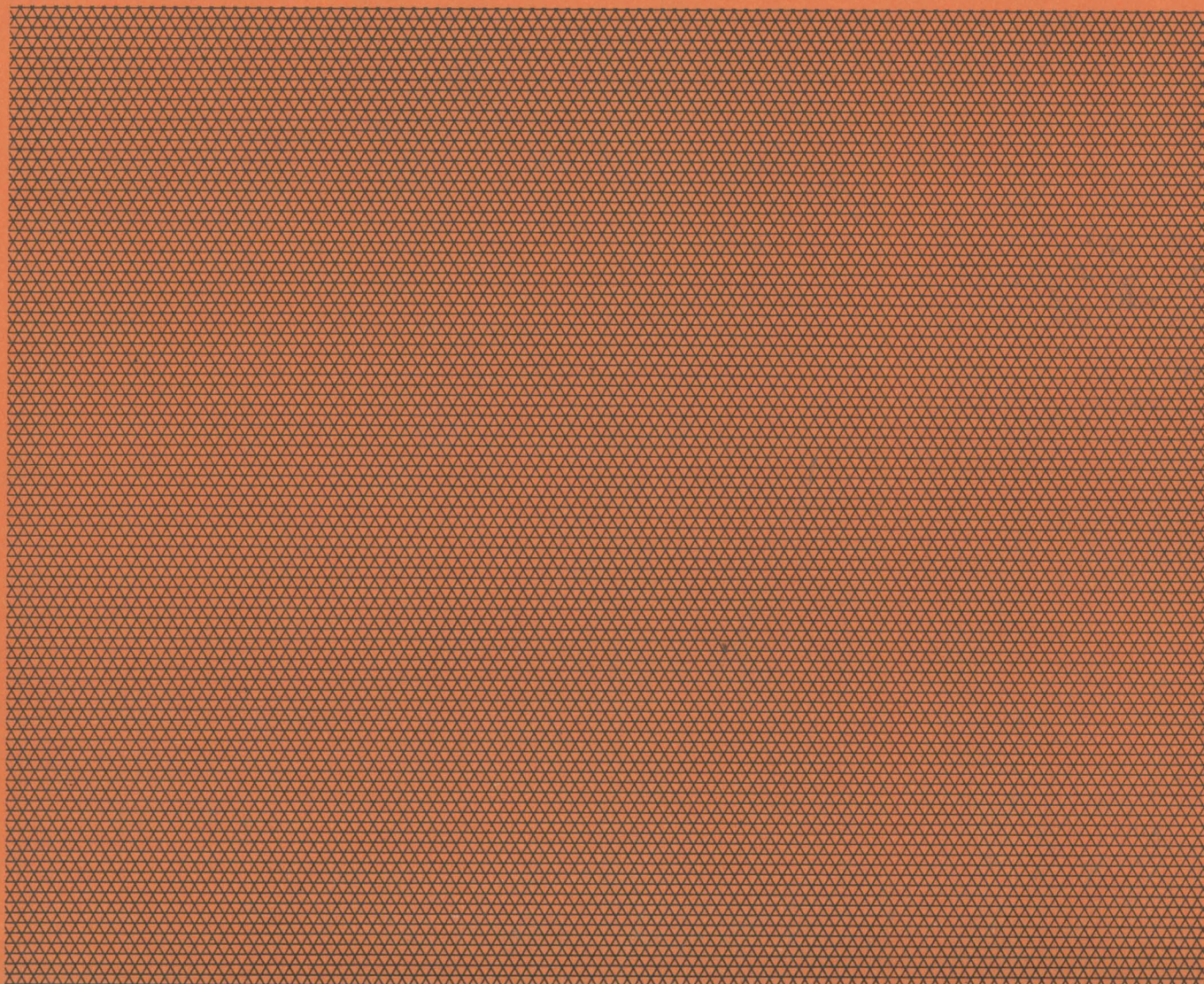


FOLKWAYS RECORDS FW 8715

Work & Dance Songs from Kenya

sung by David Nzomo



M
1838
K4
N999
1975

MUSIC LP

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SIDE 1

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6. Sangalala - moral song

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**Work & Dance Songs
from Kenya**
sung by
David Nzomo

DESCRIPTIVE NOTES ARE INSIDE POCKET

COVER DESIGN BY RONALD CLYNE

FOLKWAYS RECORDS FW 8715

Traditional Work & Dance Songs from Kenya

D. Nzomo

Chorus

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

Dedication

To the connoisseurs of things authentic
Things simple, pure and unembellished

To the aspirants of things everlasting
Things simple, pure and uncommercialized

To them that can know things good in themselves.

Foreword

Generally, African traditional music is functional. Thus, songs are either Work Songs, Dance Songs, Play Songs, etc. The songs in this album are basically Work and Dance Songs. The specific function of each introduces the selection. While they are folk in origin and perhaps known differently to some other people, only the central theme has been adapted, re-arranged, or re-composed to embody the original folk melodies and rhythms as I know them.

Acknowledgement

I acknowledge and profoundly appreciate the assistance of the above mentioned chorus in performing the songs in this album, the 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
Ivinda ya Mbua	Nzing'ang'a
Wamama	Katanga Nduli
Ndavu Yakwa	Twakinya ya Masaku
Ndumane Muyale	Ngingo Tikili
Mwiitu wa Mumbwa	Oki na Ki Ndukatavanie
Itumbi ya Nyaa	Sangalala

A 1. Ivinda ya Mbua

During the rain season, people don't just "go visiting," socializing and killing time. They work on their farms. And as they work on their farms, the "Work Song" is an essential ingredient. This is a work song for gardenning.

Call: Ivinda ya Mbua na manundu)
Ans: Kuikethanawa nikwithwa kwi maima) X 2

Call:	Answer:
Kuya nitwaya.....x3	Kuima tukaima.....x3
Kuima tukaima.....x3	Ii tukaima.....x3
Niwo tukaima.....x3	Kuima tukaima.....x3
Kuima tukaima.....x3	Ii tukaima.....x3
Niwo tukaima.....x3	Ii tukaima.....x12
Ii tukaima.....x3	
Niwo tukaima.....x3	
Kuima tukaima.....x3	
Niwo tukaima.....x3	
Ii tukaima.....x3	
Kuya nitwaya.....x3	Kuima tukaima.....x3
Kuima tukaima.....x3	Ii tukaima .. fade.

Call: Ivinda ya Mbua na manundu)
Ans: Kuikethanawa nikwithwa kwi maima) X 2

During the "rain and drizzle" season
There is no socializing because there is gardenning

Now that we have eaten
It is time to weed the gardens
Yes, indeed, we must weed the gardens.

A 2. Wamama

After a period of work without song, and perhaps a period of some small talk and communal gossip, someone else would start another song. As a result, no song becomes monotonous, and the work does not appear tedious. This is a work song for a variety of activities, such as gardenning, cutting wood, or putting up a house.

Call:	Answer:
Wamama . . .	Ngasane Kimali
Mundiki . . .	Wamukawa ni Syana
Munene . . .	Aamukawa kunywa kyai
Musili . . .	Aamukawa kunywa kyai
Munthuka . . .	Uamukawa Kunywa kyai
Wamama	(names of the workers)
	Ngasane Kimali

Brothers and Sisters
We must vigorously carry on
And finish the task.....

A 3. Ndavu Yakwa

The work song varies according to the nature of activity at hand. This is another work song that can be used for a variety of activities.

Ndavu yakwa i ndavu, Yai ndune i ndavu
Ii aa ii ndavu, Kwetai ndune ndavu.

Arrangement.

Leader sings once and everybody answers:- Ii aa ii ndavu
Then everybody sings the call as well as the answer for as long as the task lasts.

My sheath is red
Yes, my sheath is red
Yes, my sheath was red.

A 4. Ndumane Muyale

The folk song adapts to circumstances. The lyrics may change and verses may be added to mark times.. Consequently, significant events become the subject matter of folk songs. This song acquired its present form during a harvest period that followed a severe draught. The text praises the locational chief for his communal services during the draught.

Ndumane Muyale <u>Makovo Makewe</u>	x2
Munene eusaitia Mulka makovo matesi	x2
Nyie niamba uthakya musyondo)	
Na mbete i kwoko, au) . . .	x2
Munene ongelwe ndeve)	
Ndumane Muyale Makovo Makewe	x2
Musili e kwita Kiveti na mutu -a- manga	x2
Nyie niamba uthakya musyondo)	
Na mbete i kwoko, au)	x2
Munene ongelwe ndeve)	

I am sending a message to Moyale
To tell the soldiers there
That the chief is really helping (the wives)
Without their (the soldiers') knowledge.

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A 5. Mwiitu wa Mumbwa

Just as some songs praise some people, some songs may do just the opposite. This song defames a woman who deserted her family.

Call: Answer
Mwiitu 'a Mumbwa Ii, Vuli wavoyaa waki ukienda kwenyu
Uyokothie ' limi manyenze
Niendo 'kunwe kithunge
Ref. (Niendo 'kunwe kithungu)
(Niendo 'kunwe kithungu)

Mumbwa's daughter
Why did you summon communal help
Well knowing that
You were going to
Desert you family (her husband's family)

A 6. Itumbi ya Nyaa

Second, third or even fourth wife leaving her husband on account of disagreement between her and his earlier wife.

Muko yuu 'ukumbite 'tumbi
Itumbi 'ai ya Nyaa na ngondi
Yitatethasy mawia eli,
Na ngatwikatwikania syama
Nganga maiani kundu kwai
Ngondi situ i.

And so, she runs
The message is to her husband
The husband follows her
He finally gets the message.

That woman called me an egg
An egg of ostritch and antelope/bovine
An egg that can't do two things
I am going to perform miracles
Till I get to the shores
Where our kind dwell.

XXXXXXXXXXXXXXXXXXXXXXXXXXXX

B 1. Nzing'ang'a

Generally, music goes hand in hand with dance. This is a dance song for the young. The "Call and Answer" feature of traditional African music is the mainstay.

Call: Answer:
Niota ngomete Kolenzi Hiya, iia Ngali
Makato makato tweleve
Nzing'ang'a king'ee ki muongo
Makato makato twendane
Nzing'ang'a king'ee ki muongo
Makato makato twendane
Nzing'ang'a king'ee ki muongo
Makato makato twonane
Nzing'ang'a king'ee ki muongo
Makato makato twinuke

I have a dream
I dream of being in college

Nzing'ang'a you are crazy
Even your chin is in the back
Dance and let us go home

B 2. Katanga Nduli

Dance as an integral part of Traditional African culture varies in form according to age groups. This is another dance song for the young.

Call: Answer:
Nikyathela 'anduni, Kindu kya mana nikyathela 'anduni
Aanduni, Katanga i nduli
Aanduni, Katanga i nduli

It is all over among people
Free things are all finished
Among people, they are finished.

B 3. Twakinya ya Masaku

As already pointed out, dance as an integral part of Traditional African culture belongs to all age groups. This is a dance song for the elderly.

Call: Answer
Woonaa Woonaa twakinya ya Masaku ndukandie
Kiindu, kiindu ndekilwa no kasango
Na katilinge, natumiwe,
Nula ngwenda kavanyua

I aa, Asungu, Asungu
Makaa na ndata ya unaathi
Ngovia Ndune nithukumie manga'lata
Mwalekelya 'ka yua i
Mukithukuma sendi kwa Mwaula

I aa, Asungu, Asungu
Makaa na ndata ya unaathi

When we get to Masaku
Don't leave me behind
My ornaments are unsurpassed
They were given to me
By someone I love very much.

B 4. Ngingo Tikili

Moral concepts in the family as well as in the community are passed on from generation to generation through the folk song. Here is an example of such folk songs. The message is a strong disapproval of Greed.

Call: Answer
Woonaa Kyaku Ngingo Tikili
Woonaa Kyeene Ngingo Tomoko
When you get your own thing
Your neck folds inwards
When you see other people's things
Your neck stretches with desire.

B 5. Oki na Ki Ndukatavavie

The folk song as a medium of communication performs many functions. This song conveys a message for the "in group" to the effect that "we are dealing with the same subject, it is a valuable secret, don't tell !!! "
Everyone in the group joins in the answer and sings along.

Call: Answer:
Ulo 'voo nowo tukwete, Oki na ki Ndukatavanie
Oki na ki Ndukatavanie
Oki na ki Ndukatavanie
Oki na ki Ndukatavanie

We are dealing with the same subject
Quite, quite, don't ever tell.

B 6. Sangalala

Message to a blacksmith who left his home in search of work, to the effect that his wife has had a baby but has no one tending her, except a devil that knows how to cook, dish it out, and, infact, eat it all up. The message is supposed to have been delivered by a singing bird.

Call: Answer
Muti ukutua i Saaangalala
Wooitua kyaa i "
Na Mukau e kusyaa i "
Auiawa ni Iimu yisi "
Kuya na kwivua i "
Muka musyali, Muka musyali, Muka musyali nduke
Walea ngaya
Muka Musyali, Muka musyali nduke
Walea ngaya
Muka Musyali nduke
Walea Ngaya.

Hey, you blacksmith, forging, forge
You may forge your finger
For you wife has a baby
But has no one cooking for her
Except a devil that cooks and eats.