

SONG TEXTS FROM THE CD "THE KING'S MUSICIANS: ROYALIST MUSIC OF BUGANDA".

Topic Records TSCD 925.

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Albert Ssempeke (Uganda) , Prof. Francis Katamba (Lancaster University), Miriam Zziwa (Edinburgh) and
Prof. Sam Kasule (University of Derby).

TRACK 1a. Royal drum beat and Praise shout

Gwe 'musota, gwe 'ngo!

You are the snake, you are the leopard!

TRACK 1b. TWEYANZIZZA

Refrain: Tweyanzizza, Tweyanze ge
Tweyanze abalungi ab'eddembe
Kanneyogerere ndi mwana wa Anna
Nnyabo Maama
'Ojjanga n'ondaba', edoboozi lyantamye

We thank you! We thank you very much
We thank you, good and peaceful people
Let me speak for myself I am the child of Anna
My mother!
"Come close and meet me", I'm tired of trying to hear
your voice from afar

Nnyabo Maama
Ojjanga n'ondaba, edobozi n'engoma

My mother
'Come close and see me', [and hear my voice] the call
and the drum

Twejagaane abalungi abanzaala
Yaye, omulungi ow'effumbe
Tweyanze abalungi, tweyanze
Nnyabo, Maama
Ondabiranga Nalumansi omuwala ow'Effumbe

Let us move joyfully, good people who bore me
Yaye, good person of the Civet cat clan
We thank you, good people, we thank you!
My mother!
Take my greetings to Nalumansi, girl of the Civet Cat
Clan

Bannange abalungi tweyanze
Kanneyogerere ndi mwana wa baliwo

My good friends, we thank you!
Let me speak for myself, I am the child of those still
living.

Nnyabo Maama
Obandabiranga abatagala abanyumya Take my greetings to those who are not listening but

Oh dear me! mother!
chatting [i.e. go away those who are not interested]
My mother! Oh dear me!

Nnyabo Maama
Ababadde baseka abalungi mweebale

Those good people who were laughing, [at all this],
thank you!

Nnyabo Maama
Kanneyogerere Empologoma enkwata

Mother! Oh dear me!
Let me speak for myself, the Lion [the king] is going to
catch me!

Tweyanze abalungi, tweyanze
Tweyanze abakyaala n'abaami
Obudde bulemye ndigenda n'abaliwo

We thank you, good people, we thank you!
Thank you ladies and gentlemen!
Life is too much for me, I will go with those who are
here.

Omundabiranga munnange ow'Engeye
Kanneyogerere ndi mwana wa ab'eka

Tweyanze, tweyanze

Tweyanze abakyala n'abaami
Tweyanze abalungi ab'eddembe
Yaye! Yaye! Baaba!

Kanneyogerere ndi mwana wa baMuwanga

Obudde bulemye, Empologoma ekaaba
Kuba engoma nga bwetwakola olulala
Kanneyogerere, ndi mwana wa abaliwo

Nfudde omwoyo gwa munnange eyanzaala

Kale neyanze mukwano n'olaba
Neyanze abalongo mweebale
Neyanze abalungi mweebale
Neyanze abakyala n'abaami
Kale neyanze abalungi ab'Endiga

Neyanze abalungi ab'Engeye
Kale neyanze abalungi abagalwa
Kuba enduulu eza munnange ow'Engeye
" " " " ow'Engabi

" " " "ow'Embogo

Nnyabo Maama!

Kuba enduulu eza munnange ow'Envubu

Kanneyogerere ndi mwana wa abaliwo

Nze neddira Nvubu wampewuwa

Neyanze, Neyanze

Neyanze, abalungi abagalwa

Neyanze abalungi abanzaala

Omusamba ndege azisamba naazaasa

Wasamba bubu, n'ozasa...

Neyanze, Neyanze

Omundabiranga munnange ow'Enkima

Ab'Engo ndabira ku w' Engabi

Nnyabo Maama

Ow'engabi andabire ku w'Engeye

Remember me to her, my friend of the Colobus monkey [clan]

Let me speak for myself, I am the child of my family at home [= I am a Muganda]

We thank, we thank you!

We thank you ladies and gentlemen

We thank you good and peaceful people

Yaye! Yaye! Elder brother!

Let me speak, I am the child of the people of Muwanga [the God of fertility]

This is too much for me, the Lion is roaring

Beat the drum like we did in the past

Let me speak, I am the child of the people here [those who are still alive].

I am overcome when I think of my [mother] who gave birth to me

Yes, I have given thanks and you have seen me do it.

Thank you, twins, thank you! [because they fought]

Thank you, good people, thank you!

Thank you ladies and gentlemen

Yes, thank you good people of the Sheep Clan

Thank you, good people of the Colobus Monkey Clan

Yes, thank you good and beloved people!

Raise a joyful alarm for my friend of the Colobus Clan

Raise a joyful alarm for my friend of the Bushbuck Clan

Raise a joyful alarm for my friend of the Buffalo Clan

Oh dear! Mother!

Raise a joyful alarm for my friend of the Hippopotamus Clan

Let me speak for myself, I am the child of those who are around [alive] still.

I am of the Hippopotamus --[?]

I thank you, I thank you!

I thank you ,good and beloved people.

I thank you good people who gave birth to me

While he stamps the rhythm of the ankle bells, I break them [a boast - iron ankle are strongly made]

You stamped badly, you broke them [a reference to Obote who sided with the Baganda but in the end smashed them]

I thank you, I thank you!

Give greetings to my friend of the Monkey Clan

Members of the Leopard clan, my greetings to those of the Bushbuck Clan

My mother

You of the Bushbuck Clan, my greetings to those of the Colobus Monkey Clan

Nnyabo Maama
Ow'eEngeye andabire ku w'Ente

Nnyabo Maama
Ow'Engeye andabire ku w'Ekkobe

Nnyabo Maama
Nnerekerezza, obulago bunnumye.

Oh dear! Mother!
You of the Colobus Monkey, my greetings to those of
the Cow Clan

My mother!
You of the Colobus Monkey, my greetings to the
Chestnut Clan

Oh dear! Mother!
I must stop now, my throat is paining me.

Cries of encouragement to dancers as drummers continue playing for the dance routine]

Track 2. WEDDING DANCE SONGS (there is much repetition of the texts below which are taken from the complete performance of this musical episode at the wedding).

Ye ye ye - - -
Nina munnange ankwana, baaba
Mperekera munnange, eyankwana.
Gwe Katonda wange
Gwenjagala bamundabire eyankwana

Mperekera munnange ankusa [?] mundabire

Mperekera ankwana baaba
Mperekera ankwana gwe Katonaga wange
Nayagala munnange ankwana, baaba
Gwe Katonda wange
Awo watya?
Bamundabire Katonda wanjawulo
Eyankwana, nabeera wano Omulongo wabeera

Anti mundabire bwobanga ogenze omundabiranga - If the Ssabataka is able to come here, give him my regards.

Oli mulungi ngamata agakawa
Mperekera munnange, eyankwana.
Nabeera wano owomukwano watabaalira
Bwoba nga ogenze omundabire
Ye, ye, - - - [more repetition]
Anti anakwata mpola alina wabeera

Mukwano gwa bonna, mumundabire
Twalyanga ebintu twwabirekawo
Mperekera - - - Katonda wa maanyi
Gwenjagala bamundabire
Yalungiwala bamundabire

Ye, ye, ye - - -
I have a friend, who is a friend to me, brother
I am accompanying my friend, the one who loves me,
You are my God
The one whom I love, greet him, the one who
befriends me
I am escorting my friend who is promoting me, greet
him for me
I am escorting the one who befriends me
I am escorting the one who befriends me, you my God
I loved my friend, who is befriending me, brother
You are my Lord
How about that?
Let them take greeting for me to he Lord who is special
The one who befriended me, I'll be here where the Twin
lives.

- - - - -
You are good, just like sour milk
I am accompanying my friend, the one who loves me,
I'll be here where the loved one is going to fight
If you ever go, greet him for me
But he is carrying out his affairs cautiously because he
now has a base [here]
Friend of all, you greet him for me
We used to enjoy good things, we left them
I am escorting - - - God is strong
The one whom I love, let them greet him
He is handsome, let them greet him.

----- Cheers and faster drumming -----

Mwattu nabeera wano, Omulongo wabeera
Mwattu natuula wano, Omutanda watudde
Omulongo taliyo mukwano gwa bonna

Fellows, I'll be here where the Twin is
Fellows, I'll sit here where the King is seated
The Twin is not there, the friend of all

Lwaki amasso go malungi nnyo?

Why are your eyes so beautiful?

Mwattu, bwobanga okwana, okwananga wa mmaanyi
Fellows, if you ever befriend anyone, befriend someone
who is strong

Abatulumyanga akakwano kabatunseko

Those who used to give us a tough time, today trouble
has come for them

Abakola ekivve wamma, banasala galuwa

Those who did that bad act, what's your opinion, what
will you do?

Wamma anakwata mpola alina wabeera
Olidde onkyawe oliyagala abala

Indeed, he'll catch up slowly. He has a place to stay
Since you've hated me, you will like others.

Tracks 4 and 5 KU NSIKO YANGE

Ku nsiko yange
Ku nsiko yange Kuliko essolo eddene
Ku nsiko yange Kuliko empologoma
Kunsiko eyo Kuliko empologoma
Ku nsiko eyo
Ku nsiko eyo
Kuliko essolo eddene
Kuliko empologoma efuga Obuganda

In my jungle
In my jungle There is a huge animal
In my jungle There is a lion
Out there in the jungle There is a lion
Out there in the jungle
Out there in the jungle
Out there in the jungle there is a huge animal
Out there in the jungle is the lion that
reigns over Buganda
Out there is a gigantic dragon
Out there is a enormous monster
A dragon
An enormous monster

Kuliko nnanbantenta
Kuliko nbangere
Nnabanteta
Nnabangere

TRACK 7. THE STORY OF SSEMATIMBA AND KIKWABANGA

told by Everisto Muyinda. English version (Luganda to follow)

Once upon a time there lived two brothers, Ssematimba and Kikwabanga, born of the same mother and the same father. They were very brave men and were powerful in the village where they lived. But as you know - youth....

At that time war broke out and at the outbreak of the war both brothers took up arms and the war cry was sounded to go out and fight. Both.

One day their relatives -- said 'My children, why do you both of you decide to go and fight? Why doesn't one of you remain behind?' They refused and decided to leave behind a goat saying, "Let us go. We want to fight in battle. After the war, that is the goat which we shall eat on return." It was the biggest goat in the herd. They left the goat as a pledge. Then they left for the battle field.

People had heard them make the pledge. Fighting a battle is not like paying a visit (to a friend). On arrival, Ssematimba was the first - Phu! [Claps his hands once] Spear! They speared him dead. Kikwabanga - [Claps again] - speared dead too! They died, in the heat of battle.

Then messengers came to announce the death of the brothers. They told the parents, "Your children were killed at the battle front."

Now, the players of lyre, harp, xylophone and tuned drum players made a song and people sing it at parties, that: It is always sung at funeral rites, towards morning [or 'for mourning'??] because.....'Those who keep goats, keep them in vain, see what happened to Ssematimba and Kikwabanga. Those men - see them [they suffered]]. Although they were brave, and strong and had sworn that "We go, when we return from battle we shall eat that goat", they were killed in war. The singers made a song out of this.

The song of Ssematimba and Kikwabanga originates from that story of the two brothers. For it contains wisdom and counsels that - 'You who do not eat of your riches, for whom are you keeping them? You may end up like Ssematimba!' A person who is a miser, something happens and - one knows how it is.

Then people start composing and singing songs about events, such as war veterans - 'Veterans, welcome back from war' (Abayinda mukulike entalo) - that war which was in Germany, Hitler and Mussolini. When they fought - 'Veterans, welcome back from war!' When war was over they composed that song. It sounded well while welcoming war veterans.

Now - we sing songs - we remind people of the sufferings and difficulties we have been through during sad days. Now, you also hear us start singing songs which congratulate our friends who cleaned the nation for us [referring to the NRA and the Second Obote war] . Therefore then, every period that comes they tend to sing - compose - if you have done something good or if you do something bad. They sing you in the that bad act you do, or they thank you by singing well about you, the good things that you do while thinking about you. Like a person says that, "Our friend, thank you very much!" - like to say thank you. But if you do bad things also wish you.... bad. They speak about those bad things that you did. They first observe a song, then they compose it.

TRACK 8 SSEMATIMBA NE KIKWABANGA. (Texts and translations still to be added - they are currently available with a detailed discussion in F. Katamba and P. R. Cooke: "Ssematimba ne Kikwabanga : The music and poetry of a Ganda historical song", World of Music, xxix/2, 1987, p. 49-68).

TRACK 9. ENSIRIBA YA MUNNANGE

Anti emagombe teggulwa kya'nnaku
Nange ndigenda ne ssebo, ngandabye
Anti ensiriba ye munnange Katego

Sadly, one cannot open up the place of the dead.
And I will go with my father, I'm sorry to go alone
But, the amulet of my friend Katego

Nange ndigenda ne ani nze
Anti olugendo lwempewo lwa'nnaku

Mujjukire amayinja n'empewo
Nalilabye amagumba ga mmange gyegali
Anti emagombe teggulwa
Nalilabye amagumba ga Konde gyegali

Nange ndigenda bwomu nze 'nnaku
Anti ndigenda bwomu nze, kya'nnaku
Nange ndigenda ne ani nze
Nange ndigenda bwomu nze
Olumbe olutwaala bannaffe lwa'nnaku

Ndigenda bwomu nze
Anti e magombe teggulwa
Nange ndigenda bwomu nze
Nakalabye [Nandirabye] amagumba ga taata gyegali
Nakalabye [Nandirabye] amagumba ga ssebo gyegali
Bannange, ensiriba ya munnange Katego

And whom will I go with?
Since the wind's journey is a sad one [the
wind will always disturb the buried person]

Remember, stones and the wind
I should have seen where my mother's remains are
But one cannot open up the place of the dead
I should have seen Konde's remains [Konde
was Ssempeke's eldest brother]

And I will go alone, how sad
But I will go alone, how sad.

And who will I go with?
And I will go alone
The plague [AIDS] which takes our good
friends is terrible

I will go alone
Since one cannot open the place of the dead
I will go alone

I would like to see my father's remains
I would like to see my father's remains
My people, the amulet of my friend Katego.

TRACK 10. OMUSSI W'ENSWA . Akadinda song

Omussi W'enswa Naalyanga kumukuyege Trapper of white ants - I shall have to eat termites

Note from Albert Ssempeke via his son Albert Bisaso runs as follows:- "One day there was a man who wanted to cover his anthill [so as to trap the ants as they attempted to leave their underground nests] so when he covered it, it wouldn't bring anything and there were so many, so he decided to eat termites [instead]."

TRACK 11. Veneneka and NNAAGENDA KASANA played on the entaala (xylophone).

Veneneka, agenze mu katale

Veneneka has gone to the market.

Nnaagenda kasana nga bulaba , ebweru teremera I will go in daylight It is not safe to stay out late.

These two texts taken from: Albert Ssempeke's singing on Play Amadinda (cassette)

TRACK 12. GGANGA ALULA

Ne baamutemako engalo bitundu kubba ennyama
'Ze baamutemako engalo tezadda.

Gganga alula
Nassolo [ne] Gganga

Anti onkiza bugagga nkukiza engalo ezabbanga emmere
Anti onkiza bugagga nkukiza engalo ezabbanga emmere

And his fingers were cut off for stealing meat
I say, The fingers they cut off, never returned.

Gganga had a narrow escape
Princess Nassolo and Gganga

You are wealthier than me, but I still have my
fingers

You have more wealth, but where are the fingers
that used to steal food?

'Ze baamutemako engalo tezadda

I say, the fingers they cut off, never returned.

Naamukola ntya, mukama wange,

What shall I do, my master? Thank you!

Aliziddawa mukama wange? Weebale dda -- What will he do without them, my lord?

thank you

Alizisanga wa engalo ebitundu?

Where will he find the pieces of his fingers?

'Ze baamutemako engalo tezadda!

I say, The ones they cut never returned.

'Ze baamutemako engalo bitundu kubba nnyama

The ones they cut into pieces for stealing flesh

Nassolo, Gganga,

[Princess] Nassolo, [and] Gganga

Anti onkiza bugagga nkukiza engalo

You have more wealth than me, but I still have my fingers

Ezabbanga emmere

The ones which stole food

Anti onkiza bugagga nkukiza engalo ennene

You are richer than me but I still have big fingers

Ezabbanga emmere

The ones that stole food

Baazitemako engalo bitundu

They cut them into pieces

'Ze baamutemako engalo tezadda

The ones they cut never returned

Nannyinimu omulungi, nze gwalikwatako

The good head of the home, whoever he touches

alikaaba 'Yaye '

will cry out [twice]

Baaba olabye, munnange olabye,

Poor you, my friend, I'm sorry.

Ezabbanga ennyama! Zezabbanga engoye,

The ones which stole meat! The ones which used to steal clothes

Baazitemako engalo bitundu

They cut them into pieces

Aligisangawa engalo okuzizza?

Where can he find the fingers, to bring them back?

Yaliguze puliida nze nawolereza engalo okuzizza

He would hire a lawyer to petition for his fingers

Yaliguze puliida nze nawolereza engalo tezadda

He would hire a lawyer to ask for fingers which never returned

Engalo eterina sasa aligisangawa engalo okugizza

A finger has no blacksmith shop. Where will he find it to bring it back

[=You can't obtain fingers from a blacksmith]

Engalo eterina sasa aligisangawa engalo okugizza

A finger has no blacksmith shop. Where will he find the finger to bring it back

Gganga alula, munnange olabye. Baamutemako!

Gganga had a narrow escape, my friend, poor you!

They cut them off!

Namukola ntya?

What will I do with him?

Nze namukola ntya Mukama wange,

What will I do with him, my Master,

Nannyinimu omuwanvu,

The tall head of the house [the Kabaka]

Nze gwalikwatako alikaaba 'Yaye.'

Whomsoever he touches will cry 'Yaye.'

Ekyo nno kyokola baaba

That's what you do friend

Baaba ekyo nno kyokola ekigambo ky'omwenge

That's what you do, if you drink too much beer

Nze naabeera wano Ssebo

I will be here, sir

Nze naabeera wano awali omulungi baaba

I will be here with the beautiful one, friend

Abange, abange, abange

Fellows, fellows... -

Nze agenda okulaba engalo gyezadda!

He is going to search for the fingers!

Nannyinimu omulungi.

Good Head of the Home

Nze gwalikwatako alikaaba 'Yaye!', Gganga alula.'

I say, whomsoever he touches

Oba weegaana, leetaezo engalo baazitemako	will cry 'Yaye! Ganga had a narrow escape'.
Oba weegaana Leetaa ezo engalo	If you deny it, bring the fingers they cut off
Baazitemako engalo bitundu	If you deny it, bring those fingers
Nannyinimu omulungi	They cut into pieces,
Nze gwalikwatako alikaaba 'Yaye'	Good Head of the House
	Whomsoever he touches will cry 'Yaye'

Omukazi ntunda, ebikkwa nambugo	A woman is like white ants, they come out
Bwobeera nebingi obikka n'ebina	after being covered with bark cloth.
Omwami, bwoyagala enseko senya ku manyo	If you have many, sheets of bark cloth you can
Omwami, bwoyagala enseko senya ku manyo	cover even four [termite mounds]
Omwami, bwobeera oyagala enseko senya ku manyo	Master, if you like laughing you should brush your
Gayinze wamma!	teeth
Nze naabeera wano, ssebo, nze naabeera wano awali	Master, if you like laughing you should brush your
akaalo kekamu nga olangira eddogo eryo nange,nange	teeth.
	Master, if you want to laugh brush your teeth.
	It is too much!
	omukungu I will be here, master, I will here where the
	chief is. [twice]
	It is the same little village where you have been,
	Proclaiming spells with me, with me.

Namukola ntya? Nze namukola ntya?	What should be done with him? What should I do with
Nze ndimukola ntya mukama wange?	him.
	What will I do with my master?

TRACK 13 AKAWOLOGMA [Little Lion] and DRUM CONVERSATION

Some of the lines run thus:-

Akawologoma, akawologoma [mu]nnange ondaba Little lion, little lion, my friend,
you can see me [I am poor, don't sacrifice me]

Akawologoma, akawologoma bakakwate mpola kalye ebintu Little lion, little lion,
let them catch it slowly, to feed it

Drum conversation texts:

Ngoma.	Olunkutiiza, Olunkutiiza	Olunkutiiza - The sound you practise to become skilled
Ngo.	Nze nno ndi mulungi	I am good
Engalabi.	Olyeyo wekka, Olyeyo wekka, nze nange eno,	You are the only one there,
	Gyendi eno (twice), gyendi,	I am also here, I'm here, I'm here
Ngo:	Kisekese oli mulogo	Kisekese you are a witch
Enga:	Bologa bebadda?	Do the ones you bewitch return?
Ngo:	Kisekese oli mulogo	Kisekese you are a witch

Enga: Gwe bologa bebadda You, do the ones you bewitch return?
Abakukuba, bakukuba emiggo, bakusala, bakukuba Those who beat you , they caned you
with sticks, they cut you,they beat you

Ngo: Bakukuba, bakukuba, bakukuba emiggo, bakukuba They beat you, they beat you,
they caned you with sticks, they beat you

Enga: Bakusala akambe, bakusala, bakusala akambe They cut you with a knife, they cut you, they cut
you with a knife
Nebakubajja, nebakufumba, nebakulya gwe nebakwokya They made you, they cooked
you, they cut you with a knife, they ate you, they burned you

Ngo: Alidda nakukuba, alidda nakukuba He will return and beat you, he will return and beat you

Enga: Nedda, tagenda kudda No, he will not return

Ngo: Olunkuntiiza olukututte mu bakisimba Olunkuntiiza, which has taken you into the bakisimba
rhythm

Enga: Beebo, beebo lunkutiiza, beebo lunkutiiza olukututte They are the ones who have taken you
into the bakisimba

Ngo: Akati akali ewa Jjumba tunaakalinnya Shall we climb the small tree at Jjumba's

Enga: Yee (twice) Yes (Twice)

Enga: Kaliba amakulubakuluba, amakongolijjo Its trunk will have an uneven shape and a rough
bark. [Any tree with amakulubakuluba and Amkongolijjo is
easily climbed because its trunk is crooked and is very
rough and uneven].
Mukama wange, Mukama wange My Lord, My Lord!

TRACK 14 ATODDE ENNYAMA

Soloist
Mwali muno, nyinimuy n'omunyumya He is here, and conversing with another
Mwali alamula, yaye He is in here, making judgements

Refrain Atodde ennyama agiwadde abaana n'alya amanda
He has taken meat and given it to children and has eaten burning charcoal [NB. The parallel between
the god Mukasa who does not eat meat and the king who may eat in private but also provides feasts for his people]

Soloist.
Mpulidde engoma, mpulidde n'engalabi, engalo ziruwa [to the other musicians]
I have heard the drum, and have heard the engalabi, How
about clapping!

Refrain Ee!

Soloist. Mwenna mungalo Everybody clap

Refrain. Atodde ennyama agiwadde abaana n'alya amanda He has taken meat. etc..

Solo. Mpulidde engoma, mpulidde n'engalabi. Abange muluwa. I have heard the drum and I've heard the
engalabi. Fellows where are you?

Mwali alamula, Sabasajja Kabaka mwali alamula He is in here passing judgment, His Majesty the King
is in here judging

Mwali alamula He is in here judging

Naalya, naalya, naalya amanda I will eat, I will eat hot coals

Naalya omuliro I will eat fire

Anti alamula, Sabasajja Kabaka omuganzi alamula But he is passing judgment, His Majesty, the beloved

Omuganzi alamula	one is passing judgment
Muluwa, bannange? Muluwa?	The beloved is judging
Abange muluwa, abasajja ba Kabaka mwenna muluwa	Where are you, fellows? Where are you?
Mwenna muluwa?	My people, where are you? The King's men, where are you all?
Zino zengoma, engoma za Kabaka, zino zengoma	Where are you all? [those who are still alive]
Abantu ze ngoma	These are the drums, the King's, these are the drums
Abadde alamula	The people are the drums
Mutebi alamula, Mutebi munnaffe	He has been making judgment
Mwali anyumya	Mutebi is making judgments, Mutebi, one of us, is in here judging
Mwali anyumya, mukwano gw'abangi, mwali alamula	He is in here conversing
Wo lo lo lo!	He is in here conversing, the friend of many, he is in here judging
Wulira engalo, engalo za Kabaka, wulira engalo	Wo lo lo lo!
Abange muluwa	Listen to the clapping, the clapping for the King, hear the clapping
Mweebale engalo, bannange, mweebale engalo	Friends, where are you?
Mweebale engalo	Thank you for clapping, fellows?
Empologoma abaagala	Thank you for clapping
Naalya, naalya, naalya amanda	Thank you for clapping
Naalya omuliro	The lion, the one who loves you
Mpulidde engoma, mpulidde n'engalabi, abayimbi muluwa	I will eat, I will eat, I will eat hot coals
Mweebale engoma	I will eat fire
Muluwa? Muluwa bannange, muluwa	I have heard the drum, and I have heard the engalabi, singers, where are you?
Kuba mungalo, atayinza ennyimba, kuba mungalo	Thank you for the drums
Gano magero, bannange -?- Gano magero	Where are you? Where are you fellow members, where are you?
Gano magero	Clap your hands, anyone who can't sing, clap your hands [not just adressed to the group members but to all Baganda to show support]
Mweebale engalo, bannange abazinnyi mweebale	This is magnificent, fellow members -?-
Nvudde Naalya, banaffe abakulu, nvudde Naalya	This is wonderful
Ewaffe Naalya	Thank you for clapping, fellow members, dancers, thank you
Nerekereze ennyimba abagala -?-	I have come from Naalya, my fellows, elders, I have come from Naalya
Awo weewo	Naalya is our home
Nerekereza oluyimba lwa Kabaka olwo lwerwo	Let me stop the songs, those who love -?-
Awo weewo	That is it
Final Refrain. Atodde ennyama agiwadde	I have finished the King's song, that is it
abaana n'alya amanda	That is it
	He has taken meat and given it to the children and has eaten hot coals

Track 15 AGENDA N'OMULUNGI AZAAWA - Still in preparation.