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Kalulu and Other African Stories from Northern Malawi

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Kalulu

and
Other African Stories
from Northern Malawi



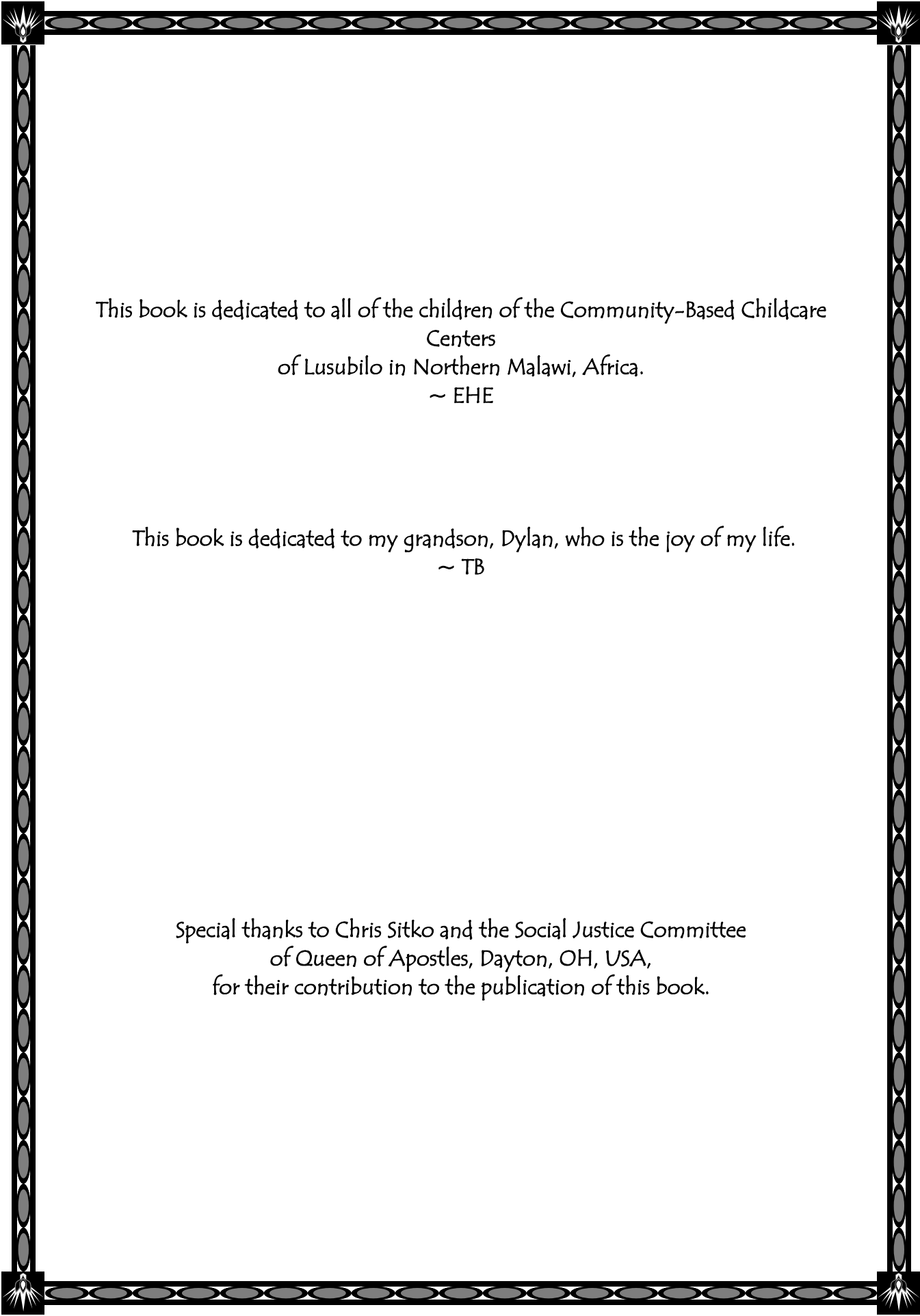
Collected by Elisabeth Hangartner-Everts

Retold by Teresa Blanken

Illustrated by Christopher Blanken



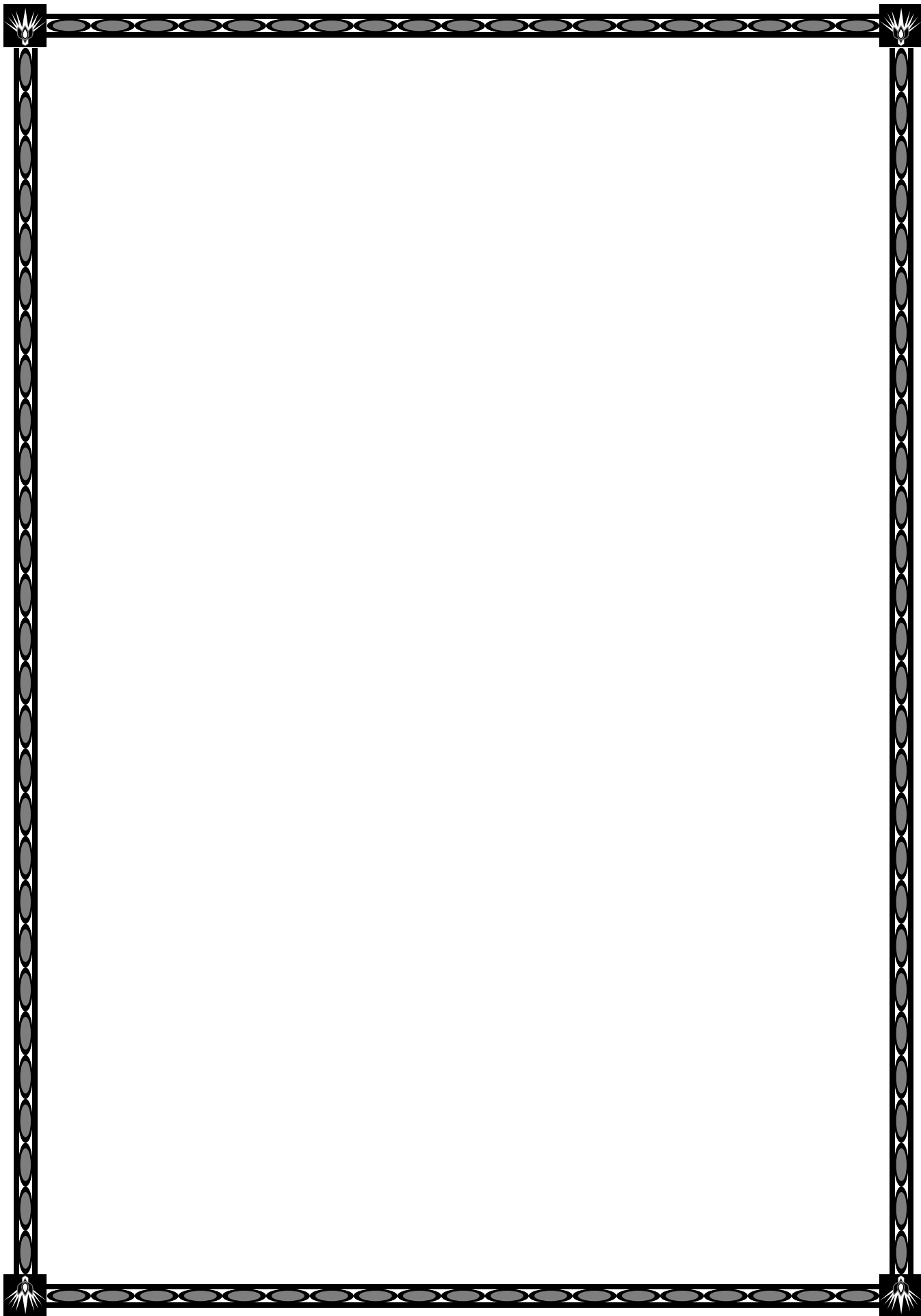
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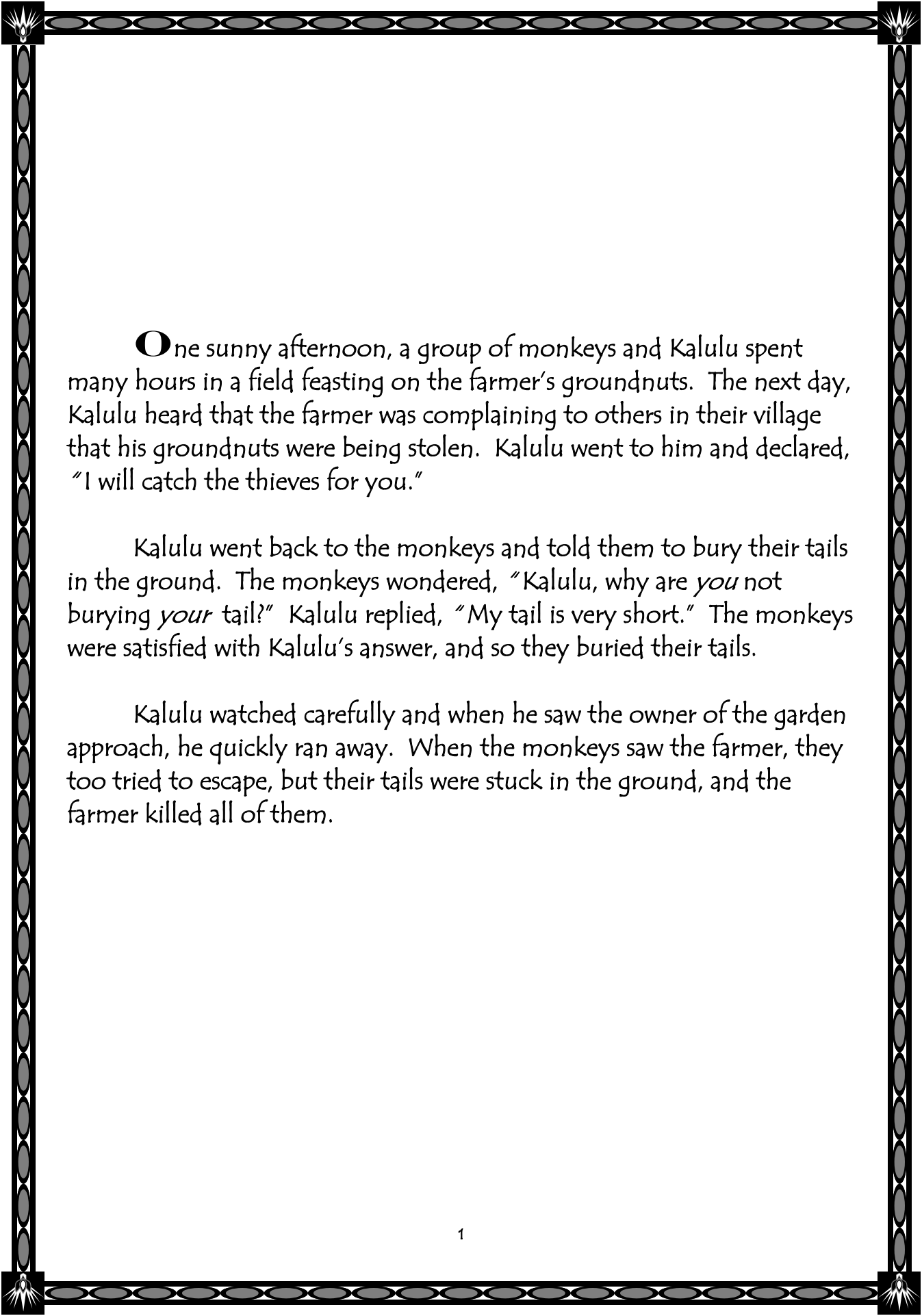


This book is dedicated to all of the children of the Community-Based Childcare
Centers
of Lusubilo in Northern Malawi, Africa.
~ EHE

This book is dedicated to my grandson, Dylan, who is the joy of my life.
~ TB

Special thanks to Chris Sitko and the Social Justice Committee
of Queen of Apostles, Dayton, OH, USA,
for their contribution to the publication of this book.





One sunny afternoon, a group of monkeys and Kalulu spent many hours in a field feasting on the farmer's groundnuts. The next day, Kalulu heard that the farmer was complaining to others in their village that his groundnuts were being stolen. Kalulu went to him and declared, "I will catch the thieves for you."

Kalulu went back to the monkeys and told them to bury their tails in the ground. The monkeys wondered, "Kalulu, why are *you* not burying *your* tail?" Kalulu replied, "My tail is very short." The monkeys were satisfied with Kalulu's answer, and so they buried their tails.

Kalulu watched carefully and when he saw the owner of the garden approach, he quickly ran away. When the monkeys saw the farmer, they too tried to escape, but their tails were stuck in the ground, and the farmer killed all of them.

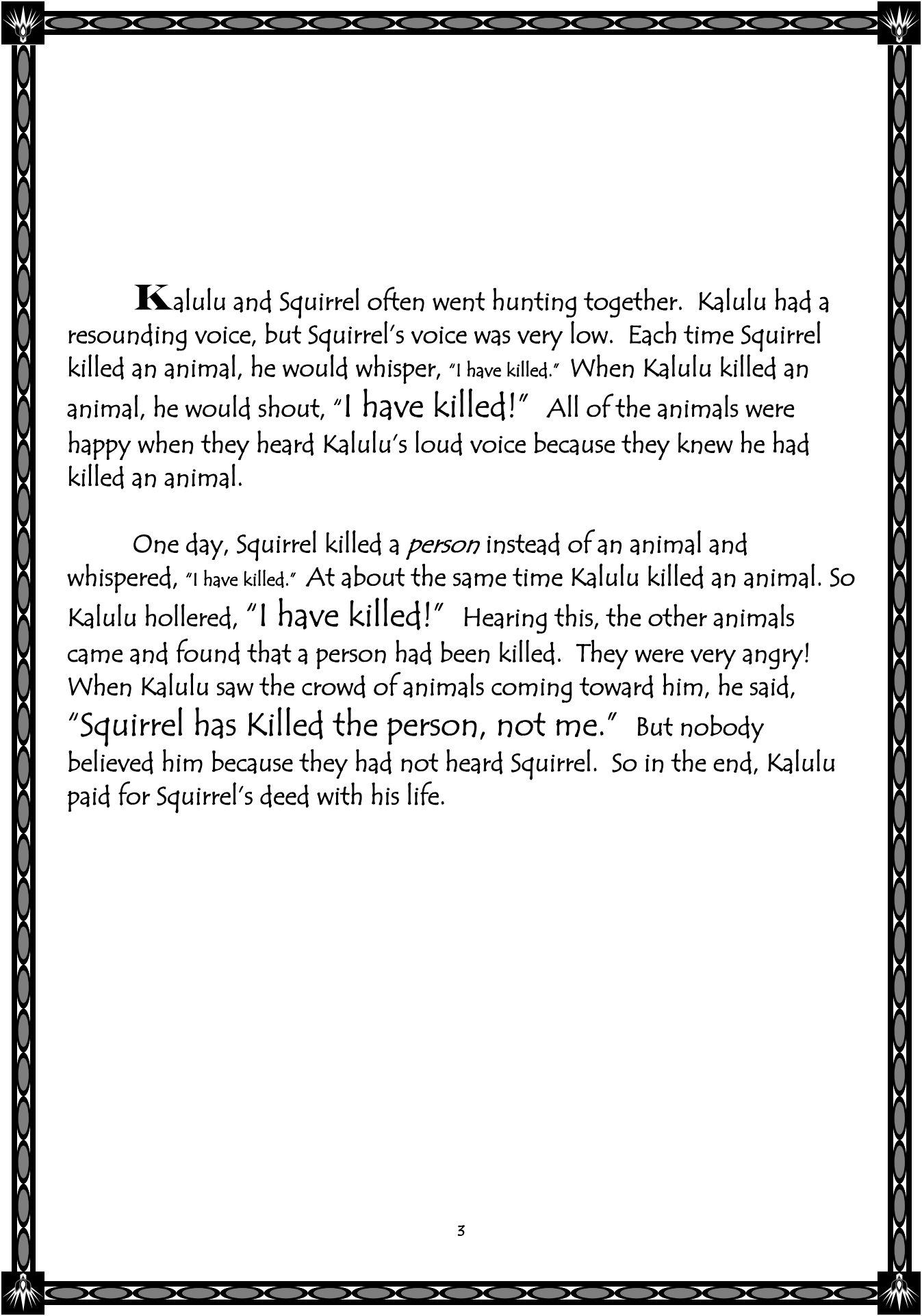


In one village there was a very, very small bird, named Titi and a very, very large lion.

Now Lion, being very, very large and brave, could kill most other animals. But he would only eat until he was full, and then he would abandon them. Titi would come along then and clean up lion's leftovers.

One morning, as Lion slept in the shade of a large mango tree, other animals passed by and found Titi eating the remains of an animal who was killed by Lion. When the other animals asked Titi how he came by such luck....Titi boasted, "I killed this animal!" News traveled very quickly among all of the animals about a very brave, yet very small bird, named Titi, who killed an animal many times his own size.

When Lion heard of these stories, he grew very angry at Titi for taking credit for his hard work! After Lion had killed his next animal, he hid behind a tree to wait for Titi. Soon Titi came along and started to eat the leftovers again. Suddenly, Lion jumped out from behind the tree and ate Titi in one bite. But this time - he did not leave any leftovers!



Kalulu and Squirrel often went hunting together. Kalulu had a resounding voice, but Squirrel's voice was very low. Each time Squirrel killed an animal, he would whisper, "I have killed." When Kalulu killed an animal, he would shout, "I have killed!" All of the animals were happy when they heard Kalulu's loud voice because they knew he had killed an animal.

One day, Squirrel killed a *person* instead of an animal and whispered, "I have killed." At about the same time Kalulu killed an animal. So Kalulu hollered, "I have killed!" Hearing this, the other animals came and found that a person had been killed. They were very angry! When Kalulu saw the crowd of animals coming toward him, he said, "Squirrel has Killed the person, not me." But nobody believed him because they had not heard Squirrel. So in the end, Kalulu paid for Squirrel's deed with his life.



One day, old Chameleon was told to go to the people in the villages and tell them that when a person dies, he will remain dead. Blue Lizard, on the other hand, was also told to carry a message to the people in the villages. However, he was given a different message than Chameleon. He was to tell the people that a dead person is *not* dead forever.

Lizard, being the younger and faster of the two, delivered his message to the people very quickly. Some time later, Chameleon, who was very slow, tried to deliver his message, but wherever he spoke, village after village, the people replied, "We have already heard the true message from Blue Lizard, that a dead person is *not* dead forever. So we do not believe you."

And thus it came to be that the *first* message is always the more important.





Hyena and Kalulu were good friends. They lived together in the bush. Unfortunately, they had very little food. They discussed this issue and concluded that, "in town, there must be food." So, Kalulu made a plan. While traveling to town, Kalulu lay down on the road pretending to be dead. When a driver found him and thought that he was dead, he loaded *dead* Kalulu into his car. Inside the car, Kalulu found some bread, sugar, and mangos. When Kalulu *woke up*, he took the food and escaped from the car. Hyena and Kalulu happily shared the food that night.

Now the next night, it was Hyena's turn to *sleep* on the road pretending to be dead. But Hyena was a coward, and just as a car approached, she cried out, "Huw! huw!" and ran away into the darkness of night.

Kalulu was very angry and scolded Hyena. He said, "Next time, do not run away when the car comes." Once again Hyena was sent to *sleep* on the road pretending to be dead. The next car that came along the road was traveling very fast, too fast to avoid hitting poor Hyena... she died, of course!

One day, Kalulu and a group of hungry monkeys sneaked into Mr. Tembo's garden to steal his groundnuts. They were the most delicious groundnuts they had ever eaten! Kalulu decided that he wanted the groundnuts all for himself. So, Kalulu reported to Mr. Tembo that many monkeys were in his garden stealing his groundnuts. Kalulu said, "Let me tell you how you can kill the monkeys." He advised Mr. Tembo to lie down in his garden the following day and pretend to be dead.

The next day, Kalulu returned to the garden himself to eat more groundnuts with the monkeys. While they were eating, they discovered Mr. Tembo, *supposedly dead*, with ants all over his body. Kalulu and the monkeys carried the "dead body" to Mr. Tembo's house, singing:

*"Tembo is dead.
Tembo is dead.
Tembo is dead."*

Then Kalulu told the monkeys to close all of the doors and windows. While they were doing this, Kalulu slipped out of Mr. Tembo's house very quietly, leaving the monkeys behind. After Kalulu shut the door behind him, Mr. Tembo *woke up*, and killed all of the monkeys. Kalulu survived, but Mr. Tembo was surprised to learn that, even with the monkeys gone, his groundnuts were still being stolen!



There once was a very poor man who was lame and lonely. He asked several women to marry him. Sadly, many women said "No" to his proposal because he was lame. But, at last, one lady took pity on him and accepted him as her husband. After their marriage ceremony, he took his bride to his house. To her great surprise, she found the most beautiful home she could ever had imagined!

The others who had refused the lame man were upset when they realized that they had missed a great opportunity.

Fish often visited his friend, Monkey, up in Monkey's tree. Yet, Monkey never visited Fish because of his fear of water. One day, Fish asked Monkey, "Can you visit me, please?" Monkey was embarrassed to admit that he was afraid of water and therefore never visited Fish. Fish had a plan. He offered to carry Monkey on his back as they were in the water. So off they went.

Fish carried Monkey on his back in the water, and Monkey was no longer afraid. But, when they reached the deep water, Fish said, "My mother is very sick, and I have been told to collect your heart for her." Monkey thought hard when he heard this, and not wanting to lose his heart, he said, "I am so sorry, my friend, but I left my heart in my tree. Let's go back and get it."

Hearing this, Fish believed him and agreed to follow Monkey back to his tree to get his heart for his sick mother. When the two reached the bottom of the tree, Monkey laughed and said, "You are *really* stupid! I have tricked you. I need my heart in my body as much as you need yours."





Once a man and a woman had twin girls, whom they named Ngoza and Lyombo. One day, Ngoza and Lyombo were told to draw water from the well, one with a gourd, and the other with a tin. But Lyombo was a very careless child, and she broke the gourd along the way. She was so afraid of being beaten by her father that she ran away into the hills to hide. The mother, missing Lyombo, secretly followed her to bring her food. Each time the mother visited, she sang:

*"Lyombo, Lyombo, where are you?
Lyombo, Lyombo, where are you?
Lyombo, Lyombo, where are you?"*

Lyombo would answer her singing:

*"Mother, I am here."
"Mother, I am here."
"Mother, I am here."*

After some time, the father suspected that his wife was feeding Lyombo, and he secretly followed his wife to see with his own eyes what was happening. When he discovered that his wife was feeding Lyombo, he became very angry and killed Lyombo.

Kalulu had a car, which he used for stealing bananas and chickens. One day, he was stealing with Hyena. Upon returning home, the two of them cooked the stolen bananas and chickens. When the meal was ready, Kalulu said, "Oh....I am very sick. Hyena, can you get me some medicine?" While Hyena was fetching the medicine, Kalulu finished the meal all by himself. When Hyena came home, he saw that all of the delicious food was gone. After that day, Kalulu tried this scheme several more times.

After some time, though, Kalulu decided to try something different. He removed his skin before he ate the bananas and chickens they had stolen. When Hyena came home from the doctor this time, she saw a red animal, who was really Kalulu, and became so frightened that she ran away.

Several days passed before Hyena started to wonder why the red animal appeared *only* when she and Kalulu cooked their meals. She was very curious, and when Kalulu sent her for medicine the next time, Hyena hid behind a mango tree to observe what would happen next. She saw that, after Kalulu thought she was gone, he peeled off his skin, left it to soak in water, and then ate all of the bananas and chickens. After his meal, he put on his skin again, and as he was well nourished, he went home to rest in the shade of a large baobab tree.

The very next day, as Kalulu sat eating his meal, Hyena went to the water, took out the skin Kalulu had placed there, and hid it in the sand.

When Kalulu found his skin, it was totally dried up ... and Kalulu died!



There was a clay child by the name of Maganyeza. Meganyeza was always told that he should come home quickly whenever dark rain clouds formed in the sky. His clay mother warned him saying, "Child, do not let rain fall on your body. Your body will melt!"

One day, the clay child went very, very far away from home to play. After a time, rain clouds began to darken the sky, but by the time he saw them, it was too late. The rain washed over his body before he could reach his home, and he melted away.

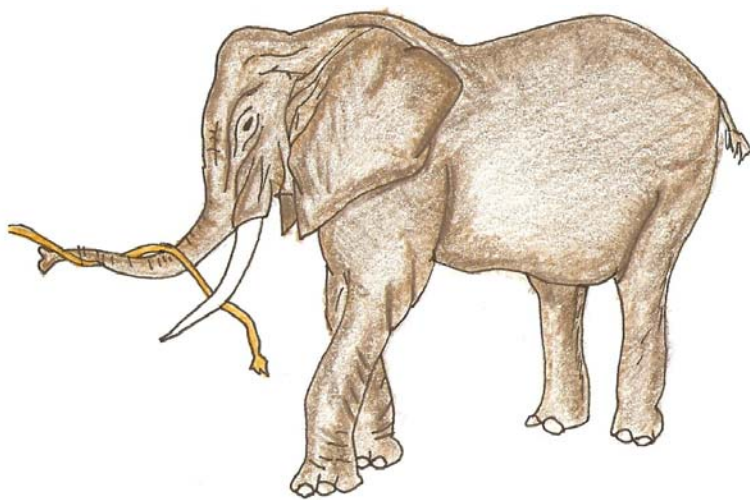
This saddened his mother very much. It is said that the mother can still be heard singing through her tears....

*"The rain is coming.
The rain is coming.
I am your mother calling.
I am your mother calling.
Please return to me!"*



Hippo lived in the cool, dark water, and Elephant lived in the dry, sunny hills. One day, Kalulu went to Elephant and asked him, "Elephant, who is the Elder, you or Hippo?" Elephant replied, "I am the Elder." Then Kalulu asked Hippo, "Who is the Elder, you or Elephant?" As expected, Hippo replied, "I am the Elder." Kalulu thought of a plan to find out who *really* was the Elder.

Taking a long rope, Kalulu tied one end of the rope to Elephant and the other to Hippo, who was in the water. Kalulu stood in the middle between Elephant and Hippo, and he whistled to start the contest. Both animals tugged, and tugged, and *tugged!* Elephant pulled so hard that he pulled Hippo completely out of the water! From then on, it was known by all of the other animals in the land that Elephant was truly the Elder!



One day, Kalulu found his friend, Hyena, at home, very weak from hunger. Kalulu said to Hyena, "Had I known you were so weak from hunger, my friend, I would have carried some food to you. I know about a room that is full of food!" The room that Kalulu spoke of was a storage room for Lions' meat. Kalulu and Hyena decided to look for food in this room. Kalulu taught Hyena a magic song that would open the door to Lions' storage room:

"My door, open, open."

When the door opened, Kalulu and Hyena helped themselves to all of the meat they had ever wanted. The very next day, Hyena went to the storage room by herself. Upon her arrival, Hyena used the magic song Kalulu had taught her:

"My door, open, open."

And, once again, the door opened, then closed behind her. Hyena helped herself to all of the meat she could eat. Hyena, ready to leave the storage area, having forgotten the magic words, sang:

"My door, shut, shut."

Nothing happened! Hyena was trapped inside! Later that day, Mr. and Mrs. Lion came by unexpectedly. Hyena, in an attempt to save her life, hid under the meat and was well hidden....except for her tail! When Mrs. Lion noticed the tail, she said, "This is strange! Look! Our meat has grown a tail!" When Hyena heard this, she quickly dug a hole to gather dust. As Mrs. Lion was trying to pull Hyena's tail, Hyena jumped up and threw dust in the lion's eyes. During all of the confusion, Hyena was able to escape through the open door.



Kalulu and Monkey were good friends, or so Monkey thought. One day, they were stealing groundnuts from somebody's garden. When the owner discovered that his groundnuts were being stolen, he complained to Kalulu. Kalulu said, "Don't worry. I will catch this thief for you, my friend."

So, planning to trap his *friend*, Kalulu made a scarecrow in the farmer's garden and pasted it with a sticky gum tree sap. He then went to Monkey and told him, "There, in the garden, is somebody who is very rude! He does not answer when I speak to him."

Monkey and Kalulu then visited the garden together. When Monkey greeted the scarecrow, it did not answer. Monkey once again spoke to the scarecrow, and again it did not answer. Monkey became angry with scarecrow's rudeness and hit him. When he did this, his hands, legs, head – *his whole body stuck to the scarecrow!*

Kalulu ran to the owner of the groundnut field and told him,

"I caught the thief! I caught the thief!"

Upon seeing that the thief was Monkey, the owner killed him.

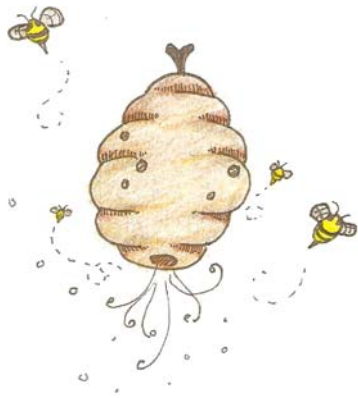
One year, there was a terrible shortage of water in the village. All of the animals decided to dig a well, but as he was lazy, Kalulu refused to help. So, when water was found, the animals excluded Kalulu from getting water. Fearing that Kalulu would try to sneak in to steal their water, they hired Elephant to watch the well.

One day, Kalulu came to the well with a pot of honey. He asked Elephant, "Will you try my honey?" Elephant tasted it and, in return, allowed Kalulu to draw water from the well. Other animals were hired as watchmen, and each in turn was offered honey by Kalulu. And, as before, each of them relented and let Kalulu draw water from the well.



Only Tortoise was more clever than the others. One day, when Tortoise was under the water inside the well, she could see Kalulu, but Kalulu could not see her. When Kalulu, seeing no watchman nearby, boldly stole water from the well, Tortoise grabbed him. Hearing of this, the other animals were angry and came to the well to kill Kalulu.

Kalulu bargained with them by pleading, "Please, hit me on sand, not on rock." Seeing no problem with this, the animals agreed. Elephant hit Kalulu with a mighty thrust of his tusk. But, as Kalulu was hit on sand, and sand was softer than rock, Kalulu was able to escape death.



There once lived a family with too many children. Finally, whenever a child was born, the husband would use witchcraft to kill the newborn child. When the wife gave birth to twins, she feared her husband would kill these children too. She went to the bees to ask for their help. The bees said, "Don't worry, bring your children to us." The thankful mother entrusted her children to the bees. Returning often to breastfeed the children, the mother would sing a song:

*"Na'nga' (crying of babies)
The hole (where the bees are living) is crying."*

*"Na'nga' (crying of babies)
The hole (where the bees are living) is crying."*

One day, the husband began to wonder about the disappearance of his children. He asked his wife about their whereabouts. The woman, fearing that he would kill the children at the first chance, said, "This is none of your business."

So, the very next day, the husband secretly followed his wife to the hive of the bees. After the wife had fed her babies and left the hive, her husband remained behind and sang his wife's song. The bees, hearing this, were surprised that the voice of the woman had changed to a man's voice. They swarmed out of their hive, attacked the unsuspecting husband, and killed him. Thereafter, the mother lived a long and happy life with her children.

Five young girls were chatting under the shade of a baobab tree one sunny morning when a lame man walked past them on his way to the village. One girl, who was very unkind, could not help but laugh at him.

Some time later, the girls went to collect mushrooms deep in the dark forest. Suddenly it began to rain and thunder. Again, they took shelter under a large baobab tree. When the rain ceased, the girls stepped out from under the tree, one by one, singing:

"The one remaining under the tree will turn into a pillar."

"The one remaining under the tree will turn into a pillar."

After this song, only the girl who had laughed at the poor lame man remained, and it was *she* who turned into a pillar.



There once lived a family with ten children. The parents owed a lot of money to their creditors. Therefore, they decided to protect the money they had by investing it in a summer hut. One day, the parents went on their way to find work. While they were away, the creditors knocked on the door of the summer hut trying to recover their money. The creditors asked, "Can you open? Can you open?"

From inside the house, the children answered, "Who are you? Who are you?" The creditors, demanding to enter, asked, "Where are your parents?" The children replied, "They are looking for weapons to *kill* you." Hearing this, the creditors went inside the house through the roof and snatched one of the children.

Upon returning home, the parents found only nine children. The next time the parents were gone, the creditors came back to abduct the rest of the children. This time, when the parents returned home, they found that all of their children were gone. So, the parents traveled to the creditors' village to give back some of the borrowed money in return for their children. But when the children saw their parents, they refused to return home with them because the creditors had generously fed them. At home only hunger awaited them.

Taking pity on this family, the village headman gave them a good plot of land so that they could grow food for many years to come.

There once was a husband who hated his wife. Finally, one day, he made a plan to kill her. He sent his wife to a deep well in the forest to draw some water. But, as she did not trust her husband and fearful of what her husband might do, the wife refused to go, at *first*. But her husband was very cruel to her and, eventually, he *forced* her to go.

When the wife tried to draw water from the deep well, her husband suddenly appeared and pushed her down the well, where she drowned.



Counting Song

There once was a family with many children. Most of the children were very honest. However, one child was a thief. When she was home alone, she would eat the relish (anything but nsima or rice) that was meant for the whole family. When the parents asked the children why the relish (turkey fowl) had disappeared, nobody admitted to eating it. One day, the parents were determined to find out the truth. So they lined up the children, making them sit on the floor with their legs stretched out in front of them to play a game, and asked them to sing the following song:

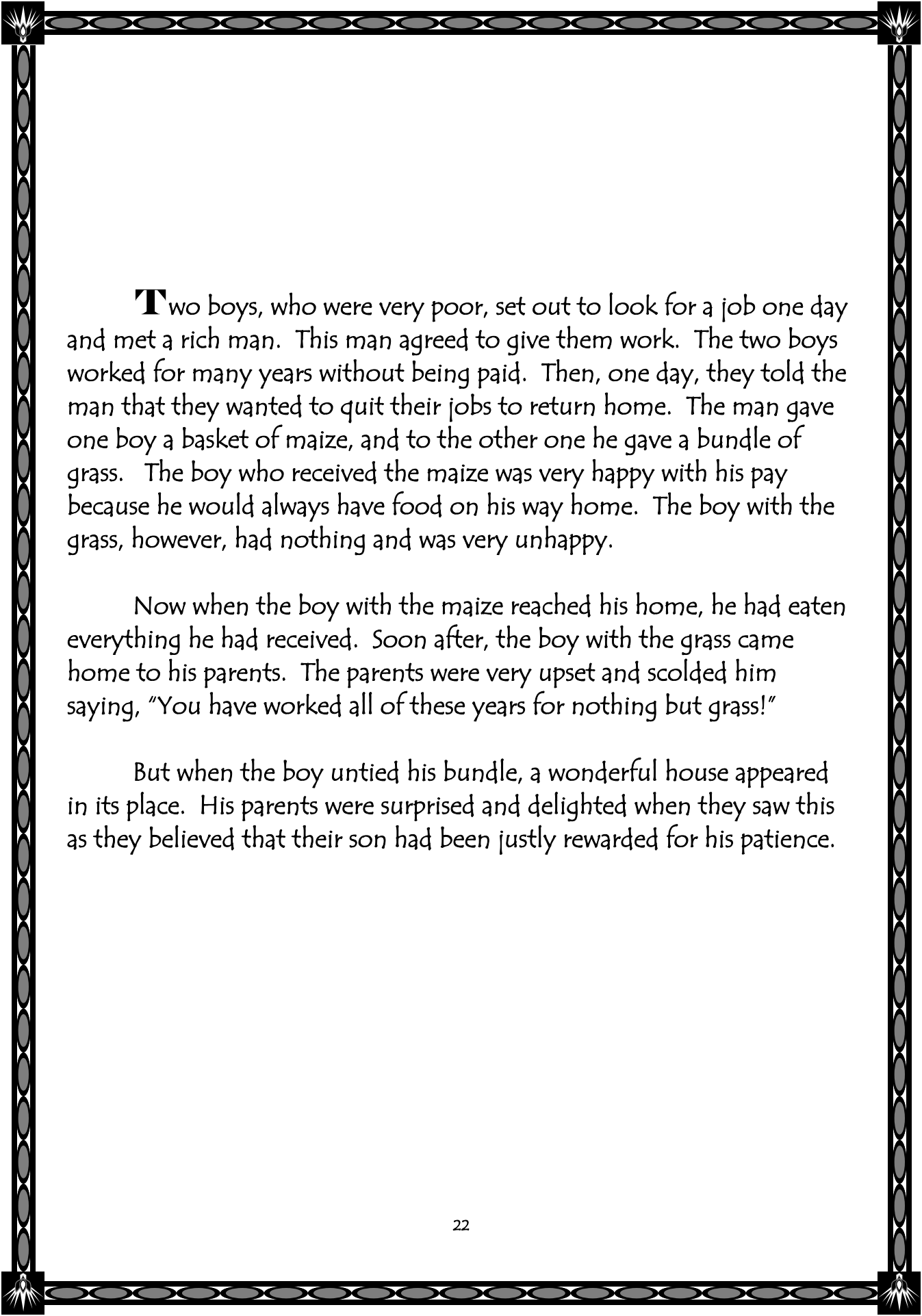
*“Who has eaten that turkey?
Who has eaten that turkey?
We don’t know!
We don’t, know!
We want to find out.
We want to find out.
Who has eaten that turkey?
Who has eaten that turkey?
Maybe, the sun has eaten that turkey.
Maybe the sun has eaten that turkey.”*

Counting the legs, the parents stopped after “Maybe the sun has eaten that turkey.” The child’s leg where the parents stopped the counting was eliminated from the game each time. The game was repeated until only one leg remained – the leg of the thief!

Mr. Monkey had no clue what a *problem* was. People tried to tell him that problems were not good. But still, Mr. Monkey did not understand. Finally, one person offered to teach Monkey all about problems. So one day, he captured a wild, ill-tempered dog, put him in a sack, and walked with Monkey up the hillside.

When they reached the top of the hill, the owner of the dog untied the sack and freed the dog. The growling dog bared his very sharp teeth and chased Mr. Monkey round and round, for a very long time, trying to bite him. It is said that ever since that day, monkeys live in the trees in the hills because they fear dogs and now understand the *true* meaning of a *problem*.





Two boys, who were very poor, set out to look for a job one day and met a rich man. This man agreed to give them work. The two boys worked for many years without being paid. Then, one day, they told the man that they wanted to quit their jobs to return home. The man gave one boy a basket of maize, and to the other one he gave a bundle of grass. The boy who received the maize was very happy with his pay because he would always have food on his way home. The boy with the grass, however, had nothing and was very unhappy.

Now when the boy with the maize reached his home, he had eaten everything he had received. Soon after, the boy with the grass came home to his parents. The parents were very upset and scolded him saying, "You have worked all of these years for nothing but grass!"

But when the boy untied his bundle, a wonderful house appeared in its place. His parents were surprised and delighted when they saw this as they believed that their son had been justly rewarded for his patience.

One day, Owl told the other birds that they should conduct a meeting. All of the birds were invited to the meeting, except Bat. He could not attend because the birds did not think that he was a bird.



Some time later, Hummingbird got sick, and the birds were told that Dr. Bat was an African witch doctor. Blackbird went to Dr. Bat's office to get help for Hummingbird. But an angry Dr. Bat said, "I cannot see this patient ... because I am not a bird."

Next, came Kalulu who pleaded with Dr. Bat to see Hummingbird to make him well again. But, again, Dr. Bat refused. Swallow visited Dr. Bat's office too. But, still angry, Dr. Bat would not even speak to Swallow.

Finally, Owl, the king of all birds, decided to see Dr. Bat to plead with him to help his friend, Hummingbird. The doctor agreed, at last, to see Hummingbird. But when Dr. Bat saw Owl, he thought to himself, "With such big eyes, *this* must be the patient." So he treated Owl as the patient *instead* of Hummingbird. Hummingbird, *still* not seen by Dr. Bat, died!



In a small village by the river, there lived a man with two wives who were sisters. Each wife had one child. One day, one of the women died, leaving her child to the other wife. The stepmother was very cruel to her dead sister's child. One day, she took her stepchild and pushed her under a large rock. For three nights, as the sun slowly came down, the child would sing:

"Father, Father, I am here, under the rock."

When the child's father heard the singing, he looked for his child. At last he found her and rescued her from under the rock. Upon their return home, the stepmother, fearing for her life, ran away and never returned.



Once there lived a husband and a wife who had two children, whom they named Tullanganya and Tulamanya. One terrible day, the young mother drowned, leaving her grieving husband and her two young daughters behind.

Some years later, the father met another woman, whom he married. Unfortunately, his second wife hated the man's two children because she was very jealous of their father's love for them.

One day, as their father was working in the fields, the second wife dug a very large hole in the ground behind their house. She tricked the daughters by telling them to "hide in this hole, as the heavy rains were coming." Then she quickly covered the hole, burying the man's daughters inside. When their father returned to the house and asked about his daughters, the second wife lied and told him that his ungrateful daughters had run away!

A certain man was known by the name "Tall " because he was as tall as a tree. Tall was a poor mouser who married a beautiful woman. Because Tall's wife was so beautiful, other men chased after her.

Tall often had to leave his young wife at home to work in the field. One day, when Tall returned home, his lovely bride told him that another man had proposed to her while he was away. Tall asked his wife to warn this suitor, should he ever return, by singing the following song:

*"Tall, Tall, I have gone with another man.
Tall, Tall, I have gone with another man.*

*Who is he?
Who is he?*

*I'll beat him with my sickle!
I'll beat him with my sickle!"*



Now, when Tall returned home from working in the field that night, he found the suitor hiding in his home. With one look at Tall and the sickle in his hand, the frightened suitor quickly took to his heels!



Long ago, a man lived with his three wives. Together, the man and his wives would work in the field every day. One day, one wife found that she had forgotten her hoe and returned home to get it. While at home, she took a turkey, killed it, cooked it, and, without hesitation, ate it. Then she rejoined her family in the field.

When the fieldwork was completed, the man and his three wives went back home. They cooked nsima and wanted to add turkey relish, but discovered that it was gone! The husband asked his wives who had eaten the turkey relish, but none of them admitted to it. So he took his wives to a deep well and said, "Whoever has eaten the turkey relish will drown." The wives circled the well singing:

*"Who has eaten the turkey?
Who has eaten the turkey?"*

The first wife walked around the well without any problem. The second wife did likewise. When it was the third wife's turn, she still did not admit to eating the turkey relish. So, as she walked around the well, she lost her balance, fell in, and drowned!

As is the custom in northern Malawi, when a woman promises to marry a man, the man gives her a hoe. In a village, as time went on, one wife became very unhappy in her marriage, and she was secretly planning to leave her husband.

In the middle of their garden of millet, they planted a gourd, which grew larger and larger each day. It grew so large that one could climb inside and be hidden from sight. One day, when the husband asked his wife to work in the garden, she said that she was too sick. Instead of working, she hid inside the large gourd in their garden. As she was hiding, she was observed from afar by Songa, a bird, as she composed the following song:



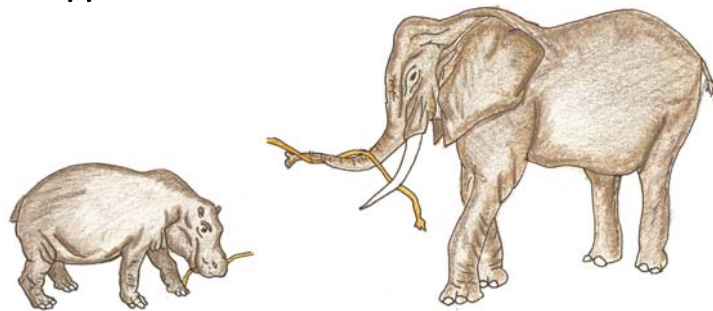
*"Husband, you do not understand,
Husband, you do not understand.
Songa, go and tell my family that I have a problem.
Songa, go and tell my family that I have a problem.
My problem is as big as a baobab tree.
Please, dear parents, return my hoe to my husband's family."*

While the woman was singing her sad song, her neighbors heard her and came to dance in the millet field, and while dancing, they destroyed the whole field. A short time later, her husband returned home and discovered the field was trampled and ruined. Upon seeing this, he became so angry that he left his wife for good.

Elephant was the leader of all animals in the forest, and Hippo was the leader of all animals in the water. One morning, Kalulu decided to confuse the two animals. He visited both animals separately to speak with them.

First he asked Elephant, "Who is greater, you or Hippo?" Elephant answered, "I am greater." Then Kalulu went to Hippo in the water and asked him, "Who is greater, you or Elephant?" Hippo said, "I am greater, of course."

Kalulu decided to settle this once and for all with a contest between Hippo and Elephant. First, Kalulu tied the leg of Elephant to one end of a strong rope. Then he tied the rope around a tree stump. Finally, he attached Hippo's leg to the other end of the rope. Kalulu positioned himself in the middle, beside the tree stump, and waited to see what would happen next.



Both Elephant and Hippo tugged and tugged against the rope. But their tugging was in vain because the rope could not move as it was tied around the tree. When Elephant and Hippo finally could tug no more, Kalulu laughed and boasted, "I am the winner of this contest. So, I am the greatest!"



One warm evening, as Snake was slithering along the path, a big rock fell on his neck holding him there so that he could not move. He remained in the path for many days. Then, a young boy happened to walk nearby. When Snake saw him, he pleaded with Boy to remove the rock, and Boy, who was very kind, did this favor, of course.

But, once he was freed, the ungrateful Snake tried to bite the boy. When Boy realized that he might be bitten, he started to cry.

Kalulu, who happened to be nearby, rushed to Boy and asked him, "Why are you crying?". Boy answered, "I helped Snake remove a big rock off his neck, and yet, he wants to bite me." Kalulu said, "Let me put the rock back on Snake's neck." So, Kalulu replaced the large rock on Snake. Then he and Boy ran away and left the snake to solve this problem on his own.

There once lived twin sisters named Ngoza and Kasiwa. They each received proposals of marriage from young men, who were disguised as animals. Ngoza accepted the marriage proposal, but her sister, Kasiwa, declined. When Ngoza was to move in with her husband, she asked her sister not to follow her, but Kasiwa did not listen.

On the way to the husband's house, the two girls stayed with an old woman. The old woman asked the sisters, "Where are you going?" Ngoza said, "I am on my way to my husband's house." The old woman retorted, "These young men are not human beings, but animals!" So, the old woman made a drum and hid the two sisters in it. Taking the girls to their parents' house, the woman carrying the drum sang:

"Mbitikumbi (sound of the drum), mbitikumbi.
Kango' ma Kakalilanga (sound of the drum), kango' ma Kakalilanga."

The men, still disguised as animals, heard the drums and came running to the old woman's house. They discovered that the old woman, Ngoza, and Kasiwa had already left for their parents' house. They quickly followed suit. When the parents saw their daughters' *unusual* suitors, they were determined to get rid of them. They poured hot water from a drum over the *animals*, and the suitors died.



Lioness and Cow each had one child. To provide food for their children, Lioness hunted animals while Cow collected grass. One day, there were no animals and no grass for Lioness and Cow. So they traveled farther away looking for food and were gone a very long time. The two children, who were left behind, became very hungry. They said, "Let us fight each other. The one that falls down shall be killed and eaten."

Lioness's child fell first. Not wishing to be eaten, the child suggested, "Let's try again, because the last time we did not proceed properly." Cow's child wanted to be fair and agreed that this was a good idea. Once again, they started fighting. Again, Lioness's child fell down, but this time the child died.

When Cow returned, she found her child alive, but Lioness's child was dead. They were afraid of what Lioness might do to them, so they ran away from home. Later, Lioness came home with meat. She was very sad to learn that her only child was dead. She quickly pursued Cow and her child.

Meanwhile, Cow and her child reached Cock's house. Cock asked, "Why are you running?" When Cow answered, "We are afraid of Lioness," Cock declared, "I am a chief, and I will let nothing happen to you." Then Cock invited Cow and her child into his house.

After a short while, Lioness arrived at Cock's house also. When Cock asked, "Who are you looking for, Lioness?" She replied, "I am looking for Cow and her child." Now, when Cow, who was hiding inside the house, heard this, she began to cry. She called to her child and said, "Let us pray first." After praying, the two went to Lioness and bravely started fighting with her. Strengthened by divine power, they managed to kill Lioness.

There once was a man who married a woman from a nearby village. Soon they were blessed with a child. But this woman had become very unhappy with her husband. One day, when the husband was not at home, another man came to visit the wife and convinced her to leave her husband and to follow him. As they were leaving, her only child, who was left behind, was singing:

*"Mother, can you wait for me?
The pot is broken.
I want to nurse from you.*

*Mother, can you wait for me?
The pot is broken.
I want to nurse from you."*

After singing this song, and having no food or drink for many days, the very young child died.

Upon hearing of his death, the woman was heartbroken and realized, too late, that for the sake of her child, she should have been a faithful wife.

One breezy Spring day, Cockroach visited his new friend, Hen. They chatted together for many hours, and when it was time for Cockroach to go home, Hen accompanied him.



While the two were on their way to Cockroach's house, Hen became very hungry, and even though they were friends, he decided that cockroach would make a delicious meal. But when Hen tried to attack Cockroach, Cockroach flew up in the air and escaped into the roof of a nearby summer hut. To this day, out of fear of hens, cockroaches still hide in the roofs of summer huts until night falls and come out only when hens are fast asleep.

Kalulu and Cock were friends. One day Kalulu visited Cock's house to have a chat with him. When Kalulu found Cock's wife and asked to speak to him, his wife lied and said, "My husband is not here." But Kalulu saw Cock hiding his head in his wings. So, Kalulu left and went back home.

Some time later, Kalulu visited Cock for a second time. This time the wife told him, "My husband is here, but his *head* is herding cattle." Believing this, Kalulu went home and cut off *his* head. He died... of course!



There once lived a rich king who had only one son. One day, a beast came and kidnapped the king's son then hid him underwater in a lake. When the king found out about the kidnapping, he called a big meeting and told everyone that his only son had disappeared. He then ordered all of the animals to help him bring back his son, saying, "Anyone who can help me, I will reward with great treasures."

It was then that a dreamer came forward to speak of a dream he had, where he saw a lake with many beasts surrounding the king's son. Upon hearing this, the king quickly located someone to drive a boat in search of his son in this lake.

Afraid of the beasts in the dreamer's dream, the boat driver asked the king to bring a spear shooter to shoot the beasts who may damage his boat and a boat repairer who could mend the boat. "But how would the son be rescued once he was found?" the king wondered aloud. The dreamer suggested that he bring along a professional thief. After all of the preparations were made, the king went on his search with the dreamer, the boat driver, the boat repairer, the spear shooter, and the thief.

Finding the lake, the dreamer pointed to the spot where the king's son was being held in the deep, dark waters of his dream. As he had predicted in his vision, many beasts attacked the boat causing much damage. The boat repairer worked quickly as the thief went underwater to rescue the king's son. The spear shooter had to kill the beasts that damaged the boat.

Next came a group of wild beasts on land who pulled the boat onto shore. The boat was once again damaged and was in need of mending. A few days later, after repairs were made, the king and his son returned to the palace, where they all lived happily ever after.

An older man once married a much younger woman. One day, as the man went into the field to work, the woman said that she was sick and she would remain at home. Once alone, she turned into a goat and, as goats do, she created a great mess in the house. After seeing what she had done, she sang the following song:

*"People, husbands here marry goats who destroy
the property of this house.
Bae, bae, bae.....bae, bae, bae."*



When the husband came back from the field and found his house turned upside down, he ran back to the garden and hid there for some time. Many days passed before the wife once again told her husband that she was sick and would remain at home while her husband went into the field to work. Again the wife sang:

*"People, husbands here marry goats who destroy
the property of this house.
Bae, bae, bae.....bae, bae, bae."*

On this day, the husband came home early and found that, once again, his house was turned upside down and was surprised to see that his beautiful young wife had turned into an ugly goat!



Some years ago, two young people were getting married . As family and friends gathered and presented their wedding gifts to the couple, a young man in a car happened to pass by the celebration. He got out of the car and approached the groom to ask if he could drive the beautiful new bride around a little bit in his new car as a wedding gift. The groom, trying to be agreeable, gave his permission.

The lovely bride got into the car with the stranger, and off they went, never to be seen again!

Once there were two women. One woman had an incurable wound on her swollen back. The healthy woman often made fun of her and mocked her. The sick woman was very sad and resented her for this unkindness. So, she took her wound and put it right on the other woman's back, and, after a short time, the other woman died.



There once was a black woman and a white woman. Hyena wanted to marry the white woman, but Kalulu loved her too. Kalulu was jealous of Hyena and went to the white woman to ask her, "Why do you love Hyena? He is only my worker. I will prove it to you."

So one day, Kalulu pretended not to feel well and asked Hyena to give him a ride on his back. When they approached the white lady's house, she noticed Kalulu sitting on Hyena's back. Kalulu said, "Didn't I tell you that Hyena is my worker?" Not long thereafter, the white lady changed her mind and decided to marry Kalulu instead.



Kalulu and Elephant married two beautiful sisters. Kalulu married the younger sister named Sinya. Goli, the older sister, married Elephant. There was a tradition in their village that the sons-in-law would work in the gardens of their fathers-in-law. Kalulu and Elephant worked together in the garden. One day, Kalulu noticed that the handle of his hoe was loose. Kalulu wanted to repair the hoe. So, he took it, and, with a mighty swing, he smacked it on Elephant's tusk, and his tusk fell off. Kalulu quickly took the tusk away and hid it in the ground.

Later that afternoon, after Elephant had gone, Kalulu came back to the garden to dig up the tusk. He gave it to an ivory smith, who made the tusk into seven beautiful rings. Four of the rings Kalulu gave to his wife. To his mother-in-law he offered two rings. Kalulu saved the loveliest ring of all and gave it to Elephant's young wife.

Later on, when Goli learned that her ring came from her own husband's tusk, she quickly told Elephant. Upon hearing this, Elephant became very angry with Kalulu. He wanted to take Kalulu to court, but before he could capture him, Kalulu escaped into the hills. From then on, the people made fun of Elephant and laughed at him for being so foolish as to allow Kalulu to use his valued tusk.

One year, there was a terrible famine, and the hungry animals came together for a meeting to discuss the problem. Kalulu was the chairman, and he boasted to the other animals that he had sacks of maize and cassava in the hills. He instructed the animals to wait at the bottom of the hill with their eyes closed, their mouths open, their faces lifted... and soon he would return with the sacks of cassava and maize.

Kalulu went up the hill that very day, but instead of maize and cassava, he gathered heavy rocks and placed them in the sacks. All of the animals did as he instructed and waited patiently for his return.

They waited....and they waited.... and hungrily, they waited until darkness filled the sky and the stars shone. Then Kalulu, the trickster, returned, shook his bags out, but, instead of food, only rocks fell down on the poor animals. The rocks hit the animals so hard that Elephant was killed first, Hippo next, and then, one by one, all of the other animals died. Clever Lion did not trust Kalulu, though. He had kept one eye open and, as he saw the rocks tumbling down the hill, he dodged them and escaped death.

When Lion confronted Kalulu, he said, "Mr. Kalulu, you have killed my friends! I'll take you to court. The judge will decide your fate!"



Kalulu thought quickly and made a bargain with Lion. He asked Lion not to settle this matter in court, where Kalulu would surely be punished severely for his scheme, and said, "Instead, you can hit me as hard as you like!" But after Lion readily agreed, Kalulu added, "Hit me on the soft sand, *not* on the hard rocks." Lion, who saw no problem with this, agreed and hit Kalulu as hard as he could.

Of course, Kalulu did not die, but sunk deep into the sand, where he dug a hole, and escaped instead!

Many years ago, there lived in a village a young boy who was suffering from leprosy. Everyone feared him, and nobody in this village wanted to be near him. He was shunned by all. Eventually, his parents made a small hut for the boy to live in to keep him away.

Whenever his mother brought food to the hut, she sang:

"Can you open for me?"

To this the boy would answer,

"You have made a hut for me in the bush!"

"You have made a hut for me in the bush!"

For many months, the boy was very lonely and sad as he had no friends. His mother only visited him to bring food, and even then she would leave as quickly as she could.



One night, the boy heard a noise outside his hut. He was so eager to see if he had a visitor that he forgot to be careful. What he found was a very large lion, who did not fear him, but ate him instead!

Kalulu and Monkey were once good friends. The people in the village, however, did not like Monkey because he was known to be a troublemaker. So, Kalulu promised the villagers that he would kill Monkey.

One morning, while Kalulu and Monkey were taking a walk, he noticed a mango high up in a tree. He asked Monkey, "Can you get that mango for us? You are such an excellent climber, Monkey." Monkey wanted to show that he was, indeed, an excellent climber, and quickly climbed up the tree.



When he tried to pick the mango, a rotten branch broke below him. He fell from the tree, broke his neck, and he died.

Long ago, huge swarms of biting mosquitoes lived in a certain area. To protect the mosquitoes, the animals in this area had one rule: Those who do not swat any mosquito during the night, will be given a cow.

Kalulu did not like mosquitoes, especially those who would bite him. But he *did* want a cow. So he thought up a clever plan. He decided that every time he swatted a mosquito, he would tell the other animals a story. As he was hitting the mosquitoes on his body, he would say:



"I have a cow;
here it is red;
here it is yellow;
and here it is black."

What the other animals did not realize was that, each time Kalulu spoke, he was killing all of the mosquitoes who pestered him. Of course, Kalulu's scheme worked, and he received the promised cow.

There once was a woman who wanted to get married. One day, as she was moving in the bush and looking for a husband, she came upon a snake instead. Snake asked her, "Can you carry me home on your back?" The woman agreed to this and carried Snake home.



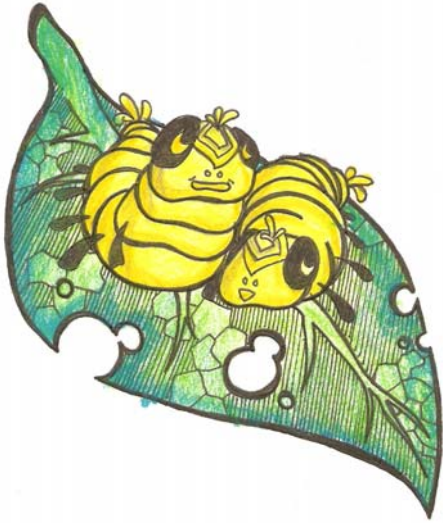
When they reached her home, the woman cooked a meal for Snake. Then Snake asked her, "Can you boil water and pour it on me?" The woman thought this was strange, but did so anyway. She was amazed to see that, after doing this, Snake turned into a beautiful white man. He then took the woman to his mansion, which was filled with luxurious furniture.

A friend of the woman saw the good things that had happened to her and decided that she wanted the same for herself. So, she went out to look for a snake, found one, and asked the snake if she could carry him home on her back. But this snake was so heavy that the woman dropped him. This infuriated the snake! As her punishment, he killed the gullible woman.

Kalulu wanted to settle in the village, but Dog, who did not like Kalulu, was not happy about this. When Kalulu tried to come down from the hills, Dog, who was waiting on the road, chased Kalulu away. Kalulu returned to live in the hills.

To this day, rabbits are found uphill, far away from villages because they *still* fear dogs.





Once, deep in the bush, there lived two young caterpillars. One lucky caterpillar had parents, but the other poor caterpillar, who was an orphan, had no parents. One warm, sunny day, the parents told their child that, when he saw new green leaves growing on the trees, he would know that the heaviest rains were about to come. He was told, "Dig a hole and, when the rains come, go hide in this hole to be safe."

The poor little orphan, who had no parents to advise him, heard these instructions from afar. He decided he would dig a hole, too. Soon he noticed new leaves growing on the trees. When the sky turned dark and the air was filled with thunder, the heavy rains began to fall. He hid in the hole, where he stayed safe and dry.

However, the other caterpillar was very lazy and did not do as his parents had advised. He thought to himself, "When the rains come, I will just hide in the hole of my parents." But, on that day, his parents died. When the heavy rains covered the land, the child had nowhere to go and was washed away, never to be seen again.

Song

Kalulu, dance, a - e, Kalulu, dance, dance, dance in the sand.

Kalulu, boast, a - e, Kalulu, boast, boast, boast in the sand.

Kalulu, jump, a - e, Kalulu, jump, jump, jump in the sand.

Kalulu, walk, a - e, Kalulu, walk, walk, walk in the sand.



Riddle



Question: How can you cross the river with millet, Goat and Hyena in only two trips? Be careful whom you take.... because Goat eats the millet.... and Hyena will eat Goat.

Solution: First, take Goat and cross the river; then come back to fetch millet and Hyena.

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The collection is meant to benefit the children deprived of many aspects of their heritage at a very young age like the orphans and vulnerable children in Lusubilo's Community-Based Child Care Centers, the orphans in the Children's Village and the children whose caregivers are unable to pass on traditional African Values. The stories of the northern region of Malawi are an invaluable treasure of cultural heritage and most of them exquisitely lend themselves for use in early childhood education programs.

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BWENGU NA KALULU - page 1

Dazi linyakhe wambwengu na wikalulu wakanjira mumunda wa shyawa wa mlimi. Ndipo kalulu wakapulika kuti mweneko wakudandaula.

Kalulu wikaluta kwa mlimi na kumphalira kuti iyo wali na nthowa ya kukolera wa nkhangungu awo.

Kalulu wa kaphalira mbwengu kuti wawundile michira yawo kweni iyo wakawundira wake yayi chifukwa iyo wakati wake ngufupi. Wakaundila michira yose ya wambwengu wose.

Mweneko wakati wiza kalulu wakachimbira ndipo wa mbwengu wakatondeka kufumapo. Ndipo wose wakakoleka na kukomeka

TITI - page 2

Mumuzi unyakhe mukawa kayuni kachoko Titi zina lake Na Nkhalamu yikulu chomene.

Chifukwa choti Nkhalamu yikaba yikulu na yambula wofwi yikakomanga nyama zinandi ndipo kuti yikamalanga zose chala. Titi wakizanga na kurya twakukhala.

Mulenje wa Dazi linyake, Nkhalamu yikagona pansu pa mtengo wa mango ndipo zinyama zinyekhe zikasanga Titi wakurya tunyama twa iyo yikakomeka na nkhalamu apo zinyama zila zikafumba Titi uko wasanga mwabi wantheula.... Titi wakamba kujikuzgya kuti "ndiyo wakoma nyama yila!" makani gha kaphazgika pose pose kuti kuli kayuni kachoko kweni ka chikanga, ako ka kukoma nyama zikulu chomene kuluya iko.

Apo Nkhalamo yikapulika ivyo, yikakwiya chomene na Titi chifukwa cho khuma kukorora apo wandalime! Nkhalamu yikakoma nyama yinyakhe na ku bisama paseli pa mtengo kulindirira Titi. Patajumpha Nyengo yichokowaka Titi wakiza nakuyamba kulya tunyama ito Nkhalamu yikasidako. Penepapo Nkhalamu yikakora Titi nakumukoma. Ndipo payengo iyi yikasidako chara!

KALULU NA FULU - page 3

Kalulu na fulu wikalutanga Nyengo zinandi kukakoma Nyama limoza. kalulu wakawa wa mazyu gha pachanya ndipo fulu wakawa wamazgu yapasi. pala wafulu wakomanyama wakachemanga Pasi pasi kuti "nakoma nyama" kweni para kalulu wakoma Nyama wakachemereza chomene kuti, "NAKOMA NYAMA"

sono nyama zose zikakondwanga, sono kalulu wakawelezgapo nakoma nyama na mazgu gha pachanya.

Dazi limoza fulu wakakoma munthu mmalo mwa nyama na kuchemereza natumau twake tudono kuti “nakoma” Nyengo yeneyiyo Kalulu wakakoma Nyama nakuchemereza “NAKOMA NYAMA” pakupulika ivyo nyama zose zikiza nakusanga kuti wakomeka ni munthu. Nyama zones zikakwiya chomene ndipo zikamupulikira yaye kalulu umo wakayezga kuvi phalira kuti “Fulu ndiyo wakoma munthu” nyama zones zikamupulikira yaye chifukwa zindapulike Fulu wakuchemeleza chifukwa wakawa na mazgo yachoko. Pawumaliro kalulu wakalipira mulandu wa Fulu na moyo wakhe.

LWIVI NA KAMTONDOLI - page 4

Dazi limoza, Lwivi luchekuru wakatumba kuti wakaphalile banthu kuti pala munthu wafwa waukengesha chala. kamtondoli nayo wakatumba kuti wakaphalire wanthu kuti pala wanthu wafwa wakufwira nkhanila chala.

Chifukwa Kamtondoli wakaba wachinyamata waka kaphala lubiro lubiro uthenga ughu. patajumpha nyengo, lwivi nayo wakaghezga kuphala uthenga wake kweni wanthu wakamushushanga kuti “wapulika kale makani kufuma kwa Kamtondoli, kuti pala wanthu wafwa wakufwira nkhanila chala. Tikugomezga yayi”.

Ntheula vikazakawa kuti uthenga wakwamba ndiwo wakukhumbikira.

CHIMBWE NA KALULU - page 5

Chimbwe na kalulu wakawa pa ubwezi. ndipo wakakhalanga munthondo umo mukawavya vyakurya. bakati wadumbishana wakafika pa fundo yakuti “ku towuni kuli vyakulya” pakaphangana kuti paulendo wawo woluta kutowuni, kalulu wakagona pamsewu ngati wafwa. Wakwamba kugona pamsewu wakawa kalulu, kukati kwiza galimoto wakwendesha wakaghanaghana kuti kalulu ngwakufwa ndipo wakamtola nakumponya mu galimoto. Mugalimoto mukawa suga, lukama na vingwa, kalulu wakati wawuka na kwamba kurya vyakulya vila ndipo paumaliro wakadukamo.

Wachiwiri wakawa chimbwe, nawo wakagona pamsewu ndipo apo galimoto yikati yafika chimbwe wakawa mofi mbwenu wakamba kuchimbira nakulira Hu,Hu wi!!!! Nakuchimbira.

kalulu wakakwiya na kumukalipira chomene chimbwe. Wakapuphalira kuti waluteso ndipo wakaluta wakayezgaso kweni galimoto yikathamanganga chomene ndipo yikati yiza yikamukanda na kufwa penenapo.

ATEMBO NA KALULU - page 6

Dazi linyakhe, kalulu na wankhwere wakaluta ku munda wa Tembo na kwiba shaba zawo. Zikawa shawa zakunowa chomene ndipo kalulu wakakhumba kuti walyenge yekha basi. kalulu wakaphala kwa tembo kuti mbwengu zinandi zikawa mumunda wa shaba, kalulu wakaphalira tembo umo wangakomera wambwengu agho. Kalulu wakalutaso kumunda wa shaba nakukalrya shaba pamoza na wambwengu, kalulu wakaphalira atembo kuti wapusikizgire kufwa kuti wakole makola wambwengu.

Namachero yake, kalulu wakaluta yekha kumunda wa shaba na kulya pamoza na mkhwere. Apo walryanga wakawona kuti Tembo wafwa ndipo wakamuyeyera kunyumba kwake uku wakwimba

"A Tembo afwa.
A Tembo afwa.
A Tembo afwa."

wakati wafika kalulu wakaphalira wamkhwere kuti wajala mawindo na mulryango apo wakachitanga ivi kalulu wakafuma munyumba chisisi, Tembo wakawuka na kukoma wambwengu wose ndipo Kalulu wakapona. Kweni Mr Tembo wakazizwa kuti shabazake zikalutirira ndithu kwibika ngakhale wakakoma ba mkhwere bose.

MUNTHU WA KUPENDELA - page 7

Pakaba munthu uyo wakaba wakupendela ndipo wakakhumbanga kutola, kweni banakazi wakamukananga chifukwa chakupendera. dazi limoza mwanakazi yumoza wakazomera kumanga nayo banja ndipo waka mutolela ku nyumba kwake. Chakuzizwisa mwanakazi wakasanga chikaya chiweme.

banyakhe abo bakakananga bakadokera chomene chifukwa bakataya mwabi ghukulu.

SOMBA NA MKHWERE - page 8

Somba yikakondanga kukachezgera mbwezi wake mkhwere kunyumba yake mumtengo kweni mkhwere wandamuyendeleko munyakhe oro dazi limoza

chifukwa cha wofiwake wa maji. Dazi limoza somba yikamufumba mkwere kuti “ chonde ukangandiyenderako?” mkhwere wakawa na sonikuti wamuphali mubwezi wake kuti wakuwopa maji. Somba ikamuphalira munkhwere kuti imubabenge pamusana pake kuluta munyumba yake mumaji.

Apo bakafika mumaji ghanandi somba yikati “Amama bane mbalwali chomeme naphalilika kuti nitole mtima wako kuti amama bachile” wakati wapulika munkhwere wakaghanaghana chifukwa waka khumbanga yani kuti wataye mtima wakhe, wakati kwa Somba, “ phepa mnyane, tiye tiwerere mutima wane nawuleka mukhunimuchanya tiye tikatole.

Pakupulika ivi, Somba yikagomezga na kuzyomera kuwerera kunyumba ya mkhwere kukatola mutima wa mama bake. Bakatiwafika pansi pa mutengo wanyumba yakhe munkhwele wakaseka ndipo wakati kwa somba ULI CHINDERE CHOMENE INE NKHUWUKHUMBA YAYI MTIMA WANE UMO NAWU UKUWUKHUMBIRA WAKO? Chisambizgo pala bose mbakuchenjera pakuwavya wakupusa.

NGOZA NA LYONDO - page 9

Munthu na muwoli wake na bana wabili bamaphasa banakazi pera, Ngoza na lyombo. Dazi linyakhe, Ngoza na lyombo bakaphalilika kukateka maji kumujigo, muniyakhe wakaghegha chibekete muniyakhe nkhombo. Lyombo wakaswa khombo muthowa. wakawopa kuluta kunyumba chifukwa wakawopanga wadada wakhe ndipo wakachimbira kumapiri. Bamama bake wa kamulondezga kuphiri kukampasa chakulya. Kanandi wachitanga theula.

Lyombo lyombo uli kochi?
Lyombo lyombo uli kochi?
Lyombo lyombo uli kochi?

Lyombo naye wakazyolanga kuti:

Amama nili pano
Amama nili pano
Amama nili pano

Pati pajumpha nyengo yichoko bawishe bakamanya kuti wanyina wakumanya kuli Lyombo, ndipo dazi linyakhe wakalondezga kuti wakawone icho ndicho. Mfumu wake wakati wasangilizga mwanakazi wakhe wakamupa Lyombo chakulya wamukoma Lyombo

KALULU NA CHIMBWE - page 10

Kalulu wakaba na galimoto yeneyiyo wakagwirisiranga pa kwiba makombwe na nkuku za bene. Dazi linyakhe wakashuta kwa kwiba na chimbwe. Pakufika kunyumba, wakaphika matochi na Nkhuku zila wakiba. Pala chakulya chanya kalulu wakati, "oh.....narwala. ndipo wakamtuma chinbwe kukapenja mankhwala. Apa chimbwe wakapenjanga mukhala wakasanga kuti kalulu warya vyose. Nkhulu iyi kalulu yikachitikanga kanandi chimbwe wa kabanga na njala kalulu wakakhutanga.

Patajumpha nyengo, Kalulu wakazakasinda uchitilo wake. Wakakhogobolanga chi papa chake wandaye makombwe na Nkhuku zila bakibanga nakukhala na chamukati chiswesi nyengo zose wakachita nthena. Apo chimbwe wakawereranga kunyumba kufumira kuchipatala, wakasanga nyama yiswesi, wakawa nawofwi nakuchimbira.

Patajumpha madazi chimbwe wakaghanaghananga kuti chikuchitika mchivichi kuti kanyama kaswesi aka kakwizanga pokhapokha iye na kalulu waphika chakulya. Wakawa wakuzizwa, ndipo apo kalulu wakamtuma kuti wakatoke mankhwala, chimbwe wakabisama kuseli kwa mtengo wamango kuti wawone icho chichitikenge. Kalulu pakuganiza kuti chimbwe waluta, wakavula chipapa chake nakuvika mumadji nakulya makombwe na nkuku. Pawumaliro wakavwala chipapa chake nakuluta kunyumba kukapumula pasi pa mtengo wa buyu.

Namachero yake, kalulu wakavula chipapa chake nakuyamba kulya chakulya, chimbwe wakafumizya chipapa cha kalulu mumagzi nakuchibisa mumuchenga.

Apo kalulu wakati wawaleso wakasanga chayomira ndipo wakafwa.

MWANA WA DONGO - page 11

Pakawa mwana wakupangika na dongo zina lake wakaba maganyeza. Maganyeza wakaphalirika kuti pala waona mabingu gha vula awerengeko lubiro pambere vula yindawe chifukwa pala yamulokwera wa songonokenge.

Dazi limoza mwana yula wakashuta kutali kukasebela. Wakawona mabingu gha vula kweni wakachedwa, vula yikamba kulokwa ndipo wakasungunuka na kufwa.

Ivi vika pereka chitima comene kwa Bamama bake. Ndipo zikupulikika kuti Bamama bake wakupulikika wakuyimba sumu iyi mumasozi yakhe:

"vula ya fika.

vula ya fika.
ndine mama wako nkhuchema.
ndine mama wako nkhuchema
chonde werera kwa ine!”.

CHIGWERE NA ZOVU - page 12

Chigwere wakakhalanga mumaji ndipo zovu wakakhalanga kumapiri. Sono dazi limoza kalulu wa kaluta kwa zovu nakumufumba kuti ninjani mlala pakati pa iwe na chigwere?, zovu bakazgola kuti “ndine mulala” penepapo kalulu wakamufumbaso chigwere ninjani mlala pakati pa iwe na zovu? chigwere bakazgola kuti “ndine mulala” . kalulu wakaghanaghana kusanga nthowa yakusangila uyo wakawa mulala.

Wakatola chingwe nakukaka lundi limoza la chigwere mumaji na kukaka mbali imoza ya chinge ku lundi la zovu. kalulu wakamililira pakati nakulizga pito. Vinyama vyose ivi vikamba kuguzana zovu yikaguza chomene nakufumya chigwere mumaji! Kwambira penepapo zinyama vyose vikamanya kuti zovu wakawa mulala.

CHIMBWE NA KALULU - page 13

Dazi linyakhe, kalulu wakasanga munyakhe Chimbwe ali kunyumba kwakhe njala yitamukoma. Kalulu wakati kwa Chimbwe, “ nimanyenge kuti wafowoka nanJala, ngati nangukughegherako chakulya. Nkhumanya za chipinda chinyakhe uko kuli chakulya chinandi”. Chipinda icho kalulu wakazunula chikawa chipinda chosungilako nyama ya Nkhalamu. Kalulu na chimbwe wakupulikana kuti wapenje chakulya muchipinda ichi. Kalulu wakasambizga chimbwe sumu yakujulila kulyango nyumba za wanthu.

“mulyango julika, julika”

Kumlyango kukajulika ndipo chimbwe wakarya chomene nyama yose wakakhumbanga. Namachero yake, chimbwe wakaluta yekha ku chipinda chakusungirako zakulya . ati afika, chimbwe wakayimba nyimbo yira wakamusambiza kalulu kuti wajule chijalo.

“mulyango julika, julika”

Mwantheula pera chijaro chikajulika nakujalika. Chimbwe wakalya chakulya chose iye wakakhumba. Chimbwe wakaluwa kanyimbo kara kalulu wakamusambiza, nakuyimba kuti

“mulyango jalika, jalika”

Palije chikachitikapo! Chimbwe wakajalilika mukati! Pajumpha nyengo, adada na amama Nkhalamu wakiza mwamabuchibuchi. Chimbwe pakukhumba kupulumusa moyo wake, wakabisamapansi pa nyama..... kweni muchira wake ukawonekeranga! Amama Nkhalamu pakuwona muchira ula wakati, “chakuzizwitsa kasi nyama yamera muchira” pakupulika ivyo, chimbwe wakajima chikhululu . apo mama Nkhalamu wakakhumba kukora muchira wachimbwe, chimbwe wakaphutula dongo mmaso mwake. Chifukwa cha chipwirikiti ichi chimbwe wakakwanilisya kuchimbira pa mulyango uwo wukawa wakujulika.

KALULU NA MKKHWERE - page 14

Kalulu na mkhwere bakawa pa ubwezi. Dazi linyakhe, bakakiba shawa munda mwa muntha mwawene. Apo mwene munda wakiza kwa kalulu na kudandula kuti shaba zakhe zikwibikanga, kalulu wakamuphalira kuti “kudandaula yayi, ndizakukugwirira bakwibayu ndine, munyane”.

Kalulu wakabaja chinthu chachikhuni nakuchiphaka ulimbo nakuchiyika mumunda na kuluta kukamuphalira munyakhe mkhwere kuti “kumunda kura kwa shawa kuli munthu munyakhe uyo wakuzyora yaye para ukumuyowoyesya.”

Mkwere na kalulu wikaluta kumunda ula limoza. Mkwere wakatauzya chinthu chira kweni chindamuzoyore. Mkwere wakayezgaso kuchiyowoyesha chinthu chira kweni chikazyoraso yayi. Mkwere wakakwiya chomene nakuchitimba chinthu chila. Apo wakachitimba ichi thupilake lonse likademera pa chinthu chira.

Kalulu wikaluta kumweneko wa shawa nakumuphalira kuti

“nakora munkhungu! Nakora munkhungu!”

Apo mwenecho wakiza nakusanga kuti munkhwere ndiyo wakoreka nakumukoma.

FULU - page 15

Chaka chinyakhe kukawa chilala kumuzi unyankhe. Nyama zonse zikakorera kuti zijime chisime kweni kalulu wakakana kugwira nawo ntchito iyo chifukwa wakawa wa ulesi. Magi yakasangika ndipo vinyama vyonse vikakorelana kuti

kalulu wangamwanawo maji chara. Pakuwopa kuti kalulu wangibanga maji, wakalemba Zovu kuwa mulonda.

Dazi linyankhe, kalulu wakiza ku mujigo na sefuliya ya uchi. Wakamufumba zovu kuti “ wungayezga uchi wane?” zovu yikayezga ndipo yikamulola kalulu kuteka maji pa mujigo. Zinyama zinyakhe zikalembeka ngani walonda kweni kalulu wakawakopanga na uchi ndipo wakamulekanga kuti wateke maji.

Fulu wakawa wa zeru kulusya vinyama vyose. Dazi linyakhe, apo fulu waka Bisama mumaji muchisime wakamuwonanga kalulu kweni kalulu wakamuwona chara. Apo kalulu wakati wafika wasanga pali je mulonda wakayezga kwiba maji ndipo fulu wakamukora. Pakupurika ivi, vinyama zyose vikakalipa nakwiza kuti zizakome kalulu.

Kalulu wakaviphalira vinyama kuti para mwanditimbisha pa muchenga wafwenge kweni para wamtimbishenge palibwe wawenge na wumoyo. Vinyama vikazomerezga kumtimbisha kalulu pa mchenga. Ndipo kalulu wakachimbira.

BANJA - page 16

Kale kukawa banja linyakhe ilo likawa na bana wanandi. Paumaliro wadada waka gwirisa ntchito masenga nakukomanga mwana wakubabika sono munyumba ila. Apo mwanakazi waka baba bana bamaphasya banakazi, ndipo pakupopa kuti mfumu wake wakomenge banawala, wakaluta kwa njuchi kukapempha wowwiri. Wanjuchi wakati “ kudandaula chhara, iza nawo bana wako kuno” wanjuchi wakamusungira bana ndipo mwanakazi yura wakizanag kuzakawokhesya banawala. Apo wizanga wakayimbanga kasumu:

“Na’nga’
Na’nga”

Dazi linyakhe mwanalume wakazizwanga uko bana wakusoweranga . wakafumba mwanakazi wakhe kweni mwanakazi wakamuzyora kuti wngamufumbanga chara.

Namachero yakhe, mwanaklume wakajowerera uko mwanakazi wakalutangandipo wakaoneshesha umo mwanakazi makachitilanga. Mwanakazi wakawonkhesa banawake nakuwelera kunyumba kweni mwanalume wakakhilila kumanyuma. Wakayezga kuyimba sumu umo mwanakazi wake wachitilanga kweni wakatondeka ndipo njuchi zikamuluma nakumukoma. Paumaliro mwanakazi yula wakakhala moyo wakukondwa na bana wake.

WASUNGWANA WANKHONDE - page 17

Wasungwana wankhondi wakachezganga pansi pa mutengo wa buyu ndipo mwanalume munyakhe wakubendera wakajumphanga kuluta ku muzi. Yumoza, wawasungwana wakawa muheni ndipo wakamuska munthu wakupendera yula.

Patajumpha nyengo , wasungwana wala wakaluta ku mapiri kukasora nkhowani. Mwabuchibuchi vula yikayamba kuwa. Ntheula wakabisama pansi pa khuni la buyu. Apo vula yika mara , wasungwana wara waka fumanga pansi pa mutengo yumo yumo wakuyimbanga sumu:

“Uyo wakhalira pansi pamutengo wa sandukenge chiduli”

“Uyo wakhalira pansi pamutengo wa sandukenge chiduli”

Paumaliro pa sumu iyi, musungwana yula wakasekanga mwanalume wakupendera wakakhalilira nakusanduka chiduli.

BANJA NA WANA KHUMI - page 18

Pakawa banja linyakhe na bana khumi. Makoro yara wakawa nangongole zinandi za banthu. Wakakorera kuti wa sunge ndalama ivyo walinazo pakumanga nyumba ya nthuzi. Dazi limoza wakaluta kukapenja ntchito, wachali kwenekuko beneko wa ndalama wakiza nakugogoda pamulyango kuti watole ndalama zawo. Wangongole wakafumba kuti, “mungatijulilako? mungatijulilako?”

Mukati mwanyumba bana wakazyora kuti, “ndimwe wa njani? Ndimwe wa njani? Bangobgole wakafumba kuti, “bapapi winu wali nkhuni?” bana wakazyora kuti, “waluta kukapenja vida kuzakomera imwe”. Pakupulika ivi, bangongole wakanjira munyumba na kutola mwana yumoza.

Wapapi wakati wiza wakasanga kuti mwana yumoza paliye. Ulendo wachiwiri, wangongole wakazatola wana wonse. Wapapi wakati wiza wakasanga kuti wana sonse watoleka. Wapapi wakaluta kwa wa ngongole nakuwezgako pachokongongole yila kuti wawawezgele wana wawo. Kweni wana wakakani kuwelera nawapapi wawo chifukwa wangongole wakawalyesa makora yene, kweni kunyumba wakatandalanga na njala.

Afumu wakawalengela lusungu wapaip nakuwapa munda kuti walimengemo zakulya pa vilimika vinandi.

MWANALUME WOTINKHA MUWOLI WAKE - page 19

Pakawa mwanalume munyakhe uyo wakamutinkhanga mwanakazi wake. Dazi linyake pakanga chisankho kuti wakome mwanakazi wake. Wakamutuma mwanakazi wake kukateka maji ku chiziwa ku phiri. Kweni chifukwa wakagomezganga mfumu wake yayi na mantha awo wakawa nawo wakakana kuluta pakwamba. Mwanalume wake wakamuzuzanga, mwantheula wakazyomera kuluta.

Apo mwana kazi wakakhumbanga kuteka maji pa chiziwa chira mfumu wake waka mkankhira pa chiziwa muwoli wake wakabila nakufwa.

MWANA WAKWIBA - page 20

Pakawa banja linyake ilo likawa na bana wanandi. Bana wake wakawa wakugomezgeka kupatulako yumoza uyo wakimbanga dende la bose panyumba. Pala bapapi bafumba kuti dende laya nkhuu bana wose wakakananga kuti wakumanya chara . dazi linyake bapapi wakakhumba kuti wajikolere wekha sono bakawa ndandika bana bawo pamuzere nakubakhazika pasi kunyoloshwa malundi ghawo kuti wasewere ndipo wakawaphalira kuti wayimbenge sumu :

“njani walya nkhangana?
Njani walya nkhangana?
Tikumanya yayi!
Tikumanya yayi!
Tikukhumba timanye.
Tikukhumba timanye.
“njani walya nkhangana?
Njani walya nkhangana?
Panyake zuwa ndilo lalya.
Panyake zuwa ndilo lalya.”

Pakuwerenga malundi, bapapi wakalekezga pakuti “panyakhe zuwa ndilo lalya” mwanauyo wakamalirapo pakuwerenga wakamufumizgapo, bakapanganag nthela mpaka wakakhala yumoza ndipo uyo wakakhallila ndiyo wakalya nkhangana.

WADADA MKHWERE - page 21

Wadada mkhere wakamanyanga yayi kuti suzyo ndivichi. Wanthu wakayesa kuwaphalira kuti masuzyo mbawemi yayi. Kweni wadada mkhwere wakapulikisya yayi. Paumaliro munthu yumoza wakagipereka kusambizya

wadada mkhwere masuzyo. Dazi linyakhe wakakora chewe yachiwewe , nakuyiwika mu thumba na kulutanayo na mkhwere ku mapiri.

Apo wakati wakafika pa mwamba pa phiri, mweneko wa nchewe wakayifumisa musaka. Mchewe yakulisya yura makachimbizya madada mkhwere kwanyengo yitali. Vikughowogheka kuti, kwambira nyengo iyo wamkhwere wakukhala mukhuni chifukwa wakhopa mchewe ndipo walikumanya kuti masuzyo ndivichi.

WANYAMATA BAWIRI - page 22

Wanyamata bawiri awo wakawa wakusuzgika wkalutakukapenja ntchito ndipo wakasangana na dada munyakhe musambazi. Munthu uyu wakazomera kuwapa ntchito. Wanyamata bawiri wara waka gwira ntchito vilimika vinandi kwambula kupokera malupiro. Dazi linyakhe wakamuphalira bwana wawo kuti wakulekantchito nakuwerera kukaya. Musambazi yura wakamupa myamata yumoza chidunga cha ngoma munyakhe chidunga cha utheka. Munyamata yura wakapokera vingoma wakawa wakukondwa chifukwa wakaba na vyakulya vinandi paulendo wake wa kuwerera kukaya. Kweni munyamata yura wakapokera utheka wakaba nachitima chifukwa wakawavye chakulya chapaulendo.

Apo wakafika kukaya myamata yura wakapokera vingoma wakawavye chakulya chilichose vyose vikamalila munthowa. Pakajumphu kanyengo kachoko waka ndipo munyamata yura wakapokera utheka wakafika kunyumba kwa bapapi wake. Bapapi wake wakamukalirira kuti wangagwira uli ntchito vilimika vinandi nakupokera utheka paumaliro.

Kweni pakuswatula uthekawake kunyumba kakutowa kakafuma mukati mwake. Bapapi wake wakawa wakuzizwa nakukondwa chifukwa mwana wawo wakapokera malipiro yakwenera.

KHWITHA - page 23

Dazi linyakhe, khwitha wakachemeshankhumano ya tuyuni tose kuwushako kashusha. Kashusha wakamuleka chifukwa tuyuni tunyakhetikamutola kuti iyo ndi kayuni chara.

Dazi linyake kayuni kakalwala ndipo Dokotala wakumanya mankhwala wakawa kashushu pera. Nyama na viyuni vikayezga kupempha kashushu kuchizga munyawo kweni kashushu wakakana kuti iyo ni kayuni yayi.

Paumalilo khwitha fumu yatuyuni tose wkaluta kukayezga kudumbisana na kashushu . kashushu wakazgomela . kweni apo kashushu wakawona maso

yakulu ya khwitha wakaghanaghana kuti khwitha ndiyo mulwali ndipo wakamuchizya. Kweni kayuni ako kakalwalanga kakafwa chifukwa kandapokere munkhala.

MWANALUME NA BANAKAZI BAWIRI - page 24

Kumuzi unyake mukawa mwanalume uyo wakawa na banakazi wabiri paunung'una. Waliyose wakaba na mwana yumoza. Dazi limoza, yumoza wa wanakazi wala wakatayika nakuleka mwana wake namwanakazi munyake. Mwanakazi uyo wakachitiranga nkhaza mwana wa mubale wake. Dazi limoza wakatola mwanauyu nakumunjizga pansi pa libwe. Kwamazuwa ya tatupara zuwa likunjira mwanauyu wakayimanga sumu:

“wadada, wadada, ndili pano pansi pa mwala.”

Apo wadada wake wakapulika kwimba, wakapenjapenja. Paumaliro wakamusanga nakumupulumusa. Pakuwelera kunyumba, mwanaki yula wakachimbila yekha chifukwa wakawopanga kumukoma ndipo wandaweleleso.

TULLANGANYA NA TULAMANYA - page 25

Kalekale kanya. kukawa mwanalume na mwanakazi na bana wawo bawiri Tullanganya na Tullamanya. Dazi linyake wamama wawo wakamila mumaji nakufwa ndipo wakale wakulira bafumu wawo na tuwana tochoko.

Pakajumpha nyengo yitali, badada wala wakasonga mwanakazi munyake nakumutola. Kweni mwanakazi uyu wakatinkhanga bana bala chifukwa wakawa na sanje nachitemwa icho wadada wao wakawapanga.

Dazi linyake, apo wadada wawo wakagwilanga ntchito mu munda, wamama wala wakajima chikhululu chikulu kuseli kwa nyumba. wakapusyika wana wala kuti wabisame muchikhulu chila chifukwa vula chikula chikawa yikwiza. Iye wakawundila khululu lila wana walimukati. Mwanalume wakawerere kunyumba, nakufumba mwanakazi wake za bana ndipo wakaphalilika kuti wanawake wachimbila.

MWANALUME MUTALI - page 26

Kukawa mwanalume munyake uyo wakachemekanga kuti “mutali” chifukwa wakawa mutali chomene ngani mutengo. Mutali wakawa wakusuziyika kweni

wakaba na mwanakazi wakutowa chomene. Chifukwa mwanakazi wake wakawa wakutowa wanalume wanyake wakamukhumbanga.

Mutali wakalekanga mwanakazi wake yekha kunyumba nakuluta kukalima kumunda. Dazi linyake apo mutali wakaweleda kunyumba, mwanakazi wake wakamuphalila kuti mwanalume munyake wakamukhumbanga. Mutali wakamuphalila mwanakazi wake kuti para mwanalume uyo wizado azakayimbe sumu yakuti:

“Mutali mutali naluta namwanalume munyake .

“Mutali mutali naluta namwanalume munyake .

Ninjani?

Ninjani?

Nizamutimba na senga yane!

Nizamutimba na senga yane!”

Apo mutali wakawelako ku munda, wakasanga mwanalume yula wabisama munyumba mwake. Pakulawiska mutali nasenga mumawokoyake, mwanalume yula wakachimbira.

MWANALUME NA WANAKAZI WATATU - page 27

Kalekale, mwanalume wakakhalanga na wanakazi wake batatu. Pamoza mwanalume na wanakazi wake wala wakagwilanga ntchito limoza mumunda. Dazi linyake, yumoza wa wa nakazi wala wakaluwa jembe ndipo wakawelera kukatola. Wakati wafika kukaya, wakatola mkhuku, kuyikoma nakulya yose nakuwerela kumunda kula.

Apo wakawelera kunyumba banja lila likaphika nsima kweni pakupenja penja nkhuku kuti wakome wakasanga kuti kulij! Mwanalume wakafumba wanakazi wake kuti ninjani walya nkhukukweni wosw wakakana. Iyo wakatolela wanakazi wake ku chiziwa chitali nakuwaphalila kuti “uyo walya nkhuku abilenge” ndipo wanakazi wala bakayambakuyimba sumu ukowaka zungulira chiziwa:

“Ninjani walya nkhuku?

Ninjani walya nkhuku?”

Mwanakazi wakwamba wakajumphapachisime kwambula suzyo. Mwanakazi wachiwiri nayo wakachita chimozimozi. Kweni apo mwanakazi wachitatu wakayendanga nbali mwa chiziwa wakawela mumaji nakufwa!

CHIKHALIRO CHA KU MPOTO - page 28

Ngani umo tose tikumanyira ukhaliro wakumpoto nga kuti para mwanakazi wazyomera kutengwa mwanalume wakumupa jembe. Mumuzi unyake mwanakazi wakawa wakukondwa chara nabanja lake, ndipo wakaghanaghana zomuleka mfumu wake.

Pakati pa dimba lawo la mapilla, wakavyala mkhombo uwo wakakulanga dazilililose. Likakula chomene kuti munthu wangalowamo nakubisama ndipo wangamuwonanga chara. Dazi linyake mwanalume wakamutuma mwanakazi kuti wakalime ku munda kweni mwanakazi wakati walwala. Iyo wakaluta nakubisama mu mkhombo ila kweni kayuni kakumanyika kuti Songa kakamuona ndipo kakayamba kuyimba sumu yakuti.

“mwnalume ukupulikisha yayi,
Mwanalume ukupulikisha yayi.
Songa, luta ukaphalire wabale wane kuti nili na suzyo.
Songa, luta ukaphalire wabale wane kuti nili na suzyo.

Suzyo lane ndikulu ngani khuni la buyu.
Naweya, wapapi wane kawezeyeni jembe lane ku banja la mwanalume wane.

Apo mwanakazi wakayimbanga sumu wazengezgani wake wkavinanga mu munda ula. Ndipo pokuvina wakananga vyakumela vyose. Apo mwanalume wake wakawona kuti malezi ghake ghanangika wakakwiya chomene nakumuleka mukazi yula.

ZOVU NA CHIGWERE - page 29

Kalekale zovu ikawa mulongozi wa nyama zose za muthondo ndipo chigwere ikawa fumu ya nyama zose za mumaji. Mulenje unyake kalulu akaghanaghana kuti wayambanishe zovu na chigwere. Wakachema nyama zira paderapadera kuti ayowoye nazo.

Pakwamba wakafumba zovu “ninjani y\uyo nimulala?, iwe panyake chigwere? Zovu “yikati ndine” wakalutaso kwa chigwere wakamufumba wakati ninjani uyo mulala, iwe panyake zovu, chigwere chikati ndine.

Kalulu akaganiza kuti walekeshe kudererana kwa pakati wamafumu agha, pakwamba wakakaka lundi la zovu nala chigwere kukhuni. Kalulu akayima pakati pafupi na khuni kuti awone uyo wadumulenge chingwe chila. Chigwere na zovu zikaguzana nakufowoka ndipo chingwe chikadumuka chara chifukwa cha kuti chikakakika ku chuni. Kalulu wakawona kuti nyama zila za vuka nakwa mba kuseka nakujitukumula kuti “ine ndine nawina ndipo mulala ndine”.

NJOKA - page 30

Dazi linyake kunamise apo njoza ikayendanga chilibwe chikawila pa mutu pake ndipo yikatondeka kufuma. Ikakhala mwantheula kwa madazi yanandi. Kanyamata kanyake kakajumphangandipo wadada njoka wakamupempha kuti wawawovwile.

Mnyamata yula wakwovwila wadada njoka, kweni mmalo moti awonge wadada njoka wakankhuma kuluma mnyamata yula ndipo wakamba kulila.

Kalulu uyo wakawa pafupi, wakathamanga nakufumba myamata “kuti wakulira vichi?”. Mnymata yula wakati “namuwovwira njoka kweni sono wakukhumba kuniluma”. Kalulu wakati “niwezgelepo chilibwe pa mutu pake”. Ntheula kalulu wakawezgera chilibwe pa mutu wa njoka. Iye na mnyamata yula wakachimbila nakuleka dada njoka kuti wajiwovwire wekha.

NGOZA NA KASIWA - page 31

Pakawa bana wamaphasha Ngoza na Kasiwa, wakasongenga nawanyamata awo wakavwala ngani nyama. Ngoza wakazomera ndipo Kasiwa wakakana. Ngoza wakatoleka nakulita nayo. Iyo wakamuphaliala mbale wake kuti wangalondezganga chala. Kweni kasiwa wakapulika chara.

Ndipo wakati wafika kwamunyamata, basungwana bawiri wakakhala na kachekulu kanakazi. Kachekulu kara kakawafumba, “mukuluta nkhuni?” ngoza wakazyola wakati, “nikuluta kunyumba ya mfumu wane.” Kachekulu kara kakati, “wamnyamata aba mbathu chara kweni vinyama!” ntheula muchekulu yula waka bomba msuko nakubisamo wasungwanawala. Pakukalinda wasungwana wala kwa wapapi wawo wakayimbanga:

“Mbitikumbi, Mbitikumbi.
Kang’oma kakalilanga, kang’oma kakalilanga.”

Banalume pala wakachimbililako kunyumba Kwa ka chekulu Kara kweni wakasanga kuti wose waluta. Wakalondezga mwaluwilo. Apo bapapi wawo wakawona wanthu awo wakawa na bana bawo akakhumbanga kuwachimbizga. Wakathira maji yakotcha pa vinyamavila ndipo zikafwa.

NKHALAMU NA NG’OMBE - page 32

Nkhalamu na Ng’ombe wakawa na wana waliyose yumoza. Pakupenja vyakulya nkhalamu yikakomanga nyama ndipo ng’ombe yikatolera utheka. Dazi linyake,

pakawavye nyama na utheka wa nkhalamu na ng'ombe. Mantheula wakayendo kutali kukapenja chakulya. Wana wala wakakhalila manyuma, ndipo wakapulika njala. Wakapulikana kuti wamemyanenge ndipo uyo wawa pansi wakomekenge nalyeka.

Mwana wankhalamu wakawa pakwamba kweni poti wandakhumbe kuti walyeke, wakamuphalila munyake kuti wayezgeso. Mwana wa Ng'ombe wakazomera ndipo mwana wa nkhalamu wakawa ndipo wakafwa.

Pakuwerela kunyuma Ng'ome ikasanga mwana wake wamoyo kweni Nkhalamu yikasanga kuti mwana wake wafwa. Wakawopa kuti Nkhala yichite vichi ndipo wakachimbila. Namise yake nkhalamu yikiza kunyumba na nyama ndipo wakawa wachiima kuti mwana wake wafwa. Wakalondezga Ng'ombe na mwana wake.

Ng'ombe na mwana wake wakafika kunyumba ya Nkhuku ndipo nkuku yikafumba "Mukuthawa vichi?" Ng'ombe yikazyora kuti "tikhopa Nkhalamu" nkuku yikati "ndine fumu ndipo paliye icho chikuchitikileni.

Pakajumpha nyengo yidoko ndipo nkhalamu yikafika. Nkhuku ikafumba "ukukhumba njani?" nkhalamu ikazyola kuti "Ng'ombe na mwana wake". Ng'ombe uyo wakawa munyumba wakayamba kulila nakumuchema mwana wake kuti wapempherenge. Paumalilo wamapempero, Ng'ombe na mwana wake wakafuma nakuyamba kumenyana na nkhalamu. Ndipo wakapambana nakukoma nkhalamu chifukwa cha mphavu ya mzimu mutuwa.

MAMA WAMBULA MAGOMEZGEKO - page 33

Pakawa mwanalume uyo wakatola mwanakazi kufumila mmuzi wapafupi. Bakawa na mwana yumoza. Kweni mwanakazi yula wakakondwanga yayi na mfumu wake. Dazi linyake, apo mwamuna wake wakafumapo, wakiza mwanalume munyake ndipo wakamupusyika mwanakazi yula kuti walute wose. apo bakalutanga, wakaleta mwana wake wakulira na sumu:

"amama nilindani?
Chimphani chasweka
Nikufuna kukhumba ku wonkha.

"amama nilindani?
Chimphani chasweka
Nikufuna kukhumba ku wonkha."

Mwana wakachema mazgu agha kwa mazuwa anandi ndipo chifukwa wakakhala nanjala wakafwa.

Pakupulika vya nyifwa iyi, mwanakazi yula wakawa nachitima chomene.

SUCHE NA NKHUKU - page 34

Dazi linyake suche wikaluta kukachezgesa munyake Nkhuku. Wakachezga kwakanyengo ndipo wikalayila kuti wakuwerela kukaya, Nkhuku yikalutanaye.

Apo bawiri awa wakawa munthowa kuluta ku nyumba ya suche, nkhuu yikawa na njala ndipo wakaghanaghana kuti suche wangakhala chikulya chiweme. Kweni apo nkhuu yikakhumba kuti imulye, suche wakaphururuka nakuchimbira. Mpaka mhawuno suche wakabisima mu denga chifukwa wakuwopa nkhuu, ndipo wakufuma usiku apo nkhuu zagona.

KALULU NA NKHUKU - page 35

Kalulu na nkhuu wakawa paubwezi. Dazi linyakhe, kalulu wikaluta kwa nkhuu kukamuchezgela. Kweni apo kalulu wakafumba mwanakazi wa nkhuu kuti wakunkhumba kughowogha nayo, mwanakazi ghula waka tete kuti “mwanalume wane kulije”. Kweni kalulu wakamuona nkhuu wakubisama ndipo kalulu wakawerera kunyumba kwake.

Patajumpha nyengo, kalulu wakluta kukamuyenderaso mbwezi wake nkhuu, ndipo mwanakazi wake wakmuphalila kuti, “ mfufu wane walipo, kweni mutu wake wukulisha ng’ombe.” Pakugomezga ivi, kalulu wikaluta kunyumba kwake nakudumula mutu waka. Wakafwa penepapo.

FUMU MUSAMBAZI - page 36

Pakawa fumu mjusambazi uyo wakawa na mwana yumoza mwanalume. Dazi linyake, kukiza chilombo, chilombo ichi chikatola mwana yula nakumubisa pasi pa maji. Apo musambazi yula wakapulika kuti mwanawake wa zyeba, wakayitanisa ungano nakuwaphalira wanthu kuti mwana waka wazyewa. Ntheula wakalamula nyama zose kuti zikapenje mwanawake ndipo wakati uyo wamusange wazamupa mphotho yikkulu.

Achali kughowogha kukiza munthu uyo wikalotanga, ndipo wakaphala fumu kuti wikalot nyanja ndipo vinyama vyakulusya vikalondelanga mwanawake. Apo wakpulika ivi fumu yikapenja munthu kuti wayendeshe wato pokupenja mwanawake.

Pakhopa vinyama vila mweneko wa wato wakaphalira fumu kuti watole munthu wa futi na mechanical uyo wanganozya wato usange yanagika. “kweni mwana

yula angamuponosya uli usange wasangika?" afufu akajifumba. Munthu wamaloto yula wakawaphalira kuti walute na munthu uyo ni kaswiri pa kwiba. Atamara kunozgeka, akayamba ulendo wawo kukafuna mwana wa fumu, ndipo awo wakaghapo paulendo ghakawa afumu, wamaloto, mweneko wa wato, mwakunozga wato, wafuti na wakwiba.

Wakasanga nyanja yila ndipo wamaloto wakawalozgera malo agho mwana wafumu wakasungikanga pansa pa nyanja. Ndipo umo wakawaphalilira vinyama vinandi vika wungilira nakuphwasula wato. Wakunozga yula wakgwira ntchito yake mwa luwiro apo bakwiba yula wakaluta kukatola mwana wa fumu. wafuti yula wakakoma vinyama vinandi.

Pakufuma maji wakasangana nainyama vinyake pamtunda. Wato yira yikanangikaso ndipoyikafunika kunozga. Patajumpha madazi, wato yila yikanozyeka ndipo fumu na mwanawake wakawerera ku nyumba kwawo nakukhala mwakukondwa.

MWANALUME MULALA NA MWANAKAZI MUCHOKO - page 37

Mwanalume mulala wakatola mwanakazi muchoko. Dazi linyake mwanalume yura wakaluta ku munda ndipo mwanakazi wakakhala pa khomo chifukwa wakalwala. Apo wakawa yekha wakasanduka mbuzi, ndipo umo Mbuzi zikuzhitila, wakayipisya munyumba chomene. Wakayimba sumu yakuti:

“wanthu, wanalume kuno wakutola mbuzi izo
zikusakazya katundu munyumba.
Bae, bae, bae.....bae, bae, bae.”

Apo mwanalume wakawelera kukaya nakusanga kuti katundu wake wasakazgika, wakakabisama ku munda kwanchengo. Madazi yakajumpha ndipo mwanakazi wakaphalila mwanalume wake kuti walwala ndipo wandayeko ku munda. Mwantheula wakayimbasa sumu yila:

“wanthu, wanalume kuno wakutola mbuzi izo
zikusakazya katundu munyumba.
Bae, bae, bae.....bae, bae, bae.”

Padazi ili, mwanalume wakatendeka pakuwerela ku kaya ndipo wakasanga kuti katundu wake wasakazgika ndipo mwanakazi wake wakutowa yula ni mbuzi.

NTHENGWA - page 38

Vilimika vya kale kukawa banthu wabibi awo wakakhumba kutolana. Apo babale wawo na wanyawo wakakhumba kubapa mphatso za ukwati, munyamata munyakhe wakajumphanga apo banthu wala wakakondweleranga ndipo wakakhira nakumupempha mwanalume mwene nthengwa kuti wamulole kumwendeshako wanakazi wake mugalimoto yakhe ngani mphatso yake yaukwati. Mwanalume yula wakazgomera.

Mwanakazi yura wakakwera galimoto na munthu yura ndipo wandowonekeso yayi.

BANAKAZI BABIRI - page 39

Kale kale kukawa banakazi babiri. Yumoza bakaba na chilonda icho chikapolanga yayi pamughongo pakhe. Munyakhe wakamusekanga madazi yanandi. Mulwali yula wakakondwanga yayi ndipo wakamutinkhanga munyakhe yura chifukwa cha nkhalo zankhe ziheni. Mulwali yura wakatola chilonda chira nakuyika pamughongo wa munyakhe yura ndipo wakafwa.

MWANAKAZI MUZUNGU NA MUFIPA - page 39

Pakawa banakazi wawiri muzungu ana mufipa. Chimbwe wakakhumba kutola muzungu, kweni kalulu nayo wakatemutemwa mwanakazi yula. Kalulu wakawa na Nsanje ndipo wakaluta kwa mwanakazi yura nakumufumba kuti "ukumutemwerachi Chimbwe? Niwantchito wane. Para ukugomezga yayi, Ugomezge."

Dazi linyake, kalulu wakapusikizira kulwalandipo wakamupempha chimbwe kuti wamubabe pamughongo pake. Ndipo apo wakajumphanga pa nyumba ya mwanakazi yura, kalulu wali pamughongo pa chimbwe. Kalulu wakati< "Ndakuphalire yayi kuti Chimbwe ni wantchito wane?" ndipo mwakazi yura wakamuleka Chimbwe nakutolana na Kalulu.

KALULU NA ZOVU - page 40

Kalulu na zovu wakatola wanakazi paunung'una. Kalulu wakatola muchoko Sinya ndipo zovu yikatola mulala Goli. Wukawa mwambo kuti wakweni walimeneghe munda mwa tata vyala. Kalulu na zovu wakagwira ntchito limoza mu munda. Dazi linyake kalulu wakawona kuti jembe lake likagwedela ndipo wakakhumbanga kuti walinozge, ndipo pakunozga wakamtimba zovu nakupyola nyanga ya zovu. Kalulu wakatola znyanga yila nakubisa.mudongo.

Wakati waluta kukaya kalulu wakwelera nakutola nyanga yila, wakalutanayo kwa Mfuli mweneyuyo wakapanga ndebelebe ziweme zinkhonde na ziwiri. Wakatola Ndebele zinayi wakapa mwanakazi wake, ziwiri wakapa a nyina vyala ndipo imoza wakapa manakazi wa zovu.

Pamanyuma mwanakazi wazovu wakapulika kuti Ndebele zila zikapangika na nyanga ya mfumu waka. Wakamuphalila mfufu wake ndipo wakakwiya chomene nakukhumba kuti wamukake kalulu kweni kalulu wakachimbila . kwambila dazi ilo wanthu wakamusekanga zovu pa uzeleza wake wakumulekela kalulu kuti wagwiriske jino lake.

KALULU - page 41

Chilimika chinyake kukawa njala ndipo vinyama vikawongana kuti vidumbishane vya suzyo ili. Kalulu wakawa wapampando ndipo wakajitukumula kuti wali namathumba ya vikhawu na ngoma ku mapiri. Iye wakaphalila vinyama kuti vilindilile pansi pa piri nakujala maso ghawo, kweni wagula pakamwa ndipo iyo wizenge na vingoma na vikhawu.

Kalulu wakaluta kukaya kweni wakalonga malibwe muska malo mwa vinkhau na vingoma. Ndipo vinyama vila vikalindilia pansi paphiri.

Wakalindilila kwa nyengo yitali mpaka mdima ukiza . apo kalulu wakiza nakuwika pasi thumba lake kweni malibwe wekha wakafuma mukati. Malibwe yala waka chaya nawo wanyake. Zovu yikawa yakwamba kufwa, chigwere wachiwiri, nyama zinyakhe zikafwa mondongzana. Nkhalamu yikagomezga yayi kalulu ndipo wakajala diso limoza pera, apowakawona kalulu na malibwe wakachimbila na moyo wake.

Nkhalamu yikumuphalila kalulu kuti wali na mulandu wakukoma ndipo wakwenela kuzgengeka mulandu ku bwalo.

Page 42

Kalulu wakaghanghana mwaluwilo ndipowakaphangana na nkhalamu kuti wangamukaka ghaghi ku bwalo kweni wamuchaye um wangakhumbila. Nkhalamu ikazyomela . kalulu wakaphalila nkhalamu kuti wamuchayisye pamchenga ndipo nkhalamu yika zyomera.

Kalulu wakafwa yayi, kweni wakanjira munchenga, wakajima khululu nakuchimbila.

MUNYAMATA WA VYONI - page 43

Vilimika vinandi va kumanyuma, kukawa myamata mudzi unyake uyo wakalwalanag nthenda ya vyoni. banthu wakamuwopanga ndipo wakakhumbanga yayi kuwa nayo pamoza. Apapi wake wakmuzengela kanyumba kautheka kuti wakhalemo.

Amama wake para waluta kukapereka chakulya bakimbanga kasumu

“nijulirako”

Nijulirako”

Myamata yura bakazyolanga kuti

“Mwanizengera ku nthondo!”

“Mwanizengera ku nthondo!”

Miyezi yikajumphapo ndipo mwanayura wakawa nachitima chitima chifukwa wakaweje wamyake. Bamama wake wakizanga para wamuyeyera chakulya pera.

Dazi linyake usiku, munyamata yula wakapulika chiwawa pawalo. Iyo wakatuluka pawalo kuti wawone ngani wapokera mulendo. Wakati wafuma wakakomana na nkhalamu ndipo yikamulya.

KALULU NA BWENGU - page 44

Kalulu na mkhwere wakawa paubwezi. Banthu wakamutemwa chara Mbwengu chifukwa wakawa wakusuzga. Kalulu wakawaphalira banthu kuti wamukomenge bwengu.

Dazi linyake, apokalulu na bwengu wakaluta kukanyolora malundi ndipo wakawona yembe mukhuni. Kalulu wakmufumba bwengu kuti, “ungatiphyolelako yembe lila” bwengu wakakhumba kuti wajitukumule kuti wakumanya kukwera mu khuni, ndipo wakakwera.

Apo wakati wakwera wakaphajuk chifukwa mthavu wukawa wakuvunda. Bwengu wakawa, wakaphyoka singo ndipo wakafwa.

NYIMBO - page 45

Kalekale, kukawa nyimbo zinandi zikakhalanaga mumuzi munyakke. Ndipo vinyama vya mukaya vikaphangana kuti uyo wakomenye yayi Nyimbo namise wapasikikjenge Ngombe.

Kalulu wakadananga na Nyimbo, makamaka ivyo vikamulumanga, Kweni wakakhumbanga Ngombe. Kalulu wakaghanaghana za nthowa yakuti, nyengo yiliyose wakola nyimbo, wakaphalilanga nyama makani. Ndipo wakapanganag mwa ntheula, apo wakakomanga nyimbo pa thupi lake, wakati:

“Nilina Ngombe;
Apa nji swesi;
Apa nja yituwa;
Kweni apa nji fipa.”

Nyama zinyake zimanyanga chara kuti, apo kalulu wakaghowoghanga wakakomanga Nyimbo ivo vikamusuzganga. Paumliro wakapokela Ngombe yila wakakhumbanga.

MWANAKAZI UYO WAKAKHUMBANGA KU TENGWA - page 46

Pakawa mwanakazi uyo wakakhumbanga kutengwa. Dazi linyake, apo wakayendanga mu nthondo kupenjapenja mwanalume wakasangana na Njoka. Njoka yira yikamupempha kuti “ unganighegha pamughongo nakunipereka kunyumba?” mwanakazi yura wakazyomera.

Wakati wafika kunyumba, mwanakazi yura wakayiphikira njoka yira chakulya. Njoka yira yikati yalya, yikamupempha kuti wathukizge maji nakumu gegesha ndipo wakachita mwantheula. Wakati wayi gegesha wakazizwa kuti njoka yila yika goka mwanalume (Muzungu), ndipo wakmutolera mwanakazi yula kunyumba yake yakutowa.

Apo munyakhe wamwanakazi wakawona ivi wakdokera ndipo nayo wakakhumba vinthu vya ntheula. Ndiye wikaluta kukapenja njoka, wakati wyisanga wakayipempha kuti wayigheghe pamughongo wake. Kweni Njoka yira yikawa yizito ndipo wakayiwisa pasi. Njoka yikakwiya chomene na kumuluma mwanakazi ndipo wakafawa.

KALULU NA NTCHEWE - page 47

Kalulu wakakhumbanaga kukhala mumuzi kweni ntchewe yikakondwa chara chifukwa na ivi. Apo kalulu wakaghezga kuti wakhile kumapili kuti wize kumuzi, tchewe yikamutchimbizga. Ndipo kalulu wakawerera ku mapili.

Ndicho chifukwa mpaka mwahuno kalulu wakukhalka kumapiri.

NYIMBO - page 48

Kalulu vina
Aha ehee!
Kalulu vina
Vina vina pamchenga

Kalulu nyada
Aha ehee!
Kalulu Nyada
Nyada nyada pamchenga

Kalulu duka
Aha ehee!
Kalulu duka
Duka duka pamchenga

Kalulu yenda
Aha ehee!
Kalulu yenda
Yenda yenda pamchenga

ZINTHALIKA - page 49

Fumbo: Kasi ungagomera uli mongo usange uli na Mzuzi, maleza na chimbwe?

Zgolo: yega mbuzi nakugomera nayo mbenu wizeso nakutola malezi na chimbwe.

BONGOLOLO - page 50

Kalekale kuthondo kukawa abongololo babiri. Munyakhe wakawa na bapapi, munyake wakawamulanda . dazi linyakhe wapapi wala wakumuchemwa mwana

waa0 nakumuphalila kuti, pala wawona mahamba ghapy kumakhuni ndiko kuti vula yakhala pafupi kwiza. Ndipo wakamuphalira kuti “ wajimenge khululu ndipo para vula yiza wabisalemo”.

Bonjololo mulanda uyo wakawavye bapapi wakupulikizganga mwakubisama ndipo wakajima kululu lake. Pakati pajumpha kanyengo mahamba ghapy mumakhuni, vula yikiza ndipo iyo wakabisama mu khululu lake.

Kweni mwana yula wakaba na wapapi wakakhalanga waka ndipo wakaghanaghana kuti “para vula yiza nizakubisama mu khululu ya wapapi wane”. Kweni dazi ilo wapapi wakafwa ndipo yikati vula yawa wakasowa kwakunjilira. Apo vula yikati yawa yikamutola ndipo wakawonekangaso yayi.