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Translating Rwandan folktales into English: a culture-based analysis

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CHAPTER THREE

A CULTURE-BASED ANALYSIS OF RWANDAN FOLKTALES

3.0. Introduction

This chapter examines culture-specific elements that are present in Rwandan folktales. It also discusses culture-related problems that may arise when translating Rwandan folktales into English and strategies for solving those problems. I will discuss some of the problems that may arise from differences in folktale structure, characterisation, setting and Rwandans'way of life. My discussion is based on the analysis of the four folktales: three of which are attached as appendices to this study (pp. 108-118) while the fourth one is presented parallel to its translation in this chapter (pp. 75- 99). As this study is concerned with translating Rwandan folktales into English, English folktales will be referred to where necessary.

3.1. Structure-related differences.

Most folktales, like many other texts, consist of three parts: the introduction, the body and the conclusion. However, these parts are not the same as far as their content is concerned across cultures and languages. People of each culture have their own way of introducing their folktales, telling the body and closing them. Nevertheless, the most striking difference lies, as mentioned in chapter one, in the introductory and closing formulae.

Most Rwandan folktales open with the formula *Kera habayeho* or *habayeho* and end with the formula like *sijye wahera hahera umugani* or *sijye wahera hahera* … [followed by the name of the character that was either punished for his wrongdoing or rewarded for what he did]. The opening formulae have as equivalents in English the formulae 'once upon a time', 'long ago', 'there was/were once …' and the closing formulae can be translated by their English equivalents like 'snip, snap, snout, this tale's told out'; 'a mouse did run, the story's done'; 'whosoever does not believe this must pay a taler'; 'and the mouth of the person who last told this is still warm'; 'and now the joy began in earnest. I wish you had been there too' (Arbuthnot, 1964: 278-9).

However, the storyteller may choose to open his tales by extending the opening formula by preceding it with the formulae discussed in the first chapter (See pp. 26-28). He may also extend the closing formulae by adding the formulae discussed in the first chapter (pp. 28-30) as well. This means, then, that Rwandan tales have, in addition to the three formal parts, two other optional parts: one preceding the introductory formula and the other

following the closing formula. These can be considered as extensions of opening and closing formulae.

With regard to the tales under analysis, *Nyabwangu and Nyabucurere* begins with *habayeho* and ends with *Sijye wahera hahera Nyabwangu*. Neither of the other three contains the opening formula. Two of them, namely "*Hare, Elephant, Leopard, Hyena, Cow and Beetles* and *Nyirabazana* end with *si jye wahera hahera umugani*. In *Hare and Hyena*, the closing formula has been left out. In all of them, the parts preceding the opening formula and following the closing formula have been left out, probably because they are in the written form.

As can be seen, the short versions of both opening and closing formulae of Rwandan folktales have their functional equivalents in English. They can, therefore, be rendered by their equivalents. However, a cultural problem arises depending on the target audience. If one is translating for Rwandans, for instance, the problem is whether they should be translated literally or by their equivalents.

Likewise, the translation of the extended versions (the opening formula preceded by its extension and the closing formula followed by its extension) poses a problem of knowing whether these extensions should be translated or left out. In addition, as there are no equivalents in English, one may wonder how they should be translated – literally or not. In addition, the extended version may sound too long for some audiences of different cultures and they may, if not accustomed to this extended version of introductory and closing formulae of Rwandan tales, be confused.

3.2. Characterisation-related differences

Characterisation also varies from culture to culture and translating characters in a folktale requires the consideration of the cultural environment it is set in. This poses the problem of how to adapt the source culture characters to the target culture. In the folktales under study, there are some human, animal and object characters that are typical of Rwandan culture.

As far as human characters are concerned, the first problem that may arise is that they are given Kinyarwanda names. As there are no English equivalents for Rwandan names, the translator then has to decide how to render them appropriately. The tale entitled *Nyabwangu and Nyabucurere* contains proper names *Nyabwangu, Nyabucurere* and *Semuzana*. The tale *Nyirabazana* is also entitled as such following its main character.

The second problem in connection with human characters, although this is not present in any of the tales under study, is that they are sometimes associated with some particular connotative meaning to the extent that they have become stereotypes. *Nyirarunyonga* is, for instance, a woman character found in many Rwandan stories who is known for her transgression of Rwandan women's acceptable behaviour and norms and her unkindness to her daughters-in-law while *Serugarukiramfizi* is known for his greed.

Translating animal characters in Rwandan folktales also causes similar problems. First, animals are personified and some are given proper names. The hare is, for instance, referred to in Rwandan folktales as *Bakame*, the hyena is in some tales given the name of *Warupyisi* or *Rupyisi* while the leopard may be given the name of *Rugwe* as in the tale *Hare, Elephant, Leopard, Lion, Hyena, Cow and Beetles*. The problem that arises in this case is then whether they should be rendered by 'hare', 'hyena' and 'leopard' respectively or if they should be considered as proper names and kept as they are. In particular, the hare goes by the name *Bakame* in most Rwandan tales and this name is only used in tales since it is referred to as *urukwavu* in other contexts.

Secondly, animals are attributed with specific characteristics. Hare is, in Rwandan tales, depicted as a small cunning animal, which gets into trouble most of the time but can always trick its way out of problem situations. Other animals also have their own characteristics. As my purpose is not to examine the characteristics of all animals, let me concentrate on those that are acting characters in the folktales under study. These are, apart from hare, hyena, elephant, leopard, lion (found in the two animal tales) and wagtail (found in *Nyirabazana*)[1].

First of all, I would like to mention that all these animals often fall victim to hare's wits. According to Werner (1995: 254), these animals are foils and dupes, whose strength and fierceness are no match for hare's wits. In Rwandan folktales, hyena is considered, and acts, as the most stupid of them all. It is hare's most favoured opponent and its stupidity is used in contrast with hare's wits. The elephant is considered to be not as stupid as hyena, but it also falls victim to hare's cunning and, in folktales, its size is used in contrast with hare's to show that size does not always count. Lion, which is considered as the king of the

[1] The cow and beetles have been omitted from the list because they are not really acting animal characters in Rwandan folktales. They are used here simply as secondary characters, who do not even say anything.

wild animals, is neither intelligent enough to counter hare's wits and is used to oppose its authority to hare's disobedience. Leopard is considered as an agile animal and more intelligent than the other animals and can sometimes counter hare's cunning. Finally, the wagtail is a sacred bird that is liked by Rwandans. It is forbidden to kill it and it should not be chased away if it comes to feed on grains or crops, such as sorghum, that is being dried in the sun since it is believed that it does not eat grains or crops that belong to people. It is one of the helpful animals found in Rwandan folktales. This is the role that it plays in the folktale *Nyirabazana*.

With regard to object characters, some Rwandan tales contain inanimate characters whose roles are associated with how they are regarded in Rwandan culture. In *Nyabwangu and Nyabucurere*, for instance, strawberries, two grinding stones and two pots are talking objects that act as characters. Their choice as characters is not random. Strawberries are known in Rwanda as children's favourite wild fruit, the millstone is one of tools that should be handled with care and which is associated with some prohibitions while the pot is considered as one of the most fragile utensils in Rwandan culture.

When translating Rwandan tales, the translator will then, particularly if translating for a foreign audience, have the problem of functional non-equivalence. While strawberries are children's most favoured wild fruit in Rwanda, they may not be in another culture because there may be another kind of favourite fruit or simply because they do not even exist in that culture. Likewise, the grinding stone may turn out to be a tool that does not exist in some cultures, or if it does, it may not be associated with any prohibitions. The pot may not exist in the target culture or may not be considered as such a fragile tool depending on the material it is made of. In addition, these objects have been used as characters that perform unusual actions to show the naivety of Nyabwangu, who does not consider the fighting of grinding stones and the keeping of animals of pots as unusual things about which she should be careful.

3.3. Setting-related differences

Rwandan folktales are set in Rwanda. Translating Rwandan names of places may cause problems, particularly when translating for a non-Rwandan audience. The problem lies in the fact that names of places, like other proper names, are culture-specific and have no equivalents in other languages, except where two languages and cultures are so close that

proper names from one language have equivalents in the other. This is the case, for example, for the French name 'Bruxelles' which has 'Brussels' in English. However, with two languages and cultures which are quite distant like Kinyarwanda and English, there is no possibility of finding equivalent proper names of places. The tale *Nyabwangu and Nyabucurere*, for instance, contains the names *Ntangaritavugwa* and *Nzereri ya Nzenga*.

3.4. Way-of-life-related differences

Rwandans have their own way of life and this is reflected in different aspects and daily activities that are referred to in folktales as in other genres of folklore. In this section, I would like to examine some problems that may arise from aspects related to clothing, food and drinks, cattle-related vocabulary, style of home building, social organisation, and beliefs and customs.

3.4.1. Clothing

As far as clothing is concerned, Rwandans used to have their traditional clothes that were different from the modern clothes imported from Europe or elsewhere, and these may be mentioned in their folktales. These differ from modern clothes in terms of the material they are made from and the way they were made and worn.

The tale *Hare, Elephant, Leopard, Hyena, Cow and Beetles* contains, for instance, the item of clothing called *impuzu* and the tale *Nyirabazana* contains two items, namely *inkima* and *inkindi*. Some other items of clothing are *inkanda*, *ishabure* and *inyonga*. It should be noted that all the clothes made from skins were referred to as *impu* (literally 'skins') as in the tale *Nyirabazana*.

Translating these raises problems because they cannot be compared to any items of modern clothing. *Impuzu* was made from the bark of the ficus (*umuvumu*) and worn by men. *Inkima* was made from the skin of a squirrel (*inkima*), worn by young ladies. *Inkindi* was made from the skin of the leopard and was particularly worn by traditional dancers and dignitaries. *Inkanda* was made from the skin of the cow and was an item of clothing for women, *ishabure* was made from the sansevieria (*umugwegwe*) and was worn by young ladies. *Inyonga* was made from banana leaves and worn by children. As can be seen, these are quite different from modern items of clothing and translating them into English raises the problem of finding their equivalents.

3.4.2. Food and drinks

Translating Rwandan food and drinks could be a big challenge while translating Rwandan folktales into English. Problems may arise due to the fact that, like all other peoples, Rwandans prepare their food differently from other peoples, using different dishes and different recipes and they prepare their drinks using different ingredients.

In the folktale *Nyabwangu and Nyabucurere*, there are two dishes namely *impengeri* and *umutsima n'ibishyimbo,* which may cause problems translating. *Impengeri*, a dish consisting of boiled sorghum, may not be considered a dish in other cultures. *Umutsima n'ibishyimbo* (sorghum paste and beans) may also be a dish that does not exist in other cultures.

As far as drinks are concerned, Rwandans also have their own way of preparing drinks, particularly alcoholic ones. Traditionally, they used to have two kinds of beer, one called *ikigage* (sorghum beer) and another called *urwagwa* (banana wine). In these two, they also used to put honey and produce other kinds of beer called *inturire* or *inzoga y'ubuki* (sorghum beer with honey) and *inkangaza* (banana wine with honey). These last varieties are, for instance, referred to in the tale *Nyirabazana*.

3.4.3. Cattle-related vocabulary

In pre-colonial Rwanda, the main economic activities were animal husbandry and farming and many aspects related to them are referred to in folktales. Livestock, particularly cattle keeping, was more socially appreciated than farming and marked the social class a person belonged to. The more cattle you had, the more important you were economically and socially. Actually, the cattle played such a big role in the economic and social life of Rwanda that many aspects related to them were referred to in folklore.

Rwandans have, for instance, different names for milk, for cows according to their colours and age, different names for various activities relating to cattle keeping and so on. Sometimes, translating these causes some problems because they are not referred to in the same way in other cultures and/or languages. In the tale *Nyabwangu and Nyabucurere*, the colours of cows and goats are talked about and I would like to have a look at these to illustrate the problems that may arise in translating the vocabulary relating to livestock.

In this folktale, two colours of cows are mentioned. These are *igaju* (light brown) and *isine* (mauvish). In the text they are used as proper names to refer to cows of these colours. Three colours of goats, namely *umukara* (black), *umusheru* (dark brown) and *igihuga* (black-spotted white) were also mentioned. In the same way, these were also used as proper names to refer to the goats of those colours.

It is also worth mentioning that there are other colours to refer to the colours of cows. These are *urwirungu* (ash-coloured), *igitare* (whitish), *ibihogo* (brown), *umusengo* (white-spotted brown), and *ubugondo* (whitish flecked with black or with another colour).

3.4.4. Style of home building

Before adopting modern home designs, Rwandans had a style of home building which was not found anywhere else. For that reason, translating Rwandan tales, in which the parts of the ancient hut are referred to, may cause some problems. The problems arise especially when it comes to translating the names of the parts of the hut. These parts have special names which cannot be translated so easily into English because they do not match exactly any parts of houses in other cultures and were not furnished as the modern houses (constructed according to Western design) are.

In the tale *Nyirabazana*, the wagtail, for instance, tells *Nyirabazana* to follow it until they reach the king's compound and it names some parts of the compound and some of the hut. These are places like *ivugavuga* (where they beat the drum), *ikambere* (the inner part of the Rwandan traditional home), *ikagondo* (in the small detached secondary house that served as the husband's wife's bedroom), *ku gitabo* (at the doorstep), *ikirambi* (the central part of the home around the fire) and *igikari* (the backyard). Some of the names of these places like *igikari* and *igitabo* have their equivalents. However, the words *ivugavuga, ikambere, ikirambi* and *ikagondo* do not, and translating them gives rise to certain problems.

The different pillars that held up the roof of the ancient home also have different names, such as *kanangazi* (the pillar at the entrance holding up the canopy), *inkingi igana mu rubimbiro* (the pillar next to the fireplace), *inkingi z'iziko* (the pillar around the fireplace), *inkingi y'urugambiriro (the pillar near which spears were kept)*, *inkingi y'urwuririro* (the pillar next to the bed), and *mbonabihita* (the pillar near the entrance). Translating these names could pose problems since other cultures do not have the same style of home

building. The pillars *kanangazi*, *inkingi y'iziko* and *inkingi y'urwurririro* are referred to, for instance, in the folktale *Nyabwangu and Nyabucurere*.

Related to these pillars are pieces that served as the frame of the only front door of the ancient hut called *inkomanizo* (door frame). These were at either side of the doorway and were distinguished between themselves by referring to either of them according to their position, one being called *inkomanizo zo hepfo* (lower door frame) and *inkomanizo za ruguru* (upper door frame).

The other words in connection with the home building that may be difficult to translate into English are *imyugariro* (pieces of wood that were used to close or block the main entrance of the enclosure) and the two pillars of the entrance called *ibikingi by'amarembo* . In modern times, *imyugariro* can be compared to the gate while *ibikingi by'amarembo* could be compared to the pillars onto which the gate is fixed. These are referred to in the tale *Nyabwangu and Nyabucure*.

3.4.5. Social organisation

Ancient Rwandans had their own way of organising their society, both socially and administratively. They mainly had three social classes distinguished by a person's riches and economic activity. Society was organised in such way that the person belonging to a lower class had a kind of contract with another person of a higher class to whom he owed different kinds of services and who, in turn, was to protect him and reward him with cattle. This is the system known as *ubuhake*, and every person was supposed to be under contract with another person of a higher social class, the person occupying the highest social rank and not being under such a contract being the king. This was the supreme ruler: the country, the cattle, women and anything in his country belonged to him. He had absolute power to the extent that he had the right of life and death. He was believed to be powerful to the extent he was seen as next to God and was called *Nyagasani* (Lord), as in the folktale *Hare and Hyena).* When he wanted to go to another place, he was carried in a palanquin, accompanied by a big royal cortege.

The knowledge of this social organisation is very important in translating Rwandan folktales because it is sometimes reflected in them. If the translator lacks this knowledge, there may be a problem of locating the folktale in its cultural context.

In the tale *Nyirabazana*, for instance, it is said that the king went hunting and was carried in a palanquin. If the translator and the target audience (in a culture where a palanquin is not used for this purpose) do not know that the palanquin was the king and some important persons' means of transport, they may fail to understand the text. The king is also referred to in this folktale as *Nyir'u Rwanda* (the owner of Rwanda). One phrase of this tale also reads '*…kandi ntifuza kumukura ku musozi wanjye, mu gihugu cyanjye*' (and I do not wish to chase him from my village, from my country). This may sound unfair or strange for a person who does not know that the king had the right to chase any person out of his country and it was believed to be natural and fair in Rwandans' eyes.

3.4.6. Beliefs and customs

Rwandans also have their own beliefs and customs and these are reflected in their folklore. Understanding source text customs is very important in translation because it helps the translator to know details of the text at the stage of text analysis. Differences in customs and practices then cause problems in translation.

As is related in *Nyabwangu and Nyabucurere*, for instance, it was a custom in ancient Rwanda for men to have two or more wives. When pre-colonial Rwandans went off on a journey, they also had the practice of taking away some food with them since there did not exist restaurants and they did not use money to buy food on their way. In addition, they used to travel for long distances on foot since there were no means of transportation. Rwandans also consulted fortune-tellers as a common practice. This is referred to in the tale *Nyabwangu and Nyabucurere,* where Nyabucurere went to a fortune-teller to ask what she could do in order to see her husband.

3.5. Problem-solving strategies

In translation, there are strategies to solve the problems that arise. These depend, generally speaking, on the purpose of translating the target text and the audience it is intended for. In this section, I would like to discuss some strategies that may be used to solve the above problems. My discussion is based on the purpose of translating Rwandan folktales into English for an international audience and children as the main audience, bearing in mind that the translations would be done in order to promote Rwandan culture in general and Rwandan folktales in particular. For this reason, the strategies proposed mainly aim at taking the audience to the text, or adapting the text to the target audience.

As far as the difference in structure is concerned, the translator can resort to domestication and translate the shortened versions of the introductory and closing formulae by their English equivalents. So *kera habayeho* and *habayeho* would be rendered as 'Once upon a time', 'long ago' or 'there was/were once' and *sijye wahera hahera umugani* can be translated as 'snip, snap, this tale's told out' or any other similar closing formula used in English.

However, the extended versions of introductory and closing formulae would be better rendered by means of foreignisation: keeping proper names and the same characters. This strategy would help readers understand that the tale is set in a culture different from his own. In addition, it would be better to translate the formulae as literally as possible in order not to alter their oral aspect and their originality.

With regard to animal character-related problems, they can be solved by domestication as well. Most animal names in Kinyarwanda have their equivalents in English. The big problem to be addressed is related to particular fictional names given to some animals like *Bakame* (hare), *Warupyisi* (hyena) and others which can be invented by the storyteller. From a personal point of view, these should not be retained as such in order to allow the tale to sound natural in English. They should be referred to by their usual names like 'hare', 'hyena', etc. However, names of people in Kinyarwanda should be retained. Finally, names of object characters should be translated by their English words and not by their functional equivalents in English if they exist. 'Strawberries' (in *Nyabwangu and Nyabucurere*), considered as the favourite wild fruit by Rwandans, should not be replaced by another kind of fruit liked by children of any other culture.

To solve problems related to the way of life, strategies may be used according to each kind of problem. As far as the translation of items of clothing is concerned, the translator would resort to paraphrase and it may be necessary to use compensation by splitting. The translator can translate an item by describing what it looks like and stating the material it is made of. He may even use footnotes or endnotes to give more details. *Inkanda* can, for instance, be translated as 'a skirt made of a cow's skin'. The translator may also provide a footnote or endnote specifying that it was an item of clothing worn by women on the lower part.

Translating names of dishes may also require paraphrase and compensation by splitting in order to give details. The same strategy would be used when translating the names of drinks. To address the problem of translating cattle-related words, the translator may use paraphrase if there is no English equivalent. The problem of translating the names of different pillars and other words related to ancient home building can be solved by translating such words with reference either to their functions or location. Finally, the translation of words or concepts related to social organisation and beliefs and customs would be literally translated in order to preserve them as they are viewed in Rwandan culture. The term *Nyir'u Rwanda* (the king), for instance, would be better translated literally as 'The Owner of Rwanda' in order to preserve the fact that the king was believed to be so.

In addition to these strategies used to solve culture-specific problems, the translator should also consider adapting the language to the level of children if he is translating for children. He can, for instance, do everything possible to use simple sentences and simple vocabulary.

3.6. Sample folktale translation

3.6.1. 'Nyabwangu and Nyabucrere' translated

Habayeho umugabo Semuzana akagira abagore babiri. Bukeye umwe aramwanga amuhindura nyirantabwa. Hasigara rero nyirankundwakazi. Ariko bombi bafitanye abana b'abakobwa. Uwa nyirankundwakazi akaba Nyabwangu, Nyabucurere akaba uw'uwo nyirantabwa.	Once upon a time, there was a man who had two wives. His name was Semuzana. At a certain time, he abandoned one wife and lived with the other that he favoured. However, each of them had borne him a daughter. The name of the favoured wife's daughter was Nyabwangu and that of the deserted wife's was Nyabucurere.
Umunsi umwe se wa ba bakobwa ashaka kubatuma. Arabahamagara ati " ndashaka ko muzajya kumvomera amazi ya Ntangaritavugwa. Maze uzatanga undi kuyamvomera nkazamuhemba. Muhambire	One day, the daughters' father wanted to send them on a task. He told them, 'I want you to go and fetch me some water from Ntangaritavugwa and the one who brings it first will be rewarded. Take some food with

impamba kuko ari kure, muzahasanga umukecuru ni we uzabavomera." Ati "kandi namara kubavomera ni we uzabakorera, akababwira uko muzifata mu nzira mugaruka; icyo azabategeka muzagikore." Ati "ikindi kandi impamba muzayirye muhageze, ntimuzarire mu nzira." Abana b'abakobwa bakoze impamba, mwene nyirantabwa bamuhambiriye impengeri, naho uwo kwa nyirankundwakazi bamuhambiriye umutsima n'ibishyimbo. Bashyira nzira baragenda.

you for your destination is far away. You will find an old woman there and it is she who will give you the water'. And he added, 'After giving you the water, she will help you lift your containers onto your heads and give you instructions to follow on your way back home; mind you do what she will tell you'. He also told them, 'Eat your food when you arrive there, do not eat it on your way.' The young women took their food: the abandoned wife's daughter was given boiled sorghum grains while the favoured one's was given sorghum paste and beans and off they went[2].

Bageze mu nzira, Nyabwangu wari waremenyereye kurya kare agize Nyabucurere ati "pfundura turye." Undi ati "rya wowe ufite ibyo urya, jye nta n'inzara mfite ndarya ngeze aho bantumye, ni na ko batubwiye."

On their way, Nyabwangu, who was in the habit of eating early in the morning, told Nyabucurere, 'Open our food containers and eat'. The other replied, 'YOU, who have delicious food to eat, do. I am not even hungry yet. I will eat only when I arrive at my destination as we have been told'.

Ubwo Nyabwangu arariye ntiyaha mwene se. Barakomeje baragiye, barashyira bagera aho wa mukecuru ari. Bahageze Nyabucurere apfundura impamba ye, ahamagara Nyabwangu ati "ngwino dufungure." Nyamara Nyabwangu we yari yariye impamba ye wenyine ntiyamuhaho.

Nyabwangu ate and did not share her food with her half-sister. They went on and finally reached the old woman's home. At their arrival, Nyabucurere unpacked her food container, and invited Nyabwangu to come and eat with her, despite the fact that Nyabwangu had eaten her food alone.

Umukecuru arababaza ati "muragenzwa n'iki?" Bati "badutumye amazi kandi batubwiye ko ari wowe uzatuvomera. Uko

The old woman asked them, 'What is the purpose of your coming here?' They answered, 'We have been asked to fetch water and we

[2] 'Boiled sorghum grains' was a dish for the poor in Rwanda while 'sorghum paste and beans' was a dish for the rich.

uzadutegeka tukazaba ari ko tubigenza."

were told that it is you who will fetch it for us. We shall do as you will tell us.'

Ubwo umukecuru arabavomera, arapfuka ibibindi byombi, babonye ko ari amazi abavomeye, noneho arabakorera barataha. Arabihanangiriza ati "muramenye ntimuzapfundure mu nzira, muzapfundure mugeze iwanyu."

The old woman fetched some water for them and put lids on both water pots. They noticed it was water because that was what they had asked for and she helped them lift their water pots onto their heads and they went back home. She told them seriously, 'Mind you do not open your pots on your way home; open them only when you arrive at home'.

Baraje nta mpamba y'indi basigaranye, bageze mu nzira Nyabwangu agira Nyabucurere ati "tura tunywe amazi." Nyabucurere ati "reka da! Sinywa amazi nta yo nshaka." Undi ati "reka jyewe inyota iranyiyiciye, singiye kwicwa n'inyota nikoreye amazi." Aratura, ngo yagapfundura agira ngo ni amazi yikoreye asanga harimo utuntu twiza, udusaro, ibirezi, n'utundi tuntu twiza twinshi. Ati "mama we! Mbega utuntu twiza!' Ati "pfundura nawe urebe." Undi ati "ntabwo naca ku itegeko bampaye ngo mfundure," ati "ahubwo ikorere tugende tugire igihe tugerera mu rugo."

They returned but did not have any food left. On their way, Nyabwangu told Nyabucurere, 'Put down your pot and let's drink some water.' 'No way! I will not drink any water for I do not want any', Nyabucurere replied. Nyabwangu said, 'I am very thirsty and I will not die of thirst while carrying water.' She put down her water pot and while she thought she was carrying water, she was, upon opening, surprised to see marvellous things: beads, anklets, and so many other beautiful things. She exclaimed, 'My God! What beautiful jewels!' And she added, 'Open and see for yourself too.' The other young woman said, 'I cannot open because I cannot disobey the instructions that I was given.' She rather added, 'Put your pot on the head and let us go so that we can reach home on time.'

Nyabwangu arongeye arapfundikiye, baragiye. Ubwo rero akibwira ko akikoreye twa tuntu twiza, naho yamaze kudukubita amaso duhita duhinduka:

Nyabwangu replaced the lid and they went on their journey home. She still thought that she was still carrying those wonderful jewels. She did not know that after catching sight of them

ngibyo iwabo w'ibikeri, inzoka, n'ibindi byose bibi.

they had turned into different reptiles: frogs, snakes and so many other awful things.

Baragenda, baragenda, umunsi wo kugaruka se yari awuzi, yatumiye abantu, yakoresheje umunsi mukuru wo kwakira abana be yatumye kumuvomera amazi ya Ntangaritavugwa. Ubwo baratungutse. Se arishimye. Ati "bana banjye muraje?" Ati "muzanye icyo nabatumye?" Bati "turaje tuzanye ubutumwa mwadutumye."

They went on and on, and as their father knew the day they would arrived at home, he had invited some people and organised a feast to welcome his children who had gone to fetch him some water from Ntangaritavugwa. They appeared in the compound and their father was happy. He said, 'Are you back, my children? Do you bring me what I asked you to fetch for me?' They answered, 'We are back and our task has been accomplished.'

Se rero atumiza ibirago byinshi, ahamagara Nyabwangu kuko yibwiraga ko ari we ugomba kuzana ibyiza kuko ari mwene nyirankundwakazi. Ibirago barabishashe. Se ati "ngwino mwana wanjye utwereke ubutumwa uzanye."

Their father asked for many mats and called upon Nyabwangu first. He thought it was she who was to bring wonderful things because she was the favoured wife's daughter. The mats were spread and the daughters' father said, 'Come, my dear daughter, and show us what you have brought.'

Umukobwa ngo yakumva bamwogagije, na we arushaho kuzana ibinezaneza, yibwira ko ko ari we uri bubone igihembo cya mbere kuri mwene nyirantabwa. Kandi koko byarumvikanaga, ntabwo n'abandi babonaga ko mwene nyirantabwa yatanga uwa nyirankundwakazi igihembo.

When the young woman heard she was praised, she grew happier, believing that SHE would get the first prize at the expense of her half-sister. It was indeed understandable, as no one expected the abandoned wife's daughter to get the first prize at the expense of the favoured wife's.

Nuko ngo yagapfundura akabindi, ahengetse ibikeri birasiganwa bisimbuka, ngaho imihopfu, ibitindazi byose bibi reka sinakubwira, ibirago biruzuye. Se araraka ra, abatumiwe barashobewe, se ati

When she opened her water pot and tilted it, different reptiles rushed out. There were worms and other awful reptiles all over the mats. Her father got angry and the guests were bemused. Her father said, 'Roll up my mats

"nimunzingire ibirago vuba."

quickly.'

Ati "nimuhaguruke mutahe nta kindi gisigaye. None se ibiburiye ku mwana warezwe, murabikekera kuri uriya mutindikazi?"

He told the guests, 'Get up and go home, the feast is over. Do you expect to get from that naughty one what this well-brought up daughter was unable to get?'

Abari aho bati "reka nta we uta akanyaga atagahambuye, dupfe kureba ibyo na we yikoreye." Bati "none se ko wabatumye bombi, kuki mutapfa guterayo akajisho?"

The people present said, 'You cannot judge a book by its cover, let us at least look at what she brought along.' They said, 'You have sent them both, why then not have a look?'

Se baramuhendahenda bati " rwose reka na we apfundure turebe icyo bamuvomeye, wenda ahari yapfa kudutukura."

'Let her also open for us to see what was given to her, maybe she can, at least, relieve the shame brought upon us', they begged him.

Se ati "ntimumpfushirize ibirago ubusa, mushyireho kimwe kirahagije, na cyo ni icyo gupfa ubusa."

The daughters' father said, 'Do not spoil my mats, just spread one, it is enough. Even that one is to be spoiled.'

Ubwo bazanye ikirago kimwe, na cyo gishaje, umwana azana akabindi ke, afite ubwoba bwinshi, nyina aho ari mu bwigunge hirya kure y'abandi na we yadagazwe azi ko bo bahita babakura n'aho bari bibereye, ubwo Nyabucurere arapfundura, asutse haza amasaro y'urwererane menshi, haza ay'amabara y'amoko yose meza cyane, noneho se arishima reka sinakubwira atumiza bwangu ibirago byinshi, umwana arakomeza arasuka, ngayo amoko y'ibyiza byose, ngibyo ibirezi, reka sinakubwira ibintu byiza byose bishobotse bibura aho bikwirwa.

They then brought one mat, which was very old. Trembling with fear, Nyabucurere brought her pot. Her mother, who sat at a distance, alone, was filled with dread. She feared the worst would come to the worst. She opened her pot and when she poured out its contents, there were many white beads, and other pieces of jewellery of different beautiful colours. Her father's face shone with satisfaction and he quickly asked for more mats. She went on pouring and there came out so many different wonderful things: anklets and many other beautiful pieces of jewellery were spread all over the ground.

Abari aho bose baranezerwa, bati "koko nta we uta akanyaga atagahambuye, ntimwirebera namwe umwana uzi gutumika!"

All the people present were very happy and said, 'It is true that you cannot judge a book by its cover. Here is a child who performs her task well.'

Noneho se abaza Nyabucurere aho yavomeye n'aho icyo cyohe cyavomeye. Umwana ati "dawe tugenda wari watubwiye ko turya impamba yacu tugeze aho udutumye, we yageze mu nzira arambwira ngo arashonje nimfundure turye, mubwira ko ntarasonza, aricara ararya ndamurinda. Tugeze ku iriba, umukecuru watuvomeye ati "muzapfundure mugeze imuhira, ntimuzapfundure mu nzira. Ati "nuko tugaruka arambwira ngo inyota iramwiyiciye ngo duture tunywe amazi. Aratura aranywa turakomeza turaza."

The father then asked Nyabucurere where she had fetched water from and where the other naughty girl got what she had brought. Nyabwangu said, 'Father, before we set off, you told us that we were to eat our food on arrival at our destination. On our way, she told me that she was hungry and asked me open our food containers so that we could eat. I told her I was not hungry yet but she sat down and ate. I waited for her. When we arrived at the well, the old woman who fetched water for us told us, 'Only open your pots when you arrive at home; do not open on your way.' And she added, 'On our way back home, she told me that she was very thirsty and asked me to put down our pots so that we could drink some water; which she did and then we continued our journey.'

Se ati "ntimwumva mwese kiriya kigoryi ngo ni Nyabwangu? Utumviye se na nyina yumvira ijeri. Undi mwana yumviye inama nabagiriye, none rero biragaragaye." Ati "igihembo cye bantu muri aha, nave muri kariya karuri we na nyina, bagaruke mu rugo rwanjye, naho kiriya cyohe na nyina bajye kwangara, simbashaka nibamvire mu rugo."

Then their father said, 'Do you not hear what that idiot Nyabwangu did? A child who would not listen to its parent's advice has to bear the consequences. The other child took the advice I gave and carried out the task successfully.' And he added, 'Her reward, dear neighbours here present, is for her and her mother to leave that small hut and come back to my compound. As to that useless daughter and her mother, let them go and wander. I do not want them, so they are to leave my compound.'

Bene gutumirwa baratakamba bati " rwose icyaha cya rimwe ntikica umugabo, yego uriya mwana yarasuzuguye, ariko rero ca inkoni izamba, woye kurenganya uriya mubyeyi, si we wamwoheje gukora biriya, ibyo ni uburangare bw'abana."

The guests said, 'You cannot punish them so severely for a mistake made for the first time. The child has really disobeyed you, but you should forgive them and not be unjust to her mother. SHE did not tell her to do what she did; this is an instance of children's carelessness.'

Se ati "kugira ngo mbagirire imbabazi, ndashaka kongera kubatuma bombi muhari, bakajya aho mbatumye mwiyumvira, uzantumikira ku buryo bushimishije nkazamuhemba."

The daughters' father told the guests, 'For me to forgive them, I want to send both of them again on a task in your presence. I want to tell them where I want to send them while you are here and can hear for yourselves. The one who will carry out the task to my satisfaction will be rewarded.'

Nyabucurere na nyina ubwo bavuye mu butindi babahaye inzu nziza cyane, bagarutse mu rugo bahozemo, Nyabwangu na we na nyina barahaguma ariko kubera amajwi y'abantu.

The dire poverty which Nyabucurere and her mother lived in was then over. They went back to the compound they used to live in and were given a beautiful hut. Nyabwangu and her mother also stayed there, thanks to the guests' request.

Noneho se ati "bana banjye rero mukore impamba mugende, aho mbatumye ni kure cyane, mugende, uzaterera Nzereri ya Nzenga akamanuka Nzereri ya Nzenga, akangeraho mbere, nzamubagira imfizi yanjye Ruyenzi."

Then their father told them, 'My daughters, take some food with you and set off. Your destination is very far away. Go, and for the one who climbs up Nzereri of Nzenga mountain and climbs down Nzereri of Nzenga mountain and comes to me first, I will slaughter my bull Ruyenzi and we will eat it in celebration of her achievement.'

Abana burakeye bakoze impamba baragiye. Ariko igihe batarahaguruka, se akaba yababwiye ati "bana banjye rero

The next morning, the daughters took their food and set off. However, before they left, their father told them, 'My daughters, I send

ndabatumye, muramenye mugende mwitonze mu nzira, ntimugende nk'abasama, muramenye

you on a task, mind you be careful on your way. Do not behave carelessly, do be careful.'

Baragiye bageze mu nzira bahasanga umukecuru uhinga. Nyabwangu ati "wa mukecuru we uwakwakira ntiwamufungurira?" Impamba ye yari yayimaze kare kuko yari amenyereye kurya mu gitondo.

They went and found an old woman who was working in her field. Nyabwangu told her, 'Old woman, if I help you with your work, won't you give me something to eat?' She had finished her food long before because she was accustomed to eating early in the morning.

Umukecuru ati "namufungurira." Nyabwangu afashe isuka, ubwatsi arabutabaguye ikivi aragituye. Ngo yakagitura, umukecuru ati "cyo rero wa mukobwa we, ubwatsi bwanjye bwiberaga aho, nkibera aha nkabonana n'abagenzi, nkabaha bwakeye, nkahotera akazuba, none ubwatsi urabuhinze urabumaze!" Ati "nsubiriza ubwatsi uko bwari bumeze, niba kandi wanze ntuva aha. Ntimumvana aha." Ubwo Nyabucurere akaba yari yiyicariye hasi.

The old woman replied, 'Of course, I will.' Nyabwangu took her hoe and she finished tilling the field in no time. Upon finishing it, the old woman told her, 'You, young woman, my field used to be here and I would spend some time working on it and take the opportunity to meet passers-by, exchange some news with them and to relax in the sun. And now you have tilled it up!' She added, 'Restore the state of my field. If you do not, you will not leave here. Neither of you will be able to go.' In the meantime, Nyabucurere had been sitting, watching.

Arahaguruka ati
"Ubwatsi bw'abandi, subirana ngende,
Bwatsi bw'abandi, subirana ngende,
Si jyewe nanjye, subirana ngende,
Ni uwo mukobwa, subirana ngende,
N'iwabo ni uko, subirana ngende."

She now stood up and said,
'My dear field, return to the state you were in so that I can go; my dear field, return to the state you were in so that I can go; it is not me, return to the state you were in so that I can go;
it is that young woman, return to the state you were in so that I can go; she is like that even at home, return to the state you were in so that I can go.

Ubwatsi burasubirana, barakomeza baragenda.

The field returned to the state it was in and they went on.

Ngo bakwigira imbere, basanga aho imikeri yeze. Nyabwangu ati 'mama we!' Ati n'inzara yari inyiyiciye!' Imikeri ayirayemo arasoromye, ikibo yari yazanyemo impamba aracyujuje.

When they got a little farther, they found ripe wild strawberries. Nyabwangu exclaimed, 'Oh my God! I was hungry indeed!' She went and picked the strawberries, filling the small basket she had brought her food in.

Ngo yakamara kuyisoroma, agiye kwikorera ngo bagende, umukeri uti 'yewe wa mukobwa we w'inkozi y'ibibi? Usanze aho nibereye, ntunzi sinkuzi, uransoromye. Niberaga aha nkaba urukerereza bagenzi, none wowe wazanywe no kunsoroma. Nsubiza imikeri yanjye niba ushaka amahoro. Niba kandi utansubije imikeri yanjye ntimumvana aha.' Ubwo Nyabucurere yari yamutegereje amurinze, nta mikeri yasoromye.

As soon as she had finished picking the strawberries and was about to lift the basket onto her head so that they could continue their journey, the strawberry called her, 'You wicked woman! You found me here, you do not know me, and I do not know you either, and you picked some strawberries from me. I used to stand here and please the passers-by, but you came and picked the fruit from me. Give me back my strawberries if you want peace. Otherwise, you will not leave this place. In the meantime, Nyabucurere was waiting for her and had not picked any strawberries.

Araterura ati
'Mikeri y'abandi, subirana ngende,
Mikeri y'abandi, subirana ngende,
Si jye nanjye, subirana ngende,
Ni uwo mukobwa, subirana ngende,
N'iwabo ni uko, subirana ngende,

She started singing,
'My dear strawberry, return to the state you were in so that I can go; my dear strawberry, return to the state you were in so that I can go; it is not me, return to the state you were in so that I can go; it is that young woman, return to the state you were in so that I can go; she is like that even at home, return to the state you were in so that I can go.'

Inkeri zirongeye zirasubiranye, zirongeye zireze nk'uko zari zimeze.

The strawberry returned to the state it was in, and it bore ripe strawberries again as before.

Barakomeje baragenda, baragenda, basanga aho ingasire z'insyo zirwana. Nyabwangu ati 'musigeho, musigeho abagabo barakizwa. Ingasire ko zisya, zirarwana!' Arazikijije. Ngo yakamara kuzitandukanya, ziti 'wa mukobwa we ntuzisazira! Wowe usanze twikinira, uradutandukanije nta we ubigusabye. Ngaho rero dusubiranye ugende. Gira vuba udusubiranye ugende, niba wiyanga kandi ubivuge.'

The young women went on and on their journey until they arrived at a place where they found two small grinding stones fighting. Nyabwangu said, 'Stop, please stop fighting, it is a custom to separate two fighting parties. Grinding stones are for grinding and are not to fight!' She intervened and separated them. Shortly after separating them, they told her, 'You, young woman, will not live long! You found us playing and separated us without being asked to. Make us restart our play so that you can go on your journey. Do it quickly or tell us if you are fed up with life.'

Nyabucurere ati
'Ngasire z'abandi, subirana ngende,
Ngasire z'abandi, subirana ngende,
Si jye nanjye, subirana ngende,
Ni uwo mukobwa, subirana ngende,
N'iwabo ni uko, subirana ngende.

Nyabucurere said,
'My dear grinding stones, restart your play so that I can go; my dear grinding stones, restart your play so that I can go; it is not me, restart your play so that I can go; it is that young woman, restart your play so that I can go; she is like that even at home, restart your play so that I can go.'

Ingasire zirongeye zirarwanye, abakobwa na bo babona ubukomeza urugendo.

The stones started fighting again, and the young women were able to go on their journey.

Nyabucurere abwira Nyabwangu ati 'ariko wibagiwe inama twavuye mu rugo batugiriye?' Undi akamwuka inabi ati 'ubu se ni nde umbona? Ni nde uri bumenye ibyo nakoze mu nzira. Ati 'ariko wowe wasanga aho abantu barwana ntubakize? Wari wabona biriya?'

Nyabucurere told Nyabwangu, 'Have you really forgotten the advice we were given before we left home?' The other told her angrily, 'Who is watching what I am doing? Who will know what I have done on our way?' And she added, 'Can you really see grinding stones fighting and not intervene? Have you ever seen such a thing?'

Baragenda ngo bigira imbere basanga aho akabindi karagiye ihene. Nyabwangu ati 'dore re! Dore re! Nimundebere biriya! Ese n'akabindi kararagira?' Arakegera ati 'yewe wa kabindi we!' Kati 'ce'. 'Yewe wa kabindi we!' Kati 'ce!' Ati 'murabona aka kabindi mpamagara kakanyihorera!' Agize akabindi agakubise inkoni, akabindi karajanjaguritse.

They went on and a bit farther, they found a water pot that was looking after goats. Nyabwangu exclaimed, 'Jesus! Look at that! Does a water pot ever look after animals?" She got nearer it and called it, 'You water pot!' She got no answer. 'You water pot!' She got no answer. Then she said, 'Can you imagine! I call this pot and it does not answer me!" She took a stick and hit it. The pot broke into pieces.

Nyabucurere warebaga yicecekeye kandi yamubujije ati
'Kabindi k'abandi, subirana ngende,
Kabindi k'abandi, subirana ngende,
Si jye nanjye, subirana ngende,
Ni uwo mukobwa, subirana ngende,
N'iwabo ni uko, subirana ngende.'

Nyabucurere, who was watching her silently and who had warned her, said,
'My dear water pot, return to the state you were in so that I can go; my dear water pot, return to the state you were in so that I can go; it is not me, return to the state you were in so that I can go; it is that young woman, return to the state you were in so that I can go; she is like that even at home, return to the state you were in so that I can go.'

Akabindi karasubirana karakomeza kiragirira ihene, abakobwa na bo bakomeza urugendo rwabo. Ariko mbere yo kugenda ako kabindi karababaza kati 'mbese ubundi mwa bakobwa mwe, murajya he, muragenzwa n'iki?' Abandi bati turi 'abashakamata.' Kati 'murashaka amata?' Abandi bati 'iii.' Kati mwagashaka amata mwagira, ngiye kubarangira aho amata ari, ariko ngiriye uriya mukobwa witonda, naho ubundi wowe, (ubwo aravuga Nyabwangu) nutitonda uzamererwa nabi, ntuzisazira.

The pot returned to its state and went on looking after the goats. The young women went on their journey. However, before they left, the pot asked them, 'By the way, young women, where are you going? What is the purpose of your journey?' They replied, 'We are looking for someone who can give us milk.' 'Are you?', the pot asked. They said, 'Yes, we are.' The pot told them, 'Whether you are looking for someone who can give you milk or not, I am going to tell you where you can find milk. However, it is just for that careful and kind woman's sake. As to you

(addressing to Nyabwangu), you will have problems if you do not take care.'

Bageze imbere basanga akandi kabindi karagiye inka, nako Nyabwangu arakamenagura. Nyabucurere na none arahendahenda. Nako kababaza aho bajya bati 'turashaka amata.' Kakaba kava inda imwe n'akambere, k'ihene, kati 'mbarangire aho muzakura amata nimwitonda.' Kagiye kubagirira neza kandi bari bakagiriye nabi, ariko kandi atari bose.

When they had gone a little farther, they found another water pot that was looking after cows. Nyabwangu broke it to pieces as well. Nyabucurere pleaded with it to return to its normal state. It also asked them where they were going and they replied that they were looking for someone who could give them some milk. This pot was a brother to the first one which was looking after the goats. It told them, 'Let me tell you where you will find milk if you are careful.' It helped them even though one of them had mistreated it.

Akabindi karabwiye kati "mugende nimwigira imbere murahasanga urugo rwiza runini, ikimenyetso cyarwo rurimo ibicaniro bibiri, maze nimumara kuhagera, igihe mugeze mu bikingi by'amarembo, icyo hepfo nikibaramutsa mucyihorere, icyo haruguru nikibaramutsa mugihobere. Murakomeza mugende nimugera ku bicaniro, hari ibicaniro bibiri, icyo hepfo nikibaramutsa kucyihorere, icyo haruguru nikabaramutsa mugihobere.'

The pot said to them, 'Walk on and you will find, just around the corner, a splendid big compound. You will recognise it by its fireplaces for cattle. When you arrive at the main entrance of the compound and its lower pole greets you, do not answer. But when its upper one greets you, hug it. Keep on moving and when you arrive at the fireplaces and the lower fireplace greets you, do not answer it. But when the upper one greets you, hug it.'

Kati "mukomeze mugende nimugera imbere y'umuryango, kanangazi nibaramutsa muyihobere, inkomanizo zo hepfo nizibaramutsa muzihorere, izo haruguru nizibasuhuza muzihobere. Nimugera mu nzu, inkingi y'urwurririro nibaramutsa muyikirize, igana ku ziko

And it added, 'Walk on until you get in front of the door. When the pillar that holds up the canopy greets you, hug it. When the lower part of the doorframe greets you, do not answer. However, hug the upper part when it greets you. Once inside the house, when the bedside pillar greets you, answer it. When that near the fireplace greets you, do not answer it.' It also

nibaramutsa muyihorere." Kati "kandi uko mbibabwiye mube ari ko mubikora, muramenye mwitonde niba mudakoze ibyo mbabwiye nta mata muzabona."

told them, 'Do as I have told you and do be careful for you will not find milk if you do not do what I have just told you.'

Baragiye. Bageze kuri rwa rugo, igikingi cy'irembo kiba kiratanguranijwe, kimwe cyo hepfo, kiti "muraho mwa bakobwa mwe!" Nyabwangu ati "muraho." Nyabucurere araceceka. Icyo haruguru kiti "mwa bakobwa mwe muraho?" Nyabucurere arakiramutsa. Nyabwangu abiramutsa byombi. Barahita bageze mu rugo igicaniro cyo hepfo kirabasuhuza. Nyabwangu aba yagisumiye, ubwo Nyabucurere aricecekera. Asuhuza icyo haruguru kimusuhuje.

They went on. When they arrived at the compound, the lower pole of the entrance hurried to greet them saying, 'Hello, young women.' Nyabwangu answered it but Nyabucurere did not. The upper one greeted them saying, 'Hello young women.' Nyabucurere answered it and so did Nyabwangu. They went past and into the compound. The lower fireplace greeted them. Nyabwangu hurried to hug it whereas Nyabucurere kept silent but greeted the upper one when it greeted her.

Bageze kuri kanangazi Nyabwangu akaba yasigaye ahobera ibicaniro, naho Nyabucurere barahoberanye. Barahise no mu nzu. Ngo bagera m nzu ya nkingi igana mu rubibimbiro iratanguranwa iti "muraho mwa bakobwa mwe?" Nyabwangu arayisumira, Nyabucurere ahobera iyo ku rwurириro. Kubera ihobehobe yaje akora inzira yose, Nyabwangu yari amaze no gucogora, ubwo Nyabucurere yaramukije inkingi yo ku rwurириro undi yacogoye ndetse yahise yigundamira aho ku rubimbiro. Nyabucurere na we amaze kuramutsa iyo ku rwurириro yahise yiyicarira aho.

When Nyabucurere arrived at the pillar holding up the canopy, she hugged it while Nyabwangu was lagging behind, hugging both fireplaces. They went past it and inside the hut they went. When they arrived inside, the pillar near the fireplace was the first to greet them saying, 'Hello, young women.' Nyabwangu got hold of it while Nyabucurere hugged the bedside pillar. Due to all the hugging Nyabwangu had done, she was exhausted. Nyabucurere greeted the bedside pillar and sat down there while Nyabwangu did not go farther than the fireplace.

Amaze kwicara aho biratinda twa tubindi Nyabwangu yari yamenaguye turashyira turacyura. Habanza gucyura ka kandi kari karagiye ihene, kakitwa Kabindibirima Nyirubutega. Kati "nzi ko hano haje abashyitsi, barave mu nzira ihene zitabakandagira. Ubwo Nyabwangu avuye mu nzira y'ihene. Kabindibirima Nyirubutega araziziritse, Nyabwangu amufashije kuzizirika.

She sat down there. In the end, the two pots that Nyabwangu had broken into pieces brought home their animals. There came first the pot that was looking after the goats. Its name was Kabindibirima Nyirubutega. It said, 'I know there are guests here, may they move out of the way of the goats so that they do not tread on them.' Nyabwangu moved aside. Kabindibirima Nyirubutega tied them and Nyabwangu helped him do so.

Bamaze kuzizirika, Kabindibirima Nyirubutare, wa mushumba w'inka, na we aba aracyuye. Nyabucurere abonye inka zitashye arahura umuriro arazicanira, ashyira umuriro ku gicaniro.

Shortly after tying them, Kabindibirima Nyirubutare, the shepherd who was keeping the cows also turned up, bringing them home. When Nyabucurere realised that the cows were brought home, she fetched some burning coal from the fire from the fireplace and made a fire for the cattle.

Noneho Kabindibirima Nyirubutega arabanza ati,"Abashyitsi bararaye, mwami wo mu nkingi nini; abashyitsi bararaye, mwami wo mu nkingi nini; Utegeke uko bafungurirwa, mwami wo mu nkingi nini."

Later on, Kabindibiriama Nyirubutega was the first to say, 'Guests are staying for the night, King from the main pillar; guests are staying for the night, King from the main pillar; give orders as to their meals, King from the main pillar.'

Ati
Ukarabe ukaraburure, Kabindibirima Nyirubutega; urebe inkongoro ya Gakara, Kabindibirima Nyirubutega; urebe inkongoro ya Musheru, Kabindibirima Nyirubutega; urebe inkongoro ya Gihuga, Kabindibirima Nyirubutega; ukamire abashyitsi, Kabindibirima Nyirubutega."

The King replied,
'Wash your hands twice, Kabindibirima Nyirubutega; then take the milk pot for the black goat, Kabindibirima Nyirubutega; and take the milk pot for the dark brown goat, Kabindibirima Nyirubutega; and take the milk pot for the black-spotted white goat, Kabindibirima Nyirubutega; and milk for the guests, Kabindibirima Nyirubutega.'

Ubwo abigize uko shebuja amubwiye. Afashe inkongoro akamye za hene shebuja amubwiye, amaze kuzikama ahereza wa mukobwa uri ku nkingi yo ku rwurirriro Nyabucurere, ntiyakira ariyangira. Ubwo araje ahereje wa wundi Nyabwangu, ati "mpano ninywere, ubundi uriya azi amata ayakuye he, ko yamenyereye no gutungwa n'umushogoro n'utwo baca incuro, azi amata ayakuye hehe?" Ubwo anyoye amahenehene. Undi aracyiyegamiye ha handi.

He did as his master had told him. He took the milk pots and milked the goats that his masters had told him to milk and when he had finished, he gave the milk to the woman who was at the bedside pillar, that was Nyabucurere but she did not take it; she refused it. He then gave the milk to the other, namely Nyabwangu, who said, 'Give it to me and let me drink. Leave that poor girl alone. She does not know the importance of milk for she has never drunk it. She has always lived on boiled bean leaves and what they get from working for other people. How could she know milk?' She drank the goats' milk while the other stayed in the same place.

Ubwo amaze kunywa wa mushumba w'inka na we aratangiye ati,
"Erega abashyitsi baranyoye, mwami wo mu nkingi nini; abandi ntibanyoye, mwami wo mu nkingi nini; none umbwire uko bafungurirwa, mwami wo mu nkingi nini."

When she had finished drinking the milk, the shepherd who was looking after the cows, in his turn, said, 'One guest has drunk the milk, King of the main pillar; the other has not, King of the main pillar; then tell me what she should have, King of the main pillar.'

Ati,
"Ukarabe ukaraburure, Kabindibirima Nyirubutare; urebe inkongoro ya Gaju, Kabindibirirma Nyirubutare; urebe inkongoro ya Sine, Kabindibirima Nyirubutare; urebe n'inkongoro yanjye y'isugi, Kabindibirima Nyirubutare; ukamire abashyitsi, Kabindibirima Nyirubutare."
Ubwo na we arakarabye agiye gukama inka. Uko akama ni ko Nyabucurere yakira amata akayatereka. Inka zihumuje

He replied,
Wash your hands twice, Kabindibirima Nyirubutare; then take the milk pot for the light brown cow, Kabindibirima Nyirubutare; take the milk pot for the mauvish cow, Kabindibirima Nyirubutare; take also my virgin milk pot, Kabindibirima Nyirubutare; and milk for the guests, Kabindibirima Nyirubutare.'
He washed his hands and proceeded to milk the cows. As he milked, Nyabucurere took the milk pots and put them in their place. After

Kabindibirima Nyirubutare amuhereje amata undi aranyoye.

milking, Kabindibirima Nyirubutare gave her some milk and she drank.

Igihe amaze kuyanywa, Kabindibirima Nyirubutega na Kabindibirima Nyirubutega bati
"Abashyitsi baranyoye, mwami wo mu nkingi nini; ahasigaye utegeke uko baryama, mwami wo mu nkingi nini."

After she had drunk, both Kabindibirima Nyirubutega and Kabindibirima Nyirubutare said, 'The guests have had something to drink, King of the main pillar; it now remains to give orders as to how and where they lie down, King of the main pillar.'

Ati,"Urebe icyahi cya Gakara, Kabindibirima Nyirubutega; urebe icyahi cya Musheru, Kabindibirima Nyirubutega; urebe icyahi cya Gihuga, Kabindibirima Nyirubutega; usasire abashyitsi, Kabindibirima Nyirubutega."

The king replied, 'Take the skin blanket from the black goat, Kabindibirima Nyirubutega; and take the blanket from the dark brown goat, Kabindibirima Nyirubutega; and take the blanket from black-spotted white goat, Kabindibirima Nyirubutega; and make the bed for the guests, Kabindibirima Nyirubutega.'

Ubwo afashe bya byahi shebuja amubwiye, n'ibihu by'ihene abishashe aho iruhande rw'izo hene kuko yazirariraga. Amaze kubisasa ahamagara wa mukobwa wicaye ku nkingi yo ku rwuririro ati "nimuze muryame." Umukobwa ntakamwakure, noneho agize wa wundi ati "ngwino wiryamire." Nyabwangu ati "n'ubundi nari narembye." Aragenda no mu bihu bya za hene ngo bomboribombori, araryamye.

He then took the blankets mentioned and other goats' skins and spread them near the goats because he used to keep watch over them at night. After doing so, he called upon the young woman who was sitting near the bedside pillar to come and lie down. The young woman did not say anything. He then called upon the other young woman to come and lie down. Nyabwangu said, 'Indeed, I was really exhausted.' She went under the goats' skins, which went rustling, and lay down.

Uwo mwanya amaze kuryama, Kabindibirima Nyirubutare na we ati
"Abashyitsi bararyamye, mwami wo mu nkingi nini; abandi ntibaryamye, mwami wo mu nkingi nini; none utegeke uko

Soon after she had lain down, Kabindibirima Nyirubutare also said,
'One guest has already gone to bed, King of the main pillar; the other has not, King of the main pillar; now give orders as to how and

baryama, mwami wo mu nkingi nini."

where she should lie down, King of the main pillar.'

Ati
"Ukarabe ukaraburure, Kabindibirima Nyirubutare; niba wakarabye n'urukamiro wongere, Kabindibirima Nyirubutare; urebe ikirago cy'ubusuna, Kabindibirima Nyirubutare; urebe n'icyahi cya Gaju, Kabindibirima Nyirubutare; urebe n'icyahi cya Sine, Kabindibirima Nyirubutare; usasire abashyitsi, Kabindibirima Nyirubutare; urebe na bya byahi byanjye, Kabindibirima Nyirubutare; ugerekeho yiryamire, Kabindibirima Nyirubutare."

The King replied,
'Wash your hands twice, Kabindibirima Nyirubutare; if you have already washed them, do so again, Kabindibirima Nyirubutare; take the sleeping mat, Kabindibirima Nyirubutare; then take the skin blanket from the light brown cow, Kabindibirima Nyirubutare; take the skin blanket from the mauvish cow, Kabindibirima Nyirubutare; and make the bed for the guest, Kabindibirima Nyirubutare; and take my personal blankets, Kabindibirima Nyirubutare; put them over the skin blankets and let her lie down, Kabindibirima Nyirubutare.'

Ubwo Kabindibirima Nyirubutare abigenje nk'uko shebuja amubwiye asasiye wa mukobwa usigaye ari we Nyabucurere.

Kabindibirima Nyirubutare did as he was told by his master and made the bed for the other young woman, namely Nyabucurere.

Ubwo Kabindibirima Nyirubutega yegereye Nyabwangu bararyamanye muri za hene. Nyabucurere na we bamusasiye ku buriri bw'umwami, aryamye wenyine.

Kabindibirima Nyirubutega went to Nyabwangu and they slept together among the goats. Nyabucurere lay down alone on the King's bed.

Bigejeje mu gicuku umwami avuye mu nkingi aragiye bararyamanye aramurongoye. Wa wundi waryamanye n'ihene na we umushumba w'ihene aramurongoye.

In the middle of the night, the King left the pillar, joined her and slept with her and she became his wife. Nyabwangu also slept with the goat shepherd and became his wife.

Mu gitondo umwami yisubiriye mu nkingi ye, nta wamubonye, n'uwo yarongoye ntiyamubonye.

At dawn, the King went back to his pillar. No one caught sight of him. Even the young woman whom he slept with did not.

Umukobwa Nyabucurere yigumiye ku buriri, naho Nyabwangu abyutse akukira ihene, akukiye inka, arakubuye, arakamishije, reka imirimo yose yo mu rugo arayikoze, wa wundi yabaye umugore w'umwami. Undi abaye nk'umuja we.

The lucky young woman Nyabucurere stayed in bed while Nyabwangu got up early and cleared away cow dung, swept the compound, doing all the chores. Nyabucurere had become the King's wife while Nyabwangu was like her servant.

Umugabo wa Nyabwangu bugacya akajya kuragira ihene, bwira agacyura bakongera bakararana ha handi mu ihene. Naho Nyabucurere umugabo we ntibamubone kandi ntibabone ararana na Kabindibirima Nyirubutare; uwo yari umushumba w'inka gusa, ariko ntiyari umugabo we, byari bizwi.

In the morning, Nyabwangu's husband would take the goats to the pasture and take them home in the evening and they would both sleep at the same place among the goats. Nyabucurere's husband was never seen and it was obvious she did not sleep with Kabindibirima Nyirubutare. The latter was the King's cow shepherd but was not her husband. This was known.

Bidatinze ba bakobwa bombi basama inda, basamira icyarimwe. Hashize iminsi bombi babyara abahungu, babyarira rimwe. Bashubijemo na none bombi babyaye abahungu.

Shortly afterwards, both young women became pregnant at the same time. Later on, they both had baby boys. At their second pregnancies, they once again had baby boys.

Nyabucurere akagira agahinda ko kutamenya umugabo we, mwene se ni ko amucyurira ati "naba nanjye mfite umugabo tubana; naho wowe ubyara ibinyendaro gusa."

However, Nyabucurere was unhappy about not knowing her husband. Moreover, her half-sister made fun of her from time to time saying, 'At least I have a husband while you only give birth to bastards.'

Nyabucurere aribaza ati "nzabigenze nte kugira ngo mbone umugabo wanjye? Umugabo ko mwumva ninjoro gusa, mu gitondo simubone, rwose nzakora iki ngo mubone byibuze menye n'uko asa?"

Nyabucurere wondered, 'What shall I do to see my husband? I hear him only at night and I do not see him in the morning. What shall I really do to see him so that I know, at least, what he looks like?'

Ubwo yari amaze kuhamenyera, amaze kugira incuti, arabaririza aza kumenya aho umupfumu ari.

She was at that time familiar with the neigbourhood and had some friends around the place. She asked around and got to know where she could find a fortune-teller.

Umugore aragiye no ku mupfumu ati "ndagira ngo umpanure umbwire uko nzabona umugabo wanjye, tubonana ninjoro gusa ariko ku manywa simenye aho arigitiye, na ninjoro kandi sindashishoza ngo mbe nabona ishusho ye."

The young woman went to the fortune-teller and told him, 'I would like you to tell me how I can see my husband. We only meet at night and he disappears at day. In addition, I have not been able to discern his figure in darkness so that I can know what he looks like.'

Umupfumu ati "niba ushaka kumenya uko umugabo wawe asa, reba uwo mwana wonsa. Umugabo wawe arasa n'uwo mwana wonsa. Mu bana bawe uwo ni we usa na se." Umwana akaba mwiza cyane, yari umwana umaze kugenda.

The fortune-teller told her, 'if you want to know what your husband looks like, look at that baby you are breast-feeding. Your husband looks like that child. Among your children, that is the one who looks like his father.' The child was a beautiful child, who had just started to walk.

Ati "none kugira ngo uzamubone rero hasigaye iminsi ibiri hakagwa imvura nyinshi. Nubona iyo mvura itangiye gukuba, uzabyitegure ushake umunyafu numara gushaka umunyafu noneho uzifatire intebe ya kinyarwanda wicare mu irebe ry'umuryango. Numara kwicara mu irebe ru'umuryango, imvura nimara kuvuriranya, umwana uzamurohe hanze muri iyo mvura.

Then he told her, 'For you to see him, here is what you shall do. In two days, it will rain heavily. When you see rain clouds on the horizon, get ready and have at your disposal a small stick and take a traditional stool and put it at the doorstep. After being seated and seeing that it is raining heavily, push the child out into the rain.

Ntuzagire impuhwe za kibyeyi, uzamurohe hanze. Naza yiruka arira umukubite umunyafu umusunike umusubize hanze. Nagaruka umusubize hanze kugeza igihe se

Do not show motherly mercy, just push him out. When he comes running back to you, hit him with the small stick and push him again out. When he comes back again, keep on

azagirira impuhwe. Numusubiza hanze inkubwe eshatu, ku nkubwe ya kane se azagira impuhwe za kibyeyi, azava muri iyo nkingi maze aze amuterure. Ubwo na we uzahite umufatira aho, ntazagusubirane muri iyo nkingi."

pushing him out until his father feels sorry for him. After pushing him out three times, his father will have fatherly mercy on him at the fourth time and will leave that pillar and come to pick him up. Then take that opportunity to get hold of him. Never let him go back into that pillar.'

Umukobwa aratashye. Ageze imuhira asibiye umunsi umwe, asibiye ku munsi wa kabiri, ku munsi wa gatatu abona imvura irakubye. Ati "umenya umugabo wanjye ngiye kumubona! Wa mupfumu umenya atarambeshye."

The woman returned home. On the third day, the rain clouds appeared on the horizon. She said to herself, 'It is likely that I am going to see my husband! It seems that what the fortune-teller told me is coming true.'

Ubwo imvura iratangiye irajojobye, irakomeje, yongeje umurego buke buke, imvura iravuriranyije. Ngo yamara kuvuriranya, umwana w'umukobwa intebe aba yayishinze mu muryango. Yicara mu irebe ry'umuryango. Afashe umwana, wa wundi bamubwiye usa na se, amujugunya muri ya mvura. Umwana aza yiruka amusamarira, nyina amukubise umunyafu cyane, umwana asubiye mu mvura. Imvura nayo reka si ukugwa iravuriranya, umwana arongera aza yiruka arira, nyina amukubita umunyafu na none amusubiza mu mvura, ku ncuro ya gatatu umugabo atangira kugira impuhwe za kibyeyi.

It started raining in small drops, it rained more and more heavily on and on and finally ended up raining cats and dogs. The woman then quickly put the traditional stool at the doorstep and sat there. She took the child–the one she was told that he looks like his father– and pushed him out into the rain. The child came back running to seek refuge to his mother. She hit him with the stick and sent him back into the rain. Upon hitting him and pushing him into the rain for the third time, his father started to feel sorry for his son.

Bibaye ku ncuro ya kane, se ntiyamenye uko yavuye muri ya nkingi, aza aje kwiterurira umwana kuko imvura yari yamurembeje abona agiye gupfa.

The fourth time, mercy drove the father out of the pillar and he went to his son's rescue for the rain had become such a deadly danger for the child that the king thought he was about to

die.

Yirashe nk'umurabyo ahita agenda aramuterura, ubwo ashaka kugira ngo amusubirane kuri ya nkingi, umugore aba yamufashe ati "ntukincitse, dore aho nari naraguhebeye, ubu ntabwo ukincitse."

He dashed out of the pillar and picked him up. No sooner did he want to take him into the pillar, the woman got hold of him and said, 'I cannot let you go, I have not been able to see you in the daytime for a long time; I will not let you go.'

Umugore ati "nkubita agapfunsi ngukubite akandi, tuve ibuzimu tujye ibuntu. Noneho ube umugabo wanjye mbe umugore wawe." Umuhungu muzima amukubise agashyi, umukobwa amukubse akandi, bavuye ibuzimu bagiye ibuntu. Umwe abaye umugabo undi abaye umugore.

The wife told her husband, 'Let us pat each other and we will come to normal life. We will then be man and wife.' The man patted her and she patted him and they came to normal life. One became a husband and the other a wife.

Hashize iminsi umugore ati "umva rero, dore maze igihe kirekire ntagera iwacu, nifuzaga ko twajya kureba ko bakiriho, nabo bakamenya ko tukiriho. Twasanga bakiriho tukaberaka n'abana bacu. Bakamenya ko dufite n'abagabo; ari jye n'uriya mwene data."

After some days, the wife said, 'Listen my dear, it is a long time since I have been away from home, I wish we would go and see if my parents are still alive so that they also know that we are still alive. If we find them, we would officially present our children to them. They would also know that that half-sister of mine and I are married.'

Umugabo ati "byihanganire nanjye ndabyitegura, ndabibabaye, tuzagenda."

The husband said, 'Just bear with me for some time, I am also getting ready and I myself am looking forward to seeing your parents. We will go.'

Umugore Nyabucurere agize Nyabwangu ati "maze rero dore hashize igihe kirekire iwacu batazi aho tuba, ntibazi rwose ko tukiriho, nagira ngo twitegure kuzajya kubabwira ko tukiriho, natwe turebe ko

Nyabucurere told Nyabwangu, 'You can see it has been ages since we left home and our parents do not know where we live, they do not even know if we are still alive. I would like we prepare ourselves to go and tell them we are

nabo bakiriho, ndetse tunabereke n'urwunguko twababoneye, banamenye ko dufite abagabo." Nyabwangu ati "ibyo ni koko." Abimenyesheje umugabo we, bahanye umugambi wo kugenda.

still alive, and see if they are also still alive, officially present our children to them and tell them that we are married.' Nyabwangu said, 'That is a good idea.' She informed her husband about it and they made a plan.

Umwami ashatse inzoga nyinshi kandi nziza, afashe inka munani, afashe intama munani, afashe ihene munani, afashe n'izindi nk'izo azaha wa wundi utunze Nyabwangu, kuko atagombaga kumutera ishyari kandi umugore we ava inda imwe n'uwe.

The king had a lot of good beer brewed. He took eight cows, eight sheep, and eight goats and took the same number of animals and gave it to Nyabwangu's husband. He did not want him to be out of his element at the place of his parents-in-law while their wives were sisters.

Ubwo afashe abikorezi, afashe abiru, afashe ingoma, bashyize nzira baragiye. Baragenda, baragenda, bageze kuri wa musozi muremure wa Nzereri ya Nzenga, Nyabucurere atera hejuru ati,
"Ye Semuzana, ye Semuzana, data wambyaye; wavuze ngo ninterera Nzereri ya Nzenga nkamanuka Nzereri ya Nzenga; Nzaza umbagire imfizi yawe Ruyenzi."

He took some porters, some royal advisers, royal drums, and they set off. They went on and on and when they arrived at the high mountain of Nzereri of Nzenga, Nyabucurere called out her father's name,
'Semuzana, Semuzana, my father, you said that if I would climb up Nzerera of Nzenga mountain and climb down Nzereri of Nzenga mountain, you would slaugher your bull Ruyenzi in celebration of my achievement.'

Wa wundi na we ihene ziragenda zimurushya, ziraca hirya no hino, reka aragenda azitangatanga n'umugabo we n'abana be, undi bamuhetse mu ngobyi.

Her half-sister had difficulty in keeping the goats in order. They were going different ways, here and there. She, her husband and their children were running after them while Nyabwangu was carried in a palanquin.

Uko bagenda ni ko ingoma zivuga, baza kugera hafi y'iwabo, Nyabucurere arongera arahamagara ati
"Ye Semuzana, ye Semuzana data

As they moved, the royal drums rang. They arrived near their home village and Nyabucurere called out her father's name again, 'Semuzana, Semuzama, my father, you

wambyaye; warambwiye ngo ninterera Nzereri ya Nzenga nkamanuka Nzereri ya Nzeng; Nzaze umbagire imfizi yawe Ruyenzi."

told me that if I would climb up Nzereri of Nzenga mountain and climb down Nzereri of Nzenga Mountain, you would slaughter your bull Ruyenzi in celebration of my achievement.'

Wa wundi mwene se na we ati "Yewe dawe, yewe dawe, nanjye ndaje."

Her half-sister, in her turn, said, 'My father, my father, I also am coming.'

Bakaba bageze hafi, bageze aharengeye, noneho iwabo bumva umugendo w'ingoma, bayoberwa ibyo ari byo, bakomeza gutega amatwi aho uwo murishyo uturuka.

They were nearer and within sight. Their family could hear the drumming but did not know what was going on. They kept on listening out for it.

Noneho Nyabucurere ahamagara umwe mu bagaragu be amutuma imuhira, ati "ihute dore ngahariya imuhira, ugende umbwirire data uti 'itegure araje akubwire ubutumwa wamutumye', uti 'kandi ntasange nyina ari muri ka kazu', uti 'asange ari ahantu hatunganye'." Baragiye, ngo bagatunguka mu marembo, abo basanze bagiye kubona babona inka, ihene, intama, n'abikorezi, n'abahetsi n'ingoma zivuga, bagiye kubona babona Nyabucurere baramwururukije mu ngobyi n'umugabo we ari we mwami; reka Nyabwangu ihene zamuruhije we n'umugabo we n'abana be, ubwo basigaye inyuma bazigarura.

Then Nyabucurere called upon one of her servants and told him, 'Go quickly to my father's place over there. Tell him to get ready because I am coming to give the message about the task he gave me. Tell him that I should not find my mother in the small hut she used to live in. Tell him that I would like to find her in a decent place.' They went on and when they appeared in the compound entrance, the hosts saw, to their surprise, cows, goats, sheep, beer porters and people carrying the palanquin and drums that were ringing. They also saw that Nyabucurere was lowered from the palanquin, together with her husband, the king. In the meantime, Nyabwangu and her husband and their children had trouble keeping the goats in order. They were left behind, trying to keep them in order.

Erega habaye umunsi mukuru w'akataraboneka! Abaturanyi barashika, bati "uriya si Nyabucurere twari tuzi? Ese ntiyari yagiye bamutumye hamwe na Nyabwangu, ntibabatumye duhari ? Ubu se Nyabwangu we ari he ?"

There was a special big feast. Neighbours poured in and wondered, 'Isn't that Nyabucurere who used to live among us? Was she not sent on a task with Nyabwangu in our presence? Where is Nyabwangu now?'

Barabakiriye, banyoye amayoga, noneho rero Nyabucurere arahaguruka ati "dawe, warambwiye ngo ninterera Nzereri ya Nzenga nkamanuka Nzereri ya Nzenga, nzaza umbagire imfizi yawe Ruyenzi."

They welcomed them, they all drank some beer and, in the end, Nyabucurere stood up and said, 'My father, you told me that if I climbed up Nzereri of Nzenga mountain and climbed down Nzereri of Nzenga mountain, you would slaughter your bull Ruyenzi in celebration of my achievement.'

Ati "none dore manutse Nzereri ya Nzenga, dore ibyiza wantumye ngibi ndabikuzaniye." Amweretse abana beza b'abahungu n'ab'abakobwa, amweretse n'umugabo we ari we mwami. Amuhaye inka.

She then added, 'I have climbed down Nzereri of Nzenga mountain, here are the results you wanted me to get. I have brought them to you.' She presented her children–boys and girls– and her husband, the king. She also gave him some cows as gift.

Abari aho bakoma mu mashyi. Ubwo Nyabwangu n'umugabo we n'abana be baje bivanze muri rubanda, ntawabamenye, baratindahaye cyane.

The people present clapped their hands. Meanwhile, Nyabwangu and her husband and her children had arrived and mixed with the crowd. No one had recognised them for they had become destitute.

Se ati "mwana wanjye ndagushimiye, nakubwiye ko nzakubagira imfizi yanjye Ruyenzi, none nibayikubagire." Imfizi barayibaze, bakoze umunsi mukuru.

Her father said, 'My daughter, I thank you. I told you that I would slaughter my bull Ruyenzi in celebration of your achievement and may it be so.' The bull was slaughtered and they celebrated.

Noneho uwari Nyirankundwakazi n'umukobwa barabajugunya, basubira mu

The wife who used to be favoured and her daughter were abandoned, and were to live in

butindi nyirantabwa n'umukobwa we barimo, naho bo baba abantu, babubakira inzu y'akataraboneka, baratunga baratunganirwa, na we Nyabucurere n'umugabo we n'abana babo basubira iwabo.	the misery that the abandoned wife and her daughter were living in while the latter became well-off. The abandoned wife and her daughter were given a splendid hut and lived happily ever after. Nyabucurere, her husband and their children went back home.
Si jye wahera hahera Nyabwangu.	And now the joy began in earnest. I wish you had been there too.

3.6.2. Strategies used to translate culture-specific elements in 'Nyabwangu and Nyabucurere'.

The folktale '*Nyabwangu and Nyabucurere'* contains some terms or expressions that are culture-specific and translating them required the consideration of Rwandan culture that the folktale is set in in order to keep their cultural aspects. The present section is concerned with the discussion of strategies used to translate those terms or expressions related to folktale structure, proper names, food items, bedding, housework utensils, social life, proverbs, animal husbandry and home building style.

- ❖ Structure-related terms

The structure-related expressions are the opening and closing formula namely *Habayeho* and *Sijye wahera hahera umugani*. These were translated by their English equivalents as 'Once upon a time' and 'And now the joy began in earnest. I wish you had been there too' respectively.

- ❖ Proper names

With a view to keeping the folktale in its context, bearing in mind the fact that it was translated to promote Rwandan culture, the proper names mentioned in the folktale, namely *Nyabwangu*, *Nyabucurere*, *Semuzana*, *Ntangaritavugwa*, *Nzereri ya Nzenga*, *Ruyenzi*, *Kabindibirirma Nyirubutega* and *Kabindibirima Nyirubutare* were retained. A small change was made to the name *Nzereri ya Nzenga* where the preposition '*ya'* was translated by its English equivalent '*of*' with a view to making it sound a little more English.

❖ Food-related terms

The dishes were retained but translated by means of paraphrases in order to keep their connotations. *Impengeri* (boiled sorghum grains) and *umushogoro* (bean leaves) used to be dishes for poor people and are used in this folktale with this connotative meaning while *umutsima n'ibishyimbo* (sorghum paste and beans) used to constitute a dish for rich people and is also used to bear this aspect of meaning. *Imikeri,* translated by its English equivalent namely 'strawberries', used to be children's favourite wild fruit and they are used in '*Nyabwangu and Nyabucurere'* to show that a young woman like Nyabwangu could not help picking them. If the text were translated for a different purpose other than allowing the target audience to learn about Rwandan culture, these dishes could have been replaced by different target culture dishes – in case of course where the translator chooses to adapt the source text to the target audience culture, i.e. to resort to domestication. To help the reader understand the connotative meanings of the above dishes, a footnote was given (See p. 76).

❖ Bedding-related terms

The folktale contains two terms related to bedding namely *icyahi* and *ikirago cy'ubusuna*. Both were translated by means of adaptation. A general word for each term was used and the material which *icyahi* is made of was resorted to to translate it as 'skin blanket'. However, as the material (cyperaceae) which *ikirago cy'ubusuna* is made of is too technical (it being used in the specialist field of botany) and would not be understood by the general audience, the general term was qualified by the adjective 'sleeping' in order to specify the purpose it was used for. The expression was translated as a 'sleeping mat'.

❖ Housework utensils

The housework utensils found in '*Nyabwangu and Nyabucurere'* are *ikibo, akabindi, intebe ya kinyarwanda, ingobyi,ingasire z'insyo and inkongoro*. *Ikibo* was rendered by a general word for basketry namely 'basket', qualified as 'small' because big baskets have a different designation in Kinyarwanda, namely *igiseke* (big basket). To translate *akabindi*, I also resorted to the general term namely 'pot', and qualified it by its function. It was used in traditional Rwanda to fetch water and that is the reason why it was rendered as 'water pot'. As far as *intebe ya kinyarwanda* is concerned, it was translated by means of paraphrase as 'traditional stool'. 'Intebe' is normally a general term for 'seats'. However, qualified as *ya kinyarwanda'*, it becomes the 'traditional stool', because it does not have a backrest or armrests. The term *ingobyi* was rendered by its

English equivalent namely 'palanquin'. And finally, the term 'ingasire y'urusyo' was translated by its near equivalent in English, namely 'grinding stone' modified by the adjective 'small' because Rwandans used to use two grinding stones to grind grains: one was small and light enough to be held and pushed over another big one on which the grain was put. The small one was called *ingasire* and the big one was called *urusyo* (*insyo* in plural). To translate the whole expressions *ingasire z'insyo* (the small grinding stones of the big grinding stones), '*z'insyo'* was left out to avoid unnecessary repetition. *Inkongoro* was translated as 'milk pot' for it was used for drinking milk.

- Social life

The expression *kwerekana abana* (literally present children) which consists in a ceremony of taking new-born children to their grandparents was translated as 'formally present children'. The word 'formally' was added to emphasise that it was and is still a ceremony carried out by Rwandans after the birth of each child.

- Proverbs

There are two proverbs in '*Nyabwangu and Nyabucurere'* namely *Nta we uta akanyaga atagahambuye* and *Utumviye se na nyina yumvira ijeri*. The former was translated by its near equivalent in English namely 'you cannot judge a book by its cover' and the latter, for lack of an equivalent in English, was translatated by means of a paraphrase as 'a child who would not listen to its parent's advice has to bear the consequences'.

- Animal husbandry-related terms

The animal husbandry-related term *igicaniro* was paraphrased as 'fireplace for cattle'. As for names of cows and goats based on the colours of their coats, they were rendered by means of the description of their colours or combination of colours of their coats. *Gaju* was thus translated as 'light brown cow', *Sine* as 'mauvish cow', *Gakara* as 'black goat', *Musheru* as 'dark brown goat' and *Gihuga* as 'black-spotted white goat'.

- Home building-related terms

Concerning the terms in connection with home building, they were translated differently. The term *ibikingi by'amarembo* was rendered literally by translating the words that compose it as 'compound entrance poles'. The pillar *kanangazi* was rendered by means of its function as 'the pillar that holds up the canopy', the small pieces of wood that were used as doorframe, called

inkomanizo, were translated by the English word that fulfils the same function, namely 'doorframe' while *inkingi y'urwurririro* and *inkingi igana ku ziko* were rendered by means of where they are as the 'pillar near the bed' and the 'fireplace pillar' respectively.

In general, these strategies were used because the main objective of translating this tale was to take the reader to the source text. All of them aim, then, at foreignisation. This decision of using foreignisation was preferred because my purpose was to translate this folktale in its context, with a view to promoting the culture it is set in. In addition, as I was bearing in my mind the fact that folktales constitute children's favourite reading material, I have tried to use short sentences and simple vocabulary.

Another strategy that would be used to help the target readership in general and the children in particular understand the folktale easily is to provide pictures and/or drawings of the following culture-related objects:

- A water pot (*akabindi)*
- A traditional Rwandan hut (*inzu ya kinyarwanda*)
- A small basket (*agaseke*)
- A small grinding stone (*ingasire*), together with a big grinding stone (*urusyo*)
- The compound entrance poles (*ibikingi by'amarembo*)
- The pillar holding the canopy (*kanangazi*)
- The design of an ancient hut, showing its parts (rooms) and the position of pillars.
- A milk pot (*inkongoro*)
- A traditional stool (*intebe ya kinyarwanda*)
- A palanquin (*ingobyi*).