

WEB-PUBLICATION

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- Brinkman, Inge & James Wachira (eds.), ‘Gikuyu narrative by Esther Njeri’ (VLIR-UOS Team project ‘Storytelling and Young People Coping with Crisis: Oral Narratives and Crisis Management in Kenya and Ethiopia’, 2023) <https://www.ol4d.ugent.be/>.

[English translation below](#)

Transcription of the narrative by Esther Njeri

Ūraihi wa ūgani: ndagīka 12,5; Ndagīka ikūmi na igīrī na thekondi mīrongo itatū.

Mūgani: Esther Njeri.

Ūkūrū: Mīaka 35; Mīaka mīrongo itatū na itano (hīndī irīa rūgano rwa rekondirwo).

Kīhumo na mūthenya: Mwīmūtoni, 31 Mīi 1992; Mweri mīrongo itatū na ūmwe mweri wa Mūgiranjara mwaka wa ngiri imwe magana kenda ma mirongo kenda na igirī.

Athikīrīria a rūgano: Jane Wangarī.

Athikīrīria aganīrwo maikaraga magīcokagia ‘Mmm’ kana ‘Ī’ ota ūrīa ūrī mūtugo hīndī ya kūgana ng’ano nīguo gūtwarana na mūgani.

Mwandīki na mūtaūri: Jane Wangarī, Inge Brinkman (Wandīki na ūtaūri ūkarorwo nī James Wachira na ithe, mūtiga-irī, R.W. Muchemi kana Rūbūa).

Mūthuuri-rī akīgūra mūtūmia, agīciara twana twīrī: rīu kahīi kamwe na kairītu. Agīcooka agīkua. Akua-rī na mūtūmia agīkua. Mūirītu na mwanake magītigwo. Rīu magītūūra, makīreraga, makīreraga, magītūūra, makīreraga matarī na nyina na matirī na ithe . Mereraga.

Mwanake rīu rīrīa maikarire mūno agītūika mbūrūuri. Rīu agatigaga mwarī wa nyina na nī būrūuri, nī ta werū-inī ta kūrīa kwa maaya. Rīu mūirītū agatigagwo e wiki. Atigwo e wiki-rī, rīu andū nī makīonaga mahītūkīra hau. Makīonaga atī mūirītū ūyū nī mūthaka mūno, mūno, mūno. Agagītūkīra kuo kūmūria. Magakīmwīra/Akamwīra: ‘Rīu ithuī-rī noo tūkwende mūno mūno makīria.’ Nake agakīmeera: ‘Īhī-ī, nī ndingīenda gūthīi kwanyu-ī, toondū mūūrū wa maitū ndakīri kuo. Angītūka akore gūtārī mūdū-rī, egūka kūheo irio nūū, na tūtikīrī maitū kana baaba.’ Agakīrwo: ‘Īhī nī tūthīi.’ ‘Īhī ndigūthīi.’

Mūūrū wa nyina-rī agacooka, agooka. Agakīheo irio, akarīa. Akamwīra: ‘Rīu-rī, gūkū nī kuuma andū meekūnjīraga atī tūthīi nao na ndameera tūtīgūthīi nao ūtookīite.’ Akamwīra atīrīrī: ‘Aa, ūcio nī guoya ūrīa wa aka.’ Agakīmwīra: ‘Ti guoya, nī mookaga.’ Aanake magatūūra mookaga o kūiyira mūirītu o kūiyira mūirītu. Nake mūirītu nī mūirītu mūmū ngoro mūno. Ndeendaga gūtiga mūūrū wa nyina. Nake mūūrū wa nyina nī athiaga agatinda nakūrīa egūtinda, mbūrūuri ndeegūtinda mūgūnda. Mūirītu nake agītūūra athīnagio, athīnagio, athīnagio. O agooka akeera mūūrū wa nyina. Nake akamwīra: ‘Thīi, thīi, ūcio nī guoya ūrīa wa aka.’

Mūthenya ūmwe-rī, nī akīrwo: ‘Rīu tūtīgūgūtiga. Rīu-rī, tūtīgūgūtiga.’ Agakīra mūdū ūcio – nī marimū – akīmūira, ‘Īhī, rīu rī, onagūtūika ndūkūndiga-rī, noo ngītigire ndakīruga, nī geetha ngīrugīre mūūrū wa maitū.’ Agakīrwo: ‘Ruga, nī ngūgweterera.’ Agīkīruga irio ikīhīa. Akīrwo: ‘Nī tūthīi, Wamwerū nī tūthīi.’ Akīmwīra: ‘Īhī, ndingīthīi itakīite.’ Mūirītu akīruta mbembe, akīhūūra, akīhūūra, akīhūūra, ikīhinya. Akīrwo: ‘Wamwerū, nī tūthīi.’ ‘Īhī, ndingīthīi itarugīte ūcūrū.’ Akīruga. Akīrwo: ‘Mwerū, nī tūthīi.’ Rīu ndooī arataanya atī mūūrū wa nyina no egūtūka na rīu nī aikarīite matukū maingī atagītūkīite. Agakīmwīra: ‘Īhī-ī, tūtīgūthīi, toondū noo

nginya nyenje ngwacĩ.’ ‘Gĩthiĩ ũkeenje, nĩ ngũgweterera.’ Agithiĩ, akĩenja. ‘Mwerũ nĩ tũthiĩ.’ ‘Ndingĩthiĩ itarugĩte.’ Akĩruga, githiĩ mũthenya ndwagĩtuka ũcio. Makĩraara. Īrĩa njamba irĩa ndinagĩũka.

Maraara-rĩ, ningĩ gũkĩrooka gũkĩa. Akĩirwo: ‘Wamwerũ, nĩ tũthiĩ.’ ‘Īhĩ, ndigũthiĩ itatuĩrĩre mbũri mĩrĩo.’ ‘Gĩthiĩ ũtue.’ Agĩtua, akĩreehe agĩcuuria. Akeerwo: ‘Wamwerũ, nĩ tũthiĩ.’ ‘Īhĩ, ndigũthiĩ itarugĩte maguta.’ Kĩruge. Njamba ndĩrĩ na ihenya-ĩno. Īreenda ĩtige mawĩra moothe, matige mahingio. Agĩkĩruga. Agĩkĩra kanandũ. Eekĩra kanandũ-rĩ, agĩkĩrwo: ‘Nĩ tũthiĩ.’ Rĩu na maũndũ moothe agĩika, na makũu nyũmba, na make rĩu marĩa egũkuua. Maguta rĩu nĩekĩra kanandũ. Eekĩra tũnandũ twĩrĩ: ka maguta na ka mwere. Rĩu akĩirwo: ‘Nĩ tũthiĩ.’ Rĩu o na nĩ akiagire kĩgwatio. Agĩkĩmwĩra: ‘Reke nyambe nginye haha nyũmba igũrũ-ĩ, nyambe nyine karwĩmbo.’ Agĩkĩhaica nyũmba igũrũ. Akĩina akiuga:

Gacara igũrũ, thĩ thĩthĩria
Noo ndaakwiraga, thĩ thĩthĩria
Nĩ thigaanagwo, thĩ thĩthĩria
Nĩ arũme atatu, thĩ thĩthĩria
Nawe ũkanjira, thĩ thĩthĩria
Nĩ guoya wa aka, thĩ thĩthĩria

Haya. Akeerwo: ‘Wamwerũ, nĩ tũthiĩ.’ ‘Īhĩ, reke nyambe nyine rĩngĩ.’ Ndooi areenda aine nĩ getha arore kana mũũrũ wa nyina noo akĩigie ee harĩa arĩ. Akĩina akĩigua ndaraigua. Akĩirwo: ‘Uma.’ Agĩkĩuma. Rĩu agĩthiĩ na kanandũ gake. O mathiĩ o harĩa mahuurũka-rĩ, agaita maguta na agaita mwere. Magĩgĩthiĩ, magĩgĩthiĩ. Rĩu arathiĩ o akĩinaga, we. Mũũrũ wa nyina nĩ akiĩguire, ee kũndũ kũnene mũno. Akĩigua na kanua kau-rĩ nĩ ka mwarĩ wa maitũ. Agĩkĩra aanake arĩa angĩ: ‘Rĩu ũcio-rĩ nĩ mwarĩ wa maitũ.’ Rĩu magĩkĩambia rũgendo. Nao arĩa githiĩ too maragĩthiĩ. Agĩthiĩ, agĩkĩinaga:

Gacara igũrũ, thĩ thĩthĩria
Noo ndaakwiraga, thĩ thĩthĩria
Nĩ thigaanagwo, thĩ thĩthĩria
Nĩ arũme atatũ, thĩ thĩthĩria
Na we ũkanjira, thĩ thĩthĩria
Nĩ guoya wa aka, thĩ thĩthĩria
Ngwacĩ irĩ mwatũ, thĩ thĩthĩria
Ūcũrũ ũri itara, thĩ thĩthĩria

Mũtumiia agĩgĩthiĩ o akĩinaga. Nake ũrĩa rĩrĩa aiguire nĩ araigua, agĩkĩmwĩra:

Wamwerũ witũ, thĩ thĩthĩria
Rũũgama hau, thĩ thĩthĩria
Nguugĩre ũhoru, thĩ thĩthĩria

Nake agakĩmwĩra:

Gacara igũrũ, thĩ thĩthĩria
Ndũũgame na kũ, thĩ thĩthĩria
Thuutha nĩ atatũ, thĩ thĩthĩria
Mbere nĩ atatũ, thĩ thĩthĩria

Agĩthiĩ o magĩkĩinaga. O makĩinaga. O makĩinaga. Ūrĩa mũthuuri nginya rĩu aya makĩnoga. Akĩnoga nĩ kũmakinyĩra. Na rĩu nĩ gũgĩtukire. Noo aya toondũ nĩ bũrũri wao githĩ matigũgĩthiĩ tu. Ūrĩa rĩu akĩraara. Arara aya nao magĩthiĩ biũ, magĩthiĩ biũ. Mũirĩtu nĩ agĩtwarĩwo kũndũ kũnene biũ. Kũnene kũnene. Kũndũ o na mũũrũ wa nyina atangĩgua.

Agĩtũũra na agĩkara matukũ maingĩ biũ. Ona akĩgĩa na twana, kũrĩa athiire. Agĩa na twana-rĩ, ūrĩa nake mwanake wa nyina agĩtũũraga o athiaga, o athiaga o athiaga o ooragĩrĩa. Nĩ gwagĩkinyĩre ihinda agĩkinya mũciĩ ũcio – wa mwarĩ wa nyina. Agĩkora twana. Akora twana-rĩ, toondũ athiaga o akĩhooyaga irio, athiĩ kuo, akeera twana: ‘Mũrĩ eega?’ ‘Ĩi. Nĩ kwega’ ‘Twana tũtũ, mũmũire-ĩ na mũthugumĩre-ĩ na mũhe irio.’ Twana-rĩ tũkamũmũira na tũkamũthugumĩra na tũkamũhe irio. Akarĩa, agacooka agathiĩ. Nĩ agĩthiire o kinya kwa mwarĩ wa nyina na agĩkora twana. ‘Twana tũtũ, tũrĩ eega?’ ‘Ĩi.’ ‘Mũmũire-ĩ na mũthugumĩre-ĩ na mũhe irio.’ Twana tũrĩa-rĩ tũkĩmũmũira na tũkĩmũthugumĩra na agĩcooka akĩheo irio, akĩrĩa. Nĩ ũndũ nake Ngai nĩ akĩrĩ o kũndũ giake-rĩ, ndegũthiĩ rĩu mũciĩ ũngĩ. Rũuciũ akarooka o kũ, akarooka o gũkũ. Twana tũgũka tũkĩra nyina: ‘Gũkũ kuma mũndũ-ĩ, wĩna gĩcuĩrĩ kĩnene atwĩra atĩrĩrĩ, tũmũmũire na tũmũthugumĩre-ĩ na tũmũhe irio.’ ‘Nĩmũmũheire?’ ‘Ĩi.’ ‘Na mwamũthugumira?’ ‘Ĩi.’ Rĩu nyina akĩigua nĩ anyiitwo kũndũ kĩnene mũno. Ngoro rĩu yake igĩcooka o harĩa. Noogũkorwo nĩ mũũru wa maitũ ūrĩa ndatigire, nĩ we ūrathĩnĩka ũguo. Rĩu-rĩ ee mũtumiia rũcio rũrũ rũngĩ-rĩ agĩũka. Ooka-rĩ ningĩ akĩira twana tũrĩa o ro ũguo.

Nao hwai-inĩ nyina nake akĩrwo o ũguo: ‘Mũndũ ūrĩa-rĩ nĩ egũkĩiterĩngĩ-ĩ, atwĩra tũmũmũire na tũmũthugumĩre-ĩ na tũmũhe irio.’ ‘Nĩ mũmũheire?’ ‘Ĩi.’ Mũtumiia rĩu akĩgĩa na kĩa kĩnene mũno o na ndaarie. Kwarooka gũkĩa-rĩ, akĩmenya: ‘Rĩu-rĩ, kaĩ ngũthiĩ nĩ kwĩhitha, ngwĩhitha.’ Akĩira ciana: ‘Nĩ ndathiĩ mũgũnda.’ Akĩkĩra o theegi, agĩkira. Magĩkĩrwo: ‘Angĩũkarĩ mũmũhe irio-ĩ, o ũguo mũkĩmũheaga.’ Akĩngĩra theegi, akĩngĩra theegi, mũndũ ūrĩa-rĩ nĩ agĩũkire. Agĩkora twana tũrĩa: ‘Twana tũtũ, mũrĩ eega?’ ‘Ĩi.’ ‘Mũmũire-ĩ na mũthugumĩre-ĩ na mũhe irio.’ Agĩthiĩ kũmĩrwo ũguo-rĩ mũtumiia ūrĩa akiuma na theegi na ihenya, agĩcũũthia, ũguo akĩona nĩ mũũru wa nyina. Wũũ! Akĩrĩa. Akĩgĩmuoya. Agĩtia ciana ciake maaĩ. Agĩgĩthambio. Akĩheo maaĩ agĩthamba na akĩheo ngũo. Ĩi, agĩgĩkara rĩu ee mũtheru biũ. Rĩu agĩgĩkara na njĩra njega o na njuĩrĩ akĩenjwo. Magĩkĩrwo: ‘Ūyũ-rĩ, ūyũ nĩ maama waanyu. Ūyũ-rĩ, ūyũ nĩ maama waanyu, na gũkũ-rĩ nĩ kũiywo, ndaiyĩrwo nĩ baaba waanyu. Kũrĩa andutire-rĩ twaikaraga no’yũ.’ Rĩu-rĩ magĩgĩkara. Nake mũrũme agĩgĩũka, akĩmũũria: ‘Kaĩ ũgĩre na mũgeni?’ ‘Ĩi, nĩ mũndũ wa wĩra. Nĩ tuona mũndũ wa wĩra’ Agĩtũũka nĩ mũndũ wa wĩra, nĩkũrĩthia arĩkĩrĩthagia. Nĩwe akũrĩtia. Ahaana ta ngombo o ũguo. Agakĩrĩthagia o ũguo. Agĩtũũra arĩthagia, arĩthagia.

Rĩu mũthenya ũmwe nĩ meeciririe ũhoru wa kuuma bũrũri ũcio. Rĩu magĩgĩkara, makĩmenya: ‘Rĩu ūrĩa tũngĩka nĩ geetha tũkoima bũrũri ūyũ-rĩ?’ ‘Tũthiĩ na we, mũũru wa maitũ-rĩ.’ Rĩu ciana cia mũtumiia ūyũ nĩ ciana ciatũũkire, ciana nene. Makĩirana: ‘Rĩu nĩ ngara tũrĩtumaga gũkũ, tũgagĩtuma ngara rĩu nĩ irĩa cigakuua mĩrigo.’ Magatuma ngara o makĩigaga o makĩigaga. Magĩcooka makĩũũa ndigi, makĩũũa ndigi. Nyingĩ biũ. Rĩu rĩrĩa mehaarĩrie ũhoru wa kuuma bũrũri ũcio-rĩ ni geetha magacooka kuuria kwao-rĩ, moohire nyũmba. Makĩoha nyũmba, makĩoha nyũmba. Makĩoha rĩu ta nginya itũũra riũ, ta nginya o hau hagatambia. Makĩoha itũũra riũ rĩothe, makĩoha. Mooha-rĩ, magĩkĩrana: ‘Rĩu nĩ hindĩ nĩ tũgũgĩthiĩ.’ Magĩkĩhũũra mbũri, nĩ ũtukũ, makĩhũũra mbũri, magithiĩ. Mathiĩ-rĩ, rũucinĩ gwa kĩrooka gũkĩa-rĩ, mũndũ agakĩinainia mũrango gwake ũguo, akaigua: ‘Ai, mũrango ũcio anga nĩ mũhingĩre na nja.’ Agakiugaga mbu, agakiuga: ‘Uuu, hingũra-ĩ, ndĩ muobere, ndĩ muobere, ndĩ muobere.’ Nake ūrĩa ũngĩ: ‘Ndĩ muobere, ndĩ muobere, uuu, o na nĩ ndĩ muobere’ (mũgani atheka). Mationire wa kũmahĩngũrĩa. Andũ acio magĩcooka bũrũri wao na mwarĩ wa nyina.

Rũgano rwakwa rũkĩrĩkĩra hau.

Translation from the Gikuyu of the narrative by Esther Njeri

Duration of the narration: 12min30.

Performer: Esther Njeri.

Age: 35 years old (at the time of recording).

Place and date: Mwĩmũtoni, 31 May 1992.

Audience: Jane Wangarĩ.

The audience regularly utters: ‘Mmm’ or ‘Ĩĩ’ as is usual during storytelling sessions, to interact with the narrator.

Transcription and translation: Jane Wangarĩ, Inge Brinkman (checked by James Wachira and his father).

A man married a woman, she gave birth to two children: now one boy and a girl. Then he died. He died and the woman died: the girl and the boy were left behind. Now they stayed and stayed, and they raised themselves. They stayed and raised themselves since they had no father or mother. They raised themselves.

The young man now when he had grown up [stayed long], he became a wanderer. He would leave his sister alone and he was a wanderer: and it was in the wilderness such as that of these ones.¹ So the girl would be left alone. When left alone, now people would notice her while passing by. They would see that the girl was very, very, very pretty. One of them would pass by to ask her. One told her: ‘Now we, we can just love you very, very, very much.’ And she would tell them: ‘No, I wouldn’t like to go to your place, because my brother is not here. If he comes and finds that nobody is here, who will give him food? And we don’t have a mother or a father.’ She would be told: ‘No, let us go.’ ‘No, I won’t go.’

Her brother would return home. And then he is given food and he eats. She tells him: ‘Now, there were people here who were telling me that I should go with them, and I told them that I would not go with them unless you come.’ He would tell her: ‘Pshaw, (go, go) that is women’s fear!’ She says: ‘It’s not fear, they have been coming.’ The young men kept on coming for the girl, coming for the girl. And the girl is a hard-hearted girl. She did not want to leave her brother behind. And the brother would go and spend his day wherever he wandered and not in the field. And the girl, she kept on being bothered, being bothered, being bothered. Every time her brother was back, she would tell him. But he, he would tell her: ‘Go! Go! That is women’s fear.’

One day, she was told: ‘Now we are not leaving you. Now we are not leaving you.’ She said to that person – they were ogres (*marimũ*) –, she said: ‘No, now, even if you are not leaving me, I need to cook so that I cook for my brother.’ She was told: ‘Cook, I will wait for you.’ She prepared food and it was cooked. She was told: ‘Let’s go, Wamwerũ, let’s go.’ She told him: ‘No, I won’t go without preparing some gruel.’ The girl took out maize, she pounded and pounded and pounded the maize until it was finely ground. She was told: ‘Wamwerũ, let’s go.’ ‘No, I won’t go without cooking porridge.’ She cooked. She was told: ‘Mwerũ, let’s go.’ Now, he did not know that she hoped that her brother would return home, as now he had stayed away for many nights without returning. She told him: ‘No, we shall not go, unless I dig out some sweet

¹ The narrator indicates with a visible gesture the direction of such a place. She uses the portmanteau *maaya* that derives from the words *maa* and *aya*. The word *maya* is a demonstrative pronoun which means *these ones*. The word *maa* in the context of the narrative is a signifier of the Gikũyu variation spoken in some parts of Nyeri and Kĩrĩnyaga.

potatoes.’ ‘Go and dig, I will wait for you.’ She went and dug. ‘Mwerũ, let’s go.’ ‘I won’t go without cooking.’ She cooked. That day was over and they spent the night. And this warrior had not come back home..

After they had spent the night the next morning she was told: ‘Wamwerũ, let’s go.’ ‘No, I won’t go without feeding the goats some sweet potato vines.’ ‘Go and cut them.’ She cut them and hang them up. She was told: ‘Wamwerũ, let’s go.’ ‘No, I won’t go without cooking fat.’ ‘Then cook.’ She cooked. This hero was not in a hurry and wanted to ensure all the chores were accomplished. She cooked and put it in a small gourd. After she had put it in the small gourds, she was told: ‘Let’s go.’

Now all the things were done: the things in her house and she also put some of the fat that she was to take with her. She put hers in a small gourd. She then filled in two small gourds: one with the cooked fat and one with millet. Now she was told: ‘Let’s go.’ Now she failed to find an excuse. But she told him: ‘Let me first reach here on top of the house, so that I can first sing a little song.’ She climbed on top of the house. She sang and said:

Gacara igũrũ, thĩ thĩthĩria,²
But I told you, thĩ thĩthĩria,
I was being spied on, thĩ thĩthĩria,
By three men, thĩ thĩthĩria,
And you just told me, thĩ thĩthĩria,
That they were women’s fears, thĩ thĩthĩria.

Okay. She would be told: ‘Wamwerũ, let’s go.’ ‘No, allow me first to sing again.’ He did not know that she wanted to sing so that she could find out whether her brother could hear her from wherever he was. She sang, she listened, she did not hear [any reply]. She was told: ‘Come down.’ She came down. Now she went with her small gourd. They went and wherever they rested, she poured out oil and threw some millet. They went. And they went.

Now, as she went, she was singing and her brother heard her from an extremely far place. He knew that that was his sister’s voice. He told those other youngsters: ‘Now that one, that is my sister.’ So they started the journey while the sister and the ogres (*irimũ*) were inching on she kept singing:

Gacara igũrũ, thĩ thĩthĩria,
But I told you, thĩ thĩthĩria,
I was being spied on, thĩ thĩthĩria,
By three men, thĩ thĩthĩria,
And you just told me, thĩ thĩthĩria,
That they were women's fears, thĩ thĩthĩria,
The sweet potatoes are in the *mwatũ*³, thĩ thĩthĩria,
The porridge is on the firewood platform, thĩ thĩthĩria.

The woman continued going while singing. And when that one (her brother), realised that her sister could hear him, he said to her:

² *Gacara igũrũ* may be the boy's name (Routledge, *With a prehistoric people* 290); *thĩ thĩthĩria* is rendered as ‘to be urged insistently’: Benson, *Kikuyu-English* 522.

³ A special container for holding cooked food.

Our Wamwerũ, thĩ thĩthĩria,
Stop there, thĩ thĩthĩria,
I bid you goodbye , thĩ thĩthĩria.

And she told him:

Gacara igũrũthĩ thĩthĩria,
I will not stop here, thĩ thĩthĩria,
Behind me there are three, thĩ thĩthĩria,
Before me there are three, thĩ thĩthĩria.

She went, while singing; while singing, while singing... The man now became exhausted, really exhausted. And he became worn out while trying to catch up with them. And it was already night. Since these ones [The ogres (*marimũ*)] were in their own country, they continued walking. This other one [the brother] spent the night at the far point to which he had followed them. These other ones proceeded with their journey. They went exceedingly far. And the girl was taken to a very faraway place. Far. Far. A place where her brother could not hear her singing.

She resided there and lived for many days. And she got children in this place where she was living. So, when she got children, her brother, he kept on going and going and going while enquiring. And a time came when he arrived at the home of his sister. He found the children. When he found the children, and because he kept walking while begging for food, he went there and said to the children: ‘Are you well?’ ‘Yes, we are well.’ ‘You children, defecate on me and urinate on me and give me some food.’ The children would defecate on him and urinate on him and then give him food. Then he would eat and then would proceed with his journey. He kept walking until he arrived at his sister’s place and he found children: ‘You children, are you well?’ ‘Yes.’ ‘Defecate on me and urinate and then give me food.’ Those children defecated on him and urinated on him, then offered him food, and then he was given food and he ate. Because God has his own mysterious ways, he [the brother] did not go to any other place. Every next day he would just go to his sister’s place. The children finally came to tell their mother: ‘There was a man here. He has long hair. He told us to defecate and urinate on him and then we offer him food. ‘Did you give him?’ ‘Yes.’ ‘And did you urinate on him?’ ‘Yes.’ Now the mother experienced an extraordinarily strong feeling. Her heart now retraced her past. She wondered: ‘Probably it is my brother whom I left who is the one suffering like that. Now, eh, the woman, ... the next morning he came. He came and once again told the same thing he had previously told them [the children].

And in the evening the mother was also told again: ‘That man came again and he told us to defecate and urinate on him and then we give him food: ‘Did you give him?’ ‘Yes.’ Now the woman felt such great anguish that she was unable to talk. When the next morning came, she decided that she was going to hide: ‘Now I must hide.’ She told her children: ‘I am going to the field.’ She hid in the *theegi* [pantry, place where cooking utensils are kept] and kept quiet. They had been told then: ‘If he comes, give him food as you have always been.’ She hid in the pantry, she hid in the pantry. That man finally came. He found the children: ‘You children, are you well?’ ‘Yes.’ ‘Defecate on me and urinate on me and then give me food.’ When he was about to be defecated on, the woman left the place quickly as from where she had observed, she saw that it was her brother. Oooh! She took hold of him. She then ordered her children to bring him water. He was then cleaned. He was given water and he bathed, and he was also given clothes. Yes, and now he became extremely clean. He adopted acceptable ways, and his hair

was also cut. They were then told: 'This one, this is your uncle. And over there was theft, I was taken by your father. Where he [the father of the children] brought me from, we were living together with this one [the brother].' He started living with them.

Then when her husband came and was back, he asked: 'You mean you received a guest?' 'Yes, he is a hand. We have found a labourer.' He became a labourer, a herder. He would be the one herding. He was to herd as a slave. He embarked on his herding. He would herd. He continuously herded.

Now one day they pondered over relocating from that country. So, they continued staying in that country until they knew how to leave: 'Now what shall we do to leave this country?' 'We leave with you, brother.' Now the children of that woman, the children had already grown up. They told each other: 'Let us weave a big basket here, we shall weave a big basket. The ones that we will use to carry our luggage.' They wove big baskets and put them together in a secure place. Then they peeled barks to obtain cords. Peeled barks to get cords. Lots of them. Now when they had prepared themselves to leave that land to return to their country, they tied up the houses. They tied up their houses. They tied up their houses. Now they tied up the entire village.. They tied up the village.. When they had tied it up, they all agreed it was time to leave.' They drove off all the goats. They did this in the night. They drove off the goats. They went, they went. After they left, the following morning at dawn, someone would try to open their hut's door like this [demonstrates] from inside. Then the one trying to open the door would feel: 'Ai, that door is like it is locked from the outside.' S/he would then call out for help, thus, 'Oh dear! Open this door for me. I have been locked in.' 'I have been locked inside.' 'I have been locked inside.' And this other person: 'I have been locked inside, oh dear! I have also been locked inside.' [narrator laughs] They never found anyone to open for them. So those people returned to their country with their sister. My story has ended there.