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

Topic Records TSCD 925. Compiled by Peter Cooke [prc@cookiep123.plus.com].

With sincere thanks to all those who undertook the work of transcribing and translating - especially:-
Albert Ssemepeke (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 We thank you! We thank you very much
Tweyanze abalungi ab'eddembe We thank you, good and peaceful people
Kanneyogerere ndi mwana wa Anna Let me speak for myself I am the child of Anna
Nnyabo Maama My mother!
‘Ojjangga n'ondaba’, edoboozi lyantamye "Come close and meet me", I'm tired of trying to hear
your voice from afar
Nnyabo Maama My mother
Ojjangga n'ondaba, edoboozi n'engoma 'Come close and see me', [and hear my voice] the call
Twejagaane abalungi abanzaala and the drum
Let us move joyfully, good people who bore me
Tweyanze abalungi, tweyanze We thank you, good people, we thank you!
Nnyabo, Maama My mother!
Ondabiranga Nalumansi omuwala ow'Effumbe Take my greetings to Nalumansi, girl of the Civet Cat
Clan
Bannange abalungi tweyanze My good friends, we thank you!
Kanneyogerere ndi mwana wa baliwo Let me speak for myself, I am the child of those still
living.
Nnyabo Maama Oh dear me! mother!
Obandabiranga abatagala abanyumya Take my greetings to those who are not listening but
chatting [i.e. go away those who are not interested]
Nnyabo Maama My mother! Oh dear me!
Ababadde baseka abalungi mweebale Those good people who were laughing, [at all this],
thank you!
Nnyabo Maama Mother! Oh dear me!
Kanneyogerere Empologoma enkwata Let me speak for myself, the Lion [the king] is going to
Tweyanze abalungi, tweyanze catch me!
Tweyanze abakyala n'abaami We thank you, good people, we thank you!
Tweyanze ndyenga ndigenda n'abaliwo Thank you ladies and gentlemen!
Obudde bulemye ndigenda n'abaliwo 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 bubi, 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, 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

Oh dear! Mother!

Ow'Engeye andabire ku w'Ente
You of the Colobus Monkey, my greetings to those of the Cow Clan

Nnyabo Maama
My mother!

Ow'Engeye andabire ku w'Ekkobe
You of the Colobus Monkey, my greetings to the Chestnut Clan

Nnyabo Maama
Oh dear! Mother!

Nnerekerezza, obulago bunnumye.
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 - - -

Ye, ye, ye - - -

Nina munnange ankwan, baaba
I have a friend, who is a friend to me, brother

Mperekera munnange, eyankwana.
I am accompanying my friend, the one who loves me,

Gwe Katonda wange
You are my God

Gwenjagala bamundabire eyankwana
The one whom I love, greet him, the one who befriends me

Mperekera munnange ankusa [?] mundabire
I am escorting my friend who is promoting me, greet him for me

Mperekera ankwan baaba
I am escorting the one who befriends me

Mperekera ankwan gwe Katonaga wange
I am escorting the one who befriends me, you my God

Nayagala munnange ankwan, baaba
I loved my friend, who is befriendning me, brother

Gwe Katonda wange
You are my Lord

Awo watya?
How about that?

Bamundabire Katonda wanjawulo
Let them take greeting for me to he Lord who is special

Eyankwana, nabeera wano Omulongo wabeera
The one who befriended me, I'll be here where the Twin lives.

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

- - - - -

Oli mulungi ngamata agakawa
You are good, just like sour milk

Mperekera munnange, eyankwana.
I am accompanying my friend, the one who loves me,

Nabeera wano owomukwano watabaalira
I'll be here where the loved one is going to fight

Bwoba nga ogenze omundabire
If you ever go, greet him for me

Ye, ye, - - - [more repetition]

Anti anakwata mpola alina wabeera
But he is carrying out his affairs cautiously because he now has a base [here]

Mukwano gwa bonna, mumundabire
Friend of all, you greet him for me

Twalyanga ebintu twwabirekawo
We used to enjoy good things, we left them

Mperekera - - - Katonda wa maanyi
I am escorting - - - God is strong

Gwenjagala bamundabire
The one whom I love, let them greet him

Yalungiwalana bamundabire
He is handsome, let them greet him.
Mwattu nabeera wano, Omulongo wabeera Fellows, I'll be here where the Twin is
Mwattu natuula wano, Omutanda watudde Fellows, I'll sit here where the King is seated
Omulongo taliyo mukwano gwa bonna 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 Indeed, he'll catch up slowly. He has a place to stay
Olidde onkyawe oliyagala abala Since you've hated me, you will like others.

Tracks 4 and 5 KU NSIKO YANGE

Ku nsiko yange In my jungle
Ku nsiko yange Kuliko essolo eddene In my jungle There is a huge animal
Ku nsiko yange Kuliko empologoma In my jungle There is a lion
Kunsiko eyo Kuliko empologoma Out there in the jungle There is a lion
Ku nsiko eyo Out there in the jungle
Ku nsiko eyo Out there in the jungle
Kuliko essolo eddene Out there in the jungle there is a huge animal
Kuliko empologoma efuga Obuganda Out there in the jungle is the lion that
  reigns over Buganda
Kuliko nnabantenta Out there is a gigantic dragon
Kuliko nnabangere Out there is an enormous monster
Nnabanteta A dragon
Nnabangere An enormous monster
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.

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**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
And whom will I go with?
Anti olugendo lwempewo lwa'nnaku
Since the wind's journey is a sad one [the
wind will always disturb the buried person]

Mujukire amayinja n'empewo
Remember, stones and the wind
Nalilabye amagumba ga mmange gyegali
I should have seen where my mother's remains are
Anti emagombe teggulwa
But one cannot open up the place of the dead
Nalilabye amagumba ga Konde gyegali
I should have seen Konde's remains [Konde
was Ssempeke's eldest brother]

Nange ndigenda bwomu nze 'nnaku
And I will go alone, how sad
Anti emagombe teggulwa
Since one cannot open the place of the dead
Nange ndigenda bwomu nze
I will go alone

Ndigenda bwomu nze
And who will I go with?
Anti e magombe teggulwa
And I will go alone
Nange ndigenda bwomu nze
I will go alone

Nalilabye [Nandirabye] amagumba ga taata gyegali
I would like to see my father's remains
Nalilabye [Nandirabye] amagumba ga ssebo gyegali
I would like to see my father's remains
Nakalabye, ensiriba ya munnange Katego
My people, the amulet of my friend Katego.

TRACK 10. O MUSSI 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 teremerwa  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. G GANGA ALULA

Ne baamutemako engalo bitundu kubba ennyama
And his fingers were cut off for stealing meat
'Ze baamutemako engalo tezadda.
I say, The fingers they cut off, never returned.
Gganga alula
Gganga had a narrow escape
Nassolo [ne] Gganga
Princess Nassolo and Gganga
Anti onkiza bugagga nkukiza engalo ezabbanga emmere
You are wealthier than me, but I still have my
fingers
Anti onkiza bugagga nkukiza engalo ezabbanga emmere
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?

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 will cry out [twice]

alikaaba 'Yaye '

Poor you, my friend, I'm sorry.

Baaba olabye, munnange olabye,

The ones that stole food

Ezabbanga ennaya! 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 nawoleraza engalo okuzizza

He would hire a lawyer to petition for his fingers

Yaliguze puliida nze nawoleraza 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.'

Ekoyo 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 naabera wano Ssebo

I will be here, sir

Nze naabera 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
will cry 'Yaye! Ganga had a narrow escape'.

If you deny it, bring the fingers they cut off

If you deny it, bring those fingers

They cut into pieces,

Whomsoever he touches will cry 'Yaye'

A woman is like white ants, they come out after being covered with bark cloth.

If you have many, sheets of bark cloth you can cover even four [termite mounds]

Master, if you like laughing you should brush your teeth

Master, if you like laughing you should brush your teeth.

Master, if you want to laugh brush your teeth.

It is too much!

It is the same little village where you have been, Proclaiming spells with me, with me.

What should be done with him? What should I do with 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:**

<table>
<thead>
<tr>
<th>Ngoma.</th>
<th>Olunkutiiza, Olunkutiiza</th>
<th>Olunkutiiza - The sound you practise to become skilled</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ngo.</td>
<td>Nze nno ndi mulungi</td>
<td>I am good</td>
</tr>
<tr>
<td>Engalabi.</td>
<td>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</td>
<td></td>
</tr>
<tr>
<td>Ngo:</td>
<td>Kisekese oli mulogo</td>
<td>Kisekese you are a witch</td>
</tr>
<tr>
<td>Enga:</td>
<td>Bologa bebadda?</td>
<td>Do the ones you bewitch return?</td>
</tr>
<tr>
<td>Ngo:</td>
<td>Kisekese oli mulogo</td>
<td>Kisekese you are a witch</td>
</tr>
</tbody>
</table>
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,
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 caned you, they beat 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
The beloved is judging
Muluwa, bannange? Muluwa?
Where are you, fellows? Where are you?
Abange muluwa, abasajja ba Kabaka mwenna muluwa
My people, where are you? The King's men, where are you all?
Mwenna muluwa?
Where are you all? [those who are still alive]
Zino zengoma, engoma za Kabaka, zino zengoma
These are the drums, the King's, these are the drums
Abantu ze ngoma
The people are the drums
Abadde alamula
He has been making judgment
Mutebi alamula, Mutebi munnaffe
Mutebi is making judgments, Mutebi, one of us, is in here judging
Mwali anyumya
He is in here conversing
Mwali anyumya, mukwano gw'abangi, mwali alamula
He is in here conversing, the friend of many, he is in here judging
Wo lo lo lo!
Wo lo lo lo!
Wulira engalo, engalo za Kabaka, wulira engalo
Listen to the clapping, the clapping for the King, hear the clapping
Abange muluwa
Friends, where are you?
Mweebale engalo, bannange, mweebale engalo
Thank you for clapping, fellows?
Mweebale engalo
Thank you for clapping
Mweebale engalo
Thank you for clapping
Empologoma abaagala
The lion, the one who loves you
Naalya, naalya, naalya amanda
I will eat, I will eat, I will eat hot coals
Naalya omuliro
I will eat fire
Mpulidde engoma, mpulidde n'engalabi, abayimbi muluwa
I have heard the drum, and I have heard the engalabi, singers, where are you?
Mweebale engoma
Thank you for the drums
Muluwa? Muluwa bannange, muluwa
Where are you? Where are you fellow members, where are you?
Kuba mungalo, atayinza ennyimba, kuba mungalo
Clap your hands, anyone who can't sing, clap your hands [not just addressed to the group members but to all Baganda to show support]
Gano magero, bannange -?- Gano magero
This is magnificent, fellow members -?- Gano magero
This is wonderful
Mweebale engoma, bannange abazinnyi mweebale
Thank you for clapping, fellow members, dancers, thank you
Nvudde Naalya, banaffe abakulu, nvudde Naalya
I have come from Naalya, my fellows, elders, I have come from Naalya
Ewaffe Naalya
Naalya is our home
Nerekereze enyimba abagala -?- Awo weewo
Let me stop the songs, those who love -?- That is it
Awo weewo
I have finished the King's song, that is it
Final Refrain. Atodde ennyama agiwadde
He has taken meat and given it to the children and has eaten hot coals
abaana n'alya amanda
Track 15 AGENDA N'OMULUNGI AZAAWA - Still in preparation.