A CONVERSATION WITH KABA SO, AN ELDER OF THE ROROUBE,
FROM JALAKOTO, NIANI DISTRICT, THE GAMBIA.

Fula Text and Translation

by

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Introduction

In January 1966 when I was staying at the Medical Research Council Guest House at Fajara, The Gambia, I met Kaba So, a Fula elder from Jalakoto, Niani District, who had come to Banjul for an eye operation. He was one of the Roroobe (known as Lorobo in Mandinka), whose speech is of the same group as that of the Fulbe of Fuuta Toro (Pulaar). Most of my previous interaction with Fulbe had been with people who spoke a different dialect, and as I was trying out a little battery-operated National tape recorder, I decided to record some of his speech for comparison later with other dialects. Kaba So also spoke Mandinka and our preliminary conversation was in that language. Various topics were suggested about which he might talk. The quality of the recording was not as good as one might now obtain with such portable recorders as a Sony-Matic TC-800B, and the tape was put away and almost forgotten.

However, when Mary Umah Baldeh from Saare Mansang, near Basse in the Upper River Division, came on a visit to San Francisco during the summer of 1975, it was brought out, and we set to work together to transcribe and translate the tape. There were some phrases which were difficult to hear; some words were peculiar to the dialect of the Roroobe and unfamiliar to her; some, particularly those relating to cattle colors, fell outside the sphere of her own knowledge; and often place names were difficult to determine. Later a visitor from Senegal, Aminata Ka, listened to the tape, but had the same difficulties. A few of the points relating to cattle colors I was able to clear up on a visit to The Gambia in July 1979. As I prepared the final version I take responsibility for any errors that remain. If readers have any suggestions or corrections to make I would be glad to hear from them.

The intention was to record examples of different types of speech - narratives, greetings, songs, exhortations, prayers, conversations, etc., but in addition to its linguistic interest, the tape contained fascinating material from the point of view of content, for example, traditional
prayers used to ward off trouble.

As the recording progressed, more and more instances occurred of the rhythmical and poetical nature of Fula speech, which raise its quality to an aesthetically satisfying performance in its own right. Ability to talk well and effectively is regarded as the mark of maturity. So the talk was highly indicative of the traditional Fula values. Kaba So was talking to a non-Fula, a person much younger than himself, and showed the typical pride of a Fula in his identity and in the Fula relationship with cattle. Cattle give milk and fertilize the fields where millet is grown, providing the basis of Fula subsistence, but the cattle have to be looked after by men. There is a reciprocal relationship. A good herdsman sees that cattle are well watered in the dry season, provided with fodder when pasture is scarce, taken to good pastures, avoiding areas where accidents might occur or diseases strike, and protected from wild animals. Traditional stories tell of herdsmen driving off lions with their staffs. Ritual and magical means back up practical husbandry. Each animal has its own appearance and personality, and the herdsman knows each animal as a distinct individual. A herd owner takes pride and pleasure in the well being of his herd, and his skill is praised by others. A man's reputation depends on the well being of his herd.

In Fula society parents treat small children with great affection, but they are trained early to show respect to their parents and other adults, to be polite to those with whom they deal, to undertake hard work, and to value the truth. Village harmony depends on the wise rule of the head and his wife. With age comes increasing responsibility for others. Marriage indicates adulthood, and is a joyous occasion for the birth community, with childbirth the kin group is continued, but can be a dangerous time both for the mother and the baby. The roles of men and
woman are regarded as complementary, and if each carries out
traditional duties, life becomes complete. Support, in time of trouble,
comes from a wide circle of kin; pleasures are shared, so membership
in a large kin group is desirable; a person is expected to be sociable,
though there are times when individuals may seek solitude - either
away from others, or within themselves. The interchange of greetings
is an outward sign of concern and interest which helps to create
and maintain harmonious relationships between people.

The Fula qualities of 'goodness' (amounting almost to the concept
of nobility of action), 'patience', and 'a sense of shame', which
controls one's actions and impulses, 'respect' for parents and elders,
'seriousness' in work, 'mutual dependence' - continually occur in
Kaba So's thoughts. Besides farming and herding, religious practices
form a major element in Fula life, and besides Islam, many elements
remain from the old religion. Religion is intertwined with all of
one's daily life. All ceremonies - naming, circumcision, marriage,
burial - are the occasions for bringing the community and scattered
relatives together, to share happiness or sorrow, at the same time
reminding all of Allah's will in human affairs.

David P. Gamble

The first version, prepared in May 1976, was circulated only to
a few people for their comments and corrections. The preparation
of the final version was unfortunately delayed.
A DESCRIPTION OF THE FAMILY HERD

gé nagge nge, allaadu wootumu,
ko tollë,
ngé do nge, ko fure,
ngé éndi didi.
ngé do nge, ko jaane,
ngé gité éaleeje.
ngé do nge, ko siiwe,
ngé éndi nai.
ngé do nge, ko cole,
ngé gité daneeje.
ngé do nge, ko/ parnda (?)
kolce de/di cubi de nai (?)
ngé do nge, ko tòdde.
ngé do nge, ko kuuse,
kuuse, abbotonge na'i.
ndi do egmenta ko loogi, njaneri.
ndi do ndi, ko egmenta, mbunaari ndaneeri.
ndi do ndi, ko mbaja,
mbo reewata, kañeteendi.
ngé do nge, ko siiile saaje.
ngé do nge, ko fure cole.
ngé do nge, ko fure nyaake.
ngé do nge, ko góra bodeecho coi.

this cow, with one horn,
has a broken-off-horn.
the one there has grey spots on white,
it has two teats.
the one there is black round the eyes,
it has black eyes.
the one there is striped like an antelope
(has black stripes).
it has four teats.
the one there is dun colored.
it has white eyes.
the one there has black and white spots,
its feet are white.
the one there has a cut tail,
the one there is black and white (like a
guinea fowl), it follows the cows.
the bullock there, has hooked horns,
is white,
the one there, is a bullock,
is dirty-white with dark ears and eyes.
the one there has one testicle
it will not mate, is a fighter.
the one there is dark with a white belly.
the one there is dun (ash-colored).
the one there is bee-colored.
(small red spots on white)
the one there is very red, like kola.
ngé do ngé, ko parnda he éndi didi. ngé siretaake.

ngé do ngé, ko lahe, muume, heeunde kėdam.
ngé do ngé, ko siiwe sooye, ngé éndi didi.
ngé do ngé, ko fure cole, jibini ngaari, he muini he yoori nyale.
ko di ngoni na'i baaba am.

eeyi.

the one here is spotted, with two teats, it is not milked.

the one there is brownish-black, completely has plenty of milk,
the one there is fawn striped, it has two teats.
the one there is dun, it has given birth to a male, and weaned a heifer.
these are the cows of my father (the family herd).
yes indeed.
mariage

bisimila(hi)
kaari ari tooadse biddo kaari,
ookama dun,
wadi mbuudu battal,
mbuudu torordi,
mbuudu ngokkirdi,
ookama, fawaama jaudi,
wadi temede didi,
wiaama, "yo diuto."
fawaama, alkem(s), alcuma,
on nyan wonata naale.

duwa dewo,
tenegal diwoto.
talata ngal saat.
deugal won do moddyu.
moddyi yo in tawe.
alla yo be njibin,
njibna ko wada barke,
njibna ngurna,
neanera gauri he kosam,
wota peujunooe pele,
yu barke alla,
yu barke adinoose,
he he wattindiise,
jargaaji puuntahaen,
in the name of God.
someone has come to ask for the child of someone,
has been given her,
gave a dollar in acknowledgement,
a dollar for asking,
a dollar for giving away
has been given, the marriage money has been demanded,
has given 200 (dalasi),
it has been said "Marry".
the day has been set, Thursday, Friday,
on that day there will be dancing,
praying Sunday,
Monday will be the taking away.
Tuesday will be the set date.
may the marriage be good.
may we good people be there.
may God make them give birth,
give birth to what will have blessing,
give birth to children who will live,
and be brought up on millet and sour milk,
may those who made the plans not be blamed,
through the blessings of God,
through the blessings of those who were first,
and those who came after,
may heads of families come of it,
jefulaajé¹ puuntahèn,
jaraaeeje² puuntahèn,
y北京市 Alla,
y北京市 adinoògoé,
ha he wattiniiíëe.
sallí ala Mohamadu.

may first-wives come of it,
may officials come of it,
through the blessings of God,
through the blessings of those who were first,
and those who came after.
through Mohammed.

1. H. Gaden in Le Poular (1913) gives this as the title of the first wife of the ardo (leader).

2. A Wolof term. In Cayor and Salum the major official in the court of the buur (King).
na'i di ko nyaamata ko barbe.
si barbe de caali,
bane de mbilta.
bane de mbilti,
di lewane bane
ha ndiyam tɔsi.
nyaande ndiyam tɔsi,
balde tati,
gadoje puda,
ŋarara fuda,
si ŋarara fudi,
gadoje pudi,
6ooyataa, tirde fuda,
seno fuda.
na'i kartina.
di nyaama seno, nyaama lelele,
nyaama benyebe, nyaama čeŋčeŋe,
nyaama buuluude, di nyaama jaaje.
si di nyaami dum, di nyalli he ladde, haa kiikiide.
si di njɔfi, jarga welto.
min woni Kaba Wuri.
mi di salmina Fulɓe fof.
ko min tubakooɓe ṣaŋi,
he ngaddi to dou
di mi ṣaŋa hala.
mindo haala wade he radyo.
onon Fulɓe, ngandon, pine,
ko min Kaba Wuri,
jam saare Jalakoto,
mi sɛla no,
mindo adda Banjul,
gite am di ceeke.
mindo nyasunde, kono,
salhamulilahi rasililamin
mi yetti Alla,
mi yetti Wuri am,
mi yetti baaba am,
Nyanamang Ndungu Egge.
mindo jibina Njallal Fulɓe.
mindo sinci saare di wi'e
Jalakoto Dala Funti.
min, Kaba Wuri, minda salmin
moddo fou Pullo.
gila he Fuuta, ha he Jolof,
ha he Nyani.
mindo salmina ɓe.
mindo laarano ɓe mbadi
he tampɛrɛ aduna.

I am Kaba Wuri.
I greet all Fulɓe.
it is me the Europeans took,
and brought me up here,
to take my speech.
I am speaking to be put on the radio.¹
you Fulas, know, awaken,
that I, Kaba Wuri,
head of Jalakoto village,
I was not well,
I have been brought to Banjul,
for an eye operation.
I am being treated, but,
thanks be to God,
I praise God,
I praise my (mother) Wuri,
I praise my father,
Nyanamang Ndungu Egge.
I was born at Njallal Fulɓe.
I built a village called
Jalakoto Dala Funti.
I, Kaba Wuri, I greet
all good Fula.
from Fuuta to Jolof,
to Niani.
I greet them.
I wonder how they are getting on
with the troubles of the world.

1. Actually a tape recorder.
2. Jalakoto – a Mandinka name.
tinne, pine, ngande ko
pay attention, awaken, know
tubakooɓe ngondi he gonga.
it is the Europeans who are with the truth.

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ORIGIN OF THE FULBE

ɓe ngiwi ko Fuuta.
(DPG: Fuuta Toro ?)
Fuuta rewo, Maasina.
ko ton ɓe ngiwi.
Fulɓe ngiwi ko fuɗ-naŋge,
a nani ?
minɛn Camoīnaɓe.
minɛn min ngimmim ko Njoudun.
min Fulɓe Camoi.
Fulɓe Wodaɓe, a nani ?
ko min Camoīnaɓe.
min nyaamata ja-aure,
barke kɔsɔm,
min nyaamata ja-aure,
barke kɔsɔm,
min nyaamata kɛɗde ɓaleeru.
ko minɛn ngonɛn Fulɓe Wodaɓe,
Fulɓe geluwaarɓe,
sal'ali Mohamadu,
ko minɛn, ko minɛn njɛ kɔsɔm,
njɛ gauri, njɛ na'i.
they came from Fuuta.
Fuuta Toro ?
Fuuta beyond, Maasina.
it is from there they came.
Fulɓe came from the east,
do you hear ?
we the people of Chami.
we came from Njoudun.
we are Chami Fulɓe.
Wodaɓe Fulɓe, do you hear ?
we are people of Chami.
we do not eat harness-antelope,
by the blessings of sour milk,
we do not eat harness-antelope,
by the blessings of sour milk,
we do not eat what is left by the black one (hyaena),
we are Wodaɓe Fulɓe,
noble Fulɓe,
praise be to Mohamed,
it is we, it is we who own milk,
we own millet, we own cattle.
Pullo-fou-Pullo immi ko Maasina, 
de se ngimmi Maasina, 
de lumbi. 
de ngari rewo. 
de njahi Njoudun, 
de caaki. 

Jomboñaabe 6en ko Firdu. 
Jomboñaabe 6e ngimori ko Firdu. 
a nani? 6e ngimmi Firdu. 
6e njippi he Cayangal. 
6e ngiwi he Cayangal. 
6e njippi he engale. 

a nani? nde Musa dogi ton, 
jippi he engale - 
Kesel-kunda, a nani? 
Jomboña fou jippi, 
abbi dum. 
Jomboña fof jia ko Portuges. 
Jia ko Kasamans. 
ko he Jomboñaabe njia. 

all Fula came from Maasina, 
when they came from Maasina, 
they crossed the river. 
they came north (of the Senegal?) 
they came to Njoudun, 
they scattered. 

Jombongaabe are Firdu. 
Jombongaabe came by way of Firdu. 
do you hear? they came from Firdu. 
they came down to Chayangal. 
they came from Chayangal. 
they came down to English country (The Gambia). 
do you hear? when Musa fled from there, 
they came down to English country - 
Kesel-kunda, do you hear? 
all the Jombonga came down, 
followed him, 
Jombonga all belong to Portuguese (Guinea) - Guinea Bissau. 
belong in the Casamance. 
it is there Jombonga belong.
Firdu and Jombonga are not one.
Firdu live behind Welingara.
do you hear ? it is there that Firdu originate.
if you hear Firdu, it is behind Welingara.
they came down to Basse, do you hear ?
that is Firdu.

Jombongaabe are from Jimara,
do you hear ? Jombonga Fulbe are in Jimara-
the country of Jimara, that is Jombongaabe.
yes indeed.

THE FULBE AND CATTLE

alhamdulilahi.
na'i, ko Fulɓe nji na'i.
cɛdɔ di daɓa na'i,
ko Pullo ji na'i.
Jolfo di ḥeɓa na'i.
ko Pullo ji na'i.
Torodo di ḥeɓa na'i,
ko Pullo ji na'i.
ndeene Fulɓe,
ko Fulɓe nji na'i.
mbɔ reenãki Fulɓe,
anda ko Fulɓe nji na'i.
Praise be to God.
cows, it is Fulbe who own cows.
a Mandinka looks for cows, (but)
it is a Fula who owns cows.
a Wolof obtains cows,(but)
it is a Fula who owns cows.
a Torodo obtains cows, (but)
it is a Fula who owns cows.
take heed of Fulbe,
it is Fulbe who own cows.
anyone who is not careful of Fulbe,
should know that Fulbe own cows.
min, Kaba Wuri, mído do joodi.
Fulše fou nganda
ko min joodi ga dou.
mído halda he tubakooše.
yo radyo andu,
andina Fulše, yo Fulše ndem,
 ngaina, njula,
njokka jaudi muen.

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Jolfo immi ko Buundu.¹
Jolfo-fof-Jolfo dawi ko Buundu.
nde dum ñe ñgiwi Buundu,
jippi he Nyaani.
duma yauti Saalum, a nani ?
ñe ndëma gauri, ndëma gërtë.
ko dum Jolfo andi.
Pullo andi ko na'i, bee'i,
 baali.
ko dum Pullo andi.
eeyi.

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¹ B = 6

In the older literature: Bundo (Francis Moore - 1731)
Bondou (Mollien - 1820)
Bondoo (Gray & Dochard - 1825)
jam waali?
ya wuur!
mba en pini?
fini de.
ëno 6eingu fini?
jam tan.
mbar en pini?
fini de.
cadde mon.
ya wuur!
mbar jam woni ton.
ëno yimöe mën?
jam de.
nou musidangal?
jam tan.
ëno saare-nsaë?
jam de.
ëno na¹i di?
jam tan.
ëno golleje?
jam de.
ëno cukalony ma?
jam tan.
ii, kaari jippima?
eeyi, mi wii no mi holla
  on noon.
jippima? - eeyi.
dadi? - dadi.

have you spent the night in peace?
may you live long!
I hope you have wakened?
yes, we have.
how have the family wakened?
peace only.
I hope we have wakened (in peace).
yes, we have wakened.
greetings.
may you live long.
I hope there is peace there.
how are our people?
at peace.
how are our family?
peace only.
how are the people of the town?
at peace.
how are the cattle?
at peace.
how is the work?
at peace.
how are your children?
peace only.
so and so has given birth?
yes, I thought I should tell you.
she has given birth? - yes
did she escape? - she escaped.
I hope the child was saved? - it was.
what did God bring? - a son.
may God make him a man - amen.
may it be that it has come to live!
-amen.
may it be brought up by both mother
and father. - amen.
through the blessing of God. - amen.

Village Harmony

now then, if a town is set up,
you good united people,
know that it is the chief, and the
officials,
the first wife and the chief's wife.
a big person over young people,
if his fortune is good,
will have young people to follow him.
all that is good in a town,
it is the example (forehead) of the
chief and his first-wife.
all that is good in a town,
it is due to the example of the
chief's representative and his head
wife.

let us try, have one objective,
(be united)
show a sense of honor,
show respect, love, and hope,
let us have one objective.
munyondiron,
kullondiron,
kėrsondiron.

ngandōn aduna nėddo kala
ko wadi,
ko hoore mum,
si nėddo di wuuri, yo hul,
yo hėrsu, yo tinno,
si ada rendi he nėddo.
ngen Fula ko ngena pooli,
kōdda seeda,
ndiwa sėrta.
si tai ada wad no banda ko
wona laawol,
jango, si on kauri, kėrsu dum.
siko si odon kōddi,
onon mōdyyondiri,
hōrma, Alla he anabiijo mum,
ępūm, hodon ndęndi, ii,
ma Alla wad, si on sėrti,
ngōkkondiron,
šíỳe mon ndiutondira,
minyiraasė mon ndiutondira,
taaniraaše mon ndiutondira,
lęnyol yaadya,
dufol yaadya,
dęndiraaše puntahen.

be patient with one another,
fear one another,
have a feeling of shame towards one another
know that whatever a person does in
the world,
he does to himself,
if one is alive, he should fear,
have shame, should strive,
if one is united with another,
the life of Fulas is the life of pigeons,
together for a little while,
and then fly apart.
if you happen to do something to a
kinsman which is not right.
tomorrow, when you meet, you will be
ashamed of it.
but if you are together,
and are good to each other,
respectful, according to God and his
Prophet,
you are united by the same milk,
God will do something, when you scatter,
you will give to each other,
your children will intermarry,
your younger siblings will intermarry,
your grandchildren will intermarry,
your line will be wide,
your paternal line will be wide,
nephews and nieces will come out of it.
koni këtte mi jaŋto seeda.  
please be quiet, let me tell a little of how it was.

jëmma mido waali Njallal saare,  
at night I used to sleep at Njallal village,

he saare Malau kam he Kaau Jadye.  
and the village of Malau and Uncle Jadye.

ko Fulëe òe keewi pul'am waawi.  
no matter how numerous are the Fulas, my Fulas are the strongest.

ko Samba Sira Daado Sirgëre Daado.  
Samba Sira Daado Sirgere Daado.

na'i ko ko mboo wi tan njidi hande.  
what cows are used to, that is what they like.

jëmma kala jëmma, ma mi fiia daande.  
each night I must sing.

koni këttode, mi haala no wori.  
be quiet, let me say how it was,

ya jii mbala mandal kolli (?)  
let the guitars play all night long,

ya leuru korka larambal (ladambal ?)  
the fast month is for the Muslims

 njulëe,

ya hejjotooše jëmma na njula,  
those who get up early (to eat before dawn) pray

ya kude de deuteta ya allu (?)  
(meaning not clear)

ya ko serer òe njidi almuuše,  
it is the Serer who like disciples,

ya ko almuuše njidi fosina,  
it is the disciples who like pupils,

koni këttode mi haala no wa'i.  
listen, let me say how it was.
Ngumbo Mati Njai,
Pullo gainaako,
ngacce na'i ndura,
di ndura cêle,
di ndura cêlcêle,
ko nyaam di seno,
ko din mbêli njofnu.
si na'i kaari, njêngataa,
kardi njêngataa, kardi napta
naânge wuro.

coi, coka mbêsâ,
di caginani ndêfi.

deëbo Pullo si dyëpti larogal, a Fula woman with her wooden bowl,
si a dyatima düm,
a wii düm 'jailo',
di muinina, dogat,
si dogi saktoto ngal,
dinya ngal.

si dinyi ngal, yeecito,
loôbat,
siko yahataa.

Ngumbo Mati Njai,
Fula herdsman,
let the cows graze,
graze on chelle,
graze on chelchele,
it is those cows that have eaten seno
that are easy to bring home.
if cows are full, they will not be late,
full cows are not late, full cows
bring the sun home (come home in daylight).
(first pounding, winnowing),
those that did not light the fire, cook.

if you abuse her,
tell her 'hurry',
if she is suckling, she will run,
if she runs, she will stop and put down
the bowl.
when she has put it down, she will look back,
she will be angry,
but she will not go.
BRINGING UP A CHILD

a child, if you have given birth to him/her

train him to know seriousness,

to know the truth,

when you come back with the cows, take care of them,

if you are undertaking work, take it seriously.

know that you are a human,

make yourself a human.

a person, if not a real person, will not be anything.

if a person sees an old man, and is young, gives him two hands (a sign of respect),

greets him.

if you see an old man you don't know,

if he comes to your home, run, fetch water, bring it, offer it to him,

greet him, welcome him.

if it happens that your parents are not there are in the town, run, tell them 'there is a stranger at home'.

if they are there, tell them 'there is a stranger at home'.

if they are not there,

fetch water, give it to him,
mbismo da dum.
si t'ai mbaldi di don,
mberta na dum.
si (t'ai ?) alaa don,
ndara sali nguru,
mberta na dum.
si a wërtani dum,
ajoodo da.
njeutino da dum.
cukayel ko he neeki muudum
hëbata huunde,
ko hen wasataa huunde
yakaare moddyani.

welcome him.
if there is a bed there,
spread (the sheet) for him.
if there is none there,
look for a prayer mat,
and spread it for him.
when you have spread it for him,
sit down,
chat with him.
the child, it is through his training
he will get something,
it is through it he will miss something.
bad manners are not good.
SONG TO QUIETEN A SMALL CHILD

bobibi bobilolel, dedyu na,
đađi ngari, đađi ngari,
bilibi ngari, yo di ngari,
kuşše dude, yo di ngari,
mborne nyalony, yo di ngari,
dađi ngari, yo di ngari,
kuşše dude, yo di ngari,
nyalọyi ngari, yo di ngari,
bilibi ngara, yo di ngara,
dedye gorël, yo di ngara,
mborne nyalony, yo di ngara,
kuşše dude, yo di ngara,

bobibi bobilolel,
bobibi bobilolel,
bobibi bobilolel,
kaari minyam, dedyu na,
Kenna Njambam, dedyu na,
Kenna Njambam, dedyu na,
bobibi, bobilobil,
yande deugal ma jango,
kuru yare,
simme dyakke,
bobibi, bobibi,
bobibi, dedyu na,
Ngati₁ golël, dedyu.

bobibi bobilolel, hush,
dađi have come, dađi have come
bilibi have come, they have come,
light the fires, they have come,
tie the calves, they have come,
dađi have come, yes they've come,
light the fires, yes they've come,
the cows have come, yes they've come,
bilibi are coming, yes they are coming,
hush child, they are coming,
tie the calves, they are coming,
light the fires, they are coming,
bobibi bobilolel,
bobibi bobilolel,
bobibi bobilolel,
little brother, hush,
my Kenna Njamba (a name ?), hush,
my Kenna Njamba , hush,
bobibi bobilobil,
the day of your marriage tomorrow,
kola will be taken (lit. drunk),
snuff will be chewed,
bobibi, bobibi,
bobibi, hush,
Ngati, little friend, hush.

1. Perhaps a rarely used term for great-grandchild.
MARRIAGE ADVICE

degal wono yo mʊddyo.
amiin(i)!
мʊddyuwse yo en tawe.
amiini!
alla yo ɓe njibin.
amiini!
mʊe njibina, mʊe njuna balde,
amiini!
jefulaaje puntahen,
jargaaje puntahen,
y a barke Alla,
y a barke adinooɓe,
y a barke wattindiisə.

kaari am, a ɓkkama dębbọ,
haŋki koŋido wön do,
ko han wönı ɓonga.
gŋkal ko naborangal.
naści, si a nasi,
tai moptoto, moptu.
si tai moptotaako,
wota aibi, wota lappu,
wota yɛnnu,
ndɛggina, ngartiara,
ko tana kana mbada hen,
ści a waawa mbo yaha,

may the marriage be good.
amen!
may we good people be present.
amen!
may God grant that they give birth.
amen!
may they give birth, and long life come of it.
amen!
may chief's wives come out of it.
may chiefs come out of it,
through the blessings of God,
through the blessings of those who came first,
through the blessings of those who came after,
so and so, a wife has been given to you,
yesterday was the play,
today is seriousness (truth).
a gift is for taking away.
you take away, if you take away,
if you can keep, keep.
if you can't keep her,
don't harass her, don't beat her,
don't curse her,
lead, take her back again,
you put money (lit. 6d.) in it,
if you are not able, she should go,
ko goddo okku ma mbo.

someone else gave her to you.
deugal ko kumpa tan.
marsi is a curiosity.
on ne naba.
it is you who will take her away,
si ko si won no mbad da,
if however you do something,
lamdo alaa do,
there is no chief there,
cukayel lamdo alaa do,
no chief's child is there,
nelaado lamdo alaa do,
no chief's messenger is there,
ko enen tan nji dum,
just we see it,
enen noon ko mbadet'en ko,
we, what we do,
ko endam de taki dum di juuta.
it is because of kinship that it lasts,
ndedo di jogi ko wadi,
a person has something else to do,
ko wona hollindorde debbo mun,
than to show off to his wife,
debbo ne di jogi ko wadi,
a wife has something else to do,
ko wona hollude gorko mun yakaare,
than to show her husband that she is spoilt,
sabu, si debbo rewi he gorko mun,
because if a wife follows her husband,
Alla okkat dum barke,
God will grant her blessings,
jibina ko barkini,
she gives birth to blessed (children),
si huli gorko mun,
if she fears her husband,
hersi dum, nafat dum,
if she shows shame, she will be of benefit to him,
si bandum ari don,
if trouble comes,
galle fou jinda ko wadani dum,
all the compound will praise her for what she did for him,
si ko si tai ko yakaare kollir da,
but if you show bad manners,
han, si banda ari,
today, if trouble comes,
tawi ma he deugal ma,
and finds you in your marriage,
alambo larta ma,
there is no one who will look at you,
alambo yeccota ma,
yaha e ẹyawu ti ko an wadi dum, being despised through your own fault, 
keddo ko wadi fou noon ko hoore muudum, whatever a person does he does to himself. 
deugal, ko faarata, 
ko ẹn tauose dum, 
ẹn ngaccat dum, 
si a jibin da ọiddo dẹbbọ, 
njida ọiddo dẹbbọ o, 
neh da dum, 
remantaama, ainantaama, 
fedyantaama, ha tolnoodo, 
nafata he galle, 
gorko ara dyẹpta nọa dum, 
e ko noon ẹnẹn no tawru dẹn, 
ko tawru dẹn ko ko dum mbawetẹn wadde. 

dum noon si ọkkiraama noon, 
cukayɛl, si ari he galle, 
kam ne ko ko munnyante de. 
si munnyanaaka han, hedyataa, 
munnyana dum. 

cuudana dum ko nyaamete, 
cuudana dum ko dyakkata, 
nodda dum to suudu, 
adu dum wurta, 
si a yii di wafa ko alaa he lawọl,
wota hulčin dum,
nooda dům, tawo mbia dům,
kaari aan, wota wadir ni,
wadir ni, wadir ni.
galle janano wełani,
haa kam ne woowa.
bičče měn ëe fofo ëe njii da ëe,
iniračče měn, jibinaaka do,
ko ngaddačče.
hoore ko ëe ngadda ko he
munnyana,
Alla wadi ko hen ko dům barke,
ëe addani en, enen mëe ndany ëen,
en en eden ngaddoi bičče
janančče,
onon ëe min njibini ëe ne,
tinno don\(^1\)(non).
ko hono modoń tan diwtoto dón,
ndđdo ko hono mun diwtoto farno,
ko hono mun diwtoto, heša hen
teddugal,
ko hono mun diwtoto, inde mun
bonna hen,
hoto do diwto he aduna,
dům noon mbawdo kala salo dům,
hula dům, heša dům, reeno dům,
ko ha do ngandu mi ko mi
haalan-i ën.

don't frighten her,
call her and tell her,
so and so, do not do thus,
do thus, do thus.
someone else's compound is not easy
(to live in),
until she gets used to it.
all the children that you see,
our namesakes, were not born here,
but are people brought here.
because they were brought, people
were patient with them,
until God put blessings on it,
they got us, we also got others,
we ourselves went and brought other
people's daughters,
you that are our children,
you try.
it is your type alone that you will
marry,
a person has to marry his own kind to
be fulfilled,
has to marry his own kind to get
respect.
has to marry his own kind lest he lose
his good name,
never to be married again in this world,
which anyone who can, should refuse.
fear it, be ashamed of it, avoid it.
that is the extent of my advice
which I can give you.

\(^1\) don means there, but in above it stresses "you" (nonon) - understood.
salali Mahamadu
walali Mahamadu
jalal, bani mauki malaaki,
toore toore,
rokka mole danda,
ndanda mi kata,
ndanda mi kataato,
ndanda mi ya-r-ata reedu,
ndanda mi dyiwoonde bonde,
ndanda mi ngaika bonka,
ndanda mi henndu bondu,
ndanda mi nyinde bonde,
ndanda mi yiter bonde,
ndanda mi hundukho bonko,
(ndanda mi ngaika bonka),
ndanda mi lamdo bondo,
ndanda mi batula bondo,
na'i, ndanda dumun kata,
ndanda dumun kasara,
di keewa,
di keeude he ainaade,
ye barke Alla,
ye barke madu,
aan, cattungal hakkunde meden.

1 hunuko in other dialects.
salali Mahamadu
walali Mahamadu
spirit, big blessed bani tree,
being begged, gives,
being asked for refuge, saves,
save me from trouble,
save me from a troublemaker,
save me from what goes-on-its-belly, (snakes)
save me from a bad storm,
save me from a bad hole,
save me from a bad wind,
save me from a bad tooth (biting animals),
save me from the evil eye,
save me from a bad mouth (evil talk),
(save me from a bad hole),
save me from a bad ruler,
save me from a bad chief's-messenger,
cows, save them from trouble,
save them from disaster,
that they may be many,
and have many herdsmen,
through God's blessings,
and your blessings,
you, (the intermediary ? between us.
(the necessity
A CONVERSATION ABOUT CATTLE

father, good morning.
may you live (long)! Bah (a surname).
have we wakened?
we have wakened.
father, the cows are hungry.
true? yes.
why not look for pasture for them?
where are you thinking of taking them this year?
yes?
who is giving water?
eh, you know all the herdsmen are waterers now.
now look, if hunger comes upon you,
find means of
moving them to another spot.
try, where do you want them moved?
this year I want to take them to Kojiri.
no, Kojiri is not good for grazing,
because Kojiri is full of foot-sores
it is full of what makes cows sick with splits in the hoof.
true? yes, how about Yier?
father, death is common in Yier.
where then will they go?
na'i di hikka yo di ngëgg
Bure Musa, lappi Jalali,
di ngëggi Bure Musa,
si di ngonì don,
hai siko lëbbi didi,
di ngimmìma don,
di njaha di pema,
di njaha di pema,
duma, di pema Coringël,
si di ngiwi Coringël,
di njippito don,
di ngardo ngol Ndumangol,
si di ngari Nduma,
si ngimmìma he Nduma,
di njaha Kisaŋ.
si di ngiwiima he Kisaŋ,
di njoltiroys he nJambur.
si di njolti nJambur,
si di ngonì don lëbbi didi,
di ngarta do saare do.
tawo hanti ko ceedu,
leele di nyadye,
si di ngarti don, on waktu,
ko seeda tan,
di ngonata don tai di potini
bille,
sabu ta di nkari don Balde
di tumba nde.
na'i si di tumba han,
let them go to Bure Musa this year,
the Jalali route,
when they have gone to Bure Musa,
if they are there
two months only
they leave there
set off and make for..
set off and make for.. (hesitates)
I mean, they make for Choringel.
when they leave Choringel,
when they come down from there,
if they come down by Ndumangol,
they will come to Nduma,
when they leave Nduma,
they will go to Kisang.
when they leave Kisang,
they will come down the valley to Jambur.
when they have moved to Jambur,
when they are there two months,
they will return to the village.
now it's the beginning of the dry season,
leele is going out of season,
when they come back, at that time,
after a little while,
they would have made the round of the farms,
because they would be satisfied in those days.
they will be getting pregnant.
if cows are pregnant,
do di leli gooyata ta diggi,
andude,
a haali goonga.
eeyi. ne. bisimilahi.
e hombo tuppanta on ?
min de, mido tuppa.
hikka min ko tuppira mi ko wedere, wedere, wedere...
dukume.
eeyi. wii mi ko dadol na ko wedere.
min mido tuppira dadol,
mi tuppira wedere (nde),
ii, aan a wona gainaako.
min, si mi loo\-\-i han,
hai he jungo am.
mi tuppat, mi taccittat loci
di tan, mi jatto.
\si\-\-n ngol ko wiete ?
\ngol wiete "bilibilijalo".
"c\-\-r\-\-d\-\-a\-\-n\-\-a\-\-\-n\-\-a mi jemm\-\-a he nyalaama,
c\-\-r\-\-d\-\-a\-\-n\-\-a mi bimbi he kiikiide,
c\-\-r\-\-d\-\-a\-\-n\-\-a mi ngordi he nderi,
c\-\-r\-\-d\-\-a\-\-n\-\-a mi gorko bondo he,
debbo bondo,
c\-\-r\-\-d\-\-a\-\-n\-\-a mi weendu maundu he weendu tokosuru,
where they lie does not take long to soften,
you know ?
you've spoken the truth.
yes. as you wish (in the name of Allah: who gives water for you ?
I myself give water.
This year I give water with wedere.
wedere, wedere (hesitates). .
dukume.
yes, tell me is it with a root or wedere.
as for me, I give water with a root.
I give water with wedere.
ah, as for you, you are not a herdsman.
in my case, when I am vexed,
I can do it on the palm of my hand.
I pour out the water, I take the saplings, and pray.
how does it go ? (the prayer).
it goes "bilibilijalo".
"protect me, night and day
protect me, morning and evening,
protect me, from male and female,
protect me from the evil man and the evil woman.
protect me, from large ponds and small ponds,
"cerrana mi kiihiide he futuro."

e mbo tuppinoma ?
eeyi, tuppino,
eeyi, mbo tuppi,
hono dum wai ?
min de bilde fou di njaabi.
de fou di njaabi ? eeyi.
ya di njah he jam. amin(i).
di ngarta he jam. amin(i).
siko ciurana min de.
andi ? eeyi.
sigel parnda, caajel ngel,
yongel siure.
ham he honge ?
he wiige wojaake.
ham he honge ?
he wiige dunyaale ?
ham he honge ?
he wiige gole ?
he, baaba, accu ni, ii alaa, sjujiro toddiri,
mbana o, kai wota yawi.
eh, ko sjujiro watta ga,
si wona di mbarda do yimee nyamgol.
ii, baaba, aan ne na'i ngaccirtaake ngala hai ndillinori hulnde.
ii, di, ne ko mbadana
ndillinori hulnde ?

protect me early evening and late evening.
did he water ?
yes, he watered.
yes, he watered
how did it go ?
as for me, all the farms turned out well.
al was answered ? yes.
may they go in peace. amen!
and come back in peace. amen!
and keep an eye on ours
you know ? yes
take care of the spotted heifer, the one with grey spots, keep an eye on it.
any other ?
the red heifer.
any other ?
the cow in advanced pregnancy.
any other ?
and the red cow. (chestnut-colored).
eh, father, that's enough
no, the bull with the cut tail,
the mbana should not be underestimated.
eh, what does the bull do here,
other than kill people by eating.
father, cows should not be left without a bull to activate them.
what do they need an activating bull for ?
koni paffen, peecen na'i di hikka.
kanyum Pullo maanoto dum tan.
ii, bisimilahi.
nden paffen nyande di ngeggata han,
pecon di mbadon di kuffe didi.
eeyi, di ndabir-ooy-i noon han mbelata.
si di ngarti jango di kaptata,
tawa di lundondire yarnde.
eeyi, dum tan moddyi.
njehe he jam.
ya di ngartu he jam.
amiini, ya barke Alla.
amiini.
wota ho di mbopi ton
si wona jaanye he boggi.
amiini.
wota ho di mbopiti ton si wona
 tuli mballi ainaaše,
ya barke Alla,
ya barke njibinoösë,
yo di pem yeeso. amiini.
eeyi, na'i kaari en de,
di njoliti banki.
eeyi, di njoliti.
e hoto di ndabb-ooy no.
ha! di de di kaari!
please let us try and divide the cows this year.
that is what a Fula is clever at.
ee, as you wish.
let us try and divide them when they are on the move,
let us divide them into two groups.
yes, if they leave the way they are, they will not be easy (to manage).
if they come back tomorrow, they will not fight,
they will be impatient to get home to drink.
yes, that is the only good thing.
go in peace.
may they come back in peace.
amen! by the blessings of Allah.
amen!
may they leave behind
nothing but manure and ropes.
amen!
may they leave behind only the dirt from
the bodies of the herdsmen,
by the blessings of God,
by the blessings of those who bear children,
may they go forward. amen!
yes, so and so's cows have come back yesterday.
yes, they have come back.
where did they go for the dry season.
ha! these (cows) are full.
hoto di ndabbi?
Caffertede. eeyi.
iì, andu na'i ĕngelnenaače,
mi yii dumeen hikka.
nai Njallal Fulɓe, a andi?
Eeyi, kon ndaw na'i kaar di.
hai he na'i Jalokoto,
nai Kalle,
nai Denfai, Tabanani,
di fou di kaari hikka.
andi?
hoto séen ndabbbuno hikka?
weendu Kolto.
sukaaće helifaače, ndaabîton,
towitiîđe.
dum ne ko cukalony tokosony,
ndara kon ko rowani kon naati
sukkerê.

Eeyi, walsi.
siko kon mborlotsaako,
kon meeda majjire.
Eeyi.
**NUMERALS**

| 1  | go   |
| 2  | didi |
| 3  | tati |
| 4  | nai  |
| 5  | jowi |
| 6  | jeego|
| 7  | jeedidi |
| 8  | jeetati |
| 9  | jeenai |
| 10 | sappo |

This was repeated, giving 20 noogai

Another 1 to 10, giving 30 cappand tati (three tens).

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**DAYS OF THE WEEK**

<table>
<thead>
<tr>
<th>han ko woni ?</th>
<th>what is today ?</th>
</tr>
</thead>
<tbody>
<tr>
<td>han ko alarba.</td>
<td>today is Wednesday</td>
</tr>
<tr>
<td>jango alkeme.</td>
<td>tomorrow (is) Thursday</td>
</tr>
<tr>
<td>gada jango aljuma.</td>
<td>the day after tomorrow (is) Friday</td>
</tr>
<tr>
<td>aset</td>
<td>Saturday</td>
</tr>
<tr>
<td>dewo</td>
<td>Sunday</td>
</tr>
<tr>
<td>teneñ</td>
<td>Monday</td>
</tr>
<tr>
<td>talata</td>
<td>Tuesday</td>
</tr>
<tr>
<td>alarba</td>
<td>Wednesday</td>
</tr>
<tr>
<td>dum nyalli han.</td>
<td>that's the day today.</td>
</tr>
</tbody>
</table>