As seasons change, birds emigrate to warmer regions either south or north of the equator. Here is an example of the songs children sing as they see birds flying by.

Leader:		Chorus:
Masau)	(Nguunguli
Ndongoi)	(Niikakwa
Vatiwe .)	x 4	Muulangi
Na ilio)	(Syaa nyungu

Arrangement:

Leader sings through	1
Group joins in the chorus	4
Everybody sings the chorus (no call)	5
Group joins in the chorus	4
Leader sings through	1

This arrangement conforms to an informal situation, where the leader eventually realizes that the chorus is thinning out as an indication that the song should come to an end.

Flamingos as many as you are
The leader shall die
There shall remain the last one only
And pieces of cooking pots.

B1. Katumbu

The story going along, alternating with singing varies in detail according to times, circumstances, the purpose for telling the story and the message to be conveyed. In this instance, the story-teller is narrating the sad story of a young couple's separation.

Katumbu niingathi na kwitu)
Kula ngeethatwa ni syana ngaiangiwa,)
Aka ni maki)	(tu)
Meuka makyasya)	(tu) x4
Mathekya wende)	(tu tu tutu)

Me dove .. I shall go homewards
Where I am greeted by children in tears

What are women for?
They come laughing
Always smiling at love.

B2. Atangwa

The people of this clan, Atangwa, have the reputation of liking meat so much so that they once ate a dog and concocted an alibi that it was not a dog but a calf. That alibi is the text of this song.

Leader:	Atangwa nimo maie ngiti nguma musyi)
Chorus:	Na Makyalya mutwe) x 3
	Na makyalya mutwe)
	Na makyasya ni wa Kasau)
	Ngome 'Thiawo Kiikii x 4
	Ngome 'Thiawo Kiikii x 8
Leader:	Atangwa nimo maie ngiti nguma musyi)
Chorus:	Na makyalya mutwe) x 3
	Na makyalya mutwe)
	Na makyasya ni wa kasau)
	Ngome 'Thiawo kiikii x 4

Atangwa are the people that ate a dog
And as they feasted on the head
They maintained that "it is a calf".

Things must be kept quiet.
Quiet, quiet, quiet ...

B3. Mbemba na Makwasi

As modernity penetrated African traditional culture, economic activity became commercialized to a degree, and folk songs acquired appropriate meanings. The text of this song is to the effect that growing cash crops is just as beneficial as growing subsistence crops.

Matunda ma muunda wakwa
Mukanthooea mbemba na makwasi
The fruits (cash crops) of my garden
You shall buy with maize and potatoes.

B4. Kavuli Tutu

Maize, beans, pigeon peas, cow peas and various greens, mixed differently to change flavour constitute the staple food for the Akamba. This is a children's song to welcome the rippening of maize. One child leads and the rest respond with "tutu."

Leader:	Chorus:
Kavuli)	tutu Dove,
Ngwatie Mwana)	" Hold my baby for me
Ndulane Nethe)	" So that I may dance with
Mbemba Ikiwa)	" its father
Nosyo Tulaya)	" While the maize is rippening
	That is what we shall eat.

B5. Nguli Ithi

In search of the medicine man: has any-one of you seen him? Or knows his whereabouts?

Leader

Nguli ithi muukitambana	Walilya, Walilya
Naa ngali' e' tumo	Waasa mumbele
Mwaambonea kwaa	Waasa mumbele
Kithimbalu Mundu Mue?	Nguli ikakuna
I nguli syalilya	Nguli ikakuna
	Kithii-mbalu
	Nguli ikakuna
	Nguli ikakuna
	Kithii-mbalu
	Nguli ikakuna

Ukwa ndyaamwona

Hey, you working over there
Walking in the terrain
Did you see Kithimleali
The Medicine Man?

They all responded, in unison
No, we never saw him.

B6. Ndaa

In traditional Africa, ethnic groups raided one another for cows, goats, sheep, or even women. Here is a song warning Mr. Ndaa, one of the rich man, to arm himself because the raid is on, and all his cows have been captured and are on their way to the neighboring society's locality.

Ndaa ii Ndaa,	Ndaa ii Ndaa)
Ndaa iyove kavyu 'ukuli Ndaa) x 4
Ndaa ng'ombe nisyaka kuthi 'ukavi Ndaa)

Mr. Ndaa, Mr. Ndaa
Gird yourself tightly
With your sword
Your cows a heading away
To masai land.

B7. Kyungu Vuthu

The children welcome the rain. One singing "kyungu vuthu" - the rain is making a hallow well, and the rest join in at different points, at various melodic levels.

Kyungu vuthu Kyungu vuthu
Kya mbua Kyungu vuthu

A hallow well, a hallow
Of rain, a hallow well.

The song is repeated any convenient number of times.