HISTORICAL TEXTS FROM THE SWAHILI COAST

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Contents
Introduction
Shungwaya and the diaspora
Mwiini: The origins of Mwiini
Bajuni: Utendí wa Shungwaya
Vave kwa Mgunya
Vave 2
Vave 3
Suyu a Vabajuni
Translation of foregoing
Translation of foregoing
Asili a Vabajuni
Contemporary political verse
Siu: Utendi

Introduction

Between 1977 and 1980 I collected a number of texts on the northern Kenya coast. Most were tape recorded by myself from oral performances, a few were written down or recorded by others. Most of the current collection consists of texts gathered so, plus: the Mwiini material, provided by Chuck Kisseberth, originally provided or recorded in Barawa by M.I. Abasheikh, and the Bajuni "contemporary" verse, taken from a publicly available cassette-recording by A.M. Msallam in the 1970. My thanks are due to all the original consultants, and to these collaborators.

Once collected, the material was transcribed almost immediately in Lamu Town under my supervision by local schoolboys, each of whom was a first speaker of whatever he was transcribing. I explained the necessary phonetic distinctions, they then transcribed, I checked the work as accurately as possible. Thus the source of each piece was in most cases, except perhaps the Mwiini material, an individual other than the transcriber. This meant that the transcribers sometimes chose to interpret rather than transcribe, and I tried to control this as far as I could!

My purposes were twofold.

One was to collect material for a Swahili Dialect Handbook, a purpose not entirely abandoned. But since this material has been gathering dust for a decade or more, it seemed appropriate to make it available now in public form. Material in one northern dialect or other is scattered through scholarly journals and is unevenly available on the coast. My idea was to have in one place material from as many dialects as possible, and to have various styles and
registers represented, so proverbs and riddles, utendi, mashairi, vave, political verse, ngano, hadithi, oral traditions, even just people talking.

The other was to collect historical texts for Swahili and its relatives, and particularly those relating to Shungwaya. Numerous such traditions exist, mainly among older people, some are recorded, few are published. This topic is taken up again in the next section.

Shungwaya, and the diaspora

Swahili, Comorian, Pokomo, Elwana (both spoken along the Tana River in northeastern Kenya), Mijikenda (spoken along the southeast Kenya and northeast Tanzania coast), and Mwani (spoken on the Mozambique coast) form a (Bantu) linguistic unity referred to often since the 1970s as the 'Sabaki' languages. Several of these communities have recorded traditions of having migrated south in the past from 'Shungwaya': Mijikenda, Pokomo, Bajuni (who live on the southern Somali and northern Kenya coast) and some other Swahili communities living in and around Mombasa. These traditions are also present at least: at Siu (in the Lamu Archipelago), among some Taita clans (southeastern Kenya, inland from the coast), and among the Aweera (also called Boni, Eastern Cushitic hunters living inland behind the Kenya coast). The details of the period at 'Shungwaya', of its exact location, of the reasons for the diaspora, and of the different migrations south out of 'Shungwaya' are disputed, and form the subject of an extensive literature. The most comprehensive discussion of this can be found in Spear 1978: 16-43. No scholar has yet attempted to collect and analyse all the still extant traditions relating to 'Shungwaya': versions from Barawa, Elwana, Orma, and Korokoro would be particularly welcome, and we need more Bajuni and Pokomo material. While we do not intend to repeat details here, we do give a bare outline below as background. One of the Bajuni poems also appears in *Études Océan Indien* III, 1983: 61-64: three others in *Études Océan Indien* 12, 1991: 130-159.

At a period long before the sixteenth century, a considerable Bantu settlement existed near Barawa on the southern Somali coast. This 'pre-Shungwaya' period is mentioned in, inter alia, Mijikenda and Bajuni traditions, and in the Kitab al Zanuj. Details are not well remembered and often contradictory: this period is not represented as important. Later, as the result of Arab incursions (?), most of the Bantu communities moved further south into the general area between the Juba River in Southern Somalia and the Tana River in northern Kenya: this is the area referred to as Shungwaya, but although it appears on some older European maps and although archaeologists such as Neville Chittick have searched for a specific town site, it has never been conclusively discovered. Some migration south out of this area occurred at an early period: for an analysis of such early Swahili movements, see Spear 1984.

Migration on a much larger scale took place in the late sixteenth and early seventeenth century. This coincides exactly with the time of large Orma (formerly, Galla) movements into the area and then turning south along the Kenya coast. Indeed, most versions of these migrations identify Orma aggression as the major single cause. However at least one Bajuni version (see *Suyu a Vabajuni*, below) points to 'Korokoro' not Orma as the aggressors, and Aweera traditions collected by D. Stiles and myself in the late 1970s spoke of overcrowding and a lack of wild game as additional factors. At this point in the late sixteenth or early
seventeenth century, Pokomo say they moved south to the Tana River; Mijikenda and Taita further, to southern Kenya; Bajuni on to the southern Somali and northern Kenya offshore islands; and Aweera into the adjacent hinterland. These are the areas in which these peoples live today.

As there has been much controversy about the historical veracity of 'Shungwaya' and the earlier period, we set out very briefly the evidence for them here:

i. the traditions of the peoples allegedly involved: Pokomo, Mijikenda, Bajuni, Aweera, some Taita clans, some Siu clans, and certain Swahili communities at Malindi and Mombasa. Morton (1973) claims that many of these peoples in fact simply adopted versions of the tradition, mainly during the nineteenth century, but were never present in 'Shungwaya'. It seems inconceivable that so many different versions, with such detail, present among so many communities with minimal contact between them, and such a fiercely stated belief in the fact of the importance of 'Shungwaya', could result from a latter day adoption of a single myth.

ii. the fact that several of the more complete versions refer not only to the single community involved, but contain and apparently plausible description of the other communities present: thus, for example, the Swahili Kitab al Zanuj.

iii. the fact of Sabaki place names on the Somali coast. Thus for instance, Merca (=Marika), Macaia (=Ma-kaya), and the Muqdisho quarter Shanga-ni, which is the Class 5 form of *-canga 'sand', with characteristic northern Swahili palatalization of *c to sh after the Class 5 prefix /i-/. The linguistic evidence, which suggests that a group of closely related languages ('Sabaki') descend from a single common ancestor, spoken in a specific time and place: Pokomo, Bajuni, and Mwiini (the Swahili dialect spoken at Barawa on the Somali coast) are still spoken within the area widely interpreted as 'Shungwaya'. Pokomo, Mijikenda, Bajuni, and at least some of the Swahili communities at Siu and along the southern Kenya coast tell of migration from 'Shungwaya'. If the current geographical distribution and the collective traditions of all six Sabaki communities are juxtaposed and examined in detail, there is no other single place common to most which qualifies for the early shared homeland at the period in question as well as 'Shungwaya'.

These recorded versions are variable in size and quality. None formed part of a comprehensive investigation of historical traditions, but were recorded somewhat incidentally as part of a language research project. All were tape recorded in Lamu District in the late 1970s. The two Bajuni versions (Suyu a Vabajuni, Asili a Vabajuni) were tape recorded by elders who were said in their community to have particular knowledge of matters historical. As readers can see for themselves, they agree in much detail, while diverging in certain respects. Finally the Vave kwa Mgunya and the Utendi wa Shungwaya are most likely of considerable antiquity. Both are incomplete because neither of the informants could remember the entire song or poem. It is quite possible that further enquiry would elicit more verses, or different details, or both. Both contain occasional snatches of older Bajuni, on the interpretation of which neither the singers nor other Bajunis consulted were in full agreement. It would be very desirable to mount an attempt to collect further versions of these, and of other songs and
poems of this type, before the older members of the community who still remember take them to the grave forever.

Bibliography


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HISTORICAL TEXTS FROM THE SWAHILI COAST

THE ORIGINS OF MWIINI


One day a child asked his father, "My father, were did Chimwi:ni come from? It is not like the languages of other people." The father asked his child, "Why do you say that Chimwi:ni is not like other languages?" The child replied, "Because in Chimwi:ni there are words from Somali, from Italian, from English, from Arabic, from Hindi, even words from the jinns are in it."

The child’s father spoke and told his child that when God gathered together all the tribes to give each tribe its language, the chief of the people of Mwi:ni did not go to the place where the languages were being distributed; he was asleep under a tree. When he awoke from sleep and learned that each tribe had been given a language, he went to his Lord and complained that he had no language. God told him, "You are to blame; where were you when languages were given out?" "I was asleep under a tree, my Lord." The one who spoke was the chief of the people of Mwi:ni. God said to him, "Go and borrow words from each tribe." The chief did what God told him to do: he borrowed words from all the tribes that were near him. But when he carried the words that he borrowed and took them to his tribe, his people told him that they did not like borrowed words. The chief did not know what to say. He thought for a long time and when he finished thinking he said, "Your language is this one; if you do not want it to be similar to other languages, take all these words and twist them here and there so that they do not resemble the words of other people and cannot be understood by other people."
HISTORICAL TEXTS FROM THE SWAHILI COAST

Bajuni: Utendi wa Shungwaya, recorded by Omari Athmani

Chwendeni Shungwaya kaangalie
Chukaenge mumba na madarime
Kula muungwana na angalie
Na kula sharifu na karamadhe.

Let us go to Shungwaya and gaze
Gaze at the houses and their upper floors
Let every freeman look
Every gifted sharif.

Itimbuko la jadi la vaMaka
Changu Mkudisho hatata Marika
Ndio mbeu njema isio shaka
Na mwene kuyaa hutumani.

The origin of the lineage of the men of Mecca
From Muqdisho to Mecca
It is the good seed beyond suspicion
And the sower may hope.

Hamudi Hamudi chuombe ombe
Yito la husuda lisichupambe
Kuna nchi Ngau hwichwa mwinge
Humawiri t'andu na mashinae.

Let us pray to Hamudi
The eye of jealousy shall not touch us
There is a place on Ndau called the Casuarina
Its branches and trunk flourish.

Nch'u nkukuche muenge mato
Mwangalie k'ope apepedhapo
Mato huntoka t'ete dha mocho
Kwa ukavu wake alivonao.

He who is without shame may regard him
May look at him with steady eye
His eyes send out sparks of fire
With the fearlessness of his glance (?).

Dome uvumbwa kwa madanganya
Huchwaa akili akatawanya
Vatongyi vakuu valiwaandama
Akipacha pw'ani vanshishie.

The cuttlefish..........7
He takes his brains and shoots them out
The great fishermen followed him
On reaching shore they seized him.

Nch'u nkukuche muenge mato
Mwangalie k'ope apepedhapo
Mato huntoka t'ete dha mocho
Kwa ukavu wake alivonao.

He who is without shame may regard him
May look at him with steady eye
His eyes send out sparks of fire
With the fearlessness of his glance.

K'amasi kumi na nane ndisi chwalovuka micho
Chukapicha kukavuu wala chusidare ch'ocho
Chwalishukia Shungwaya na alama dhechu dhiko.

The eighteen clans, it is we who crossed the rivers
We passed by the dry areas and avoided the mud
We came down to Shungwaya and our signs are there.
Mishidhi Avutilaa na vaFamao valiko
Vatukudhie na chesi dhombo dhidhicho dhidhicho
Na maravulei avo hutinda haana maso.

The Katwa Avutilaa and Famao are there
They have carried by pack animal their baggage there
And their knives cut, though without blades.

Mwendavo nisalimia kwa yina usinichaye
Vach’u baradhini tele nguvo moyo t’apichae
Kichanda nt’o mmoya vachachu huylala?

Hail your companion (for me) by a name you don’t say to me
Many people together how shall I pass in one cloth?
One bed one pillow how shall three people sleep?

Afadhali afadhali wa muhindí Fatima
Walikuya walikuya kak’eti sabaa ndima
Aso haya aso haya ni mwana Nua na inya.

......?...... the Indian Fatima
She came (repeat) and stayed a whole week
She without shame (repeat) is Lady Nua and her mother.

Vanenee vene kae apisie mzanjara
K’ikumbuka k’ikumbuka ruhu angu hunivava
Nyuani mato muenge vach’u va barani haya.

The people of yore said (s)he passed
When I remember (repeat) it pains my soul
Raise your eyes, behold the people of the mainland.

K’amasi kumi na nane ndisi chwalovuka micho
Chukapicha kukavuu wala chusidare ch’ocho
Chwalishukia Shungwaya na alama dhechu dhiko.

The eighteen clans, it is we who passed the rivers
We passed by the dry areas and avoided the mud
We came down to Shungwava and our signs are there.

Mishidhi Avutilaa na vaFamao valiko
Vatukudhie na chesi dhombo dhidhicho dhidhicho
Na maravulei avo hutinda haana maso.

The Katwa Avutilaa and Famao are there
They have carried by pack animal their baggage there
And their knives cut, though without blades.
HISTORICAL TEXTS FROM THE SWAHILI COAST

1. Recorded in the Lamu Museum in 1979 by Omari Athman, a Bajuni trader. Some Standard Swahili forms are interspersed with the Bajuni. Omari Athman's recollection of the song may have been imperfect at some points. There was no consensus among Bajuni consulted about the meaning of some parts of the song.

2. Karamadhe = karama dhake. 3. Refers to the tradition that the Bajuni came from Mecca. 4. Muqdisho (older, Mogadishu) is the capital of the Somali Democratic Republic, and Merca is another coastal town, just south of Muqdisho.

5. Ndau is a small Bajuni island north of Lamu in the Lamu Archipelago. Mwinje = St. Swahili mvinje 'casuarina tree'. 6. Nkukuche (Class 1) 'without shame'?

7. The meaning of this line is obscure. 8. K'amasi 'clan'. Bajuni songs and legends make constant reference to their eighteen clans. They are divided into the ten and the eight. The eight are said to be Katwa (B. va-kachwa) and include the Avutilaa. Bajuni informants suggested that mishidhi referred to the Katwa. 9. Avutilaa and Famao are two Bajuni clans. 10. Chesi 'pack animal'.


12. Usinichaye = St. Swahili usinitaje. 13. The meaning of this line is obscure.

14. The meaning of much of this verse is obscure. The last line is indistinct on the tape and may be: ...mwa na inya. Inya 'his/her mother'.

15. Repetition. Bajuni apisie (-picha plus the -ie suffix) and Arabic maanara are virtually synonymous. 16. -vava = St. Swahili -uma 'hurt'.

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Bajuni: beginning of the Wave kwa Mgunya, recorded by Ali Famau

Kutoka Shiradhi shilari hori

Ulimwengu ulalie kungu.

Akanda kunyaya ngunya nyaya udhiva

Chukavuka kwa k'asi na k'co

Kafika P'ungwa nyi wangu.

Ukidhiva ndia nkanda t'apicha wasee wa mungu

Ngunya gunya kuli kheri

Kupania kama mafungu kwavanya

Na mshela na chunyayeni

Chumwase kubika mafungu

Na muumu na chunyayeni

Chumwase dari na dhiungu

Mpate ende akapate na chunyayeni

Pola Mola ashushe kivingu

Akafunga pachu na shurenge

Akashusha mashehe mavili

Sheejafari na Buni Mangemange

Akashusha nchuchu na ndue

Akavambia ndooni mukaenge.

Akadireka utinde wa ng'ombe

Vansvake makanje makanje

Dumwa Mwani chumwase ndevu na chunyayeni

Kinadhi tindani ch'embo sumuani

Mpaka chukafika Shungwaya

Chukafika Kiwa cha Mrungye

Chukafika Kiwayuu N'odhi

Chukenda chukavona fungu

Chukanena ni ng'ombe

Chukavona ntanga kanena ni loya

Mwaa wa fungu kafungia ng'ombe

Na ukungu dhimba ukafunga kinovu

Chukafika Shungwaya mme t'alaya

Alifuma t'aya kwa muvi mmoya
Historical Texts From the Swahili Coast

Na mvi uishe na kodhimu isende ingweni

Vakadirikana vadhee kwa vana

Kumi dha miili na nane dha bana

1. Gunya (and T'ikum) are alternative names for Bajuni. The Vave is a poetic genre particular to them. 2. Shirazi, port in Persia; Shilari 'port'; Hori = 'creek' or 'canoe'. 3. -Nyaya seems to be used in two senses, 'travel' and 'beat'. 4. K'azi 'oar'; k'oa not clear, possibly 'pole'. 5. Pungwa, place name; Nyi = St. Sw. Mji. 6. Wasse 'open spaces'. 7. Kuli kheri 'it is better'; Ngunya gunyanya is a praise name. 8. -Pania = St. Sw. -Pokonya 'take by force'; -Avanya = St. Sw. -Gawunya. 9. Kiungu 'building of more than one story'. 10. Obscure. 11. Pole Mola = Bwana Mungu. 12. Pachu 'rope'; Shurenge = flag'. 13. Shafiari is today the name of a deserted village just south of Kiunga; Buni Manengache occurs in other Bajuni songs. 14. Nchuchu obscure; ndue 'his brother'. 15. Makange makange = vangi vangi 'many many'. 16. Dumwa Mwani, a personal name. 17. -Sumua = St. Sw. -Simua 'knock down'. 18. Kiwa 'island'; Mvunde, unidentified place. Note use of non-Bajuni -Fika, here and elsewhere. 19. Kiwayuu M'dhiki, village on Kiwayuu Island. 20. Loca 'cow'. 21. Kinovu 'calf'. 22. T'alaya = t'aya 'sp. small gazelle (oribi?)'. 23. Mvui 'arrow'. 24. Isishe, from -sha 'finish'; kodhimu?; isende = i-si-ende; ingwe 'line' and then 'area measured by string, field'. 25. Traditionally the Bajuni had 18 clans (k'amasi), ten miili and eight bana: the reference of miili and bana is disputed. Although the Vave may last several hours, the singer here did not remember more than what is set down here.

Vave 2: recorded by Bwana Shalo

Hamuyambo mwalojenga jengo jengo
Vashua limango muli hali gani
Himhina ch'umwa nhume simama
Na siku a kwima ni kama a eo
Ima na Mayasa na nhume Isi
Nhume wa kwisha Ibushimiu.
Utakanip'ani kipokeo kongo
K'inyanisa shingo utanip'a nini?
Je sasa nitakupa karamu a ntudhi tamu
Na nama a shahamu dhot' e ule uwe
T'akupa kichanga uivapo kwisba
Nabika penda uvone uwe
T'akupa buke na kitaza bake
T'umbaku unuke uchudhe akili.
Kichi cha shamba ni gogo
Hukalia nkalidhi
Hukalia mwe;ge chake
Asio chake ni mwidhi.
Bismilahi chwambe kitumbu-tumbuka
Kalichohuika ngodzi na mifupa kaya duniani.
Kamba baba toba na mame toba
Nami mwanawo k'angia tobanani,
Kamba baba swala na mame swala
Nami mwanawo k'angia swalani,
Sifai sifai sifai sifai
Nami mwanawo k'ikosa ni nini?
Kichi cha shamba ni gogo
Hukalia nkalidhi
Hukalia mwe;ge chake
Asio chake ni mwidhi.
Ni Msimambaye kamwambia
Cheli kilingene chano cha vach'u vanane
Changu cha t'ine
Kamwambia mvumbo ifungumo
Ama ni nchwana ifungo imoya
Kamwambia ifungumo uno e i'javi
Ama nzyuka nchwana ifungo imoya uno e kichanga
Kanyuka ulee mfungu mmwe kanyoa kichanga.
Valee vanane navo valingene
Valdirikana vadhe kwa vana
Vakuchama pahala pamoza
Valikwambani validirikana
Valikuchamana valikwamba nini?
Vana mambo hamba veneve hunena
Valikwamba sumilani
Chwembe maneno a kuva
Hapo ikachiwa p'efu kaombwa Latwifa
Ch'umwa msharafo kachia auni
Kachia auni kaomba Wadudi
Ch'umwa Muhamadi kachia auni
Kachia uvumba kamwomba Yang' a
Chusichunde kinga chwendapo Mwamboni
1. The dialogue nature of the vave is obvious here.

2. Utakanip'ani 'what will you give me?'; kongo, term of welcome. 3. -nyamisa shingo 'bow the head'.


Vave 3t recorded by Bwana Shalo

T'avuka noho wa mashaka?
Bandari k'ifika t'avuka na nini?
T'avuka na sumi noho wa mashaka
Bandari k'ifika na Bisumilahi.
T'avuka na Mweli noho wa mashaka
Bandari k'ifika na Mweli wa Hungu.
T'avuka na mlingo noho wa mashaka
Bandari k'ifika na mlingumano.
T'avuka na shau noho wa mashaka
Bandari k'ifika na mshauri.
T'avuka na afi noho wa mashaka
Bandari k'ifika nali na afia.
T'avuka na tama noho wa mashaka
Bandari k'ifika nali na tama.
T'avuka na mala noho wa mashaka
Bandari k'ifika na malaika.
T'avuka na vane valovalingene
Vasivo penyenyu nohu kunga.
T'avuka na Adamu ch'umwa wa Kadimu
Muhamadi mungano ch'umwa tachia sumi.
T'avuka na vavili muke na mvuli
Valala sangali ukumbi umoya.
T'avuka na ndhee nkalia mbe mbe
Nshika sukani dira dhimelee.
T'avuka na mwalimu mweupe zhito lumu
Ashikao yamu jahadhi likwea.
T'avuka na malawo kanda na mada kupinda
Asiokupinda henendi Mwamboni.
T'avuka na Latete fahali mweupe
Wadhi mechemeca t'angia changani.
T'avuka na wamamba wa Obo kivamba.
Chukinyua changa haria kwa ndani.
T'avuka na wahemero mweupe chapa kera
K'ibika wajiro ndudha ni mapachani.
Dhitavunda nguli dha kipembe cha t'i
Dha milia kachi t'abika kimondo
Litavunda nguli jahadhi la k'omba
Dhombo dha haiba t'akwenda na mayi
Dhitavua mayi dhilima nsuko
Na nyamba dha iyu t'akuva k'avuu
Maana t'achwa mocho upande nkoko
Umwangue boko kiremberembeni.


(middle) Ponde majumba k'omba
Na nkeyea nimponde momo.
Ponde na ali majumba k'omba
Na nkeyea kwa valivo iye.
Ponde na sumi majumba k'omba
Na nkeyea na Bisumilahi.
Ponde na Mweli ? majumba k'omba
Na nkeyea na Mweli wa Mungu.
Ponde na mlingo ? majumba k'omba
Na nkeyea na mlingameno.
Ponde na shauri ? majumba k'omba
Na rkeyea na mashauri.
Ponde na Adamu ? ch'umwa wa Kadimu
Muhamadi wa mungamo ch'umwa tachupa auni.
Ponde na mala ? majumba k'omba
Na nkeyea na malaika.
Kenda kwa kongoi ? kintaka shau
Kongoi langu malinde nshini.
Kanambia sende nlima sipande
T'azaruka p'ande udhikwe barani.
Kanambia niata nenende
Nlima nipande nirararuke p'ande,
Nidhikwe barani.
Kamwambia ee mwana sende
Nlima sipande
Maana kuna hata zhu la nlima
T'ini mwa nlima meveko hatari
Kuna simba hunguruma
Akitia hwenda mbee
T'inod hutindia nima
Maana mbee huvaka
Na nima huvaka
Hapa kachikachi huvaka kunduma.
T'akwenda nlima nipande
Niraruke p'ande nidhikwe barani
Vake vanichunde vanandike dava
Vanandike tibu liva ni aibu
Hudhidhi sulubu na kuva imara.
Mbayo alitinda tata ikakinga
Nanda ikasono mwambo ukasongamana
Alitoa sicha dha duli kupicha
Nasi chuna dhicha cha kwenda Mwamboni
Alitoa mikondo pasina mikondo
Alitoa ndia pasina ndia
Katoo miyanga pasina miyanga
Alichenda t'uu ambayo angu k'uu
Na nicihi mikuu kapanda kangua
Na nichi mikuu na michavanda
Na mwangachi kapanda moyamoya
Naliata ali kwa kusini
Kwa kasikadhini k'aata alama
Naliata ali iyuu mwa ndere
T'ini mwa ndere k'aata alama
Nalitinga sangu na saba sa mbingu
K'amfuma p'ungu zhuu la uvingu.
Dhikaya t'atangu nama kichungani
Nimekota kwa kishungi K'acha
Kwene ndia p'ata nandisie shambu
Nivundie majumba k'omba
Na nkeyea nimponde momo......

(end) Panda viche lamba likokoche
Jogoo avike wa mashehe k'uu.
T'aka kuva pw'ani chukenda kivicha
Tavapa nini ?
T'avapa mlinga ukenda kuvicha
Vakidirikana na mlingamano
T'avapa fati ukenda kuvicha
Vakidirikana vanafatiha
T'avapa hitima aloataka nima
Na vese kusoma ni vanadhuvoni
T'avapa bisa na buni neusi
Na dhikaratasi vatedhee randa.

Suyu¹ a Vabajuni, recorded by Ali Pamau

vakaanda kupondana hapo kulipa kisasi cha ishe amuase kubika makungu. Makungu ni kugema alee mauchu a ch'emo. Akanena, na Muamu na Chunyayeni chumuase hidhi dhumba t'iini na palagadhi\textsuperscript{14}, chumuase dari na dhungu akamponda, vakamponda, sasa na Mpatu na Machondoni na Mmanda Chunyayeni chumuase kubika t'atangu.

Bakari wa Shehe ndie ali ni mwenewe ali una nguvu. Akanena, nae na Chunyayeni, Fola Mola ashushu kisingu. Ishakura\textsuperscript{15} iki vavili chuna nguvu laadhma kula mmoja taumia vaele vadoci vadoci. Vakamponda sasa iye\textsuperscript{16} kutoka hukunu hurudia kulee alipotoka ishe akamponda Shungwaya. Basi akasikilia hapa kiwa cha mwunde akasikilia Kiwayuu Ndodzi akavona ntanga akanena ni loya, akavona fungu akanena ni ng'ombe, akasikilia mpaka Shungwaya. Shungwaya akenda akak'eti, vakashuka vakenda kutedha matedho hutedha huichwa ngware\textsuperscript{17}. Vakatenda hapo kachika hoo muyi kisha kila nch'u akenda mahala pake. Basi usuli wangu ukasikilia hapo\textsuperscript{1}.

Swali: Mboni validirikana Shungwaya?

Vakatendea vakarudia kulee mmana ilee ndie it'i ayo valoshukia kisha kachika matembedi vakapacha ajali, vakaukia mbe kisha vakarudi kutapia it'i ayo vako vanye vene vene it'i ayo ni hii vakapondana. Kula mmoja ndake, uwe ndako, ili ng'ombe, Nchanda, Nkoyama, Muomwe, Ndhipongoni\textsuperscript{19}, valiposikilia Shungwaya kutoka Arabuni, Vapokomo, Vagiriama, na Vakorokoro valiko. Valitangamana vot'e, valitoka hoko p'ande dha mashariki, hoko dha Kilwa Kivinje, Kilwa Kisiwani, Lindi, Mikingani, ndipo valipotoka Vapokomo na Vagiriama.

Swali: Vabajuni valiposikilia hapa Shungwaya, Vapokomo na Vanyika na Korokoro valiveko?

Valiveko.

Swali: Vakapondana?

Vakapondana. Vaque hutembelea vakapambana Shungwaya vakachecha. Sasa huu Ngunya wa Kiwayuu akashinda akakimbia akenenda Shiradhi, vakafanya dhana mpaka dhikitimu vakaanda kupondania muyi wevo vakapondana vach'uve ni hava Vakorokoro.

Sasa hava vashukie miyi hii Sheila, Machondoni, Pate, nae avakaponda mpaka Shungwaya vakachia alama, dho'te vakachia alama.

Swali: Mboni vavasi Shungwaya?

Vaandosee\textsuperscript{20} kwa sababu ya kupondana tu, vashindwa. Ukipondana ukishindwa tak'eti apalee? Hukimbia upache mashauri ukipacha nguvu ukarudi uchechee.

Swali: Ni mbani\textsuperscript{21} valovashinda? Vagala?

Korokoro.

Swali: Vagala valiveko?
Ha'a, Vağala valiveko lakini havakupondana, Korokoro ndivo valopondana. Vağala, Somale, Borana, vot'e valiveko lakini havo valikuva kachika upande wa... Ni upande wavo gugu hava jamaa Vabajuni.

Swali: Hoko Shungwaya valik'eti muda gani?

Swali: Valipoandoka Shungwaya mpaka hapo valikuya kwa magu au kwa mashua?
Magu tu. Wakati valipotoka hukunu kuya kupondana valikuya kwa madau. Lakini kutoka Jída mpaka Shiradhi kupondana mpaka huku, kwa magu tu.

Swali: Valiposikila kana Kivuyu, Kiunga, Mwambore, Ndau, valikuva na makabila mangine hapa? Vapate valiko hapa?
Vapate valiko Pate. Lakini Vapate, Vagiriama, Korokoro, Vapokomo valiko vatengemene.

Swali: Vareno valiko vandakila au bado?
Sasa Vareno valiposhuka valishukia iti dha Vabajuni, Kiunga, Mwambore, Ishakani, Burikavu, Nkoko, Chula, Chovae, Eoyama, mpaka Vasi, mpaka Vumbe, na tashini dhavo niefu na maskha moya t'ini na moya yuu na k'ofia. Ivo valikuva na nguvu lakini vakanja kuuponada.

Swali: Fumo Liongwe valihalili kwapi?
Fumo Liongwe alikuva Shungwaya. Fumo Liongwe ni Mabajuni, amedhaliwa hoko Shungwaya.

Swali: Vot'e valipoandoka Shungwaya alikuva nabo?
andezaka vach'u vagwe mayi, nse n'akwisha kufa, mayongoo hunngia, ndipo alipoanguka vach'u vakapacha mayi.

Swali: Hata Vapokomo hudai kuva Fumo Liongwe alikuva Mpokomo.

Swali: Majumba, magofu, minara, misikichi na makaburi kulee p'ande dha bara nda nyani?


Swali: Si namba dha Vaarabu?
Ha'a, Vareno. Mwando hapa ni Vabajuni, pil ni Vareno, vakashukia hapa miyini.

1. Suyu = usuli = asili. 2. Sham 'Syria'. 3. People now called Korokoro now live in the Tana River valley, beyond the Elwana. 4. -tefu = St. Sw. -tafuta. 5. vaasie = ata 'leave'. 6. Besides the well known Shirazi in Persia, this is also the name of a village south of Mombasa. 7. Bulbulu = ka 'leave'. 8. -adi 'arrive'. 9. nyavo 'their mothers'. 10. Showe 'his father'. 11. Much of the following is taken from the Yave kwa Ngunya. 12. -isifu = St. Sw. -jisifu. 13. Near Lamu Town on the way to Pate Island. 14. Palagadhi = 'palaces'. 15. Ishakuva 'as if'. 16. Iye = St. Sw. ye ye. 17. Ngware, a game in which one tries to push over the opponent using elbows and shoulders. 18. -uka = 'return'. 19. All places on the northern Kenya, or southern Somali coast, 20. Waandose = St. Sw. wali-ondoka. 21. Mbani, the plural of nyani 'who'. 22. Ha'a 'no'. 23. Word indistinct. 24. Gugu hava = hava hava. 25. Figures to be treated with some scepticism as they were produced after a long pause and may be arbitrary. 26. Villages south of Mombasa. 27. 'Your fathers'. 28. 'Our fathers'. 29. Villages of the northern Kenya and southern Somali coast. 30. Village opposite Lamu on the coast. 31. -ea = St. Sw. -lea. 32. Iyongoo = St. Sw. funza. 33. English word used to reinforce Ali Famaa's reaction to the question. 34. Dabo related to Hidabo Hill, on Lamu Island, about a mile south of the present site of Lamu Town. 35. Shee Jafari and Omwe are the names of villages on the northern Kenya coast, north of Lamu.
HISTORICAL TEXTS FROM THE SWAHILI COAST

Bajuni
The origin of the Bajunis

In the beginning the Bajunis came from Jedda and Mecca and Syria, they came on foot, they walked,...they walked...they were all men, they brought just two women. Two women and about forty people. They came on foot, one woman died, so there was one left. They came down, they converged on Shungwaya, they all crossed the river in Syria, they crossed over to Shungwaya, there's a big river up there in Syria. Then the people said, 'We crossed over to Shungwaya, we avoided the mud', that's the river in Syria. So when the eighteen clans got to Shungwaya and settled, there were no women, just men. The Giryama had their women, the Pokomo had theirs, the Korokoro had theirs. But those Bajunis had no women. Now you know if someone settles somewhere he looks for a woman, they had left theirs up there at home, and they began to fish, they had children, they lived at Shungwaya, then they travelled to India Shirazi, Bulubulu, here to the Tana River, they went over to the mainland to the Pokomo villages. They went on like this but then war came to the Bajunis and they fought with the Korokoro. There was a lot of fighting there, the men from Kiwayuu, from Shungwaya, the men of Kiwayuu were beaten, they lost, they fled, those small children and their mothers, they went to Shirazi, Bulubulu. Now there was one boy who asked, 'Where is my father?' He was told that his father had been beaten by the Korokoro and killed, and he said 'If God grant me strength and power I will avenge my father' and he sat down. The boy gained in strength, he built a boat, he travelled, he crossed over here saying 'From Shirazi, days of mourning, the world was wrapped in fog, we crossed by oar and bailer (?), we reached Pungwa my town,... Mgunya gunya (praise name) better to seize than share the spoils, Bajunis began to fight, to travel on the high seas....(unclear)....' He praised himself, 'If you block the narrow strait, I shall pass by God's open spaces', the narrow strait is that one over there, there is another one out in the ocean called God's open space. 'Let's fight the men of Sheba', they began to fight then to avenge their father (or: 'he began to fight to avenge his father') and they stopped them from making ropes (?). Ropes have to do with climbing the coconut palm to tap for palm wine. And he said, 'Let's fight the men of Lamu and knock their rooms and palaces (?) down, let's forbid them to have mansions and tall buildings, and they fought the and let's fight the men of Pate and Natondoni and Manda and stop them building bridges (?)'. Bakari wa Shehe was the leader, a mighty man. He said, 'Let us fight him, let the Lord God bring down a small cloud.' As if the two of us were strong, of course each of us will hurt those smaller people. They fought them, left here, returned there, when his father left he was beaten at Shungwaya. So he arrived here at the Casuarina Island (see Utendii wa Shungwaya he arrived at Kiwayuu Mdozi, saw a sand bank, said it was cattle, saw a reef, said it was cows, arrived at Shungwaya. He went to Shungwaya, stayed, got out, and they played the ngwar game. They played there in the town and finally they all went to their own places. So my version of the Bajunis' origins stops there.
Question: Why did they go to Shungwaya?
They travelled, they returned there because it was their land, the land they had come down to, they had returned before, then they returned eagerly, they were the owners, it was their land, and they fought. Every one had his own bit, you yours, me mine, the men of Chandaa, of Koyama, of Omwe, of Zipingoni, when they arrived from Arabia at Shungwaya, the Pokomo, the Giryama, and the Korokoro were there. They were all mixed up, they arrived there from the east, from Kilwa Kivinje, Kilwa Kisiwani, Lindi, Mikindani, that's where the Pokomo and Giryama came from.

Question: When the Bajunis arrived at Shungwaya, the Pokomo, Mijikenda, and Korokoro were there?
They were there.

Question: Did they fight?
They fought. They travelled, they came into contact at Shungwaya, they quarrelled. So the Bajuni from Kiwayuu was beaten, fled, went to Shirazi, they made their preparations and when they were ready, they started to fight for their towns, and they fought with the Korokoro.
The Korokoro had taken Shela, Matondoni, Pate, so the Bajunis beat them as far as Shungwaya, they cut their mark, all of them cut their marks.

Question: And why did they leave Shungwaya?
They left because of the fighting alone, they were beaten. If you are beaten, defeated, will you stay there? You flee, you make plans, when you get your strength back you return and argue over it.

Question: Who beat them? The Orma?
The Korokoro.

Question: Were the Orma there?
No, the Orma were there but they didn't fight, it was the Korokoro who fought. Orma, Somali, Boran, they were all there but over by..... it was the Bajuni area.

Question: How long did they stay there at Shungwaya?
They stayed a long time...er...er....like twenty eight years. After twenty eight years they argued. When they argued, everyone went off and took his own place, some took Kiunga, some took Matondoni, Pate, and other places. When they were defeated they ran off to Shirazi down near Funzi. There the small children asked, 'Where is our father?' And they were told, 'Your fathers fought with the Korokoro and were killed.' So they said, 'We will use weapons, let us go and avenge our fathers'. That's when they beat the Shela, the Lamu, the Matondoni, the Pate, the Sinu, till they reached Shungwaya. When they got to Shungwaya they said, 'This is our town', they didn't have much power, they cut their mark, every one of them, all of the eighteen clans.
Question: When they left Shungwaya, did they come on foot or by boat?

On foot. When they left here to go and fight they went by dhow. But fighting from Jedda to Shirazi, they only went by foot.

Question: When they came down here to Kiwayuu, Kiunga, Mwambore, Ndau, were there other people here? Were the Pate here?

The Pate were at Pate. But the Pate, the Giryama, Korokoro, Pokomo were all mixed up.

Question: Had the Portuguese already arrived, or not yet?

When the Portuguese arrived, they came to the lands of the Bajunis, Kiunga, Mwambore, Ishakan Bur Gao, Mkokoni, Chula, Chovae, Koyama, as far as Vasi and Vumbe, their rosaries were long, and they wore one piece of cloth below, and another above with their hat. They were strong but they started to fight us.

Question: Where was Fume Liongwe born?

Fume Liongwe was at Shungwaya. Fume Liongwe is a Bajuni, he was born up there at Shungwaya.

Question: When they all left Shungwaya, did he go with them?

He was a child. It was when they returned that he took the towns, he took Kipini. He became a great leader. In those days Kipini was a Bajuni town. Old Mzee Boramusa said that Fumo Liongwe left and went to Tungi and died there, but others say Fumo Liongwe died at Kipini, killed by his own step son, the child he had brought up. He had never been cut until he was stabbed, and although he was dying he returned with him with his remaining strength, his arrow in his hand. The people had no drinking water. Fumo Liongwe seized the well. People were dying, they couldn't get water until Mohammed's son came and soothed him and said to him: 'Stop your anger, move out of the way, let the people drink water', but he was dead already, the maggots were on him already, then he fell, and the people got water.

Question: The Pokomo claim that Fumo Liongwe was a Pokomo.

No. Neither Fumo Liongwe nor Mohammed was a Pokomo, he was a Bajuni. Dabo was a Pokomo, the leader of the Pokomo was called Dabo, he was a powerful man around here. Those hills over there where the D.C. lives is called Hidabo Hill, that's where he ruled.

Question: The big buildings, the ruins, the towers, the mosques, the graves over there on the mainland, who built them?

The Portuguese and Bajunis. It was the Portuguese who came and built the ruins, the towers, the mosques, they were helped by the people of those Bajuni sheikhs, Shehe Jafari, Shehe Omwe, when they died they were buried there. They were given the towns by the Portuguese but the people who lived in them were Bajunis, that was the start of Kismayu, Chula, Chovae, Bur Gao Sakwe, Shungwaya, Kiemboni, Ishakan, Kiunga, Mwambore, Rubu, Simambaye, Mvundeni, Shuwei, Mkokono, as far as Vasi, they were all Portuguese towers. Those Portuguese were strong and rich they helped people.
Question: They weren't Arab buildings?
No no, Portugese. The first people here were the Bajunis, then came the Portugese, they came here to the towns.
Bajuni

The origin of the Bajunis

And they came to Shungwaya, from Shungwaya they came down to Koyama, where they built fine houses. When they had tarried at Koyama they came down to Chandaa, from Chandaa to Bushi, at Bushi they crossed the forest to Bur Gao. Each one went his own way. They trickled down to Mwaye here, there by the shore they settled down. When they settled down, the Orma attacked them, so they came and fled to Kiunga, at Kiunga they stopped, the Orma came and followed them, and they fled again. When the Orma arrived another tribe drove them away, the European ( = Portugese) tribe, and the Orma went on their way. They were beaten by another tribe, the European tribe, and it was they that drove off the Orma. Then they left and came to Siu. From Mecca to here took six years. They left here until they reached Omwe, where the Orma attacked them again, they fled to a place here near Mkokoni...er...er...

Kiwayuu. Some went to Faza, some to Siu, they prayed a whole week at Siu. When they left Siu there was fighting, the Arabs arrived, some Arabs came to the towns on the mainland, others to the islands all the way down to Tungi. Tungi is their limit. And on the mainland and in the forest for eight hours is the allotted share of the Bajuni.

The Pokomo, the Giryama, the Digo, these are the people who were living on the mainland, and others as well. The government wanted to take it by force, we are a weak people. And along the coast our boundary is fifty miles, our signs are there when you disembark, its size is eight hours (by foot), from Tungi to Chandaa is the allotment for we Bajunis. Now this change was brought about by the government, it's the government who took it from us and took control. We are ignorant, we just exist, we have no government, we just exist.

But the Bajunis are the owners, the Bajunis are the owners, and we are one people, the Europeans and we Bajunis we came from up there on the mainland, we are all one stock, we just have different habits. The Arabs and the Arabs, the Europeans and the Europeans, the Bajunis and the Bajunis. But we are all Bajunis, we came from Mecca, from Arafat, from Bakshush, and from Shungwaya, we all have one father. But then they are all tribes, the Giryama, the Pokomo, the Mijikenda, the Arabs, the Europeans, the Indians. But we were all born at Shungwaya, we went down as far as Tungi, that's our limit, we don't go beyond that, along the coast for fifty miles, inland for eight hours.

When they came to Shungwaya they looked, looked at the houses and the upper floors. (unclear)

Here at Shungwaya where a gazelle (oribi ?) was hit by bow and arrow, he hit the gazelle with one arrow. When they left Shungwaya they came down there to Koyama. There that one man of Koyama said, 'Here I'll cross the big river, here I'll cross'. And he told him, 'You can cross here'. 'Then I'll cross at Shungwaya, I'll cross, it's me that will cross'.
He spoke by the Koran (of the true One ?), by the Koran of our Lord God, 'I will cross by a ring of hot water'. And he crossed by rope and by ring, the mud didn't touch them. The Koran was read, they brought the Koran and crossed over to Bur Gao, to Shungwaya. It was here that he said, 'My child ............. which we crossed? There there was fighting with the Orma, there was fighting with the Orma at Kiunga, there was a lot of fighting. It spread to Omwe, there was fighting at Omwe, they went on to Zipingoni, there was fighting at Zipingoni, they crossed (?) to Siu, at Siu they cut their marks, there at Siu they built a mosque. From Mecca to Siu was six years. The first of the towns was Siu, and Kiunga, they first built at Siu. The Orma and Bajunis went on fighting until the Europeans came and drove the Orma away with bullets. Arrow and spear couldn't drive off the Orma, we couldn't beat the Orma ourselves. Then the Somalis read from the Koran and there was agreement, God's peace from that time until today. There were no others nor more than others. This land was ours from Shungwaya to Tungi, the Bajunis were masters over it all. Aliongwe was our chief, he came from Mecca, Arafat. When the Orma fought he seized all the ground as far as Tungi. This Fumo Ali it was who became our Bajuni leader. Just as the Arabs had their leader so we had Fumo Ali. His term was set by God. Even the force of the spear could not kill him. He paid no heed, and his turn was not up until the Tungi wars were past. The Bajunis, the Europeans, others besides, six tribes, my forebears told me this. We have no books, our heart is our book, and much more is in our thoughts. But we have no special book we store it in our hearts. We carried it with us, we remembered, we spoke. Our fathers tell us every thing, and only the Bajunis understand.

Question: Was there only fighting at Shungwaya?

They didn't all fight, only the Orma. It was not like that, it was only the Orma who roused us, and the Pokomo, the Giryama, the Nyamwezi. We fought with the Orma, we fought with the Orma for fourteen years, we just went on fighting until the Portuguese came and drove off the Orma. No one else came. Neither the Bajuni nor the Giryama nor the Pokomo nor the Digo nor the Nyamwezi could drive off the Orma. They were all together, only the Orma were different. It was they who brought trouble and fought, they were always fighting and killin. If he is attacked by the Pokomo does the Bajuni give in? The Bajuni does not give in....ah the Bajunis. I am a Bajuni, if you give me a gun I can beat a hundred Somali and drive them off. We are subjects, we have no weapons and we are ruled. Because of this we have been beaten, we are poor, a weak people, we are not many, so this is our story, but Bajunis don't give in, to die or to survive, it's the Orma we fought hard with. It was the Orma who turne bad. It was the European who chased the Orma out of here for us. He drove the Orma off with
bullets until they were finished, eliminated, you don't see any Orma, there aren't any, they were wiped out by bullets. There are some up there by Witu, otherwise they are finished. Have you seen any Orma anywhere? They are up there at Garsen on their own, aren't they? The Orma were wiped out, there are just three of four over there at Witu. They were all destroyed as far as Muqdisho, everywhere they were destroyed, there are none nearer than that. They were sent to Wito, they are still there today, maybe five people. They had multiplied, the enemy, many, many. The Portuguese destroyed them all. The Somali showed his strength and there was peace.

Question: Were the Pokomo and Mijikenda at Shungwaya?

We and the Pokomo, when we came down, we came down to Shungwaya from Arafat. We all came down to Shungwaya, ten miuli and eight bana clans. We all came, young and old alike, we came down to one place, all of us leaders. Every one staked out his place, one at Shungwaya, another there at Koyama, another at Omwe, each one his place, another at Kiwayuu, another at Siu, every place as far as Tungi, each person took his place as far as Tungi. Like this man here is his place, here is my place, and so on all the way to Tungi. They divided up the towns between them, one to Shungwaya, one to Koyama. Their leader came from Arafat and he told them, that leader called Fumo Aliongwe, 'let us be on our way, let us flee, we don't care for the leader here, that is, there at Mecca'. They fled, leaving at night, until they reached Shungwaya. There at Shungwaya they took out their Koran, and when the eighteenth had read from the Koran, they slept there. Every one made his mark, they built towers, they left their marks. And one man said to them, 'go to Shungwaya, gaze on the houses and the upper floors, every gifted nobleman, every man and his goods, the European and his goods... every man and his possessions, the Bajunis and their possessions, they all came down to Shungwaya, there was no such thing as Bajuni or European or Arab, we are all one stock, we all come from Arafat. So there at Shungwaya when we had finished our dedications, the Orma came and tried to attack us. They fled this way, crossed the streams at Bur Gao, fled at night to Koyama, made their dedications, a large stream, we read from the Koran. We told them the water was mud, is this big river water or mud? We outwitted those Orma. We prayed and we crossed over here but for them it was a big river...God helped us because of our prayers, we crossed over to Bushi, at Bushi other Orma came and fought, they attacked us, we attacked them, all the way until we came to Siu we were attacked, as far as Kiunga, Omwe, and Kipungani, for fourteen years there was fighting. The European came, and when the Orma came they were attacked immediately, before a week was gone the Orma were destroyed. They... they took to the forest even until today, like those at Witu. So then the Bajunis said:

This is mine here at Shungwaya, they went to Koyama, and those at Koyama said, this is our place here at Koyama, they went to Fuma, those at Fuma said, this is ours, they came and crossed to Bur Gao and claimed the land, others to Kiunga and made their claims there, other...
to Omwe, to Mwambore, as far as Kiwayuu Msimambaye, Zipingoni, Siu, as far as Siu, and the Orma had been chased away. There was no one else except these eighteen. We are all in one place, all of us without a lie, we are people of the mainland, it's our ancestors who were attacked by the Orma, many many Orma, as many as pebbles on the beach. Cattle were taken, everything was taken, even clothing was taken. It was the Orma who were attacked, it was the Orma who were running in those days, they were destroyed, taken captive, chased as far as Kismayu, right to Muqdisho.

Question: And what did (Fumo Liongwe) say?

Fumo Lingwe's son killed and was killed, he said, 'I am Liongwe'. He drew his arrow, slaughtered the Orma and their cattle saying, 'I have killed, I am going to our place to kill or be killed. I Liongwe Fumo'. Then he said, 'My child .......... (?) ..........but no arrow shall kill me'. So Aliongwe died but Fumo Ali didn't die until recently. Neither arrow nor spear killed him, the arrow had no poison, just an ordinary arrow. So this Aliongwe Fumo was the son of Fumo Aliongwe. He was killed by an arrow and he died. He killed and was killed only that Fumo Aliongwe died at God's discretion. That day Fumo Liongwe said 'Today I have no mother, I am outside, today I have no father, I am outside. The bushes here have lain down for me (?) .......... (?) .......... I will be killed'.

The Portugese were ahead of us by many days, everywhere, as far as Siu, Pate, everywhere the mansions of the Portugese were abundant. They came here before us, the Portugese. All these towns were ruled by the Portugese down to Tungi.

Question: Where is this Tungi?

That Jungi, I dont know it, but I heard the old people talking, I heard it was far off, the Jungi. That's the limit of the Portugese. But we don't know it, the old people said all these towns were Portugese...but in the old days when everyone established his own place, ... but those Orma didn't agree. Those Orma claimed the mainland was theirs so there was trouble but the Portugese came first at their time, it was two years from Arafat when they arrived here. It took us Bajunis six years to get here but the Portugese arrived first, they were ahead by four years. They spread to Pate, Siu, Shela, just the Portugese. We ten miuli and eight bana clans we came here first from Shungways, we divided up the towns from there to Tungi, that was our limit. Inland eight hours, fifty miles along the coast, after fifty miles it's not ours, it's other peoples', after eight hours, it's not ours, but other peoples'. We are poor, we want to eat well, what will we do if we can't sell. The chiefs themselves sold but this is our land, given to us by our ancestors, from Shungwaya to Tungi. Me, I have no book, but one man over there at Iundwa has a book. I haven't read, but that Muhammad Athumani has a book from the beginning of the Bajunis, from the Prophet's birth to the end. When Arafat was attacked by the Arabs, the eighteen bana (?) clans, people fled, some came to Shungways, all these towns were settled by people. This was God's command. A crowd of people, not a few people, the eighteen bana clans.
HISTORICAL TEXTS FROM THE SWAHILI COAST

Asili a Vabajuni: recorded by Mzee Swana Borazusa


Swali: Vapokomo na Vanyika valiveko hoko Shungwaya?
kwangu, vakiya vakavuka mpaka Buzikavu vakaranena hapa kwangu, vakendra mpaka Kiunga kanena hapa kwangu, Omwe kanena hapa kwangu, Mwabore kanena hapa kwangu, mpaka Kiwaiyuu Nsismabaye akaranena hapa kwangu, mpaka Dhiponji, mpaka Siu, mpaka Siu, Ngala akaandolewa, Hakana nch'u ng'inge isipokuva hidhi kumi na nane. Isi pia ni mahala pamoja, isi kwa isi la urongo, isi vach'u va bara hava jamaa ndiwo valoshambuliwa na vagala, vagala vangi sana mwingi kama ntanga wa iti. Ng'ombe vakapokwa, kula kich'u akapokwa, nguvo akapokwa. Vagala ndivo valoshambuliwa, hunu Ngala ndio dhamani alipokuva hukimbia, akapungudhwa akatukuliwa macheke akafukudhwa mpaka Kisimaiyu, mpaka Nkudisho.

Swali: Sasa ulee (Fumo Liongwe) alimenaye ?


Vareno valiko valichangulia mbee kuliko isi kwa siku ng'inge sana, kula pahala mpaka Siu, Pate, kula mahala majumba asemene a Vareno. Valichangulia mbee Vareno kuliko isi. Ei miyi ot'e vengeve ni Vareno mpaka T'ungu.

Swali: T'ungu iko kwapi ?

Hoko T'ungu ini sikuyisi lakini husikia vadhee hunena tu, husikia ni hoko mbesa, hoko T'ungu. Basi ndipo nkomo wa Vareno. Lakini isi hachuyisi, vadhee hunena Vareno hii miyi ndiwo...lakini dhamani ch'u ashikapo pake, lakini hava vagala ndivo havakubali. Hava vagala hunena bara ndiwo ndipo likava fujo, lakini Vareno ndivo valokuya mbee kwa tarehe ake, nyaka mivili kutoka Arafat ndipo valipokuya hapa. Isi Vabajuni kuya tarehe ake nyaka sita lakini Vareno valikuya mbee, kwa nyaka mine valichangulia. Valienea mpaka Pate, Siu, Shela, ndiwo Vareno tu. Isi k'amasi kumi dha muili na nane dha bana chwetoka hapa mwozwa wa Shungwaya, chukaavanyana miyi kutoka hapo mpaka T'ungu ndiwo nkomo wechu. T'ini masaa manane barani maili khaminsi kisha kupisha maili khaminsi si kwechu kwa vangine, ma ikisha masaa manane si kwechu kwa vangine. Isi ni masikini chwataka kula mno,
tafanyae chusidhanye\(^{21}\). Vajumbe vewepe validhanya lakini hii ni ardhi echo vewepe a vadhee vechu chwallipawa, kutoka Shungwaya mpaka T'ungi...Imi sina kitabu lakini bwana mmoya hoko Ch'undwa unacho. Imi sikusoma lakini ulee bwana Muhammad Athumani unacho kitabu changu mwando wa Bajuni, nchume kudhawa mpaka mwisho. Sasa hii Arafat iliposhambulia na vaarabu, k'amasi kumi na nane dha bana, vach'u valikimbia vangine vakashukia Shungwaya, hii miyi ot'e ilikimbiliwa na vach'u. Hii ni amuri a mungu. Balaiki a vach'u si vach'u katiti, a k'amasi kumi na nane dha bana.

1. Msee Bwana Boramus was an old man, perhaps in his eighties, at the time of the recording. He lived at Kiunga and had always lived on the north coast. He is now dead. As little as possible has been altered of the tape recording - mainly elimination of repetition. 2. The Europeans referred to are the Portuguese. 3. -gura = St. Sw. -lama. 4. Padha = Padha = Fasa, on northern Pate Island. 5. There are several places with this name on the East African coast south of the northern Kenya coast: this one may be the one in southern Tanzania: see Sacleux: 550, under Mgo. 6. A certain compression of the time framework visible here. 7. Ndi 'root'. 8. Fia 'all'. 9. Unidentified. 10. The next lines contain echoes of the Utendi wa Shungwaya and the Vave kwa Ngunya. 11. Ch'och'o 'mud'. 12. Word indecipherable. 13. Apalee = St. Sw. pale(e). 14. -musa = ? 15. Fumo Liongwa is claimed to be the father of Allongwe Fume - see later in the narrative: the details are sometimes contradictory. 16. Wicho is the village of Wi tu, south of Lamu. 17. -yala 'sleep'. 18. Again, these are lines which occur frequently in other stories and songs. 19. Fuukai = ? 20. Ushingo 'poison'. 21. -dhanya = St. Sw. -uza 'sell'.

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**Historical Texts from the Swahili Coast**
Siú i Utendi

Bisumi Allahi naboradi yangu nadhima
Na Al Hamdu firatili panapasoma
Swala na salamu nda michume nawalo nyuma
Ali na swahaba
Na dhuria wenyu k'arama na wafuesio
Wafwas na michu midhima.

Tunda na wendani pulikani nin a shauri
Henda kumuonya moyo wengu kwa ushairi
Nitaghafulie hamwandami ndia dha heri
Bahati na mja
Mweneye moyo wata fakuri hata mami kawa
Kama soyo mulowadhima.

Moyo siwe piche kama jura landa wadhimu
Kwanda tanabahi umbo lake ulifahamu
Ichone la mai lalokaa likawa damu
Tabarak'Allahu
Chwaliumbwa Mola kadhimu kachia mifupa
Na mishipa ngodhi na nyama.

Ndio yalo kuwa si maneno ya achiachi
Miedhi tisia machumboni walimo kachi
Ukarudhukua kwa usiku na nt'i kachi
Sama na p'ongodhi
Wata shile hawakupachi kukupa chakula
Wangafisha dha ruhuma.

Dhikisa kutimu nyedhi chende dhiloandikwa
Ukongodhva ndia dha mashaka dhishopichika saa a
Ukayapa raha pasi shida na kusumbuka
Jamii ya wach'u
Waliopo watatanka Allahu maswali
Wasalimu watasilima.
Ukisa kudhawa ukiwedha kucha dhishindo
Uturnushielo ni kwa Mola kupija k'ondo
Unsikilidha mambo mawi yenye uvundo
Karamu hukuwa
Shaakhidhu dhako dhichendo ushishie fumo
Jurundha likichechema.

Ushishie ngao kana kwamba una jumuni
Uwalidha k'ondo kumpija Mola manani
Mela mukichecha dhicha dhako hundhuruni
Hasara inawe
Mukichecha wenda mochoni nyumba jidha jidha
Na uvundo usiokoma.

Wataka kuchecha na machecho siyoya wao
Kuchecha na nch'u kwa chakula chake na nguo
Kwanda dhidhuruku na makadhi ukadhieo
Dha bibi mangine
Ukafanye yako makao nt'i dhake gura
Sichulie ukasimama.

Ukisa kugura nt'i dhake usidhika
Chakula na nguo ukawata usichumie
Hapo ndipo dhicha umewedha kuchecha nae
Dhatia machecho
Wawedhaipocholee akusukumapo
Huna shaka tansukuma.

Ila uli mumu iyu lati t'ini mwa mbingu
Huwedhi kuchecha ni muongo nafusi yangu
Heri ufuase twaa yake mwali wa mungu
Rahimu wafaru
Nfuasi hupacha fungu na kuwashushidha
Waja wake fili kiyama.
Heri ufuase uwepoche la wafuasi
Lolot'e lialo uridhie usichechesi
Usikasirike kasirani haikupasi
Dhamani dha nyuma
Wali wach'u wenywe dhiasi lolot'e lialo
Kuridhia likiwegema.

Kwanda tanabahi ufikiri amedhopicha
Michume teule Mola wechu aloiecha
Mapa duniani kuongodha wach'u kwa dhicha
Sambe wala hiti
Ndio huja yakuwakucha mauti nisiku
Dhikomapo nawe hukoma.

Runjushanya ito siwe kana ulo ndeoni
Umwao dhleo au ulo usindidhini
Umuri hupicha kamwe kamwe budihamukanini
Swahibu muovu
Ufenyeo kuwa mwendi wakukuliwadha
Na sira twii mustakima.

Upamba ukiwa sifurahi na kutolewa
Upamba umuri uko mbewe ulondikiwa
Hidhi siku dhot'e dhipichadho huhasibiwa
Nhiko makesiku
Na mwuri wako hukoma.

Hicho upechecho kifahamu umedhopacha
Usidhani kwamba umuriwe huya ukachwa
Wangapi wachocho kulikwe wamedhopicha
Wahi kama shibu
Hata eo huyaiecha tuba hungojani
Ushengee muhalimana.
Ajali husonga nyuma yako hukufukudha
Na usoni mwako ahetwani hukupumbadha
Kwa hili na hili mafahamu hukwangamidha
Twabibu mahiri
Niambao waliokodha hapa duniani
Na akhira chenda salama.

Yenyen kukokodha ukitaka kuyafahamu
Siwe na dhitimbi na ndugudho wanaadamu
Swafi moyo wako yebo hili usidhumu
Dhahiri ushike
Adhikani dha isilamu shahada na swala
Nadhakati hija saumu.

Pija na dhakati dhikupese kwa sharutidhe
Ukawa na mali na saumu usangamidhe
Shahada na swala sura dhot' e dhikupasidhe
Anakulibali
Ukawedha usidhiwedhe sharuti uchende
Paradhidhe ni nakhasuma.

Ukimudu nadho ngudho t'ano ukidhishika
Swaala ukaswali kwa wakati usiotoka
Ukafunga t'umu ukahiji ukapa dhaka
Ghafaru dhumubi
Takujadhi hapana shaka kwa amali hio
Na shahada ukilinena.

Ukitoyachende mambo sayo yakupeseo
Ukaipumbadha ya nlevi niladhileo
Umeikupidha uifahamu yua wendao
Fadhaa mbora
Dha mauti ya kungojao kufa ni ndia re
Nch'u hendi kawia nyuma.
Unukapo kufa ukiyora dha 'unjiani
Ukawa na mali uwasie ulimwenguni
Karaba humena waliopo makaburini
Chandokapo hapa
Chudhe mali chwavanye kima.

Hawasikitiki kufa kwako hawakujali
Watindie dhite mashuuli yao nda mali
Wataka kwawanya hima hima kwa tasihili
Kafa nda nguuo
Dha knosbedhwa dhikiwa ghali inihuwatinda
Kana kwamba ndao mapema.

Karaba na mbasi kaburini wakuchapo
Ukawa wepweke usione nch'u kuwepo
Neno la mukari na nakiri achongoapo
La kuchia huna
Na baridi yenye kitapo kwa kucha dhimondo
Dha mochoni simbo dha chuma.

Kuna na fadhaa bora nno dhalosifiwa
Dhaidi mauti na kaburi kuhadithiwa
Nayo siku hio kuichwa siku ya kufufu
Mato ya p'ani
Hayaoni yanga shundua hakuchambuani
Ndaliwa hayui mama.

Baada ya kufa kufufu kuna hisabu
Dhikaadhiniwa malimbi na dha nthawabu
Mja adhishao hasanati hana adhabu
Na ambao kwamba
Yainama una hikabu lendao lewawe
Nyumbani ya Jahanaama.
Hapo kayanida siratwini ndoni upesi
Wach'u watapicha kana k'ali p'epo ya kusi
Na wangi tena watapicha kana farasi
Wangi watapicha
Kana kwamba ni mahabusi wapichao ndia
Dhinyenyecha na dhangulima.

Hapo siratwini wach'u wangi takaochea
Moya wakipicha wangukao dhaidi mia
Na kwanguka hoko ni sharuti kusikilia
Hawia sakaru
Na jahimu hudondomea kwa kucha saghili
Dha mochoni ladhwa hutama.

Walowahiari siratwini hawataoma
Shida na fadhaa ila nuru dhake Rabana
Hai nyuso dhao hunawiri kana ntana
La Illaha huwa
Tachujadhi katika jana kwa amali hio
Mola wechu chujadhi mema.

Bana toa adhi idadie alifu bee
Na mwenye kuchunga ni aini mifu na ree
Ni bunu amini musidhani uhdowedhee
Ili kueledha
Wajiwaji na ulee senao kosa
Akitoa hana la uma.