

Intabaza (“The Alert”), aka Bene Sebahinzi (“Children of the Father of Farmers”)

(INSTRUMENTAL INTRODUCTION)

“A” REFRAIN (INYIKILIZO), SUNG BY CHOIR (0’57”):

- (1) *Icyampa akana kari amanyamaaa ...nkagira n’akandi kari amaguruuuu...*
If I could have an audacious child¹ and a child who is very fast,²
- (2) *Nkabitumira kuri Muhinzi,*
I would send them [with this message]³ to *Muhinzi* [“The Farmer”],⁴
- (3) *Umwe wahinguje Gashaka agahunda abagisha b’i Mwima na Mushirarunguuu...*
The one who drove off the cattle breeders of Mwima and Mushirarungu who prevented Gashaka from farming.⁵
- (4) *Uti: “Gira utabare bwangu!*
Tell him: “Come rescue us quickly!
- (5) *Yarose inka zameze impengeri ku muteme,*
One dreamt that the cows’ udders are diseased⁶,
- (6) *Isake zitakibika, inkokazi zitagiteraaa... ”*
The roosters are no longer crowing, the hens are no longer laying eggs.”
- (7) *Uti: “Gira utabare bwangu!*
Tell him: “Come rescue us quickly!”
- (8) *Yarose ya nyambarabishahu yongeye guhabwa umurishyooo ...,*
One dreamt that *Inyambarabishahu* [“One who dresses up in male genitals”]⁷ was being drummed again,

¹ “*Akana kari amanyama*” refers to an especially good child, one who is audacious, clever, wise, and brave.

² Literally, “a child who is legs/feet,” a euphemism meaning a child who is very fast.

³ *Nkabitumira* translates more literally as “I will send something from myself,” implied here as a personal message.

⁴ The word for “farmer” is “(u)*muhinzi*.” Here, however, Bikindi is employing it as a proper noun, a heroic personification of farmers in general.

⁵ Mwima and Mushirarungu are the names of two hills in Nyanza, the seat of the central Rwandan monarchy.

⁶ The phrase, “*zameze impengeri ku muteme*,” refers to rashes that appear on the udders, perhaps due to a disease such as *ulcerative mammilitis*, a herpes virus that can rapidly spread throughout a herd of dairy cattle and prevent proper lactation.

⁷ Another of Bikindi’s neologisms, this word is created through combining the verb “*kwambara*,” “to wear,” with the verb “*gushahura*,” “to castrate”. It refers to *kalinga*, the dynastic drum of the Abanyiginya. As the Abanyiginya dynasty expanded to encompass much of present-day central Rwanda, the *kalinga* was adorned with the castrated genitals of fallen enemies.

- (9) *Bene Sebahinzi bongeye kuyitamirizwaaa...*
The children of the Father of Farmers⁸ were decorating it.”⁹
- (10) *Uti: "Gira utabare!"*
Tell him: “Come rescue us!
- (11) *Interanyabagabo yabagezemo*
Interanyabagabo [“One who causes discord among men”]¹⁰ has come among you,
- (12) *None barumuna na bakuru bawe bongeye kumaranaaa...*
And the elderly and the youth¹¹ are killing each other off.”
- (13) *Uti: "Gira utabare!"*
Tell him: “Come rescue us!
- (14) *Inshimutamugabo umwe wanganye na mwene Bishingwe yahashinze ibirindiro,*
*Inshimutamugabo*¹² [“One who steals men”], the one who is the enemy of the son of Bishingwe,¹³ has settled in the area,
- (15) *None uduhunda tugiye guhenera ijuruuu...*
And the rear tips of the spears are now pointed towards the sky.”¹⁴
- (16) *Uti: "Gira utabare!"*
Tell him: “Come rescue us!
- (17) *Yarose ababyeyi bagiye gucura imiborogoo...*
One dreamt that parents will be crying in sorrow,
- (18) *Ndetse abana basigaye ari imfubyi gusa gusaaa...*
The children will become orphans.”

⁸ *Bene Sebahinzi* is a featured trope throughout this song (in fact, the song is commonly known as “Bene Sebahinzi”). “*Bene*” is translated here as “children,” though the term refers to all descending generations of a kinship group. The term “descendants,” however, lacks the intimate connotations that are also implied by “*bene*.” In Rwandan churches, for example, the congregation will refer to themselves as “*bene data*,” that is, “children of the Father (God).”

⁹ Refers to the genitals of vanquished soldiers, chiefs, and kings being used to “decorate” the *kalinga*.

¹⁰ Bikindi translates “*Interanyabagabo*” as “demagogues, schemers, and manipulators.”

¹¹ Properly speaking, “*barumuna*” refers to a younger sibling of the same gender as oneself. “*Bakuru*” refers to an older sibling of the same gender.

¹² Regarding “*Inshimutamugabo*” translated as “the one who steals men,” one translator claimed that the term referred specifically to white slave traders. Others stated that the term referred to white people in general. Bikindi translates the term as “something from abroad.”

¹³ The same Rukara mentioned in “Akabyutso.”

¹⁴ The phrase “*uduhunda tugiye guhenera ijuru*” translates more literally as “the rear tips of the spears are ‘mooning’ the sky,” as when a person exposes their buttocks in public. I am told this refers to an old warrior custom whereby when warriors appeared in peace, their spear tips would be pointed up, but when warriors appeared ready for war, their spear tips would be pointed down, making it easier to throw. The rear tips of the spears, now pointed up, were also sharpened. In other words, “*uduhunda tugiye guhenera ijuru*” means that war has come.

(19) *Yeee...Bene so bararuriye. Tabaraaa...!*
Yes! Your brothers and sisters are eating Rwanda.¹⁵ Rescue us!

(20) *Yeee...Bene so bararutanze. Tabaraaa...!*
Yes! Your brothers and sisters are giving Rwanda away.¹⁶ Rescue us!

SOLO, SUNG BY MUTABAZI (“SAVIOR”)¹⁷, PERFORMED BY BIKINDI (2’26”):

(21) *Naje Ndorwa, Amayaga, Umutara woseee...,*
I traveled through Ndorwa, Mayaga, and all of Mutara,

(22) *Mubari, Ubuliza, Ubwanacyambweee...,*
Mubari, Buliza, Bwanacyambwe.,

(23) *Naje Ubuganza no mu Bugeseraa...,*
I traveled through Buganza and within Bugesera,

(24) *Yemwe Igisaka cyose nakigenzeee...hose ntwari...*
Even through all of Gisaka—everywhere, brave ones...¹⁸

CHORAL RESPONSE:

(25) *Nasanze bene Sebahinzi ari bo bamaranaaa...!*
I saw that the children of the Father of Farmers were killing off one another!

SOLO, MUTABAZI (2’55”):

(26) *Naje Ubuyenzi, Ubwanamukarii...,*
I traveled through Buyenzi and Bwanamukari.

(27) *Naje Ubusanza no mu Bufunduu...,*
I traveled through Busanza and within Bufundu.

(28) *Naje Nduga, Ndiza, Ubudaha bwosee...,*
I traveled through Nduga, Ndiza, and all of Budaha.

¹⁵ The reference to Rwanda is found in the infix “-ru-“ in “*bararuriye*.” In this context, to say that someone is “eating Rwanda” means that they are exploiting the political and economic situation for their own personal gain or that they are consuming the nation’s resources and leaving nothing for others. Tropes of eating large amounts of food and becoming fat are common metaphors for greed and selfishness.

¹⁶ As in the above line, the reference to Rwanda is found in the infix -ru- in *bararutanze*.

¹⁷ “*Mutabazi*” comes from the verb, “*gutabara*,” which means “to save.” One translator noted that the name is sometimes given to sons in the hope that they would help lift the family out of poverty or other unfortunate circumstances. I am also told that the name is occasionally bestowed upon popular leaders. The new government that briefly formed during the genocide was called “*guverinoma y’abatabazi*” (“the government of the saviors”). Here, Bikindi is portraying a heroic character.

¹⁸ The names listed here and in the following lines are the historical names of various regions that comprised much of Rwanda. Some of the names are still in use while others are not.

- (29) *Naje Ubumbogo no mu Bukonya, Ubugoyi bwose nabugenze, hose ntwari,*
I traveled through Bumbogo and within Bukonya, and saw the whole of Bugoyi—everywhere,
brave ones...

CHORAL RESPONSE:

- (30) *Nasanze bene Sebahinzi ari bo bamarana!*
I saw that the children of the Father of Farmers were killing off one another!

“A” REFRAIN REPEATS (3’20”)

SOLO, MUTABAZI (4’52”):

- (31) *Naje mu Kanage k’Abashakambaaa...,*
I traveled through Kanage and Abashakamba,
(32) *Ubwishaza bwose nabugenzeeee...,*
I saw the whole of Bwishaza,
(33) *Naje Rusenyi na Nyantangooo...,*
I traveled through Rusenyi and Nyantango,
(34) *Ikinyaga cyose nakigenzeeee...hose ntwari...*
I even traveled through all of Kinyaga—everywhere, brave ones...

CHORAL RESPONSE:

- (35) *Nasanze bene Sebahinzi ari bo bamaranaaaa...!*
I saw that the children of the Father of Farmers were killing off one another!

“A” REFRAIN REPEATS (5’15”)

**SPOKEN DIALOGUE BETWEEN MUTABAZI [M] AND BIRYABAYOBOKE [B],
PERFORMED BY ANOTHER MEMBER OF THE TROUPE (6’44”):**

- (36) **M:** *Yemwe kwa Biryabayoboke muraho? Kwa Biryabayoboke muriho?*
Hey, is Biryabayoboke¹⁹ there in his home? Is Biryabayoboke alive in his home?

¹⁹ Here, *Biryabayoboke* is the name of a diviner. According to Mbonimana and Karangwa, *Biryabayoboke* translates as “only the faithful eat it.” This is affirmed by a few of the translators for this dissertation as well. One explained that “*biry-*“ comes from the verb “*kurya*,” “to eat.” Grammatically, “*biry-*“ means “something to be eaten by.” “*Abayaboke*” means “followers.” Therefore, “*Biryabayoboke*” translates as “something to be eaten by the followers.” Another translator believed that the meaning was that loyalty will be rewarded. Another translator

(37) **B:** *Ni nde yo kagira Imana?*

Who is this person who is blessed by God [or fate or fortune]?

(38) **M:** *Ni Mutabazi.*

It is Mutabazi.

(39) **B:** *Injira. Mutaba ko watinze? Njye nari nzi ko utakije. Ngaka akarago icara.*

Come in. Why are you late? I thought that you would never come. Have a seat on this mat.

(40) **M:** *Mba nageze ino kare. Mba nageze ino kare ariko amayira ntameze neza.*

I would have arrived sooner. I would have arrived sooner, but the pathways are not good.

(41) **B:** *Mm-hmm.*

Mm-hmm.

(42) **M:** *Mm-hmm...Bene Sebahinzi baricana, barasenyerana, barasahurana. Yewe*

Biryabayoboke sinakubwira ibisigaye muri uru Rwanda.

Mm-hmm...The children of the Father of Farmers are killing one another, destroying each other's houses, looting each other's property. My dear Biryabayoboke, I don't know what is happening in this Rwanda.

(43) **B:** *Ngaho rero zihe ubuhoro maze nkurebere.*

Then, give us peace, and I will check for you.²⁰

(44) **M:** **Puu-puu* Ubuhoru! Ubuhoru mu Rwanda, ubuhoro ku barutuye, ubuhoro ku*

muryango mugari wa Sebahinzi. Maze Biryabayoboke mwana wa mama ukambwira imvano

y'uyu mwiryane? Maze Biryabayoboke mwana wa mama ukambwira

imvano y'uyu mwiryane muri bene Sebahinzi, muri bene data bagiye kumarana? Ukanshakira

intsinzi yatsinda aya macakubiri ari hagati ya bene Sebahinzi ikagarura

amahoro mu Rwanda.

claimed that *Biryabayoboke* was a common name for diviners in Rwanda. He added that it was a name that mocked other diviners from whom clients had received bad counsel. In other words, *Biryabayoboke*, by claiming that name for himself, indicates to his clients that if they are loyal to him, then they will receive true wisdom and that other diviners are mere frauds. I am also informed that the name was claimed by those who did not seek out clients, but rather, those desiring counsel had to go and search for such diviners in order to demonstrate their loyalty.

²⁰ When Biryabayoboke tells Mutabazi to "give us peace," he is telling him to spit in a small clay vessel containing special grains or seeds used in divination rituals, allowing Biryabayoboke can commune with the spirit world on Mutabazi's behalf. Telling Mutabazi to "give us peace" means that Mutabazi's intentions should be peaceful and not selfish; in other words, through spitting on the grains, Mutabazi is giving over a part of himself to the spirits; that is, being a peaceful man, he is giving over part of "his peace." In vernacular English, it is somewhat similar to telling someone to "give me your blessing" or "give me your love."

[*Spitting*] Peace! Peace be upon Rwanda, peace be upon its inhabitants, peace be upon the entire family²¹ of the Father of Farmers. Then, Biryabayobo, child of my mother, can you tell me the origin of this discord? Then, Biryabayobo, child of my mother, can you tell me the origin of this discord among the children of the Father of Farmers, among the children of my father who risk annihilating one another? Find for me the solution that will put an end to this division between the children of the Father of Farmers and restore peace in Rwanda.

- (45) **B:** [*Aritsamura*]...*Araseka. Araseka. Mutabazi Muhinzi mwene Sebahinzi agira (7'42") impagarike, ntakenyuka si igikenyeri, si igihezabugingo, si inyama ya nyamunsi. Mutabazi ntafatwa n'ibibi, ntarumwa n'inshira kandi ntasamwa n'umuzimu utera aturutse ishyanga. [*Sneeze*]²²...He is smiling/laughing. He is smiling/laughing. Mutabazi Muhinzi, child of the Father of Farmers, has good health; to die young is not his fate; he does not have a weak spirit; he will not become dead meat.²³ Mutabazi cannot be reached by evil, he cannot be struck by the spitting cobra,²⁴ and also, he is not possessed by the spirit which attacks from a foreign place.²⁵*
- (46) *Naraziraguye mu Basindi n'Ababanda; naraziraguye mu Bega n'Abazigaba; naraziraguye mu Baguyana n'Abagesera.*
I performed divination among the Abasindi and Ababanda; I performed divination among the Abega and Abazigaba; I performed divination among the Abaguyana and Abagesera.²⁶
- (47) [*Aritsamura*]...*Naraziraguye kwa Rurenge imihigo itashye, ati: "N'itende ryari risigaye mu kibindi nibariguhe!"*
[*Sneeze*]...I performed divination for Rurenge²⁷ who, astounded, said, "Take the rest of the sorghum beer in the pot, including the very last dregs in the bottom."
- (48) [*Aritsamura*]...*Naraziraguye ndagurira umuhutu Mashira ya Sabugabo hariya i Nyanza mubwira ko umukobwa bamushyingiye atari umugore gusa ko ahubwo ari intasi yo kugira ngo bazabone uko bamwica.*

²¹ The term "*muryango mugari*" refers to all the generations of a family that may possibly still be alive—parents, grandparents, children, grandchildren, cousins, aunts, uncles, etc.

²² Ritual sneezing (*aritsamura*) signifies that Biryabayobo has connected with the spirit world and received the mystical power needed for divine consultation.

²³ "*Inyama ya nyamunsi*" literally translates as "meat/flesh that is dead."

²⁴ In anti-Tutsi political rhetoric, snakes were a common euphemism for Tutsi, though such imagery was also used to refer to the RPF.

²⁵ Again, either a reference to the RPF only or to all Tutsi.

²⁶ These are names of some of the twenty clans that historically populated Rwanda.

²⁷ I do not know if Rurenge is a fictional or historical character as this name does not appear in any historiographical literature that I have researched. Rurenge is the name of a town in southern-central Rwanda.

[*Sneeze*]...I performed divination and predicted for the Hutu Mashira of Sabugabo, there in Nyanza, that the girl he was given to marry was actually a spy who was plotting to kill him.²⁸

(49) **M:** *Intasi rwose!*

Really, a spy?!

(50) **B:** *Yanze kubahirizia ibyo namubwiye abe bose bashirira ku icumu.*

He didn't heed my advice, and all his people were wiped out.

(51) *Naraziraguye ndagurira Nyaruzi rwa Haramanga mu Mukindo wa Makwaza.*

I performed divination and predicted for Nyaruzi, son of Haramanga, in Mukindo in Makwaza.

(52) *Naraziraguye ndagurira Benginzage Nyagakecuru mu bisi bya Huye mubwira*

ko ihene bamubikije ari umutwe we bashaka. Bwarakeye baramwivugana da.

I performed divination and predicted for Benginzage, known as Nyagakecuru, over in the hilly ranges of Huye, telling her that the goats she was given to care for was really a trick to get her head. The next day she was quickly killed.²⁹

(53) **M:** *Baramwivugana Biryabayoboke wanyte!*

Oh, my Biryabayoboke, she was killed!

(54) **B:** *Bamugize umwe rwose!*

Indeed, she was killed in one stroke!

(55) *Naraziraguye ndagurira Gisurere inshuti ya Baniga hariya mu Bunyambiriri.*

I performed divination and predicted for Gisurere, friend of Baniga, there in Bunyambiriri.

(56) *Ndagurira Ndagano umuhinza w'Ubukunzi n'Ubusozo.*

I predicted for Ndagano, the chief of Bukunzi and Busozo.

(57) *Naraziraguye ndagurira umuhutu Nzira ya Muramira mubwira ko Ruganzu ataje kuba umuja, ko ahubwo ari umubisha w'umutasi atunze mu ngabo ze!*

I performed divination and predicted for the Hutu Nzira, son of Mugarura, telling him that Ruganzu had not come to serve him, but had come as someone wanting to cause harm and as a spy who had infiltrated his army.³⁰

(58) *Yanze kubahiriza ibyo namubwiye abe bose Ruganzu abamarira ku icumu.*

He didn't heed my advice, and so all his kin were wiped out by Ruganzu.

(59) **M:** *Abamarira ku icumu!*

They were all wiped out!

²⁸ Mashira was also mentioned in "Akabytuso."

²⁹ Nyagakecuru was mentioned also in "Akabytuso."

³⁰ Each of these men were local sovereigns that were conquered during the expansion of the Abanyiginya kingdom.

- (60) **B:** *Naraziraguye ndagurira Ndungutse.*
I performed divination and predicted for Ndungutse.³¹
- (61) *Ndagurira Basebya ba Nyirantwari hariya mu Ndorwa, mbabwira ko bagambaniwe ko bagiye kwicwa Rukara akabambwa.*
I predicted for Basebya,³² son of Nyirantwari, there in Ndorwa, telling them that they had been betrayed, and that Rukara would be hung [lit. “attached to something”].
- (62) **M:** *Rukara akabambwa! Biryabayoboke wa kagira Imana we!*
Rukara would be hung! Biryabayoboke, you shall be blessed by God [or fate or fortune].
- (63) **B:** *Bwarakeye biraba da.*
It happened the next day.
- (64) **M:** *Baramumanika!*
They hung him! [lit. “he was placed or attached above”]
- (65) **B:** *Naraziraguye ndagurira Mbonyumutwa ndi kumwe n’igihangange Habyarimana Yosefu Gitera igihugu kigeze mu mahina.*
I performed divination and predicted for Mbonyumutwa³³ while I was with the great Gitera Joseph Habyarimana,³⁴ during the time when the country was in great danger.
- (66) *Induru ivugiye i Byimana impuruza yumvikanira i Kanyanza ka Ndiza.*
The shout went out from Byimana and was echoed in Kanyanza in Ndiza.³⁵
- (67) *Icyo gihe bene Sebahinzi bishyize hamwe intsinzi mbahaye ibabera umutsindo.*
At that time, the children of the Father of Farmers united, and the solution I provided them led to victory.
- (68) *Uburetwa n’ubucakara bigenda nka nyomberi.*
Uburetwa and slavery³⁶ disappeared forever.
- (69) **M:** *Bigenda nka nyomberi rwose!*
They completely disappeared forever!

³¹ Ndungutse was also mentioned in “Akabyutso.”

³² Basebya was also mentioned in “Akabyutso.”

³³ Dominique Mbonyumutwa was a leader of the Revolution and served as the provisional president of the newly independent nation.

³⁴ Not to be confused with the later president, Gitera Joseph Habyarimana was an important leader of the Revolution. In 1957, he created the *Association Pour la Promotion Sociale de la Masse* or APROSOMA (Association for the Social Promotion of the Masses) and founded the political journal, *Ijwi rya Rubanda Rugufi* (*The Voice of the Common People*).

³⁵ These are small towns near Gitarama where the Revolution was centered.

³⁶ *Uburetwa* was the most hated patron-client policy of the late monarchial and colonial-monarchial eras. *Uburetwa* affected only Hutu; Tutsi were exempt.

- (70) **B:** [*Aritsamura*]...*Mutaba! Mutabazi oroshya nawe ngushakire imvano n'intsinzi.*
- (9'17") [**Sneeze**]...*Mutaba! Mutabazi, calm down and listen, for I will tell you the cause and solution to this problems.*
- (71) [*Aritsamura*]...*Mpinga yanjye! Ntuntetereze, shaka imvano y'uyu mwiryane n'amacakubiri muri bene Sebahinzi. Ushake imvano yagarura amahoro hano mu Rwanda.*
My divination tools!³⁷ Do not disappoint me; reveal to me the cause of this disagreement and discord among the children of the Father of Farmers. Show me what has prevented peace here in Rwanda.
- (72) *Hiii! Dore imvano Mutaba!*
Hey! Look, Mutaba, here is the cause!
- (73) *Ibi byago byose murimo biraterwa n'uriya muzimu utera aturutse ishyanga.*
All these problems are due to the spirit that attacks from abroad.
- (74) *Ariko ahanini biraterwa n'ubujiji n'inda nini bya bamwe muri bene Sebahinzi.*
But they are especially due to the ignorance and greed [lit. "large stomachs"] of the children of the Father of Farmers.
- (75) **M:** *Inda nini ndakakubura.*
Greed, I tell you the truth!³⁸
- (76) **B:** *Mbe Mutabazi! Uyu muzimu ko afite amayeri menshi turabikika dute?*
Hey, Mutabazi! How shall we face this spirit that has so many tricks?
- (77) **M:** *Inda nini rwose!*
Greed, entirely!
- (78) **B:** *Turamukika dute Mutabazi? Ahubwo iyo utagera hano ko kari kabaye!*
Mutabazi, how shall we overcome this? If you had been any later, it would have been disastrous!
- (79) *Dore nguyu yigize umugore.*
See it [the spirit] here, appearing as a woman.
- (80) *Nguriya kandi abaye umukobwa.*
And also appearing as a girl.
- (81) *Dore nguyu yigize umwana mu rugo Mutaba.*
See it here, appearing as a child at home, Mutaba.

³⁷ "Mpinga" refers to the divination instrument, most likely the small clay vessel holding Mutabazi's saliva and the divination seeds.

³⁸ *Ndakakubura* is a Kinyarwanda figure of speech that means something like, "If I am not telling you the truth, may I lose you as my friend."

- (82) *Dore kandi abaye ikirura.*
See, and also appearing as a wolf.
- (83) *Dore nguuyu yigize umuhinzi ariko isuka ye yakwikiye mu rwubati.*
See it here, appearing as a farmer, but in the shaft of his hoe is a blade!
- (84) **M:** *Mu rwubati!*
A blade!
- (85) **B:** *Mbe Mutaba! Uyu muzimu ariyuburura.*
Hey, Mutaba! This spirit is changing its form.
- (86) *Dore nguwo ruswa ayisesekejje mu bisahiranda.*
See it there, spreading bribes among the greedy and corruptible.
- (87) *Dore nguwo abaye muramu wa Ntibibuka*
See it there, appearing as the brother-in-law of *Ntibibuka* [“One who forgets”],
- (88) *Dore kandi abaye umukwe wa Mbonabihita.*
And see it appearing as the son-in-law of *Mbonabihita* [“One who is careless”].
- (89) *Mbe Mutaba! Dore nguriya sinzi mwene Sebahinzi ashukisha inka!*
Hey, Mutaba! See it here, bribing a child of the Father of Farmers by offering cows!
- (90) *Mutaba, n’ubwo uyu muzimu afite amayeri menshi...*
Mutaba, though this spirit has many clever tricks...
- (91) **M:** *Yego ye!*
Yes, yes!
- (92) **B:** *...igishimishije cyane ni uko inzuzi zanjye zayavumbuye yose.*
...the good news is that my divination seeds have discovered them all.
- (93) **M:** *Ni, ni.*
It is, it is.
- (94) **B:** *Kumutsinda biroroshye cyane rwose. Turamutsinda tunamuhadike!*
It is very easy to totally defeat. We will defeat it and keep it from returning!
- (95) **M:** *Turamuhadike rwose!*
We will keep it from ever returning!
- (96) **B:** *Dore intsinzi Mutaba.*
Look, Mutaba, here is the solution.
- (97) *Fata ingoma uyishyire ku murengo, uhamagare bene Sebahinzi bese baze mbahe intsinzi.*
Take the drum to the highest peak and call all the children of the Father of Farmers together, for I shall give them the solution.

(98) *Bahamagare Mutaba!*
Call them all, Mutaba!

SOLO, SUNG BY MUTABAZI (10'44"):

(99) *Mbe yewe! Mbwirabumva, mbwirabumvaaa...*
Hey you! I speak to those who understand, I speak to those who understand!³⁹

RESPONSE, SHOUTED BY ABATURAGE ["THE PEOPLE"]:

(100) *Turi maso turakumva, turakumva, turakumva yeee...!*
We are awakened, and we understand, we understand, we understand,⁴⁰ yes!!!

"B" REFRAIN, SUNG BY CHOIR (10'54"):

(101) *Uburetwa, ubucakara, ikibokooo..., shiku n'umujishiii..., byari byarajambaguje rubandaaa...!*
Uburetwa, slavery, the whip! The laborious farming,⁴¹ and the carrying of the king and dignitaries that exhausted the common people!⁴²

(102) *Ibyo byaciwe ruhenu keraaa...!*
All these were long ago banished forever!

(103) *Yewe rubanda-nyamwinshi murabe masooo...!*
You people in the majority, stay awake!

(104) *Kandi bene Sebahinzi nimwihuzeee...iryoy shyano ryo gahera iyo i shyangaaa...ntwari ritazagaruka mu Rwandaaa...!*
And children of the Father of Farmers, be united! So that the curse that must remain outside, brave ones, will never return to Rwanda!⁴³

SPOKEN DIALOUGE BETWEEN MUTABAZI AND BIRYABAYOBOKE (11'23"):

(105) **B:** *Nibaze! Bene Sebahinzi bagomba kumenya ko uru Rwanda rugizwe n'uturere twinshi kandi ko utwo turerere aritwo turugira u Rwanda rugari rutuwe n'abanyarwanda.*
May they come! The children of the Father of Farmers must know that Rwanda is composed of several regions that make it the "Great Rwanda" inhabited by the Rwandan people.

³⁹ More literally, "I speak to those who hear/listen," but implies understanding or comprehension.

⁴⁰ More literally "we are hearing/listening." See above footnote.

⁴¹ *Shiku* refers to especially difficult farming conditions such as when trying to cultivate fallow land.

⁴² During the time of the monarchy, the king and other royal family members and dignitaries were transported on a sort of litter that was supported on the heads and shoulders of their servants.

⁴³ Another likely reference to the RPF, interpreted by some listeners as a reference to all Tutsi.

(106) **M:** *Rwose!*

Indeed!

(107) **B:** *Bene Sebahinzi bagomba kumenya kandi ko abo banyarwanda batuye u Rwanda barimo amoko atatu: Gahutu, Gatwa na Gatutsi.*

The children of the Father of Farmers must know also that the Rwandans who inhabit Rwanda are comprised of three ethnic groups (*amoko*⁴⁴): Hutu, Twa, and Tutsi.

(108) *Ibyo ntibihinduka rwose.*

All those things cannot be changed.

(109) **M:** *Ibyo ntibihinduka .*

Those things cannot be changed.

(110) **B:** *Twese tugomba kwemera ko nta wasabye kuvuka ari umuhutu, umutwa cyangwa umututsi.*

All of us must realize that no one asked to be born a Hutu, Twa, or Tutsi.

(111) **M:** *None se?*

And so?

(112) **B:** *Bityo tukemera ko nta wusumba undi.*

Therefore, we must accept that no one is superior to another.

(113) *Tukemera ko nta wugomba kuryamira undi kandi ko inyungu za rubanda-nyamwinshi arizo zigomba gushyirwa imbere!*

We must accept that no one may oppress another and that priority must be given to the benefits of the majority people!

(114) **M:** *Rwose!*

Indeed!

(115) **B:** *Ayiii...! Ayiii...! Bahamagare rwose bene Sebahinzi baze mbahe intsinzi.*

[*Cheering*] Call all the children of the Father of Farmers together, for I shall give them the solution.

SOLO, SUNG BY MUTABAZI (12'05'')

(116) *Mbe yewe! Mbwirabumva, mbwirabumvaaa...*

Hey you! I speak to those who understand, I speak to those who understand.

⁴⁴ “*Amoko*,” the plural of “*ubwoko*” once referred to clans but is used now to refer to ethnic identities.

RESPONSE, SHOUTED BY ABATURAGE [“THE PEOPLE”], WOMEN ONLY:

(117) *Turi maso turakumva, turakumva, turakumva yeee...!*

We are awakened, and we understand, we understand, we understand, yes!!!

“B” REFRAIN REPEATS (12’15”)

SPOKEN DIALOGUE BY BIRYABAYOBOKE (12’43”):

(118) **B:** *Nibaze! Mwene Sebahinzi uwo ariwe wese, atiriwe areba ishyaka arimo, agomba kumenya akamaro n’ibyiza by’umurage rubanda-nyamwinshi dukeshya Revolisiyo ya mirongo itanu n’icyenda.*

May they come! A child of the Father of Farmers, whoever she/he is, no matter her/his political affiliation, must know the importance of the benefits that the majority people inherited from the Revolution of 1959.

(119) *Uwo murage ugomba kurindwa, ntuhungukirwe.*

We must carefully guard this heritage, that it is never lost.

(120) *Ahubwo abo wagiriye akamaro tukawusingasira, tukawusinginza ubuzira herezo, tukazawuraga ubuvivi n’ubuvivure.*

Also, we who have benefited from it must sustain it and pass it on forever to our grandchildren and great grandchildren.

(121) *Ayiii...! Ayiii...! Hamagara rwose bene Sebahinzi baze mbahe intsinzi.*

[*Cheering*] Call all the children of the Father of Farmers together, for I shall give them the solution.

SOLO, SUNG BY MUTABAZI (13’22”):

(122) *Mbe yewe! Mbwirabumva, mbwirabumva.*

Hey you! I speak to those who understand, I speak to those who understand.

RESPONSE, “SHOUTED” BY ABATURAGE [“THE PEOPLE”]:

(123) *Turi maso turakumva, turakumva, turakumva yeee...!*

We are awakened, and we understand, we understand, we understand, yes!!!

“B” REFRAIN REPEATS (13’22”)

SPOKEN DIALOGUE BETWEEN BIRYABAYOBOKE AND MUTABAZI (14’01”):

(124) **B:** *Nibaze! Bene Sebahinzi bagomba kumenya ko Inkotanyi ziramutse zitsindishije amasasu—uretse ko bidashoboka—amashyaka barimo yose yazima burundu abayarimo bagashirira ku icumu, nk’uko abahinza b’Abahutu bashiriye ku icumu, mu gitondo umututsi agacyuza imihigo agira, ati “Harabaye ntihakabe, hapfuye imbwa n’imbeba hasigaye inka n’ingoma!”*

May they come! The children of the Father of Farmers must know that if the *Inkotanyi* win with the bullets of guns—even though this is impossible—then all the political parties will disappear forever and their members killed by the spear, just as the Hutu chiefs were killed by the spear, [after which] in the morning a victorious Tutsi boasted, saying “As it was, it will never be again—the dog and rat were killed, replaced by the cow and the drum.”

(125) *Aho ntibahibuka rwose!*

They don’t remember all that!

(126) **M:** *Aho ntibahibuka we!*

Oh, they don’t remember that!

SOLO, SUNG BY MUTABAZI (14’23”):

(127) *Mbe yewe! Mbwirabumva, mbwirabumvaaa...*

Hey you! I speak to those who understand, I speak to those who understand.

RESPONSE, “SHOUTED” BY ABATURAGE [“THE PEOPLE”]:

(128) *Turi maso turakumva, turakumva, turakumva yeee...!*

We are awakened, and we understand, we understand, we understand, yes!!!

“B” REFRAIN REPEATS (14’32”)

SPOKEN DIALOGUE BY BIRYABAYOBOKE (15’01”):

(129) **B:** *Babwire baze rwose! Bene Sebahinzi bagomba kumenya ko abo rubanda-nyamwinshi bagomba kwishyira hamwe.*

Tell them all to come! The children of the Father of Farmers must understand that the majority people have to be united.

(130) *Bakaba impuzamugambi kugira ngo inyungu zabo zidahohoterwa.*
They should be those who share the same goal [*impuzamugambi*⁴⁵] in order to protect their interests.

(131) *Bene Sebahinzi rero bagomba gushyigikira byimaze yo ingabo z'igihugu bakitanga batizigamye, byaba ngombwa bose bakazinjira mo, kugira ngo barengere urwababyaye n'ubusugire bwa Republika.*

Then, the children of the Father of Farmers must support their nation's military with all their effort, give themselves completely to this, and if needed, they should join the military in order to protect their homeland and the sovereignty of the Republic.

(132) Ayiii...! Ayiii...! Bahamagare rwose bene Sebahinzi baze!
(*Cheering*) Call all the children of Father of Farmers together!

SOLO, SUNG BY MUTABAZI (15'37"):

(133) *Mbe yewe! Mbwirabumva, mbwirabumvaaa...*
Hey you! I speak to those who understand, I speak to those who understand.

RESPONSE, "SHOUTED" BY ABATURAGE ["THE PEOPLE"], MEN ONLY:

(134) *Turi maso turakumva, turakumva, turakumva yeee...!*
We are awakened, and we understand, we understand, we understand, yes!!!

"B" REFRAIN REPEATS (15'46")

SPOKEN DIALOGUE BY BIRYABAYOBOKE (16'16"):

(135) **B:** *Nibaze! Bene Sebahinzi, yaba umuhutu, umutwa cyangwa umututsi, nta n'umwe ugomba kwibeshya cyangwa ngo anarote mu nzozi ko yafata ubutegetsu ku ngufu akoresheje intwari.*

May they come! None of the children of the Father of Farmers, neither Hutu, Twa, nor Tutsi, should do wrong or have an inconceivable dream of taking over the government through force of arms.

(136) *Bene Sebahinzi rero, nimusabe ko amatora yategurwa kandi akaba vuba na bwangu!*

Therefore, children of the Father of Farmers, call for elections to be held and for the voting to be done immediately!

⁴⁵ *Impuzamugambi* was also the name of the youth brigade affiliated with the CDR party. Like the *Interahamwe*, members of *Impuzamugambi* carried out much of the genocidal killing.

- (137) *Kuko intwari zaragaragaye!*
Because the heroes have made themselves known.
- (138) *Abakunda u Rwanda baragaragaye.*
The ones who love Rwanda have made themselves known.
- (139) *Abanzi b'amahoro mwarabiboneye, ba babikubiramuyabo na bakirumirahabiri mwarababonye.*
You have seen the enemies of peace, the greedy schemers⁴⁶ and duplicitous ones⁴⁷ are known.
- (140) *Nimusabe amatora rero, kandi uzabaha ruswa muzayirye, ibanga ryanyu riri ku mutima. Abo muzatora murabazi!*
Therefore, call for elections; furthermore, if someone offers you a bribe,⁴⁸ then accept it, for your secret is in your heart. You know who you really voted for!⁴⁹

SOLO, SUNG BY MUTABAZI (16'48''):

- (141) *Mbe yewe! Mbwirabumva, mbwirabumvaaa...*
Hey you! I speak to those who understand, I speak to those who understand.

RESPONSE, "SHOUTED" BY ABATURAGE ["THE PEOPLE"]:

- (142) *Turi maso turakumva, turakumva, turakumva yeee...!*
We are awakened, and we understand, we understand, we understand, yes!!!

"C" REFRAIN, SUNG BY CHOIR (16'58''):

- (143) *Dushyigikiye demokarasi isesuye izira uburyaryaaa...!*
We support a true democracy, one without pretense⁵⁰!
- (144) *Demokarasi izira amasasu, demokarasi izira amacengaaa...!*
A democracy without bullets, a democracy without trickery⁵¹!
- (145) *Maze rubanda-nyamwinshi tubone urubugaaa...rwo kwihitiramo abayobozi...!!*
Therefore, we, the majority people, seek a forum for electing our leaders!
- (146) *Kandi byange bikunde tuzatsindaaa...!*

⁴⁶ *Babikubiramuyabo* translates more literally as, "the ones who gather everything for themselves."

⁴⁷ *Kirumirahabiri* is a snake with a head at both ends. It can refer to someone who constantly switches sides, betraying one and then the other.

⁴⁸ "Bribe" is translated from "*ruswa*," which can also be translated as "corruption."

⁴⁹ More literally, "you know who your favored one is."

⁵⁰ "*Uburyarya*," translated here as "pretense," could also be translated as "hypocrisy" or "duplicitousness."

⁵¹ Though translated here as "trickery," *amakenga* refers to the ability to dodge or evade. It is often used in sporting events, for instance, to describe a player's ability to dodge a defender.

For no matter what, we shall be victorious!

SPOKEN DIALOGUE BETWEEN BIRYABAYOBOKE AND MUTABAZI (17'22'')

(147) **B:** *Nibaze. Bene Sebahinzi bagomba kumenya ko muri iyi nkubiri turi mo yo gushimangira Republika na demokarasi isesuye, rubanda-nyamwinshi aribo batanga ubutegetsu biciye mu matora azira uburyarya.*

The children of the Father of Farmers must know that in this struggle for the Republic and for true democracy, it is the majority people who gives [us] the government through voting that is free of pretense.

(148) **B:** *Ikigaragaza demokarasi nyayo si amasasu, si uburiganya.*

The sign of a true democracy is not bullets, it is not dishonesty.

(149) **M:** *Mm-hmm...*

Mm-hmm...

(150) **B:** *Abayobozi abatwagaye bashakira babagaragariza mu matora asesuye azira uburyarya.*

The people will show which leaders they choose through elections that are free of pretense.

(151) **M:** *Rwose.*

Indeed.

(152) **B:** *Nimusabe amatwaga rero.*

So, call for elections.

(153) **B:** *Nihatorwa umuhutu, twemere atuyobore!*

If a Hutu is elected, let us accept that person to lead!

(154) **M:** *Yee!*

Yeah!

(155) **B:** *Nihatorwa umututsi, twemere atuyobore!*

If a Tutsi is elected, let us accept that person to lead!

(156) **M:** *Yee!*

Yeah!

(157) **B:** *Nihatorwa umutwa, twemere atuyobore!*

If a Twa is elected, let us accept that person to lead!

(158) **M:** *Twemere atuyobore.*

Let us accept that person to lead!

(159) **B:** *U Rwanda ni urwacu uko turi batatu. Twese ntawusumba undi!*

This Rwanda is for all three of us. No one is greater than another!

- (160) [Aritsamura]. *Mutaba, ndaragura simvura nyamunsi.*
[*Sneeze*] Mutaba, I [only] perform divination, not provide the cure for death.
- (161) **M:** *Oya, kuragura byo urabizi rwose!*
No, your divination is most true!
- (162) **B:** *Nta n'umukimbo mbatse, ahubwo muzakurikize ibyo mbabwiye gusa.*
I don't even ask you for payment. Instead, just do what I have told you.
- (163) *Hamagara rwose bene Sebahinzi baze biyunge.*
Call all the children of the Father of Farmers, that they may be united.

SOLO, SUNG BY MUTABAZI (18'05''):

- (164) *Mbe yewe! Mbwirabumva, mbwirabumvaaa...*
Hey you! I speak to those who understand, I speak to those who understand.

RESPONSE, "SHOUTED" BY ABATURAGE ["THE PEOPLE"]:

- (165) *Turi maso turakumva, turakumva, turakumva yeee...!*
We are awakened, and we understand, we understand, we understand, yes!!!

"C" REFRAIN REPEATS x3