

GAMBIAN FULA STORIES TOLD BY MARY UMAH BALDEH

Edited By: David P. Gamble

San Francisco
August 1981

CONTENTS

INTRODUCTION	i- ix
THE FOLKTALES:	
1. Hyaena and Little Grandmother	1- 3
2. Kuntindali: The Chief's Divorced Wife and her Twin Children	4- 16
3. Ferelele: Hyaena and Little Pigeon Go to Seek Chardi As A Wife	17- 20
4. The Hunter and His Dogs	21- 28
5. The Girl Whose Taboo Was Lip Tattooing	29- 36
6. The Hippopotamus, the Bird, and the Wife Who Went Home on a Visit	37- 42
7. The Greedy Husband	43- 45
8. The Cattle Carried Off By The Wind	46- 52
9. The Son Who Was Changed Into A Girl	53- 61
10. Penda-Who-Could-Not-Be-Shamed	62- 75
11. The River Monster and Mairam	76- 85
12. Hare and Hyaena	
1. The Pair Search for Food (Honey found in tree which opens and shuts. Hyaena loses scalp.)	86- 91
2. Hyaena Preys on the Little Old Grandmother. (Hyaena claims she has scalped him, and takes her sheep. Lion helps her.)	92- 96
3. Hyaena and Family Try To Escape By Clinging to Rafters. (Lion waits until they drop one by one.)	97-100
4. Hyaena Encounters a Dead Dog.	100
5. Hare Caught by Hyaena. Hare Escapes by Being Thrown into the Dew	100-103

Sounds special to the Fula language are:

ɓ the implosive b

ɗ the implosive d

ɗy the implosive j

ŋ = the sound of ng in sing
(This sound can occur at the beginning of words in Fula)

ny = the sound of ni in onion = ñ

c = the sound of ch in child

' = a glottal stop

ɛ as in English net

e " " " bait

ee " " " fail

a " " " cap

aa " " " far

i " " " neat

ii " " " bead

o " " " note

oo " " " road

u " " " foot

uu " " " shoe

INTRODUCTION

The Fulbe are a cattle-keeping people living in the savanna zone of West Africa (The Sahel), numbering perhaps around 6 million people, and found over an area about 4000 klm long, and some 600 klm in width, from the Atlantic Coast in the west to the Cameroons and Chad in the east. In some areas their way of life is predominantly migratory, as they move in search of water and pasture for their herds. In others they are settled in permanent villages, and combine both agriculture and cattle-keeping. In the general structure of their language there is a basic similarity throughout West Africa, though each region has developed its own dialect.

In The Gambia itself there are a number of types of Fulbe, as various groups have migrated into the Gambia valley over a period of several centuries from different directions. Many groups on the north bank are related to the Fulbe of Fuuta Tooro in Senegal. The Roroobe (Lorobo in Mandinka) who are found in the Upper River Province, particularly on the north bank, came from Bundu (Bondu) in the east. In the urban centres such as Banjul and Basse, and the suburban area of North Kombo, are found many Fulbe from Fuuta Jalon in Guinea. The group which forms the subject of the present work - the Fulbe of Kantora and Fulladu East - have a tradition of migration from Masina on the Niger river. They have long been settled in The Gambia, and live in close association with neighboring Mandinka villages. These Fulbe are sometimes referred to as Firdu Fulbe, but there is a difference in dialect between them and other groups in the Casamance and Guinea Bissau who also call themselves Firdu Fulbe.

My interest in the folktales of the Fulbe developed in 1975, after I had been translating various Mandinka tales², and was beginning to compile a new Fula-English

1 I use the term Fula (derived from Mandinka) as a convenient adjectival form, and to refer to the language.

2 See Gambian Studies, Nos. 2-9.

Dictionary.¹ Mary Umah Baldeh from Saare Mansajang (Mansajangkunda) near Basse in the Upper River Province of The Gambia, was visiting San Francisco, and spent part of the summer helping me. I found that I needed additional texts to enlarge my vocabulary and suggested that she tell some traditional tales.

In her home village most stories are told by women. These they tell at night to an audience of children, generally while engaged in some routine domestic chore, such as shelling peanuts. The men whom I have heard telling folk tales have generally been the sons of such women. The narrator goes on from one tale to another, with only a brief pause in between, but may be given a short rest by someone else who desires to contribute. Children may ask for a favorite tale - "Tell us such and such a tale."

Certain women are known above others for their knowledge of many stories, and their ability to elaborate the details and turn the presentation into a dramatic performance. The tales have a great deal of direct speech in them - about one third - and a story teller imitates the voices of the various characters. Short songs are found in many tales, marking stages in the development of the story, or bringing about magical results, and in a few tales the songs actually form a greater proportion of the presentation than the prose. A skilled story teller varies her voice, and uses repetition, emphatic phrases, rhythmical prose, and onomatopoeic sounds to enliven the narrative and keep the attention of the audience.

"He tasted them and cried 'cham, cham, cham'." (An exclamation of disgust.)

"They squeezed him and squeezed him, and squeezed him and squeezed him for a long time...."

"The dogs were howling and barking, howling and barking, howling and barking, until in the end...." "Hyaena came back, piirti, piirti, piirti, piirti, piirti, piirti, etc."

As the tales are generally told in semi-darkness, and as the hands of the narrator are often employed in other activities, it is primarily through her voice that the narrator holds the attention of the audience, and a good narrator generally produces a balanced structure to her story, and a very rhythmical form of prose.

Tales, however, do not exist in a fixed form which is memorized perfectly. A skilful story teller can expand or contract a tale, depending on his or her mood, and that of the audience. Children giving their version of a tale ususally provide only a bare outline ; an experienced adult can fill out the narrative with descriptive detail. But no two narrations - even by the same story teller - are ever identical, though the sequence of events and some key phrases remain much the same.

All stories begin and end with set phrases. "Tal taale (Here is a tale), ngonoodo buri ko alaa-no-don (Someone who was there is better than one who was not there), the ending formula being : ni footi (That's it), taalol dimaale (A tale of lies), di na yaha, di na arta (There it is going away, there it is coming back.) Sometimes an additional formula may be added : "Tomorrow morning, if you go to the well, you will see beads there, pick them up. That's the very end."

Interaction between the narrator and the audience is essential. One person responds with little grunts (uum-de) to each sentence. If the narrator forgets an essential point someone may remind her. If a sentence is ambiguous, a question may be asked. On the other hand she may have to stop in mid-sentence to deal with a small child, or respond to a visitor, and then pick up the story again where she left off.

A characteristic form of many Fula tales is that an abnormal or unjust situation is created (a wife is unjustly divorced, the family cattle are mysteriously lost, etc.), there is a period of suffering ; the situation is remedied, generally through magical means (often with the help of a spirit or an old woman who has been befriended and treated with respect) by a member of the family (a child, a son who grows up, a mother) ; those who created the trouble are punished or shamed, and an ideal situation results with the people who suffered becoming rich and happy again.

Some of the stories belong to a general West African tradition and find close parallels in the stories of other cultures (e.g. the Hyaena and Hare episodes). A number of tales have actual Mandinka or Mandinka-like songs in them, and suggest that there may have been borrowing, but the characters in the stories are Fulbe, speak as a Fula would speak, and the values expressed are Fula values.

The advice of one's parents, if followed, leads to a reward, if ignored, to trouble (Tale 3). Young men show themselves to be brave, protecting their girl friends against fierce animals and monsters (Tales 6 & 11), and are prepared to die for their love. Generous hospitality is shown even to those who have offended you (Tale 2). Strangers visiting are provided with water to drink, food to eat, and kola nuts to chew. A quarrelsome nature, exemplified by hyaena, leads to trouble (Tales 1 and 12-1). Greed (shown by Hyaena's greedy nature, and in the tale of the Greedy Husband) leads to the offender being shamed. Punishment- even death - follows the breach of a taboo (Tale 5). Telling tales about others or interfering in the affairs of others, brings severe punishment down on the head of the offender (Tales 6 and 9). Shame is constantly mentioned as a major sanction. In Tales 2, 7 and 9, the offenders are so shamed they turn into monkeys (i.e. their behavior is not that of humans but of animals), and in Tale 3 Hyaena is shamed by his incontinence.

Some of the content depends on the sex of the story teller. When tales are told by women - and they are the major story tellers - women and girls are often the central characters. In Mary Baldeh's group of tales, the men, with few exceptions, emerge as rather poor characters. One King (Chief) unjustly divorced a pregnant wife, another marries a man and is unable to discover the fact on his marriage night, while a third spends his time trying to shame his young wife. In the role of husband, the one who is a hunter does not know who is his best wife; the farmer (Tale 7) beats his wife for failing to bring food which he has already eaten in his greed. A father mentioned in Tale 11

becomes subservient to his wife who threatens to withhold sex, and refuses to help his daughter in trouble. The young men who take up arms to protect their girl friends (Tales 6 and 7) emerge in a better light, and sons faithfully perform their duties towards their mothers, by restoring the family herd of cattle (Tale 8), by destroying people who come to capture them (Tale 2), or, in one case, by accepting the role of daughter that the mother has chosen for him (Tale 9). Other roles which are briefly mentioned reflect expected behavior - a hunter reporting what he has seen to the King (Chief) (Tale 2), elders spending time at the village meeting place (Tale 2), and a very old man giving information about a past event (Tale 8).

In regard to children, we find twins who can perform spectacular feats (Tale 2), and there is the idea that the family should consist of both sons and daughters (Tale 10), so that both the father and mother can receive appropriate help.

Women are shown in various lights. Very old women may be spirits in disguise. One should help them, and in return they may provide magical help to those in trouble. But some old women are also busybodies who interfere and cause trouble (Tale 9). Pregnant women find themselves in situations where they need practical and magical help (Tales 2 and 11). The co-wife situation is one fraught with jealousy (Tale 10, where Penda's co-wives are waiting to see her shamed), or outright hostility (Tale 4). Most stories have a mother as an important character, generally giving advice and help, but occasionally failing their child (Tale 11), or acting indirectly against her (Tale 5).

The daily activities of women are frequently mentioned as part of the narrative - drawing water (pp. 21, 54, 76), sweeping (pp. 21, 54), cooking (pp. 21, 35, 54), growing rice (p.63), making sour milk (p.67), going to the herd (p.67), collecting fruit (p.69), cleaning calabashes (p.54), washing

clothes (pp. 21, 32), washing small children (p.6), taking food to husband at his farm (p.43).

There are frequent references to the beauty of both women and children. The attractiveness of tattooed lips and gums (pp. 29, 58), and polished, pointed shining teeth (pp. 30, 58) are mentioned, as well as the great beauty of a smile (pp. 33, 58).

The major animal characters follow the characterizations given by other West African peoples. Hare is small, but survives by his cunning, and outwits larger animals such as Hyaena. Hyaena represents the worst side of human nature, untrusting, greedy, quarrelsome, preying on the old and the weak- all of which lead him into trouble. Hippopotamus is fearsome, but is generally helpful to those in trouble. Lion, representing Royalty, comes to the aid of the oppressed, but is not seen as a very intelligent character. Birds play the role of communicating information to humans.

When I asked Mary Baldeh in San Francisco to tell some stories this was in a very different context from the normal situation. The fact that I asked for a tale to be told in the day time was itself unusual, for stories are told only after dark, and it was felt to be wrong to tell such tales in the morning ! Secondly, as was previously mentioned, there is a great deal of interaction between the storyteller and the listeners, most of whom have already heard the tale many times before. If the story teller is at a loss for a word, or forgets a name, someone listening supplies it. If a slip is made a listener may correct it. If a sentence is ambiguous, then a question may be asked to clarify it. In San Francisco, and hearing the stories for the first time, I could give no helpful responses when the narrator hesitated.

Thirdly Mary Baldeh had been a long time away from her home village, studying first of all in Banjul, the capital of The Gambia, and later at college in the United States, and was trying to recall tales she had heard a long time ago. The tales were therefore told at a slightly slower pace (about 100 words per minute) than that of the village storytellers (130 words per minute). which , from my point of view, made transcription easier. Generally the stories started slowly, the pace gradually increased, and built up to a rapid pace for the climax.

In the first group, told in San Francisco, (Nos. 1-7), a few corrections were made at the transcription stage - a line which had been omitted from a song was added , a few lines were rearranged in one narrative to provide a better sequence of thought, a correct intensive word was substituted for an erroneous one, and some hesitations ("the what's its name, the crocodile... It was not a crocodile...the hippopotamus.") eliminated, but otherwise the texts follow the originals.

After going to Washington, D.C., Mary Baldeh recalled more tales, and provided a cassette with five more stories (Nos. 8-12) in September 1975. Out of consideration for the fact that I was going to have to transcribe them alone, they were told at a slow deliberate pace - some 70 words per minute - about half the pace of normal storytelling. Later, when she came again to San Francisco on a visit, we were able to go over the tape together and check both the Fula text and the translation. In preparing the final text of these stories, however, I have retained the corrections made by the narrator as she told the story, in order to illustrate the normal processes of correction.

In a literate culture one becomes so used to seeing tidied up written versions of stories and speech, that one forgets that normal everyday

speech is different from the written form. Grammatical errors, and half finished sentences are common in speech. A narrator may change sentence structure in mid-stream, or forget a word, and rather than slow down the rhythm and pace of narration, substitute the dumanin's (the what's its name) for names, nouns, and occasionally forgotten verbs. There is frequent repetition, which gives the narrator time to think out the next sequence. A vital point may have been missed out, so the storyteller backtracks to include it. Inconsistencies occur in the names of trees and animals mentioned, etc. In listening one does not perceive these as awkward, as one is concentrating on what is being said at the moment, and anticipating what is to come. Only when one is reading a written version which reproduces every word that was said, do inconsistencies stand out.

The work of transcription and translation aroused Mary Baldeh's own interest in the folktales of her home village, and when she returned to The Gambia for a vacation, she went to an expert story-teller to whom she had listened as a child, and recorded nearly a hundred tales. I had the opportunity of listening to some of her cassettes, and was surprised to find that even the experienced story tellers were not perfect, forgetting names, changing grammatical constructions, and occasionally getting mixed up in their narratives !

Mary Baldeh, recollecting the experts in her home village, was unduly modest about her ability as a storyteller, but the setting of her performance was very different from the normal situation, and when the tales are reduced to a written form, the performance aspect - which is really the key difference between an average and an excellent story teller - disappears. In the end, when one compared her versions with those of other village story tellers, there was little to choose between them. It was found that sometimes she had

elaborated and developed points that they had played down, and vice versa. From her own research it is hoped that she will eventually prepare her own book of tales. In the meantime, her own narratives provide a fascinating introduction, and deserve to be made known to a larger body of folklorists and linguists.¹

DAVID P. GAMBLE

Department of Anthropology,
San Francisco State University,
San Francisco, CA. 94132

August 1981

1. Some English versions of Fula tales have been published in the Gambia literary magazine Ndaanan (March 1972, March/September 1974). In structure they differ from oral narratives, and include explanations of the background for non-Fula.

(1) HYAENA AND THE LITTLE GRANDMOTHER

tal taale.	Here is a story.
ngonoodo Suri ko alaa- no don.	Someone who was there is better than one who was not.
fowrual waddu no he maamayel.	Hyaena quarreled with Little Granny.
tai di njahan no paaŋe, kauri to laawol.	It happened that they were going to help (at a wedding) and met on the road.
fowru wi maamayel, (yo)	Hyaena said to Granny,
"he, maama, hoto njata-ni ?"	"Hey, grandmother, where are you going?
maamayel wi dum,	Granny said to him,
"mido yaha paaŋe."	"I am going to help (at the wedding).
fowrual wi dum, yo,	Hyaena said to her,
"hn, a-a, maama,	"Hn, no, grandmother,
do paaŋe ma de kaadi."	here your wedding help has stopped."
nangi maamayel,	He seized Granny,
iiri dum to loope,	(and) buried her in the mud,
wi dum:	(and) said to her:
"mi soofna ma do tawo,	"I am softening you here for a while,
ha coofa, mi arti tan,	until you are soft, as soon as I
mi nyaama ma."	come back, I will eat you."
awa, fowrual yahi.	Well then, Hyaena went off.
yahi tan,	As soon as he had gone,
maamayel iirti, iirti, immi,	Granny dug around, dug around, rose up,
lootoyi haalaaŋi,	went to wash herself clean,
yahi, tawi fowrual di fiia	went off, and found Hyaena beating

tamayel muudum to naale,	his drum at the dancing place,
fi'i kala, wi'a, yo,	(and) as he beat, he sang:
"dembete pedje, dembete pedje, mido iir-no lofo am. to caangol to."	"dembete pedje, dembete pedje, I buried my muddy object, at the creek."
awa, maamayel jumba dum,	Well, Granny would dance for him,
wi'a dum, yo,	singing:
"tejete, tejete, tejete, tejete, konko lofo jumbata ma do, tejete, tejete, tejete, tejete, konko lofo jumbata ma do."	"tejete, tejete, tejete, tejete, it is muddy object dancing for you there, tejete, tejete, tejete, tejete, it is muddy object dancing for you there."
fowrual fii baggel muudum	Hyaena beat his little drum again
kala, wi , yo,	and sang:
"dembete pedje, dembete pedje, mido iir-no lofo am, to caangol to."	"dembete pedje, dembete pedje, I buried my muddy object at the creek."
maamayel wia, yo,	Granny would reply:
"tejete, tejete, tejete, konko lofo jumbata ma do."	"tejete, tejete, tejete it is muddy object dancing for you there."
noon hiiro ngo ruuki	In this way the evening was lively
haa jemma, maamayel leeuti	until night, Granny slipped away
no feewi regel ni,	very quietly,
yahi, hooti,	(and) went off (and) went home,
woppi fowrual to 6aawo.	(and) left Hyaena behind.
fowrual ar-oy-i,	Hyaena came back,
laari-o-laari to iir no	looked and looked where he had buried
maamayel,	Granny,
hoto yiita dum,	where he might see her,
tai maamayel yahii no.	it happened Granny had gone.
laari-o, aawti-o-aawti,	He looked (and looked), dug around
wi yo.	and dug around, and (then) exclaimed:
"he, ngela maamayel noon	"Hey, that Granny

ngel yahi no njaka."

ni footi,

taalol dimaale

di na yaha,

di na arta.

has gone after all."

That's the end,

a story of lies,

there it goes,

there it is coming back.

(July 1975 - San Francisco)

(2) THE CHIEF'S DIVORCED WIFE

tal taale.

ngonoodo ɓuri ko alaa no
don.

won no laamɗo gooto,
tami deɓbo muuɗum,
awa, tai deɓbo laamɗo ko
reedu maundu.

nyande wootere tan,
yahi to kuurgal.
dicc-oy-i to kuurgal tan,
*
liiwal haawi to dou.

wi ɗum: "Hn, liiwal am,
hodum kaawan ɗa ?"

liiwal ngal wi ɗum, yo,
"ko won to reedu ma ko,

ɓuri ma,

ɓuri ɓurɗo ma,

ɓuri gorko ma,

ɓuri ɓurɗo ɗum."

wi ɗum, "hn, liiwal !

ɗum de awa ko haawi."

naati to suudu.

laamɗo wi ɗum, yo,

"hodum hen ngal liiwal wi-o ?"

"ehe, kon fad am,

ha mi joodo tawo."

Here is a tale.

Someone who was there is better than
one who was not there.

There was once a chief, (King)
(who) had a wife.

Well, it happened that the chief's
wife was pregnant.

One day,
she went to the back yard.
She was going to urinate in the back
yard, when a hawk made a sound above.

She asked: "Eh, my hawk,
what are you making a noise at ?"

The hawk said to her:

"What is in your belly
is greater than you,
is greater than your master,
is greater than your husband,
is greater than his master."

She replied: "Eh, hawk,
this is something that is puzzling."

She went back into the house.

The chief said to her:

"What did that hawk say ?"

(She replied) "Hey, wait till

I sit down first." (Let me sit down
first.)

* Text should have liwal instead of liiwal.

joodi, o wi dum:

"hn, ngal liiwal di wi yo:

'ko won to reedu am ko,

6uri kam,

6uri 6urdo kam,

6uri ma,

6uri 6urdo ma.' "

laamdo wi dum, yo,

"he, a-a, "

wi dum "wona do galle am
do,

ko ? 6urdo kam,

won'ta to galle am."

wi dum "Ha6an,

6aṇ gude māde de,

kaake māde fou.

yah, mi yaafima ma han."

**

debbu laamdo 6aṇi caaungel

muudum, ronndi, yahi, yahi,

yahi, yahi, haa woddi.

awa, ni tai naange di amna

6i66e muudum,

naange di wuli cau,

he ladde.

saare nde tai di woddi..

**

tan tir fidi dum,

to leriinde ladde.

naange di amna 6i66e muudum.

** - ** *The order of the lines has been slightly rearranged.*

1 *Refers to the shimmering of the sun in the mid-day heat.*

She sat down, and told him:

"That hawk said:

'What is in my belly,

is greater than me,

is greater than my better,

is greater than you,

greater than your better."

The chief said to her,

"Eh, no."

and told her : "There is not to be in
my compound there,

what is greater than I

shall not be in my compound."

He said to her : "Hurry,

take your clothes,

all your baggage.

Go, I divorce you."

The wife of the chief took her bundle
put it on her head, went, went,

went, went, far off.

Well, it happened the sun was making
its children dance,¹

the sun was very hot,

in the bush.

The town was far off ..

Then the pains of childbirth struck
her in the middle of the bush.

The sun was making its children dance

tin fidi dum, wii, yo:

"he, Alla am, " wii yo:

"min hono mbada mi han ?"

wii yo "wonā doudi,

wonā ndiyam,

wonā gosi,

wonā hai huunde,

min tan he ladde."

awa, ni, wi noon tan,

don leggii biri-barayi fufi,

wadani do doudi,

seunde fetti don,

ndiyam dam fulli.

awa, jippi don,

hēbi ciutakony (didony),

cukayel gorel he cukayel de'el, a boy and a girl,

cukayel gorel ngel jibindina the boy was born with

he cawel kalei. a little silver rod,

(cukayel) de'el ngel the girl

jibindina he jawel kalei, was born with a little silver bracele

awa, ni, no joodi don, Well, she sat there,

di looti siise muudum ha and washed her children until

pare, yarti ndiyam. they were ready, gave them water to

noon tan, hūeere molanteende drink. At that moment, a wonderful

Alla dari don. house stood there.

kala ko njid̄ da he aduna^{*} di Everything you would want in the worl

he nder nde hūeere nde. was in that house.

When the pains of childbirth struck her, she said:

"Oh, my God," She said:

"What shall I do now ?"

She said: "There is no shade,

there is no water,

there is no pap (food)

there is nothing,

only me and the bush (wilderness).

Well, as soon as she had spoken thus,

a large shady tree sprang up there,

(and) made shade for her there,

a spring burst out there,

(and) water came flowing out.

Well, she gave birth there,

and had twins (two)

a boy and a girl,

the boy was born with

a little silver rod,

the girl

was born with a little silver bracele

Well, she sat there,

and washed her children until

they were ready, gave them water to

drink. At that moment, a wonderful

house stood there.

Everything you would want in the worl

was in that house.

* Both aduna and adduna are heard.

nattiri ton he 6i66e muudum.
 wadani hoore mun gosi,
 dɛfani hoore muudum,
 wulni reedu muudum.
 awa, ni, woni don kany he
 6i66e muudum.
 kɛ6i maccuɔɔɛ, kɛ6i kalei,
 kɛ6i nyammi, goro,
 huunde kala ko nyaamete,
 fou tai di tami.
 awa, don wonti ca'el
 mbeidungel.
 cukalony kony ngoni don.
 nyande wootɛɛ, dana iw-oy-i
 to saare laamɔɔ,
 di radda, ari haa don.
 yeh ! kany siutoraani no
 wondema saare di don,
 meeda don yiide saare.
 yii nde saare don,
 yii kony cukalony
 di mbeidi ha di nin pija.
 hootito to saare, wi:
 "he, laamɔɔ, min noon anndu han
 ko njii mi, kono dum di
 nin kam haawi."
 wi yo: "mido yi'i saare,
 nden saare ko an tan foti

She went in there with her children.
 There was pap that made itself,
 and cooked itself,
 warmed her stomach.
 Well, she was there with her
 children.
 They had slaves, they had money,
 they had food, kola nuts,
 every thing to eat,
 -she had everything.
 Well, it became a pretty little
 village there.
 That's where the children were.
 One day a hunter went out
 from the chief's town,
 hunting, and came as far as there.
 Heh, he could not remember
 a village ever having been there,
 he had never seen a village there.
 He looked at the village there,
 he saw those children,
 how pretty they were, playing.
 He returned to the town, and said:
 "Chief, I do not know
 what I saw, but it astonished me."
 He said: "I saw a village,
 that village only you should

dum wood.

mido yi'i cukalony,

kony cukalony,

ko an tan foti dumen woodde.

possess it.

I saw children,

those children,

it is you alone who should have them.

laamdo wii dum: "eeyi ?"

The chief said to him "Yes ?"

wii dum: "ha."

He said "It is so."

awa, laamdo fi'i tamulde muudum,

Well, the chief beat his drum,
(to call people together)

su6i yim6e teemedere,

picked a hundred people,

okki dumen puci, wii dumen:

gave them horses, said to them:

"njahe, ngadda noon kam

"Go, bring those children for me."

kony cukalony."

awa, ko ni, 6e njahi.

Well, then, off they went.

tai cukayel ndeyengel kany ko

It happened that the little girl

to dou hu6eere to, fijata,

was on top of the house, playing,

cukayel gorel ngel

the little boy

fija to lei.

was playing on the ground.

awa, cukayel ndeyengel no

So, the little girl, who was

woniri to dou hu6eere to,

on top of the house,

yi'i sollaaru ndu, puci di

saw the dust which the horses were

ko mba6i to da6 saare to,

making on the edge of town,

di ngara.

as they came.

awa, fufi yim-de, wi yo:

Well, she began to sing:

"kuntindali, maniyango
kuntindali, maniyango,
keme duniya fara,
a yi'i koy buru-buru nata,
bara-bara nata,
kuntindali, maniyango,
keme duniya fara." 1

"Kuntindali, maniyango,
kuntindali, maniyango,
a man is breaking up the world,
you see buru-buru has come,
bara-bara has come,
kuntindali, maniyango,
a man is breaking up the world."

1.

The song is in the Mandinka language, but is somewhat obscure in parts.
a yi'i is Fula.

awa, cukayel gorel ngel to
lei suudu to, nani dum,
mbo wii yo:

"E, mba, kurto di nna,
kurtin koyo di nna,
mba de, e mba, nafa di nna,
nabin koyo di nna, mba de,
a yi koy buru-buru nata,
bara-bara nata,
kuntindali, maniyango,
keme duniya fara."

awa, ni, inna mum okki dum
manna mum, he cawel muudum,
yahi sakkit-oyi nelaaŋe
laamdo.
yotti hauri he mu'en,
memiri dumen gooto, gooto,
gooto, gooto.
puci di, heli koide de,
he yuli gite de,
yimbe ŋe, dokki dumen,
woini dumen,
wadi dumen ko huunde kala,
acci gooto, wi dum,
si a yahi, mbi'a laamdo, yo:
minen wona ni min ngarirante,
wona min ni tan."

awa, o neddo gooto, tai
ŋeidaaŋe fiu maayi,
he puci mu'en,
hooti, yahi, wi yo laamdo:

Well, the little boy
below, heard her,
and sang:

*"Oh, mother, give me my trousers,
give me my white trousers,
Oh, mother, mother, give me my hat,
give me my white hat, mother,
do you see that buru-buru has come,
bara-bara has come,
kuntindali, maniyango,
a man is breaking up the world."*

Well, his mother gave him
his hat and his little staff,
and he went to meet the people sent
by the chief.
He got there and met them,
and struck them one by one,
one by one,
the horses, he broke their legs,
and put out their eyes,
the people, he blinded them,
and crippled them,
did everything to them.
He left one, and said to him:
"When you go, tell the chief,
it is not in this way that people
should come for us, we are not
ordinary."

Well, that one person, as
all the rest had died,
along with their horses,
went home, and told the chief:

"he, laamdo, min noon ngel
cukayel wi mi wia ma, yo:
ka'en wona ni ngarirante."

laamdo fii tamulde muudum
titi, sani temelle jowi
yimse, okki dumen puci,
wi dumen: "njahe ngadden
kony cukalony-

kony noon kony cukalony
nganda koo'e muen."

awa, ni titi,
dum woni lappacii
molanteeni Alla.

titi cukayel ngel yii dumen
di ngara tan, wi yo:

"kuntindali, maniyango,
kuntindali, maniyango,
keme duniya fara,
a yi'i koy buru-buru nata,
bara-bara nata,
kuntindali, maniyango,
keme duniya fara."

cukayel gorel ngel wi yo:

"e, mba, kurto di nna,
kurtin koyo di nna,
mba de, e mba, nafo di nna,
nabin koyo di nna, mba de,
a yi koy buru buru nata,
bara-bara nata,
kuntindali, maniyango,
keme duniya fara."

titi sakkitoyi dumen,
memiri dumen gooto-goto,
gooto-goto, puci oo,

"Oh, chief, that little child
told me to tell you that
it is not in this way that
they should be taken.

The chief beat his drum
again, took five hundred
people, gave them horses,
told them, "Go and bring
those children -

those children

do not know themselves."

Well, then, in this way again,
it was a wonderful long line.

Again as soon as the child saw them
coming, she sang:

"Kuntindali, maniyango,
kuntindali, maniyango,
a man is breaking up the world,
you see buru-buru has come,
bara-bara has come,
kuntindali, maniyango,
a man is breaking up the world."

The little boy sang:

"Oh, mother, give me the trousers,
give me the white trousers,
mother, mother, give me the hat,
give me the white hat, mother,
you see that buru-buru has come,
bara-bara has come,
kuntindali, maniyango,
a man is breaking up the world."

Again he went to meet them,
touched them one by one,
one by one, the horses,

yimbe oo, fiu maai'i,
 heddi gooto, dokki gite
 mum didi de fiu,
 yuli dumen,
 hali koide de,
 wi dum; yo:
 "yah, mbia laamdo, yo:
 'minen wona ni min
 ngarirante."
 awa, on boddi, boddi,
 ha yottii,
 yo, "he laamdo, min noon
 ngel cukayel ko ni wadi kam,
 hai neddo heddaaki."
 awa, laamdolooɓi, looɓi,
 fi'i tamulde muudum,
 noon tan di nɛla nulaabe
 muudum,
 ha saare muudum desɪ huɓɓe,
 heddi yimbe dantaɗ.
 awa, wi yo: "he, awa, kony
 noon cukalony, fado min he
 hoore am mi yahana dumen."
 waaɓi pucu muudum kany he
 batulaaɓe muudum,
 njahi, kaini he saare nde
 tan, he sollaaru muɛn ndu tan,
 cukayel ngel titi wi yo:

the people, all died.

There remained one, he put out
 both his eyes,
 he pierced them
 broke his legs,
 said to him:

"Go, tell the chief,
 it is not thus that we should
 be brought."

Then that person crawled, and
 crawled, until he reached (home),
 and said "Oh, chief, this is what
 that child has done to me,
 not a person remains."

Well then, the chief was very angry,
 and beat his alarm drum,
 and sent his messengers,

until his town was nearly empty, (and
 there remained only a few people.

Well then, he said "Well, those
 children, wait I myself will go
 for them. (i.e. let me myself go...)

He mounted his horse, along with
 his attendants,
 and went off, and as soon as they
 were in sight of the village, with
 their dust, the child again sang:

"kuntindali, maniyango,
kuntindali, maniyango,
keme duniya fara,
a yii koy buru-buru nata
bara-bara nata,
kuntindali, maniyango,
keme duniya fara.

cukayel gorel ngel wi yo:

"e, mba, kurto di nna,
kurtin koyo di nna,
mba de, e mba,
nafo di nna,
nafin koyo di nna, mba de,
a yii koy buru-buru nata,
bara-bara nata,
kuntindali, maniyango,
keme duniya fara."

titi sakkitoyi dumen,
siko do wi di nin mema
pucu laamdo ngu tan,
on wi dum, "ba, mi tuubaniima,
mi ittii manna."

wi dum: "minen ko jam tan
min ngarani, wonaa hare."
awa, wi dum, "he, ba,
bisimila, bisimila mada,
ha sura ma welande to moodon."

wi dum: "mi andaa no ko jam
addi on.

si mi andu no han, mi watta
no ko mbaɗ mi ko."

wi dumen: "njotte."
njottii.

awa, ndefana, nyaami,
okki dumen goro, dyakki.

*"Kuntindali, maniyango,
kuntindali, maniyango,
a man is breaking up the world,
you see that buru-buru has come,
bara-bara has come,
kuntindali, maniyango,
a man is breaking up the world."*

The little boy sang:

*"Oh, mother, give me my trousers,
give me my white trousers,
Oh, mother, mother,
give me my hat,
give me the white hat, mother,
you see that buru-buru has come,
bara-bara has come,
kuntindali, maniyango,
a man is breaking up the world."*

Again he went to meet them,
but just as he was about to touch
the horses of the chief,
the chief said to him: "Father, I
ask your pardon,
I take off my hat."

He said " We come only in peace,
it is not war."

Then (the boy) said to him, "Well,
father, welcome, you are welcome,
until you like it better than your
own home."

He said to him: "I did not know that
you brought peace,

if I had known that, I would not
have done what I did."

He said to him " Come near."

They approached.

Well then, food was cooked,(and) they
ate. He gave them kola nuts, and they
chewed them.

awa, ha nyalli, wi dum:

"ba, mauŋe worŋe noon ko
to banta nyalloyta de."

wii dum yo: "njahen to
banta nyalloyen."

laamdo wi dum: "awa."

njahi to banta.¹

awa, cukayel gorel ngel

wi dum, yo:

"ar, mbaŋen cokki,² ba."

wi dum: "awa."

njoofii, di cokka,

wi dum yo:

"ba, sokku do, mi sokka do."

wi dum: "inna am yah no
to kuurgal."

wi dum "ba, sokku do,
mi sokka do."

wi dum: "liiwal haawi to dou."

wi dum: "ba, sokku do,
mi sokka do."

wii dum: "mba, liiwal haawi,
ba, sokku do, mi sokka do."

wi dum: "inna lamdi dum
ko haawani."

wi dum: "ba sokku do,
mi sokka do."

Well, when it was the middle of
the day, he said:

"Father, the elders go to the
bantaba¹ to spend the day."

He said to him: "Let us go to
the bantaba to pass the day."

The chief said to him: "Very well."

They went to the bantaba.

So, the little boy

said to him:

"Come, let us play chokki, father."

He replied: "All right."

They sat down and played.

(The child) said to him:

"Father, you move here, I move here."

He said: "My mother went to the
back yard."

He said "Father, you move here,
I move here."

He said "The hawk made a noise above

He said "Father, you move here,
I move here."

He said: "Father, the hawk made a
noise.
Father, you move here, I move here."

He said: "My mother asked it
what it was making a noise at."

He said: "Father, you move here,
I move here."

1 A platform under a shady tree in the middle of the village where people gather.

2 A game like draughts (checkers) played with little sticks stuck in the ground.

wi dum: "inna am, liiwal
ngal wi dum."

wi dum: "ba, sokku do,
mi sokka do."

"ko won to reedu makko
Suri ma,
Suri Surdo ma,
Suri gorko ma,
Suri Surdo dum."

wi dum: "ba, sokku do,
mi sokka do."

wi dum: "inna am natti
to suudu tan,"

wi dum: "mba, sokku do,
mi sokka do.

lamdi da dum hodum liiwal
ngal wii."

wi dum : "ba, sokku do,
mi sokka do."

wi dum: "inna am haalani ma.
ba, sokku do,
mi sokka do.

mbi da: inna am wontaa
to suudu ma,
ndeeni da dum."

wi dum: "ba, sokku do,
mi sokka do.

yo, inna am yahi to ladde,

He said: "My mother, the hawk
told her."

He said: "Father, you move here,
I move here."

"What is in her belly
is greater than you,
is greater than your superior,
is greater than your husband,
is greater than his superior."

He said: "Father, you move here,
I move here."

He said : "As soon as my mother
entered the house again,"

He said: "Father, you move here,
I move here.

You asked her what the hawk
said."

He said: "Father, you move here,
I move here."

He said: "My mother told you,
Father, you move here,
I move there.

You said my mother should not remain
in your house,
and drove her away."

He said : "Father, you move here,
I move here.

My mother went to the bush,

naange di wuli."

wi dum: "ba, sokku do,
mi sokka do."

wi dum: "minen,
min 6e njiaa6e,
ba, sokku do, mi sokka do,
ko minen ndeeni no da,
inna amen ndeeni no da."

wi dum: "ba, sokku do,
mi sokka do."

wi dum: "siko noon joo
a yi'i,
ba, sokku do, mi sokka do,
minen 6uri ma,
minen 6uri 6urdo ma,
minen 6uri inna am,
minen 6uri 6urdo dum."

wi dum: "ba, sokku do,
mi sokka do."
awa, ko ni, laamdo o hersi,
wi di nin lattito waandu
tan, cukayel gorel ngel
nangi dum, wi dum
"hani, ba."

wi dum "ko waasi-o-ko-waasi,
ko a ba amen tan,
joo joo o, min ngokki ma,

The sun was hot."

He said: "Father, you move here,
I move here."

He said: "We,
whom you see,
Father, you move here, I move here,
it is us you drove away,
it is our mother you drove away."

He said: "Father, you move here,
I move here."

He said: "But now you
see,
Father, you move here, I move here.

We are greater than you,
we are greater than your superior
we are greater than my mother,
we are greater than her superior.

He said: "Father, you move here,
I move here."

Well, in this way, the chief was
ashamed,
and was going to change into a monkey
but the little boy
caught him, and said to him,
"No, father."

He said: "Whatever happens,
you are still our father.

Now, we give you the (village

saare nde, ko an woni laamfo, the village, for you are the chief,
minen ko min cukalony maada." and we are your children."

awa, ko ni foti fotondoroc,	That's the very end.
taalol dimaale,	A tale of lies.
di na yaha	there it is going,
di na arta,	there it is coming back.

(July 1975: San Francisco)

(3) HYAENA AND PIGEON

tal taale.

ngonoodo 6uri ko alaa-no-
don.

di won no dɛbbɔ gooto,
di wi'e Cardi.

awa, fowru'al kany he purayɛl
mbi yo dʌʌʌ-oy-at o dɛbbɔ.
Cardi noon, gorko dɔode he
dʌʌʌoyde dum,

wonɔt ta nyamaani, yaraani,
ko juuti, ha yotta no dum.

jom on si yottima noon,
ko 6idete,

si 6idaama han,

hai kanyɛl, hai doodɛl
fota funntinde.

awa, ni, fowru he purayɛl
nduyi.

njahi, saare dɔ njotti kala,
purayɛl wia yo:

"fɛrɛlɛlɛ-fɛrɛlɛlɛ, kulelɛ,
inna am he ba am,
fɛrɛlɛlɛ, kulelɛ,
mbi no mi wi de,
fɛrɛlɛlɛ, kulelɛ,
Cardi woni dɛbb'am,
fɛrɛlɛlɛ, kulelɛ,
mi nyam'taa, mi yarataa,
fɛrɛlɛlɛ, kulelɛ,
fɛrɛlɛlɛ, fɛrɛlɛlɛ, kulelɛ."

Here is a story.

A person who was there is better
than one who never was there.

There was once a woman,
who was called Chardi.

Well, Hyæna and Little Pigeon
said they would go and seek for that
wife. As for Chardi, the man seeking
her,

should not eat, should not drink,
for the length of time it took to
reach her.

When the person gets there,
he is squeezed.

When squeezed,
not a drop of urine, not a piece of
excrement, should come out.

Well, Hyæna and Pigeon set out,

and went off, and each town they
reached, Little Pigeon would sing:

"Ferelele-ferelele kulele,
My mother and my father,
Ferelele, kulele,
Told me that
Ferelele, kulele,
Chardi will be my wife,
Ferelele, kulele,
I will not eat, I will not drink,
Ferelele, kulele,
Ferelele, ferelele, kulele."

Awa, fowruul wi'a yo:

Well, Hyaena sang:

" kunu nukut, kunu nukut juwaane,
inna am he ba am,
kunu nukut, juwaane,
mbi no mi wi de,
kunu nukut, juwaane,
mi yaha to dou to,
kunu nukut, juwaane,
mi nyamataa, mi yarataa,
kunu nukut, juwaane,
Cardi woni debb'am,
kunu nukut, juwaane,
kunu nukut,
kunu nukut, juwaane."

"Kunu nukut, kunu nukut, juwaane,
My mother and my father,
Kunu nukut, juwaane,
Told me,
Kunu nukut, juwaane,
I should go to the upland,
Kunu nukut, juwaane,
I should not eat, I should not drink
Kunu nukut, juwaane,
Chardi will be my wife,
Kunu nukut, juwaane,
Kunu nukut,
Kunu nukut, juwaane."

Awa, noon, yimbe mbia yo:

Well, then, people said:

"He, onon noon on potaani
nyaamde de! "

"You must not
eat."

awa, ko ni.

So, that's the way it was.

fowru wi'a purayel yo:

Hyaena would say to Little Pigeon

"fad'am do, ha mi ara,
mido do anduno neddo gooto,
kaau am di don.

"Wait for me here until I come,
I used to know a person here,
My uncle is here.

fad am ha mi laar-oy-a dum."
purayel fada dum.

Wait for me until I go and see him."
Little Pigeon would wait for him.

fowruul yaha, okke nyammi,
nyaama ha deeringii heewa,
arta, wi'a purayel yo:

Hyaena would go, (and) be given food,
(and) would eat until his big stomach
was full,
would come back, and say to Pigeon:

"njehen."

"Let us go on."

njaha.

They would go,

purayel nyamaani, yaretaaki,
fowruul noon tan wadi,
kala saare nde njotti,
fowruul leeuto,
yahi nyaamoya,
ha deeringii heewa, arta.

Little Pigeon did not eat, did not
drink, Hyaena however continued in the
same way.
Every town that they reached,
Hyaena would slip away,
and go to eat,
until his big stomach was full,
and then come back.

ni, njotti to saare Cardi en,
njotti to banta.

Purayel wi yo:

"ferelele ferelele kulele,
inna am he ba am,
ferelele-kulele,
mbi no mi wi de,
ferelele kulele,
no mi ya to dou to,
ferelele kulele,
mi nyamataa, mi yarataa,
ferelele, kulele,
Cardi woni dëbb'am,
ferelele kulele,
ferelele ferelele,
kulele."

ha, nii.

Fowrual wi'a yo:

"kunu nukut, kunu nukut,
juwaane,
inna'm he ba am,
kunu nukut, juwaane,
mbi no mi wi de,
kunu nukut, juwaane,
no mi yah to dou to,
kunu nukut, juwaane,
mi nyamataa, mi yarataa,
kunu nukut, juwaane,
Cardi woni dëbb'am,
kunu nukut, juwaane."

awa, ni, mbia yo:

"Bisimila , moodon,
njotte."

njottina, awa, to galle
Cardi-en.

wia yo: "awa, han noon
on Siidete."¹

awa, ni, nangi purayel,
Siidi¹ dum, Siidi dum,
Siidi dum, Siidi dum,
haa 6ooyi.

1. Siidi etc. possibly instead of Siid.

When they reached Chardi's place,
they went to the (village) meeting
place. Little Pigeon sang:

"Ferelele, ferelele, kulele,
My mother and my father,
Ferelele, kulele,
Said to me,
Ferelele kulele,
That I should go to the uplands,
Ferelele kulele,
I should not eat, I should not drink,
Ferelele kulele,
Chardi will be my wife,
Ferelele, kulele
Ferelele, ferelele,
Kulele."

So, that's the way it was.

Hyaena sang:

"Kunu nukut, kunu nukut,
Juwaane,
My mother and my father,
Kunu nukut, juwaane,
Said to me,
Kunu nukut, juwaane,
I should go to the uplands,
Kunu nukut, juwaane,
I should not eat, I should not drink
Kunu nukut, juwaane,
Chardi will be my wife,
Kunu nukut, juwaane."

Well, they said:

"In the name of God (welcome),
come near (approach)."

They were made to enter Chardi's
compound,

They were told: "Well, today
you will be squeezed."

Well then, they took Little Pigeon,
and squeezed him, squeezed him,
squeezed him, squeezed him,
for a long time.

Purayel hanyaani,
 suulaani.
 awa, fowruul nangaa,
 biida tan,
 saare dula o fou hebbini
 kamaaji he kamaaji.
 fou luubi doodi.
 yimbe be mbi yo:
 "Awa, purayel, ko an
 jii no Cardi."

ni footi, fotondoroc.
 taalol dimaale,
 di na yaha,
 di na arta.

purayel hooddi he debbo
 muudum, fowruul fouti.

Little Pigeon did not urinate,
 did not defecate.
 Well, Hyaena was taken,
 and as soon as he was squeezed,
 the whole place was filled,
 every latrine,
 everywhere stank of excrement.
 The people said:
 "Well, Little Pigeon, it is you
 who has Chardi."

That is the very end.
 A story of lies,
 There it is going away,
 there it is coming back.

Pigeon went home with his wife.
 Hyaena rested.

(July 1975. San Francisco.)

(4) THE HUNTER AND HIS DOGS.

tal taale.
 ngonoodo furi ko alaa no don.
 dana gooto won no,
 tam no reube dido,
 Njidangel ke Nganyangel.
 Nganyangel kany wada no kala
 ko watte to nder galle to.
 Njidangel hai tuus watta,
 tai gorko muen he
 kany furi yidde.
 rogga Nganyangel,
 nela dum,
 dyatto dum, o huunde kala.
 Ganyangel ko kala ko watte,
 ko kany watta,
 kany defata, kany dyoogata,
 kany fittata, kany lootata,
 Njidangel watta hai huunde.
 Dana o noon, tai di nin
 tami dawaadi keeudi.
 bimbi kala, dawa to ladde
 kany he dawaadi muudum,
 njaha ndadd-oy-a,
 mbara kulle ladde ha heewa,
 artira to saare.

Here is a story.
 One who was there is better than one
 who was not there.
 There was once a hunter,
 who had two wives,
 one called Little Loved One, one
 called Little Hated One.
 Hated One used to do everything
 that had to be done in the compound.
 Loved One used to do nothing at all,
 because their husband
 loved her the most.
 (Little Loved One) would strike Little
 Hated One, would send her on errands,
 would curse her, would do everything
 to her.
 Hated One would do whatever had to be
 done,
 she would cook, draw water,
 she would sweep, and wash clothes.
 Loved One would do nothing at all.
 As for the hunter, he happened
 to have many dogs.
 Every morning, he would go early into
 the bush with his dogs,
 and go hunting.
 They would kill very many forest
 animals, and come back to the village

sufo sellere nde, okka dum
 dawaadi mun di, din dyakka.
 awa, ni, nyande o nyande
 o dana yaha to nder ladde,
 wara de kulle ladde.
 nyande wootere, kulle ladde
 de kauriti, mbi yo:
 "he, anndu noon, si en
 peeujanaani,
 o dana han o humnani en."
 awa, mbi yo : "jo, noon,
 en padat ha ara,
 ha nyande ara han,
 on nyan noon (dumanina),
 en barat dum."
 ni peeujani dana o.

on nyan noon, dana o doode
 wakkade gididi muudum,
 wi dumen yo: wi
 Njidangel he Nganyangel,
 (wi dumen, yo:)
 "dawaadi am di han,
 mi nasorta dumen.
 nganndo noon,
 wota no mbo udditi
 dumen to cuurel muen to. "

he would pick the fat meat, and give
 it to his dogs to eat.

Well, thus, every day
 this hunter would go into the bush,
 and kill those wild animals.

One day, the wild animals
 got together, and said:

"Hey, you should know, if we
 do not make a plan against him,
 this hunter will finish us off."

Well, they said: "Now, in this way,
 we will wait until he comes,
 the day he comes back,
 on that very day,
 we will kill him.

In this way they planned for the
 hunter.

On that day the hunter before
 shouldering his gun,
 said to them :

- to Loved One and Hated One -
 (said to them:)

"My dogs today

I shall not take them with me,
 Know that

no one should open
 their kennel for them."

awa, ko ni wakki gididi muudum. Well, he shouldered his gun,
 wi: "ladde naabo, mi arii." and said: "Bush, open your mouth,
 here I come."

yahi, acci dawaadi muudum He went off, and left his dogs
 di to Gaawo. behind.

kulle ladde de ngacci dum The wild animals let him alone
 haa naati to nder leriinde until he had entered the heart
 ladde to tan, of the bush (forest).

a wia yo kaen fiuu ko It was as if someone had said
 dum pad no. that this was what they had been
 waiting for.

moofi, ndeeni dum, ndeeni They set off, and chased him,
 dum, ndeeni dum, chased him, chased him,
 ndeeni dum, ha hingal, dana chased him, until the hunter
 o felliti pelat wonde ma, became absolutely sure that
 si wadaani ma dyeenani leggal if he did not climb up a tree,
 tan, kulle ladde de nangat dum. the animals would catch him.

ni dyeeni to dou du66i. So he climbed a rhun palm.
 awa, kulle ladde de fiuu Then all the wild animals
 kauriti to lei gathered at the foot of the tree,
 duuki*do, kauriti don. & watched him, gathered there,
 6aŋi jammbe, took axes,
 pufi dum soppude. and began to chop it down.

fowru soppi kala, wia yo: As Hyaena chopped, he sang:
 "ziŋ¹, hambo jualo ziŋ," "Zing, hambo jualo zing."
 coppa, coppa, coppa, and would chop and chop and chop,
 haa duuki ki fudo naayaade, until the tree began to sway
 fudo yande, and was on the point of falling.
 fudo tan, dana o As soon as it began, the hunter

* A slip for dubbi ki ?

¹ is not a normal sound in Fula

dampa dum.

dampi dum tan,

duuki ki muuŕta.

awa, no woniri to dou

duuki to ki.

ni, di yimana dawaadi di,

wia yo:

"sibi jauru jauru,
sibi jauru jauru,
noddan am dawaadi,
ai, ɲooluru,
ai, ciwel."

awa, noon tan di nin yima,

di nodda dawaadi di,

kulle ladde de di nin

coppa leggal ngal.

coppi dum ha di wi yanat

kala, dampu dum,

leggal ngal muuŕta.

noon woni to dou,

di yima:

"sibi jauru jauru,
sibi jauru jauru,
noddan am dawaadi,
ai, ɲooluru,
ai, ciwel."

noon tan, noon tan, noon tan.

awa, dawaadi di to cuudi,

to cuurel muen to, nani dum,

reufe muudum ɓe nanaani,

siko dawaadi di nani dum,

nani dana o di nin yima,

pudi luuk-de,

kicked it.

As soon as he kicked it,

the tree became whole again.

Well then, when he was up again

on the tree,

he sang for the dogs,

saying:

"sibi jauru jauru,
sibi jauru jauru,
call the dogs for me,
come, Knower,
come, Striped."

Well, while he was singing,

and calling the dogs,

the animals were

cutting down the tree.

They cut it until it was about to fall

then he kicked it,

(and) the tree became whole again.

As he was up there,

he would sing:

"sibi jauru jauru,
sibi jauru jauru,
call the dogs for me,
come, Knower,
come, Striped."

And on and on and on.

Well, the dogs at home

in their kennel, heard him.

His wives did not hear him,

but the dogs heard it,

heard the hunter singing,

and began to howl,

di ni tan mbofa, di mbofa,
 di mbofa tan, di mbofa,
 di mbofa, ha hingal
 dum haamni Nganyangel,
 wi Njidangel yo:
 "He kon punntinen dawaadi di,
 ho a nanaani no mbadta nden
 to cuurel to.
 min noon, mido sikku tan
 ko huunde wadde to ladde de."
 Njidangel wia dum:
 "eeyi, udditoy dum tan,
 a yiaat.
 wona mbo wi no yo no
 woti no en nguiddit dum.
 wona an wonde ma,
 a nanata haala."
 wi dum: "uddit dumen tan.
 min de, mi udditaa."
 awa, ko ni, ngoni ton,
 dawaadi di tan quila,
 di ngoni don di mbofa tan,
 di quila, di mbofa,
 di quila, di mbofa,
 ha hingal Nganyangel
 waawaani dum munny de.
 immi, uddit dawaadi di,
 udditi dawaadi di tan,
 diya ngabbi to ladde,

and barked and barked,
 and barked and barked,
 and barked, until in the end
 it wore out Hated One,
 and she said to Loved One
 "Hey, let us let out the dogs,
 don't you hear what they are doing
 in the kennel.
 As for me, I think
 something has happened in the forest.
 Loved One would say to her,
 "Yes, you go to open it,
 and you will see (what happens to you
 n't
 was/it he who told you
 (=Didn't he tell you..)
 not to open it.
 as for you (?)
 you do not listen to his words."
 She said to her: "Just open it,
 (and you'll see what will happen)
 as for me, I will not open it."
 Well, that's the way it was.
 The dogs were howling,
 they were there barking,
 howling and barking,
 howling and barking,
 until in the end Hated One
 could not stand it any longer,
 and got up and let out the dogs.
 As soon as she let out the dogs,
 they headed for the forest,

njahi kaen fou, a wia yo
ho ko an wi no dumen yo
"ndeewe do."

mbadi lappol,
c̄ori he dou de kulle ladde,
mbari dumen, mbari dumen,
mbari dumen, mbari dumen.
tuma kulle ladde nganndude
ko wona,
tai kaen fou maayi.
ni, dana o jippi,
ittani dumen sellere
surnde faynde nde,
okki dumen,
dawaadi di dyakki ha kaari,
dana ronndi gididi muudum,
hooti.
dawaadi ngabbi, yotti.

reufe muudum njaarni dum,
nooti, on tuma joodi,
wi dumen yo:

"hombo hen udditi cuurel
dawaadi di."

tan Njidangel fudiri,

"wona mi haalan no mbo,
mi wi no mbo.

wota no mbo uddit cuurel ngel,
ko kany udditi dum.

They all went, as if
you had told them
"Follow this way."

They made a path,
and descended on the wild animals
killed them, killed them,
killed them, killed them.
Before the animals knew
what was happening,
they were all dead.

Thus, the hunter came down,
took out the best fat for them,
and gave it to them.

The dogs ate until they were full.
The hunter took up his gun,
and went home.
The dogs followed, and he reached
home.

His wives greeted him,
he answered, then sat down,
and asked them:
"Who opened the dogs' kennel?"

Then Loved One began,
"It was not me who told her,
I said to her
don't open the kennel,
and it was she who opened it.

Ganyangel tiggi udditi cuurel Hated One indeed opened the kennel."
ngel."

ni, dana o wi yo:

"he, anndu noon,

min mi anndaa no

hombo woni gido am,

he hombo woni ganyo am.

jo noon mido andi. "

^{wi}
wi Ganyangel/yo:

"hodum hen paalee da,

mi wadana ma ?

ko burtama weltinde he

o aduna. "

wi dum yo: "si a

udditaano di dawaadi han,

mi artataano to cuudi.

sabu kulle ladde de,

tai di nin kam padi,

dyengini kam to dou leggal,

pari kam war de."

wi dum yo: "haal ko

paalee da kala,

dum mbadana ma mi."

Nganyangel wi yo:

"mi faala pemmba Njidangel,

pemmba dum haa hoore nde laa^{sa}, shave her until her head is clean,

ceppa dum,

mbada hen gile he lamdam,

kirsa dum, mbada hoore nde

to dammugal suudu am do

So, the hunter said:

"Hey, you should know,

I did not know,

who was my friend,

and who was my enemy.

Now I know."

He said to Hated One

"What do you want

me to do for you ?

-what is most pleasing to you

in the world."

He said to her: "If it had happened

that you had not let out the dogs,

I would never have returned home,

because the wild animals

were waiting for me.

They made me climb up a tree,

and were ready to kill me."

He said to her: "Tell

what you want,

and I will do it for you."

Hated One said:

"I want ^{you}/to shave Loved One-

shave her until her head is clean,

chop it,

put pepper and salt on it,

cut her throat, put her head

at the door of my house here

naattu mi han, mi rogga,
 punntu mi han, mi rogga.
 ko dum tan weltinde
 6ernde am de !
 hakke o ko tampini kam ko."
 awa, ko ni.
 dana o femmbi Njidangel
 ha hoore nde laa6i,
 seppi dum.
 wadi hen gile he lamdam,
 hirsi dum.
 wadi hoore mun de to
 dammugal suudu do.
 Ganyangel naatata han,
 rogga, rogga,
 funntata han, rogga.

awa, ko ni
 taalol footi,
 taalol dimaale,
 di na yaha,
 di na arta.

so that when I enter, I may strike it
 whenever I leave, I may strike it.
 It is only that which will please
 my heart,
 because it was her who troubled me."
 Well, that was the way it was.
 The hunter shaved the head of Loved C
 until the head was clean,
 chopped it,
 put pepper and salt on it,
 cut her throat (cut off her head)
 and put her head
 at the door of the house.
 Whenever Hated One went in,
 she would strike it and strike it,
 Whenever she came out, she would
 strike it.
 Well, there it is.
 That's the end of the tale.
 A tale of lies,
 There it is going away,
 there it is coming back.

(July 1975. San Francisco)

The theme of a hunter treed by wild animals, and saved by his dogs is widespread. e.g. Ruth Finnegan: Limba Stories and Story-Telling, 1967, pp. 143-146, Elsie Clews Parsons: Folk-Lore from the Cape Verde Islands, Part I, 1923, pp. 121-131. Birago Diop : Les Contes d'Amadou Koumba, 1947 (?), 141-153 (Wolof).

(5) LIP TATTOOING

tal taale.
 ngonoodo furi ko alaa
 no don.
 ngel cukayel won no,
 tai di nin,
 tai memtaa cokkagol.
 awa, fulaneebe muudum fou
 mbia yo on nyan ko
 cokkagol.
 kauriti, lawo o ari.
 ni, kaen fiuu cokki.
 ngel cukayel kany wia yo
 o memta cokkagol,
 wulli, wulli, wulli,
 yahi to nder ladde,
 di tan wulla, di wulla,
 di tan wulla, di wulla.
 ni jinnere ari,
 wonti maamayel,
 wia yo: "he inna,
 ko mbullata ?
 wi dum: "Maama, min ko
 mbulla mi ko,
 hai gooto waawata kam
 dum ittande mettere nde.
 hai gooto waawata kam
 dum ittande - "

Here is a tale.
 One who was there is better
 than one who was not there.
 There was once a child,
 it happened,
 that her taboo was tattooing.
 Well, all her age mates
 said that on that day would be
 tattooing.
 They came together, the tattooer came
 So they were all tattooed.
 This child was told
 she should not be tattooed,
 she cried, and cried, and cried,
 and went off into the bush (forest)
 she was crying, and crying,
 she was crying, and crying.
 Then a spirit came,
 and changed into a little old woman,
 and said : "Child (lit. mother),
 what are you crying about ?"
 She replied: "Granny, what I
 am crying about,
 there is no one who can
 take the sadness from me.
 there is no one who can
 remove it from me."

maamayel wi dum,
 "ko boni kala haalete,"
 wi dum: "haalan am
 ho hodum... wadi."
 ni, haalani dum, wi dum:
 "min de, fulaneebe am
 fiu di nin cekkoyi.
 min mi memta cekkagol."
 maamayel wi: "Hye, dum tan ?"
 wi dum: "Ha."
 wi dum : "awa, mi sokka ma,
 siko ha nde nyalaande artu,
 wota na a le6.
 si a le6i tan, ko maay de !"
 awa, ngel cukayel wi dum:
 "awa."
 ni, maamayel ngel sokki dum,
 sokki dum, haa tonndu ndu
 6auli not, not, not, not, not.
 6aŋi nyidye de, setti dumen
 haa njal6i.
 muri dum. muri dum, muri dum,
 wukkiti dum,
 ngela cukayel ndeyel,
 a wia yo ho wona no
 ko weidi weset.
 awa ni, maama wi dum yo:
 "wota na yeejit ko mbia mi
 ko de, si a yahi,

The old woman told her,
 "It is a bad thing to say."
 She said: "Tell me
 what has caused it."
 So, she told her, and said:
 "As for me, all my age mates
 have gone for tattooing,
 as for me my taboo is tattooing."
 The old woman said: "Hey, is that all
 She replied: "Yes."
 She said: "All right, I will tattoo
 you, but until this day comes back,
 you must not tell (anyone).
 If you tell, it means death !"
 Well, that child said :
 "All right."
 So, the old woman tattooed her,
 tattooed her, until her lip(s)
 were very, very, very black,
 took her teeth, polished (sharpened)
 them until they shone,
 she sucked her, sucked her, sucked he
 spat her out again,
 that little girl
 became
 very beautiful.
 Well then, the old woman told her:
 "Don't forget what I told you,
 when you go,

ha nde nyalaande arta,
wota na a leɓdu,
hai he gooto."

ngel wi dum: "awa."
hooti, yahi to muen.

ni, inna mun lamdi dum,
daŋkaake.

fulaŋeeɓe mun lamdi dum
han (?) daŋkotaako.

kala leɓando dum,
daŋkotaako,

ni woni don, woni don,
ha hiŋgal, inna muudum
hoori anndude ko wadi,
o wia yo : "he min de,
kaari am, mi andaa hoto hen
naŋgi dum.

gila on nyan fulaŋeeɓe
muudum cakkoyi,
ha jo leɓaani."

Ni, yahi to sontiŋ kam
yahi o wia o sontiŋ yo:
"faɓɓijaŋŋgo, kaari am di
nin yaha loota, kany he
fulaŋeeɓe muudum.
njahi tan, ɓaŋ^{oy} gude muen
de,

kala mbo yimani ma,

until this day comes round,
do not speak of it,
even to a single person."

She said to her: "All right."

She went home, and went to their
place.

So, her mother asked her,
she did not answer.

Her companions asked her,
she did not answer.

Whoever spoke to her,
she would not answer.

So she stayed there (for a long time)
until in the end, her mother
was troubled to know what to do.

She said: "As for me,
so and so, I do not know what
has happened to her (caught her).

Since the day her companions
went for tattooing
until now, she has not spoken."

So, she went to the hawk,
she went and said to the hawk:

"The day after tomorrow, so and so
will go to wash, along with
her companions.

When they have gone, take their
clothes,

unless each sings for you,

wota na a tottu dumen, ho
 mi anndu hodum nangi
 kaari am."
 awa, ko ni.
 noddı kompın muudum,
 fulaneeɛe muudum ɛe fou,
 wi dumen yo:
 "fabbijango on njahat
 lootoyi."
 on tawat ton sontiŋ o.
 sontiŋ o, o ɛaŋat gude
 muudum.
 awa ko ni peeuji.
 njahi.on nyan ,
 ngari caaŋi dum,
 wi dum "njeɛen lootoyen,"
 ɛaŋi gude muudum
 njahi to weendu,
 lootı gude muen
 haa laaɛi.
 nyiri (?) dumen.
 awa njolli to nder weendu
 to, di nin lootı,
 tan sontiŋ o jippi tan,
 wıltı gude muen de,
 yahi joodoyi to dou leggal.
 ni. ngıwi to weendu to,
 njahi to sontiŋ to,
 mbia yo:

don't give them back to them.
 I will know what has caught
 so and so."
 Well, that's the way it was.
 She called her age group,
 all her age-mates,
 and told them:
 "The day after tomorrow, you will go
 to do the washing."
 They would find the hawk there.
 The hawk would take their clothes.
 Well in this way they planned.
 They went away. On that day
 they came to take her,
 they said to her "Let us go and do the
 washing.
 They took their clothes,
 and went to the pool,
 and washed their clothes
 until they were clean,
 and spread them to dry.
 Well they went into the pool
 to bathe.
 Then the hawk came down,
 gathered up their clothes,
 and went and sat on top of a tree.
 So, when they came out of the pool,
 they went to the hawk,
 and said (sang):

"sontin, sabbo di nna,
e Kumba sontin,
sabbo di nna,
he, he, he,
laar gele am de na." 1
awa,
/cukayel ndeyel ngari kala
yima noon,
si yimi han, nyeenya,
sontin o okka dum
gude muudum.
ni mbadi, gooto gooto,
gooto gooto, gooto gooto,
ha heddi cukayel ndeyangel
tan, ari, wi yo:

(hums the tune)

"he yiuu, he kor jam,
ho minen min baawataa
dum fiu fadde,
minen mi yahi de !
min mbaawataa dum fad de,
ngare, njehen, he !
ho an a alaa hunuko."
awa, sontin o sali dum
okkude gude muudum.
titi wi yo:

"sontin, sabbo di nna,
e Kumba sontin,
sabbo di nna,
he, he, he,
laar gele am de na."

ha joo, o nyeenyaani.
sontin o sali dum
okkude gude muudum de.

"hawk, give me my clothes,
eh, Kumba sonting,
give me my clothes,
he, he, he, look,
here are my teeth."

Each child that came
would sing thus,
and when she had sung, she would smile
The hawk would give her back
her clothes.
They did this, one by one,
one by one, one by one,
until there remained only the girl,
she came and said:

(hums the tune).

(Her friends said:) "Hey, what is this
we cannot
wait for that.
we are going !
We can't wait for that,
come, let's go,
Haven't you got a mouth ?"
Well, the hawk refused
to give her back her clothes.
Again, she sang:

"Hawk, give me my clothes,
eh, Kumba sonting,
give me my clothes,
he, he, he,
look, here are my teeth."

But still she did not smile.
The hawk refused
to give her the clothes.

1. The song is a mixture of Mandinka and Fula. Kumba sonting is the Mandinka name for a hawk. di nna is Mandinka, laar is Fula..

fulanee6e muudum wia yo:

"hye, uu, min mi andaa
hodum hen nanngi ma, an,
kon (nyirtan?). njehen),
kootan."

awa, ko ni.

hingal hori anndude no wadi.

wi yo:

"sontin, sabbo di nna,
e, Kumba sontin,
sabbo di nna,
e, he, he,
laar gele am de na."

nyeenyi, nyeenyi tan,

6e fou mbia yo:

"hiin, kori goram !

kon laare dakkudi no wa'i,

kon laare nyiidye,

yo njakka, njakka,

ko han no dum lebde." (?)

Awa, ko ni, kooti di

nin tan leban he.

"o lawo noon, o lawo

funnti en,

he goram, laare nyiidye de

ko mbeidi.

laare dakkude ko Sauli."

awa, ni, kooti.

cukayel deyangel sani

gude muudum,

hootito to muen.

Her companions said:

"Hey, we do not know

what has caught you, you

(obscure phrase) (let us gather up
our things and go ?)
let us go home."

So that's the way it was.

Then she was troubled to know what
to do, and sang:

*"Haw, give me my clothes,
eh, Kumba sontin,
give me my clothes,
e, he, he,
look, here are my teeth."*

She smiled, and as soon as she smiled
they all exclaimed:

"Hey , (exclamation of astonishment)

look at how her gums are,

look at her teeth,

how fine they are,

that is why she would not speak."

Well, they went home

talking about it.

"The tattooer

played with us (deceived us),

Hey, look how fine her teeth are,

Look how black her gums are !"

So, in this way, they went home.

The little girl took

her clothes,

and went back home.

yottii tan, wia yo:

"inna, noddu kompín,
inna, noddu kompín,
dumbu sere dumbu,
gele hooti laakira."

awa, inna muudum noddi

kompín muudum.

awa, fulanee6e muudum

6e fiu kauriti.

wi yo:

"inna, okku gauri,
inna, okku gauri,
dumbu sere dumbu,
gele hooti laakira."

inna muudum okki gauri,

okki dumen.

wi yo:

"inna, okku ndefa,
inna, okku ndefa,
dumbu sere dumbu,
gele hooti laakira."

inna okki dumen, defí.

on tuma o wia yo:

"inna okku nyaama,
inna okku nyaama,
dumbu sere dumbu,
gele hooti laakira."

inna mum okki dumen, nyaami.

ontuma o wi yo:

"Majantambo, mi hooti,
Majantambo, mi hooti,
dumbu sere dumbu,
gele hooti laakira,
Fanta Fedya, mi hooti,
Fanta Fedya, mi hooti,
dumbu sere dumbu,
gele hooti laakira."

as soon as she reached, she sang:

*"Mother call the (age) group
Mother call the group,
dumbu sere dumbu,
the smile is going to eternity."*

Well, her mother called

her group.

Well, her companions

all came together.

She sang:

*"Mother, give millet,
Mother, give millet,
dumbu sere dumbu,
the smile is going to eternity."*

Her mother gave the millet,

and gave it to them.

(The girl) sang:

*"Mother, give for cooking
Mother, give for cooking,
dumbu sere dumbu,
the smile is going to eternity."*

The mother gave (it) to them, they cooked.

Then (the girl) sang:

*"Mother, give to eat,
Mother, give to eat,
dumbu sere dumbu,
the smile is going to eternity."*

Her mother gave them, they ate.

Then (the girl) sang:

*"Majantambo, I am going home,
Majantambo, I am going home,
dumbu sere dumbu,
the smile is going to eternity,
Fanta Feja, I am going home,
Fanta Feja, I am going home,
dumbu sere dumbu,
the smile is going to eternity."*

"Heewa Jawe¹, mi hooti.
Heewa Jawe, mi hooti,
(repeated)
dumbu sere dumbu,
gele hooti laakira."

*"Heewa Jawe, I am going home,
Heewa Jawe, I am going home,
(repeated)
dumbu sere dumbu,
the smile is going to eternity."*

ko ni noddiri dumen gooto
gooto, gooto gooto.
kaen inde muen tindiniri ma,
fiu wi dumen yo (mbo ?)
hooti laakira.
awa, noon, waali,
maayi.
maayi ko, u66a.
(ho ?) u66a do,
bantanel besel fudi don,
kala njautata do,
wia yo: "hey, kala
bantanel ko weidi,
a wiat kaari."
ni taalol footi,
footi fotondoroc.

In this way she called them one
by one, one by one,
by their nicknames,
told them all she
was returning to eternity.
Well, in this way, she lay down,
and died.
When she died, she was buried.
Where she was buried,
a beautiful little cotton tree sprang
up there. Whoever passed there
would say: "Heh, the
little cotton tree is beautiful,
like so and so."
The tale is finished.
That's the complete thing.

(July 1975, San Francisco)

1 Heewa Jawe - a nickname - meaning Full of Bangles.

A version of this tale, written in English, "Kewel and the Eagle," was published in the Gambian magazine Ndaanan, Vol.4, Nos. 1 & 2, March/September 1974, 18-19, written by Tambah Baldeh (= Mary Umah Baldeh).

See also the tale "Chicken-Hawk", pp. 94-95 in Jamaican Song and Story : Annancy Stories, Digging Sings, Ring Tunes and Dancing Tunes, collected and edited by Walter Jekyll, 1907. (Republished 1966).

(6) THE HIPPOPOTAMUS, THE BIRD, AND THE WIFE WHO WENT ON A VISIT.

tal taale.

ngonoodo ſuri ko alaa

no don.

on deſſo won no

wairi to muen,

dubbi jowi hoddoyaaſe.

wi lamdi gorko muuſum kala,

on ſalo, a wia yo

o yahaani.

awa ni, nyande woteſe

deſſo leeuti, yahi,

tai maayo di hakkunde muen,

hakkunde to maraato hoto,

inna muuſum won to.

maayo ngo noon tai di

nin waami.

ari haa do maayo do.

wia yo: "He, Alla,

Alla jom on,

hono mi njautira mi do han ?

awa ni, ngabbu funnti

to maayo to.

wi dum yo: "ſi a haaloyta

han ni,

mi lummbina ma de !"

Here is a tale.

One who was there is better

than one who was not there.

There was once a wife who was a

long time away from her (natal) home,

for five years ſhe did not go on a

visit.

Each time ſhe aſked her huſband,

he would reſuſe, and ſaid

ſhe ſhould not go.

Well, one day

the wife ſlipped away, and went off.

It happened that there was a river

between them,

between where ſhe was married,

and where her mother was.

The river happened to be

in flood.

She came to the river there,

and ſaid: "Oh, God,

Lord God,

how am I going to cross ?"

Well, a hippopotamus came out

of the river,

and ſaid to her: "If you do not tell

anyone,

I will take you across."

wi dum: "awa,"
 ngabbu lummbini dum
 wi (sonndu)-
 sonndu yadu he muudum,
 si mbo haali tan,
 ngarta kaalana kam.
 awa, ko ni.
 debbo he sonndu njadi,
 yotti to muen.
 inna muudum lamdi dum,
 "he kaari am,
 hono hen an lumbir da
 ngo maayo, "
 wi dum yo: "ko Alla wadi."
 ba muudum lamdi dum,
 wi dum: "he, kaari am,
 hono lumbir da ngo maayo ?"
 wi dum yo: "ko Alla wadi."
 awa, ko ni.
 kala lamdi dum,
 saare nde fou lamdi dum,
 wi dum: "ko Alla wadi."
 ni, hoddi to muen
 ha sooyi.
 jemma gooto waaldi he
 teeri muudum, gorko, mbaali,
 on wi dum yo:
 "hombo an lumbir da ngo maayo,
 wi dum, yo : "he, min noon,
 mi footaani dum haalde de,

She told him: "I agree."
 The hippopotamus took her across
 but said (a bird)
 a bird should go with her,
 if she told anyone,
 it should let me know on the way back
 Well , that's the way it was.
 The woman and the bird went together
 and reached their place.
 Her mother asked her,
 "So and so,
 how did you cross
 that river ?"
 She replied: "Through God."
 Her father asked her,
 saying, "Hey, so and so,
 how did you cross that river ?"
 She replied: "Through God."
 Well, that's the way it was.
 Everyone who asked her,
 the whole town asked her,
 she replied: "Through God."
 So, she stayed at home
 for a long time.
 One night she spent the night with
 her lover, they slept together,
 and he asked her:
 "Who ferried you over that river ?"
 She replied: "As for me,
 I ought not to say,

siko min ko ngabbu
lumbini kam.

wi yo: wota haalan hai gooto." and said 'Don't tell even one person.
siko no wi ni tan,
tai sonndu ndu nani dum,
to dou kollo suudu to,
joggi, fiji baweeje muudum,
fudi yim de, wia-yo:

"inna muudum lamdi dum
wi dum, 'ko Alla wadi,'
wi dum, "ba muudum lamdi
dum, wi dum,
'ko Alla wadi, ' "
wi dum, "gorgol mun lamdi
dum, wi dum
'ko Alla wadi, '"
wi dum, "saare nde fou
lamdi dum,
wi yo : 'ko Alla wadi,'
jo noon, teeri muudum
lamdi dum,
haalani dum , wi dum
ngabbu lumbini dum."

ni, debbo o wi yo:

"Hey, Alla, jom am,
mido mi maayi."

wi dum : "yeh, hodum wadi ?"

wi dum : "ngaabu wi no,
si mi haali tan,

but it was a hippopotamus
that took me across.

As soon as she had spoken,
it happened that the bird heard her,
up on the rafters of the house,
he crowed(?), beat his wings,
and began to sing:

"Her mother asked her,
she said: 'Through God, '"
He said: "Her father asked her
she said:

'Through God. '"

He said: "Her aunt asked her,
she said:

'Through God. '"

He said: "All the town
asked her,

she said: 'Through God. '

now, her boyfriend
asked her,

she told him, and said

the hippopotamus had taken her
across.

So, the woman exclaimed:

"My God,

I am about to die."

(Her lover) said "What is the matter

She told him : "The hippopotamus said
if I told anyone,

mi maayat, si mi ruttitima."

o wi yo: "si a maayi han,

min kala mi maayat."

wi dum: "Njehen."

reggini dum.

wakki gididi muudum, njahi

ha to gongal maayo.

sonndu ndu di nin yima,

njotti gongal maayo ngo tan.

soondum ndu fudi yim de.

wi yo:

"inna mun lamdi dum,

wi yo ko Alla wadi,

ba mun lamdi dum,

wi yo ko Alla wadi,

koto mun lamdi dum,

wi dum ko Alla wadi,

kau mun lamdi dum,

wi dum ko Alla wadi,

gorgol mun lamdi dum,

wi dum ko Alla wadi,

saare muti lamdi dum,

wi dum ko Alla wadi,

siko teeri muudum gorko

lamdi dum, haalani dum."

ni ngabba ngu funnti

wi dum: "he, min noon mi

nanaani ko laɛɛ da de !"

I would die, when I return. "

He said: "If you die,

I too will die."

He said: "Let us go."

He had her follow (went ahead).

He shouldered his gun, and they went

off to the bank of the river.

The bird was still singing.

When they arrived at the bank of the

river,

the bird began to sing,

saying:

"Her mother asked her,

she said: "Through God."

Her father asked her,

she said: "Through God."

Her elder brother asked her,

she said: "Through God,"

Her uncle asked her,

she said: "Through God."

Her aunt asked her,

she said: "Through God."

The whole village asked her,

she said: "Through God,"

but now her boy friend

asked her, and she told him."

So, the hippopotamus came out

and said: "Hey, as for me I

did not hear what you were saying !"

wi dum: "6attito seeda,"
sonndu 6attiti, yimi titi,
ngabbu wi dum,
"ha joo mi nanaani de !"

wi dum "ar jorto to 6aawo am."
sonndu jorti to 6aawo ngabbu,

yimi titi.

ngabbu wi dum: "He, mi
andaa ko nanngi noppi am,
mi nanaani de !

wi dum, "ar, joodo
ga to hinere am,
njima ho mi jento to."

sonndu ndu jorita to
hinere ngabbu yimi,

wi dum: "he, min noon,
njaka mi sikku tan
ko mi faad."

wi dum: "jortoto to toni am,"
sonndu jorti to toni ngabbu,

di yimi tan,

ngabbu dyakki dum,

furi dylle muen
to nder maayo.

wi dum yo:

"sonndu, mi wi no ma yo:

si dabbo o haali han,

kaalana kam,

siko noon ko haala he gundo

He said: "Come a little closer."

The bird came nearer, and sang again.

The hippopotamus said to him:

"I can't hear even yet !"

He said: "Come down on to my back."

The bird came down on to the hippo's
back,

and sang again.

The hippopotamus said to him: "Hey, I
do not know what has happened to my
ears, I did not hear."

He said: "Come, sit

here on my nose,

and sing so that I can hear."

The bird came down on to
the nose of the hippotamus, and sang.

Hippo said : "Hey, as for me,

I think

I have become deaf."

He said: "Come down on to my lips,"

The bird came down on to the hippo's
lips. As soon as he sang,

the hippopotamus chewed him up,
and crushed (scattered ?) his bones
in the river.

He said:

"Bird, I told you

if the woman told (it),

tell me,

but what was told in secrecy,

o fotaani dum haal de,
 wi dum: " o debbo
 lebbi tati, di nin
 joodi, haalaani,
 kala lamdi do dum wia yo:
 "ko Alla wadi."
 wi dum: "ko haala he gundo
 footaani haalde to yai."
 awa ni, lummbini debbo o,
 on hootito muen.
 gorko o wakki gididi muudum,
 mbo ruttiti.

talol dimaale,
 di na yaha,
 di na arta.

should not be told (openly).
 He said: "That woman
 for three months, she
 stayed there, and did not tell.
 (To) everyone who asked her there,
 she would reply: "Through God."
 He said: "What was said in secrecy,
 should not be said openly."
 Well then, he took the woman over,
 and she went back home.
 The man shouldered his gun,
 and went back.

A tale of lies.
 There it is going,
 There it is coming back.

(August 1975, San Francisco)

In a version recorded by Mary Umah Baldeh from Jewo Baldeh in Saare Mansajang, the song sung by the bird has Mandinka words, indicating that the prototype may have been of Mandinka origin.

A version from America is given in Charles C. Jones: Negro Myths from the Georgia Coast, 1888 (Reprinted 1969), pp. 46-48. "Leely Gal, Buh Alligator, an de Jay-Bud."

Here the girl was going home, could not cross the river. The alligator takes her across on condition that she tells no one. A blue jay-bird saw what happened and repeated aloud that alligator had taken her across. The alligator claimed to be deaf, had the bird come and sit on his nose, and chewed him up.

A version written in English was published in the Gambian magazine Ndaanan, Vol.4, Nos. 1 & 2, March/September 1974, 20-21 by Tamba Baldeh (= Mary Umah Baldeh). "The Friendly Hippo."

In Mamby Sidibe: Contes populaires du Mali. I. (Paris: Presence Africaine, 1982) pp. 44-49 there is a similar Bambara story.

Here a girl has her hair done by a python, and is not supposed to tell who did it. She refuses to tell her mother-in-law, her father, the village chief, the village people, in spite of attractive offers. But in the end she reveals it to her lover. A bird sent by the python had been watching her, and reported the matter, but the python seized the bird, and released the girl, for she had refused to tell in spite of pressure and yielded only to her true love.

(7) THE GREEDY HUSBAND

tal taale.
 ngonoodo furi ko
 alaa no don.
 on dɛbbo tam no gorko konomoo.
 dɛfi kala, naɓana gorko
 muudum to ngesa.
 si diinyi horde muudum
 kala, tai horde nde
 di nin laaɓi pos,
 ta nyammi ndi nyamaani.
 hɛ, dɛfi kala noon tan,
 dɛfi kala noon tan,
 dɛfi kala noon tan,
 tuma njotti to ngesa
 gorko muudum han,
 tai horde nde di
 laaɓi pos.
 tawo fou nyaamata to laawol.
 kany noon hori anndude
 no wadi.
 he, yotti kala,
 diinyani gorko mun horde
 nde kala,
 on dyatto dum,
 leema dum, wia dum yo:
 "an hodum ngaddat kam
 horde ɓolde ?"

Here is a tale.
 One who was there is better
 than one who was not there.
 There was once a woman who had a
 husband who was greedy.
 Each time she cooked, she used to
 take the food for her husband to the
 farm.
 By the time she would put down the
 calabash, it would happen that the
 calabash would be perfectly clean,
 though the food had not been eaten.
 Well, each time she cooked,
 each time she cooked,
 each time she cooked,
 when she reached the farm
 of her husband,
 it happened that the calabash
 was completely clean,
 everything had been eaten on the way
 She was puzzled about
 what to do.
 Hey, each time she reached (there),
 and put down the calabash for her
 husband,
 he would curse her,
 beat her, and would say:
 "Why do you bring me
 an empty calabash ?"

wi dum yo: "si a wattini
tan, mi warat ma."
awa, ko ni.

debbo hingal yahi to mamaare,
wi dum: "he, maama,
min noon, mi andaa hodum hen
wadi,

siko nyande kala nyande,
si mi ha^{he}bi, na^{he}fan-i/gorko am
nyammi to ngesa am,
tuma mi yotti han,
tai nyammi di nyaama
to hoore am.

mi andaa hono hen dum wa'i,
gorko am di kam faala
warde leem mi."

awa, ko ni.

maama wi dum yo:

"ho leggal di ni to laawol to ?" "Is there a tree on the road ?"

wi dum: "Ha."

awa, haalan-i dum no watta,
debbo walti, hooti.

yahi defⁱ burnde w^elde nde,
defan-i gorko muudum,

ko burnde w^elande defa,
yahi, ari ha yotti to lei
leggal do,

yotti leggal ngal tan,
fudi bodde,

He said: "If you do it again,
I will kill you."

Well that is the way it was.

This woman in the end went to an old
woman, and said : "Hey, grandmother,
as for me, I do not know what
happens.

for every day,
if I take, take the food for my husba
to my farm,

when I arrive,
it turns out the food has been eaten
(while carried) on my head.

I do not know how.

My husband almost kills me
with beating."

So, this is the way it was.

The old woman said to her:

"Is there a tree on the road ?"

She replied: "Yes."

Well, she told her what to do.

The woman was glad, went home,
and went and cooked the sweetest
food for her husband,
what was tastiest (sweetest) she
cooked, and went off, came until she
reached below the tree there.

As soon as she reached the tree,
she began to crawl,

di boda, di boda tan,
 di boda, di boda tan,
 di boda,
 ha do wi no
 di nin funnta to lei
 leggal to tan,
 gorko iwi to dou leggal to,
 fakat, yani to lei.
 debbo yeedydyiti,
 o yi gorko di bodo to lei
 wi dumanina njarenderi (?).
 awa, debbo wi dum: "cam,"
 ko an nyaami on nyan nyammi
 di fou.
 ni diinyi horde muudum,
 hootito muen,
 gorko o hersi,
 hersi ha lattiti waandu.

ni footi fotondoroc,
 debbo hootiti muen,
 gorko hersi,
 wonti waandu.

(August 1975: San Francisco)

A version written in English was published in the Gambian magazine
Ndaanan, Vol.4, Nos. 1 & 2, March/September 1974, p.21, by Tamba Baldeh
 (= Mary Umah Baldeh.)

and crawled, and crawled,
 and crawled, and crawled,
 and crawled,
 until when she was about to
 come out from under
 the tree,
 her husband came out from up in the
 tree,
 fakat, he fell to the ground.
 The woman looked back,
 and saw her husband crawling on the
 ground, like (sand?).
 Well, the woman said "Cham,"¹
 so it was you who ate all the food
 that day.
 Then she put down the calabash,
 and went back home again.
 The husband was shamed,
 so shamed he turned into a monkey.

That's the very end.
 The wife went home again.
 The husband was shamed,
 and turned into a monkey.

1 An exclamation of disgust.

(8) THE CATTLE CARRIED AWAY BY THE WIND

taal taale.

ngonoodo 6uri ko

alaa no don.

wood no gorko gooto

di tami na'i keewdi,

gurelli he gurelli na'i.

awa, nyande wootere,

kennii molanteengi Alla ari,

na6i na'i dum,

na6i dumen,

majjini na'i.

na'i di on nyan,

kaen yo gainaako muen yo

njottitaaki to cuudi.

gorko da66i o da66i.

noddi o noddi,

hai naggel,

hai allaadu.

hai sollaaru yiiaani.

awa, ni.

kany he de6bo muudum (he
cukayel muudum) - gorel,

denanel ngoni don.

6ooyi, 6ooyi, 6ooyi,

gorko o maayi.

cukayel ngel mauni,

woni kambaane.

Here is a tale.

One who was there is better
than one who was not there.

There was once a man
who had many cattle,
herds and herds of cattle.

Well, one day
a marvellous wind came,
and carried off his cows,
took them away,
and made them lost.

The cows that day
and their herdsman
did not come home.

The man looked and looked¹,
called and called,
not even a little cow,
not even a horn,
not even dust did he see.

Well, that's the way it was.

He and his wife (and
his little child) - little son
- his little baby were there.

After a very long time,
the man died.

the little child grew big,
and became a youth.

1. i.e. However much he looked and called...

nyande wootere, wii inna
muudum yo: "he, inna, ho
ko wadi enen ngaala na'i ?
fulaneebe am be fiu baaji
(= babaaji) muen di tami na'i.
enen hai allaadu en ngala."

inna muudum wii dum,
"Ha, ba am, " wii dum:
"ba maada tami on na'i gurdi
heeudi,
na'i ngon di he saare nde fou.
yo, siko kennii molanteengi
Alla yolloyi na'i di.
Ha, gili ontuma ha han,
en kesaani na'i."
awa, ko ni.
kambaane o, wii inna muudum
no okku dum kuddu,
sani sasayel muudum,
sani njooa,
yahi, kany he sani cawel
muudum,
wi yo dassoyi na'i ba
muudum.
awa, nii nangi laawol,
saare nde yotti kala,

One day he said to his mother
"Mother, how is it
we don't have any cows ?
All my friend's fathers
have cows,
as for us we have not even one head
(lit. horn)."
His mother said to him:
"Yes, my son," and continued:
"Your father used to have a lot of
cattle,
more cows than the whole village.
But a wonderful wind
blew away the cattle.
Yes, since that time until now,
we have not had cattle."
So that's the way it was.
The youth told his mother
to give him a spoon
(and) he took his little bag,
and took provisions,
and went off, taking his little staff
with the intention of going to look
for his father's cattle.
So, in this way, he took to the road.
Each village he reached,

yaha to banta,
 yima, lamdo ho 6e njiiaani
 na'i ba muudum.
 6e mbia yo: "he, ba am,
 hani, yautoto yeeso."
 ni, saare kala saare nde
 yahi, yaha to banta,
 yima, lamdo ho na'i ba
 muudum caṇaani don.
 6e mbia dum: "he, ba am,
 hani de !"
 minen njiiaani,
 yautoto yeeso."
 awa ni.
 yahi, yahi,
 haa nyande wootere
 yotti he saare,
 yahi to banta, he yimi,
 yimi ha hempini,
 6en pufi dum wii de yo,
 "he minen noon
 min njiiaani,
 na'i caṇaani minen do."
 kono tai di woodi
 maudo gorko gooto nayeejo
 hobor, hobor, hobor,
 wi dum: "he, ba am,
 mido mi andaa siko na'i
 ba ma de."

he would go to the bantaba (meeting
 place)
 and sing, asking if they had not seen
 his father's cows.

They would say: "Hey, my son,¹
 no, pass further on."

Thus, every town he reached,
 he would go to the bantaba,
 and sing, and ask if his father's cows
 had not passed by there.

They would tell him: "Hey, my son,
 no indeed !

we have not seen them.

Pass further on."

So that was the way it was.

He went on and on

until one day

he reached a town

and went to the bantaba, and sang
 until he had finished singing.

They were beginning to tell him,

"As for us,

we have not seen

any cows- the cattle have not passed
 us here."

But there happened to be

a man, very, very old,

who said to him: "Hey, my son,

I do not know if they were your
 father's cows,"

wii dum: "kono woodi na'i
^{no}
 candi do, on hitan,
 6ooyi, henndu molanteendu
 Alla wifidumen. "

awa, wi dum: "yo."

sappini dum, wi dum:

"ko nii henndu ndu nasir no'di
 na'i baaba ma.

mi siutori dum,

ha mi maayi mi yeejitaa."

awa, ko ni.

cukayel gorel ngel,

- nako kambaane o,

abbil ladde.

yahi, yahi, yahi, yahi,

si yahi haa woddij han,

dyeena to dou leggal,

di yima tai na'i di

Uule di wie - 6urnge maunge
 nge, di wie Uule.

inna mun halan-i dum,

wi dum: "Uule di ton,

si a noddii Uule tan,

si tai di wuuri,

na'i di kettina ma."

awa ni, dyeena to leggal,

yo: "Uule nangale* kadi
 Uule maunge,
 nangale kadi,
 Uule gallaadi nomordi,
 nangale kadi,
 Uule, nangale kadi."

* See note p.50.

He added: "But it happened cattle
 passed here, one year,
 a long time ago, a gigantic wind
 blew them along."

Well, (the youth) said "I hear."

He pointed and said:

"This is the way the wind was carryin
 your father's cattle.

I still remember it,

until I die I will not forget."

So, then,

the little boy,

I mean, the youth,

headed into the bush,

and went on and on and on.

When he had gone a considerable
 distance,

he would climb up a tree,

and sing. As for the cattle

The leader of the herd was called Uule
 - Uule

that was what his mother had told him

She said: "Uule is there,

if you call Uule,

and she is living,

the cattle will recognize you."

So, he would climb a tree,

and (sing): Uule, not like any other

Big Uule,

Not like any other,

Uule with the twisted horns,

Not like any other,

Uule, not like any other."

awa, ko ni
 laara, jento, hai huunde,
 jippo, yaha, yaha, yaha,
 yaha, ha wofda titi.
 dyeena leggal juutngal
 fuda titi yimde, wi'a:

"Uule nangale kadi,
 Uule mange,
 nangale kadi,
 gallaadi nomordi,
 nangali kadi,
 endi solomaaji,
 nangale kadi,
 Uule nangale kadi."

awa, ko ni,
 ni wadi, ni wadi,
 ha nyande wootere
 dyeeni he leggal,
 yimi tan.
 nani na'i di kuuna,
 di kuuna, di kuuna,
 di kuuna.
 yahi, tawoyi na'i di
 njibini,
 haa di keewi dula
 molanteedo Alla.
 yimi:

"Uule nandale kadi,
 Uule mange nandale kadi.
 gallaadi nomordi,
 nandale kadi,
 endi solomaaje,
 nandale kadi,
 Uule nandaale kadi."
 di

Awa, na'i/fiu ngimmi,
 pudu huunde.

So that was the way it was.
 He would look, listen, nothing.
 come down, go on and on and on,
 and on, for a long distance again.
 He would climb a tall tree,
 begin to sing again, and say,

"Uule, unlike any other,
 Great Uule,
 unlike any other,
 With the twisted horns,
 Unlike any other,
 With the pointed teats,
 Not like any other,
 Uule not like any other."

So, in this way,
 he continued,
 until one day
 he climbed up a tree,
 and as soon as he sang,
 he heard the cows lowing,
 and lowing, and lowing,
 and lowing.
 He went, and found the cows
 had given birth,
 until they filled a gigantic area.

He sang:

"Uule, not like any other,
 Great Uule, not like any other.
 With the twisted horns,
 Not like any other,
 With the pointed teats,
 Not like any other.
 Uule, not like any other."

Well, all the cows rose up,
 and began to low.

1. In the first two songs the narrator seemed to sing nangale.
 In the final song it was clearly nandale, which seems to be correct

anndi pellet wondema
 di
 di ko na'i/ba muudum.
 awa, ko ni.

di yima,
 na'i di di nin ngabbo,
 di yima,
 na'i di di nin ngabbo,
 di kuuna, di nin ngabbo,
 ha haini to muen.
 inna muudum haini ndu
 sollaaru.

yimbe be fiuu saare muen
 cikki yo ko konu artan-i.
 njaka tai ko na'i di tan
 hakke ko keewi ko.
 ni, yotti to muen.
 tai na'i di hakke ko keewi
 ko,
 kejotaako kene saare to.

ladde nde fou, ladde de coppa,
 hakke wuro mun ngo ko mauni.
 awa, ko ni
 yotti, wii dum,
 "inna, mi artiri he
 na'i ba am, de !"
 awa, ko ni.
 inna muen weliti, haa...
 wi dum: "ha, ba,
 ko ni tiggi."

He knew for certain
 that they were his father's cows.
 So that was the situation.
 He sang,
 and the cows followed,
 he sang,
 and the cows followed,
 they lowed, and followed,
 until they were in sight of home.
 His mother saw the dust in the
 distance.
 All the people in the town
 thought that an army had come for them
 but it was only the cows
 on account of their numbers.
 So, they reached home.
 It happened that the cows were so
 numerous,
 they could not fit into the cleared
 area round the village.
 All the bush had to be cut down
 on account of the size of the herd.
 Well. That was the way
 he came back, and told her:
 "Mother I have come back with my
 father's cows."
 So that was it.
 Their mother was extremely glad.
 She said: "Yes, son. (lit. father),
 those are the very ones."

ni, taalol footi,
 taalol dimaale,
 di na yaha,
 di na arta.

The tale is finished,
 a tale of lies.
 There it is going away,
 There it is coming back.

janngo bimbi, si a yahi
 to Guunndu, a yiat ton
 nyaadye,
 kocca dumen.
 ni foti fotondoroc.

Tomorrow morning, if you go
 to the well, you will see there
 beads,
 pick them up.
 That's the very end.

Sept.
 (Washington D.C. 1975)

(9) THE SON WHO WAS CHANGED INTO A GIRL

tal taale,	Here is a tale.
ngonoodo furi ko	One who was there is better
alaa no don.	than one who was not there.
wood no debbo gooto,	There was once a woman,
woni ko sooyi,	for a long time,
hebaani biddo debbo,	she did not have a daughter,
biibe muudum be fou ko worbe.	all her children were male,
jibini haa suudu heewi fou,	she kept giving birth until the house
	was full,
tai ko worbe.	they all turned out male.
awa, hingal,	Well, finally,
nyande jibin no kodda muudum,	the day she gave birth to her last
	child,
suddi dum, tai kodda o	she hid him, because the last child
kala ko gorko.	was also male,
haddi dum saba	and dressed him in a skirt,
wi yo o ko debbo won to,	as if he were a girl,
wontaa gorko.	and not a boy.
haddi dum saba.	She dressed him in a skirt.
hai neddo yiaani cukayel ngel.	Not a single person saw the child.
ni, yimbe mbi yo:	So, people said:
"he goram, hatta kon inna	"Hey, it is about time,
foti.	
kaari hebi biddo debbo,	so and so has a daughter,
kaari hebi biddo debbo."	so and so has a daughter.
awa, ko ni.	So that's the way it was.
biddo debbo (dumanina,	The daughter (was weaned,
ennta, wonaa ennta kam..)	weaned is not the word)

femm̃ba, wia ko Fatuma wiēte,
awa ni.

Fatuma wona to cuudi.

kotooŋe mun worŋe ndaddoya,
walla inna muudum ndɛfu,
walla dum dyoogoygol,
walla dum pitturu, fou,
he laudyuru kore.

awa, di wood no

he nden saare

maamayɛl gootɛl,

maamayɛl ngɛl ngandu da

kala ko wonaa haaju muudum,

ko dum watta haaju muudum,

Fatuma mauni, ha mauni,
weidi noon,

laamdo yii dum

wi yo: "he, mido dum
wona
faala /debb̃o am."

ni, laamdo daŋŋoyi

Fatuma, suddi dum,

siko nyande Fatuma yaha no
to gorko muudum,

inna mun haddi dum

sabaaji keeudi,

saba he dou,

saba he dou,

was shaved (= named), and called

Fatuma. Well, then,

Fatuma would be at home,

her elder brothers would go hunting,

she would help her mother cooking,

help her drawing water,

help her sweeping, everything,

and cleaning calabashes.

Well, there was

in that village

a little old woman,

the sort of little old woman you know

everything that was none of her

business,

she would make her business.

(i.e. a busybody)

Fatuma grew up, until she grew big,

she was beautiful.

The king saw her,

and said : "Hey, I

want her for my wife."

Thus, the king sent to seek for

Fatuma, married her,

but the day Fatuma was to go to

her husband,

her mother put on her

many skirts,

one skirt over the other,

one over the other,

saba he dou, saba.
 awa ko Fatuma yahi to
 suudu gorko mun.
 laamdo waali firtude
 sabaaje,
 waali firtude sabaaje,
 waali firtude sabaaje,
 hoto hen weeti
 tai firtidaani.
 awa ko ni.
 Fatuma woni debbo laamdo,
 kono nyande wootere,
 yahi to ladde,
 di wulla, di wulla,
 di wulla, di wulla,
 wulli, wulli, wulli,
 haa jinnere nani dum.
 yurmaa dum,
 wonti maamayel.
 ari, wi dum yo:
 "e, inna am, an kam
 hodum mbullata ?"
 Fatuma wi dum yo:
 "min, ko mbulla mi ko,
 alaambo waawata kam dum
 ittande."
 jinne o wii dum yo:
 "he, inna, joote ko
 muusi-o-ko-muusi
 woodat ko itti dumen."

one over the other.
 Well, when Fatuma went to
 the house of her husband,
 The king spent the night loosening
 the skirts,
 spent the night loosening the skirts,
 spent the night loosening the skirts,
 and when morning came,
 they were not (all) loosened.
 So that's the way it was.
 Fatuma became the wife of the king,
 but one day,
 she went to the bush,
 and cried, and cried,
 and cried, and cried,
 cried, cried, cried,
 until a spirit heard her,
 and took pity on her,
 and changed into a little old woman.
 She came, and said to her:
 "Eh, mother, what are you
 crying about ?"
 Fatuma said to her,
 "What I am crying about,
 there is no one who can take it
 away from me."
 The spirit said to her:
 "Eh, mother, however painful
 the troubles,
 there must be a way to remove them."

wi dum; "an kam halan am tan,
ko hodum mbullata ?"

Fatuma wii dum yo:

"min, inna am ko

njibina mi,

wi yo min ko mi dɛbbo.

wadi kam dɛbbo.

min noon wonaami dɛbbo,

ko mi gorko,

joojoo o noon,

mido ko mi dɛbbo laamdo."

awa, maamayɛl di wii

yimɛ yaade yo:

min wonaami dɛbbo

min ko mi gorko.

laamdo noon, ɔooyitaa,

o laamdo wii o

kany maraani gorko,

wi yo o tenɛn, si arti han,

reusɛ muudum ɛɛ fiuu,

njahat to banta ngamoyat.

kala dɛbbo ngam do noon,

si ami han,

a firtat saba maada,

sabu maamayɛl wi dum yo

min wonaa mi dɛbbo,

min ko mi gorko.

joojoo o laamdo wi yo

reusɛ mun ɛɛ fou

she said: "only tell me,
what you are crying about ?

Fatuma told her:

"As for me, when my mother

gave birth to me,

she said that I am a woman,

she made me a woman,

but as for me, I am not a woman,

I am a man.

Now in this way,

I am a wife of the king.

Well, the little old woman has been
going around telling people that

I am not a woman

but am a man.

As for the king, in the near future,
the king has said,

he has not married a man.

He said that when Monday comes round
all his wives

should go to the bantaba to dance.

Each woman that dances there,

as soon as she has danced,

should loosen her skirt,

because the little old woman told him

I am not a woman,

(but) I am a man.

Now the king has said

all of his wives

ngamoya to banta pirta
 sabaaje muen de,
 pur yimbe be fou njiiat
 wondema kany reube muudum be
 ko reube.

awa, ko ni.

maamare wi dum yo : "Yeh !
 dum tan."

o wi yo: "ha."

wi dum "yerno cek.

fittu gite maada."
 mi

wi dum yo min/waawi

ma wad de debbo,

si ko haalanta hai

gooto de."

wi dum: "si a lebi tan,
 a maayat."

wi dum: "awa."

awa, maamayel nangi dum,

muri dum, muri dum,

muri dum, muri dum,

wukkiti dum.

aduna o fiuu wojji,

nanji dum titi,

muri dum, muri dum,

muri dum, wukkiti dum,

aduna o fiuu wonti baanaani.

nanji dum, muri dum, muri

dum, muri dum, muri dum,

wukkiti dum.

should dance at the banta,
 and loosen their skirts,
 so that everyone shall see
 that his wives are
 are women.

Well, that's the way it was.

The old woman (spirit) said : "Hye,
 is that all ?"

She said "Yes."

(The old woman) said "Be quiet.

wipe your eyes."

She said "I can

make you into a woman.

if you do not tell even

a single person."

She said: "If you tell,
 you will die."

She replied: "Very well."

Well, the little old woman took her,

sucked her, sucked her,

sucked her, sucked her,

spat her out again,

the whole world became red.

She took her again,

sucked her, sucked her,

sucked her, spat her out again,

the whole world turned green.

She took her, sucked her, sucked her,

sucked her, sucked her,

spat her out again.

awa ni, aduna o wonti
 no waa no.
 kono, tai aduna o wonti siifa
 kolo kala mbo nganndu da.
 awa, 6airo muri dum,
 wukkiti dum,
 Fatuma wonti debbo.
 6aŋi nyiidyē mun de,
 setti dumen, setti dumen,
 ha cee6iri no ko ngabbony
 maaro ni.
 sokki dum, sokki dum,
 ha dakkudi mun di 6auli not,
 not, not, not, not.
 Fatuma wonti debbo mbeido,
 debbo beso, mbo nganndu da,
 si nyeenyi tan,
 mbia yo wonaa do,
 mbia yo aduna o fiu nyeenyi.
 awa, wii dum yo: "hiŋ,
 6aŋ wukkalde nde* -
 6aŋ nde wukkalde,
 na6ara dum maamayel,
 ngokka dum dyakka.
 kono ^{dooode} a okkude dum
 --- wona wukkalde kai !
 wi dum: "6aŋ kalle to -
 - 6aŋ 6ottare ma,
 okku dum 6ottare muudum de !

Well, the world changed back
 to the way it was before.
 But, as the world became every kind
 of color you know of.
 After she sucked her (and)
 spat her out.
 Fatuma became a woman.
 She took her teeth,
 sharpened them, sharpened them,
 until they were pointed like grains
 of rice.
 She tattooed her, tattooed her,
 until her gums were very black.
 Fatuma became a beautiful woman,
 a beautiful woman, you know,
 if she smiles,
 there is nothing like it,
 it is as if the whole world smiled.
 The old woman) said to her: "Here
 take the testicles*,
 take these testicles,
 take them for the little old woman,
 and give them to her to eat.
 but (before) she gave them to her
 - it was not wukkalde,
 she said "Take the genitals -
 - take the testicles -
 She gave her the testicles.

* wukkalde : a term used for elephantiasis of the scrotum. The narrator then substitutes testicles, but reverts to wukkalde later.

wii dum yo: "Saŋ, si a yahi
ndɛfana dum maamayɛl,
ngokka dum dyakka."

awa ko ni.

Fatuma hooti, Saŋi,
ɔɛfani, ɔɛfi ha hɛmpini,
naɓi to maamayɛl.

wi yo: "Hiŋ, maama,
anndu ne min han mido ma
do ɔɛfan no.
mi anndaa ho a waawat dum
dyakkude.

nyiidyɛ maade naiwii."
maamayɛl jali, wii dum,

"he inna am, ko nyiinde
wootɛɛɛ tami de,
mido sikku nde ɗi tiide de !"
maamayɛl wɛlti ha..

Saŋi, nyammi ndi,
nyaami, nyaami hɛmpini tan,

maamayɛl hɛɓi wukkalde,
wukkalde molanteende Alla,
he, maamayɛl hori anndude
no watta.

She said: "Take (them), when you go
cook them for the little old woman,
and give them to her to eat."

Well, that's the way it was.

Fatuma went home, took them,
cooked them for her, until they were
ready, and took them to the little ol
woman,

and said: "Here, granny,

know that I have

cooked for you,

I do not know if you can

chew it,

your teeth are old."

The little old woman laughed, and
said:

"Hey, mother, I have only
one tooth,

but I think it is strong."

The little old woman was very glad..

She took the food,

ate it, and as soon as she had

finished eating,

the little old woman had wonderful
large testicles.

Hey, the little old woman was trouble
about what to do.

ni, ɓaŋi nebbam,
 moomi he wukkalde,
 noddɪ dawaadi.
 "ai, ai, ai, ai, ai,
 dyakke, dyakke, dyakke.
 ai, ai, ai, ai, ai, ai.
 ngare, dyakke, dyakke."
 siko dawaadi di ngara,
 metta wukkalde nde tan,
 njahat laawol muɛn.
 maamayɛl hɛddi don di
 daasoyade.
 hori funntude he suudu
 muudum,
 hakke ko hɛrsu no ko.
 ni, nyande tɛnɛŋ tamulde
 hokka.
 laamɔ wi yo:
 yimɓe fou no njaha to
 banta,
 reube muudum ɓe ngamoya
 to banta.
 ni, saare nde fiuu hauriti
 to banta.
 ɓairo kauriti,
 baɗɗi piia.
 laamɔ wia yo: "ngam."
 gooto gooto ngami,
 gooto gooto ngami,
 si ngam do kala,

So she took oil, (butter)
 rubbed it on the testicles,
 called the dogs,
 "Come, come, come, come, come,
 eat, eat, eat.
 Come, come, come, come, come, come,
 come, eat, eat."
 But the dogs would come
 and only lick the testicles,
 and went on their way.
 The little old woman remained
 dragging herself around.
 She was not able to leave her
 house,
 because of the shame.
 So, on Monday, the drum was
 beaten, (to call people together),
 and the King said
 all the people should go to
 the bantaba (meeting place),
 his wives should go to dance
 at the bantaba.
 So, the whole village gathered
 at the bantaba.
 When they gathered,
 the drums were beaten,
 the king said "Dance."
 One by one they danced,
 one by one they danced.
 When each one had danced,

si ama, ha firta saba
muudum.

yo : "he, o ko dɛbbɔ."
ni, ha reuɛ laamɔ ɔe
fiu ngami, kɛmpini.
hɛddi Fatumata.
ni Fatuma joli,
ami, ami, ami, ami, ami,
ha ɔ wi no tuggoto ɔ
tan,
firti saba muudum,
firti saba muudum tan,
yimɛ fiu njii, wi yo:
"hn, njaka o ko dɛbbɔ,
njaka maamayɛl rimat no."

awa, ko ni.
maamayɛl hɛrsi
ha wonti waandu,
dogi to ladde.
ni, Fatuma hooti to muɛn.

taalol dimaale,
ɔi na yaha,
ɔi na arta.
ni foti fotondoroc.

she was to dance until she loosened
her skirt,
They would say) : "Yes, that is a woman
In this way, the king's wives
all danced until they had finished,
There remained Fatumata.
So Fatuma went into the circle,
danced & danced & danced & danced,
till she was about to leave the
circle there,
(then) she loosened her skirt,
As soon as she loosened her skirt,
everyone saw,
"Hn, that is really a woman,
the little old woman lied."

So that is the way it was.
The old woman was so ashamed
that she turned into a monkey,
and fled to the bush,
and Fatuma went home.

A tale of lies,
There it is going,
There it is coming back.
That's the very end.

Sept.
(Washington, D.C. 1975)

(10) PENDA WHO COULD NOT BE SHAMED.

tal taale,
 ngonoodo ſuri ko
 alaa no don.
 debbo gooto wii no
 jibin no cukayel de'el.
 wi yo o ko Penda Səmtataa
 wiete.
 Penda fan ni mido wuuri,
 hersataa muk,
 he aduna muudum.
 awa ko ni.
 Penda mauni,
 laamdo mari dum.
 ko woni debbo laamdo.
 awa, yahi, tai Penda
 noon ko debbo beso,
 siko nauliraaſe muudum
 wia yo: "hn, Penda Səmtataa,
 min cəmtinat dum,
 si Alla jaſi.
 min cəmtinat dum.
 mi andaa hombo hən nədfo
 njiita mbo səmtataa."
 awa, ko ni.
 laamdo he hoore muudum
 wi yo kany laarat ho Penda
 tiggi tiggi səmtintaake.

Here is a tale.
 One who was there is better
 than one who was not there.
 There was once a woman
 who gave birth to a daughter
 and said she would call her Penda
 Who Would Not Be Shamed.
 Penda, as long as I am alive,
 would not be shamed at all
 in the world.
 Well that was the situation.
 Penda grew up.
 The king married her.
 She became the wife of the king.
 Well, ^{she went.} It happened that Penda
 was a beautiful woman,
 but her co-wives said.
 "Hn, Penda Who Will Not Be Shamed,
 we will shame her,
 If God wills,
 we will shame her,
 we have never seen anyone
 who will not be shamed."
 So then
 the king himself said
 he would see whether Penda
 really could not be shamed.

ni, okki reuŋe muudum ɔe fou
paraale to ndiyam,
(wi Penda Sɛmtataa)
okki Penda Sɛmtataa fɛrlo.

wi dum: "wad do faro maada."
awa, Penda yahi to dou fɛrlo,
joodi, laari, laari, ha ɔooyi,

wia: "Hn, inna am."
noddi Buubɛl, wi yo:
"Buubɛl, yah mbia inna am
kany wi no kam yo
mi sɛmtataa.

wi dum: 'joo noon o laamdo
okki kam faro to fɛrlo,
hono hɛn min mbada mi? "
Buubɛl yahi to inna,
inna muudum halan-i dum,
inna muudum wii Buubɛl:
"yah, mbia Penda,
ɔaɲa ngabbony maaro didony,
naɔat to fɛrlo,
immina haaire,
wada ton ngabbony maaro kony,
hoota, joodo to suudu mun."
awa, ko ni.

Buubɛl arti, haalan-i Penda.
Penda ɔaɲi ngabbony maaro,

Thus, he gave all his wives
rice fields (in the swamps)
(he told Penda)
he gave Penda Who Could Not Be Shamed
a hill,

and said : "Make your rice field here
Well, Penda went up the hill,
sat down, and looked around for a
long time,

and said: "Oh, mother."
She called Little Fly, and said:
"Little Fly, go and tell my mother
she told me I will
not be shamed.

tell her: "Now
the king gave me a rice field on a
hill, what am I to do ?"
Little Fly went to her mother,
her mother told him,
her mother told Little Fly,
"Go and tell Penda,
she is to take two grains of rice,
take them to the hill,
lift up a stone,
and put the grains of rice there,
go back home, and remain in the house
So that was it.

Little Fly came back, and told Penda.
Penda took the grains of rice,

yahi to ferlo,
 immini haaire,
 waalini maaro, hooti,
^m
 bi^mmbita muudum
 tawi ferlo ngo di ama maaro,
 faro maaro, di weidi,
 juude maaro de.
 hakke ko mbeidu no ko
 nauliraaɓe muudum ɓe wii:
 "Hey, njaka !"
 awa, ko ni.
 maaro woni ha ɓooyi.
 maaro ari ɓenndude,
 reuɓe laamɗo,
 nauliraaɓe Penda ɓe fiu,
 tai di nin tami cukalony
 ndookowony (ɗumanin) maaro ko.
 Penda tan won no alaa
 cukayɛl ndookoyɛl maaro ko.
 awa, ko ni.
 noddi Buubɛl, wi ɗum
 "Buubɛl, yah mbia inna
 maaro am ko ɓenndi,
 mi alaa cukayɛl ndookongɛl
 ɗum de ! "
 wi ɗum "eeyi ?"
 wi ɗum: "ha."
 Buubɛl yahi to inna muudum,
 haalan-i ɗum.
 mbo nɛli Buubɛl, wia Buubɛl

went to the hill,
 lifted up a stone,
 laid down the rice, and went home.
 In the morning
 it was found the hill was dancing wit
 rice, a rice field, it was beautiful,
 handfuls of rice.
 Because of its beauty
 her co-wives exclaimed
 "Hey, it's wonderful."
 So that was the way it was.
 The rice grew for a long time,
 and was on the point of ripening.
 The king's wives,
 all of Penda's co-wives,
 happened to have children
 to guard the rice.
 Penda was the only one without
 a little child to guard the rice.
 So that was the situation.
 She called Little Fly, and told him:
 "Little Fly , go and tell mother
 my rice is ripe,
 but) I have no child to guard
 it ! "
 He said "Is that so ?"
 She said : "Yes."
 Little Fly went to her mother
 and told her.
 The mother) sent Little Fly, and said

"yah mbia Penda,
 no yaha to ladde,
 ɓaɓa lekkony dukume ,
 - sokko lekkony dukume didony-
 potkony met.
 naɓa, waalin to faro mun
 maaro to."
 awa, ko ni.
 Penda yahi to ladde
 (lesi calngel dukume, nako)
 soppi calngel dukume,
 lesi ton.
 lekkony didony potkony.
 naɓi, waalini to ngesa
 maaro muudum.
 (bimbita'on,
 cukalony didony nanirte)
 a wii dum,
 mbada lekkony kony he(kufa,
 - kufa na ho ko..
 hono o wiete titi) faandu.
 wii dum wad lekkony kony
 he faandu,
 njoodina to ngesa maada.
 awa ko ni, Penda wadi noon.
 bimbi ta'on.
 nauliraaɓe muudum njahi to
 faro.
 cukalony muɛn ɗi ndiiwa
 colli.

"Go and tell Penda,
 to go to the bush,
 and take sticks of dukume,
 two sticks of dukume -
 equal in size.
 Take them, lay them down in her
 rice field."
 Well,
 Penda went to the bush
 (peeled saplings of dukume)
 cut saplings of dukume,
 peeled them,
 two equal little sticks,
 took them, laid them down in
 her rice farm.
 (In the morning,
 two children were heard)
 She told her,
 to put the sticks in a (bag,
 a bag, or
 what was it called again) - a gourd.
 She told her to put the little sticks
 in a gourd,
 and set it down on her farm."
 So, Penda did this.
 In the morning,
 her co-wives went to
 the rice swamp.
 Their little children were driving
 away the birds.

ngesa Penda tai wontii
 dumanin,
 cukalony didony nder faandu
 to,
 di njima, di kella, di ngama,

Penda's farm had become
 changed (there were)
 two children in the gourd
 there,
 were singing, clapping, dancing.

hai collɛl ɛattaaki ngesa mun, not a little bird approached her farm
 hai collɛl. not one little bird.

awa ko ni.

So that's the way it was.

maaro ko hela.

The rice was to be cut.

Penda maaro heewi

Penda's rice was plentiful

(heewi kufa..wona kufa de !

(so much it filled the storage bins-

heewi ngum - wona ngum de !

filled the storage houses - it wasn't

eeyi ngum ...ngum)

houses... yes. store houses)

ngum laamdo,

the king's store houses,

hebbini ngum de muudum fou,

it filled them all

ha hingal tibi goddi

until in the end he had to make other

hakke maaro Penda

because Penda's rice

ko heeuno ko.

was so plentiful.

ni, nauliraaɛe muudum

So, her co-wives

kersi titi.

were shamed again.

kono mbi yo:

But they said:

"he fado tan."

"Hey, let us just wait."

laamdo wii yo

and the king said:

"ɛn njiiat ha joo."

"We shall soon see."

okki nauliraaɛe Penda ɛe

He gave Penda's co-wives

na'i, wiige,

cows - milk cows,

okki kala dum wiige,

he gave each a cow in milk.

okki Penda ngaari,

he gave Penda a bull,

wii dumen yo: "gooto kala
 no addan am kosam,
 no sira na'i muudum di,
 addan am dam kosam,
 ko mi nyaltori."
 awa, ko ni.
 Penda noddi Buubel
 wi dum: "Buubel
 yah wi inna am yo:
 hingal noon mi samtat,
 sabu, min ko ngaari tam mi,
 min hono hen ngittiram mi
 siraadam to ngaari
 ha mi wada dum kosam?
 nauliraaɓe am ɓe fou
 di tami wiigeeje (biige).
 awa, ko ni.
 inna mun neli Buubel,
 wi dum: "yah mbia
 Penda (no ɓan korɛl muudum,)
 no ɓan ɓirdugal muudum,

 yaha, tawi ngaari muudum
 di hanya,
 no sakku ɓirdugal muudum,

 naɓta to cuudi,
 yoowa to dou kaggu,
 hippa, joodo.

told them: "Each one
 should bring me sour milk,
 should milk her cows,
 and bring me the sour milk
 for my breakfast."
 So, that was the situation.
 Penda called Little Fly
 and said: "Little Fly,
 go and tell my mother
 finally I shall be shamed in this way
 because it is a bull that I have,
 how am I to obtain (fresh)
 milk from a bull
 to make sour milk ?
 All my co-wives
 have cows in milk."
 Well, that was the situation.
 Her mother sent Little Fly,
 and said: "Go and tell
 Penda(that she should take her little
 calabash)
 that she should take her milking
 calabash,
 and go, and when she finds her bull
 urinating,
 she should fill the milking calabash,

 take it home,
 put it high up on the platform,
 cover it, sit down (=wait)

debbā, laara."
 awa ko ni.
 nauliraaḡe Penda si njahi
 to wuro han,
 na'i muen di bire,
 mbia: "ha,
 awa, hingal noon en njiiat
 si a semtataa.
 an mbiete do mbo semtataa o,
 ndaaren hoto han.
 ngaari ittata biraadam."
 ni, Penda wiaani hai huunde,
 ṡaṡi korel muudum,
 yaḡi, fadi ha ngaari muudum
 fudi diccaade tan, sakki,
 hempini tan,
 ṡaṡi korel muudum kandye
 naḡti to cuufi,
 yoowi to dou kaggu muudum,
 yerṡaa ni he hoore muudum.
 biṡbi laamdo wi Penda yo
 no addu kosam muudum.
 Penda jippini horde muudum
 tawi ko kettungol,
 kettungol ḡolol,
 kosam ḡam heewan-i to
 kettungol.

be quiet, and see what happens."
 So that's the way it was.
 Penda's co-wives when they went
 to the herd,
 and their cows were being milked,
 would say: "Yes,
 well, finally we shall see
 if she will be shamed.
 it was said she could not be shamed.
 We shall soon see
 if a bull will produce milk."
 So, Penda said not a thing,
 (but) took her little calabash,
 and went, and waited until her bull
 began to urinate, and filled it.
 As soon as it was finished,
 she took her little calabash of urine,
 and carried it home,
 and put it high up on her milk platform
 and kept quiet.
 In the morning the king asked Penda
 to bring him the sour milk.
 Penda took down her calabash
 and found it had become cream,
 pure cream,
 the sour milk was full
 of cream.

ni laamdo, wia yo:

"he, awa, Penda, an
waawaani ma ^{en}semtinde,
siko, ha joo/njiat."

ni, wi dum yo:

"janngo ko calle paala mi
ngaddana mi."

awa, tai noon,
on waktu wona waktu calle,
tai calle caami no.

Penda neli Buubel wi dum:

"yah mbia inna,
on nyan noon, mi semta,
calle caami,
kono laamdo wi yo:
janngo no mi naŋan dum
calle.

awa, ko ni

Buubel yahi haalan-i
inna muudum.

inna muudum wi dum.

"yah mbia Penda no yaha
to calle,
ŋoora hen kaakaale de dantaŋ,
addu he korel muudum."

ni, yahi

ŋooroyi kaakaale calle,
addi, hippi,

The King said: "Hey,

well, Penda, you,

I could not shame you,
but still we shall see."

So, he said to her:

"Tomorrow I want you to bring
me challe fruit."

Well, it happened

that the time was not the season
for challe, the challe fruit was
out of season.

Penda sent Little Fly and said:

"Go and tell my mother,
on that day, I shall be shamed,
the challe are out of season,
but the king has said
tomorrow I should bring him
challe fruit.

So, that was how it was.

Little Fly went and told
her mother.

Her mother told him:

"Go and tell Penda to go to
a challe tree,
and strip off some leaves,
and bring them in her little calabash.

So, she went,

stripped the challe leaves,
and brought them, and covered them,

yoowi to dou kaggu,
 bimbi jippini,
 tawi korel di heewi tep
 calle. yo:
 na6i, wii/laamdo, 'hin.'
 yim6e 6e fou mbii:
 "he, anndu noon o
 semtintaake.' yo:
 awa, laamdo wii dum/"he."
 wi dum: "Penda an noon
 mi semtina ma de !"
 wi yo: "joojoo o, han
 nyande arti,
 lebbi sappo he didi,
 nyan, hitaande, si arti,
 ha ni nyande wootere
 na yautu (si arti ?)
 mido faala kala debbo am,
 addana kam 6i66e am to
 banta,
 kollan aduna o fou,
 wondema 6e ko 6i66e am
 ..reube am he 6i66e am."
 tai noon, Penda kany alaa
 hai 6iddo,
 waawataa he6de 6i66e.
 nii, Penda neli Buubel titi,
 wii dum: "yah wia inna.
 laamdo wi:

placed them high on the platform,
 In the morning she took them down.
 and found the little calabash
 completely full of challe fruit,
 took it, and said to the king, "Here!"
 Everybody said:
 "Hey, know that she cannot
 be shamed."
 Well, the king said: "Hey,"
 and told her "Penda, as for you,
 I will shame you."
 He said: "Now,
 when this day comes
 twelve months from now,
 next year,
 when this day
 comes back,
 I want each of my wives
 to bring^{me}/my children to
 the bantaba,
 to show the whole world,
 that these are my children,
 my wives and my children."
 It happened, Penda had not
 even a child,
 she could not have children.
 So, Penda sent Little Fly again,
 and said to him: "Go and tell mother,
 the king said:

hitaande han si arti,
na min tawoyi dum to banta,
min he 6i66e amen.

joojoo o noon.

an wii no kam mi semtataa,
siko ngal, ngal mi
semta."

inna muudum neli Buubel.
wii dum yo: "yah mbia
Penda no yah to ladde,
hela calbony didony dukume,
arta, wada dumen to faandu,
moptat to futu muudum."
awa ni, Penda wadi noon
konya pechony dukume
ngonti cukalony.
mauni, he mauni, he mauni.
Penda uddi suudu muudum,
hai gooto nattaani ton.

yim6e nanat cukalony,
di nin pija,
siko hai gooto meeda
dumen yiide.
Penda wii yo: hai gooto
yiatacukalony muudum,
ha nyande poti ya-de to
banta.
reu6e laamfo mbia:
"Hoi, woti danke de !

a year from today,

I am to meet him at the bantaba,
with ^{our} ~~my~~ children.

Now indeed,
you told me I should never be shamed,
but this time, this time I
will be shamed."

Her mother sent Little Fly,
and told him: "Go and tell
Penda she is to go to the bush,
and cut two little branches of dukume
come back, and put them in a gourd,
and keep it in her basket."
Well then, Penda did so,
those slivers of dukume
turned into children,
and grew and grew and grew.
Penda closed her house -
not a single person would go in there.

People heard children
playing,
but not a single person
ever got a glimpse of them.
Penda said no one
should see her children,
until the day they were required
to go to the bantaba.
The king's wives said:
"Hey, don't believe it !

wona goonga de !

woti danko de !

hai njiien."

awa, nyande laamdo wii

noon njaha to banta.

nauliraa6e Penda fiu

6aŋi 6i66e muen.

looti dumen ha laa6i

nyoutan-i dumen lau,

njaili, njaili dumen

na6i to banta.

awa, ko ni

laamdo joodi to banta,

reu6e muudum fou ngari

sina Penda.

laamdo neli, wi dum.

"yah mbia Penda,

miden padi.

ko kany tan joo

min padi.

ho addata 6i66e muudum,

mi njiat."

Penda wi nelaado wi yo:

"yah mbia laamdo,

6i66e am punntataa

no addu no wertan

dumen do njaa6i,

ha njottoto to banta to."

laamdo neli yim6e

ngaddoyi cadye.

It is not true !

Don't believe it !

until we see."

Well, the day(came) the king said

they were to go to the bantaba,

Penda's co-wives all

took their children,

washed them until they were clean,

dressed them up finely,

and rushed them,

and took them to the bantaba.

Well, that is the way it was.

The king sat at the bantaba,

all his wives came,

except for Penda.

The king sent a message, and said,

"Go and tell Penda,

we are waiting,

It is her alone

we are waiting for,

that she might bring her children

for me to see."

Penda said to the messenger:

"Go and tell the king,

my children will not come out

until he brings something to spread

for them where they tread,

until it reaches to the bantaba."

The king sent people

to bring bamboo mats.

mberti cadye de,
 gila to suudu Penda ha to
 banta to,
 Penda funnti, laari,
 wi nelaado.
 wi dum: "yah mbia yo laamdo
 cadye de carfat 6i66e am.
 wi dum no wertu ko
 6uri dum, ko wonaacadye."
 laamdo nuloyi base.
 base de mberta gila to
 suudu Penda haa to banta.
 Penda wii laamdo
 no wertu hen bajaaji gude.
 laamdo neloyi nelaabe
 muudum, ngari,
 mberti mbajjuuje,
 gila to suudu Penda
 haa to banta.
 ni Penda funntini 6ikkony
 muudum didony,
 cukayel gorel he de'el,
 funntini dumen to dammugal
 do tan.
 aduna o fiu wonti baanaani
 lamdo neli wi yo:
 "yah wioya Penda
 si tai ko nii addirta
 6i66e muudum han no
 ruttito."

They spread the mats
 from Penda's house to the
 bantaba.
 Penda came out, looked,
 and said to the messenger,
 said to him: "Go and tell the king,
 bamboo will prick my children,
 tell him to spread
 something better, not bamboo."
 The king sent woven mats.
 The mats were spread from
 Penda's house to the bantaba.
 Penda said to the king
 that he should spread cloths (blanket
 The king sent his messengers
 they came,
 and spread blankets.
 from Penda's house
 to the bantaba.
 Thus, Penda brought out
 her two little children,
 a little boy and a little girl.
 As soon as she brought them out to
 the door,
 the whole world changed to green.
 The king sent a message:
 "Go and tell Penda,
 if that is the way she brings out
 her children,
 she should go back."

Penda ruttiti,
nattini 6i66e muudum.
aduna o wonti no waa no.

funntini dumen titi.
aduna o fiu wonti gorombodo.
laamfo wi "yah wioy yo Penda
si tai ko ni 6i66e muudum
ngartata tan.
no ruttu dumen."

Penda rutti 6i66e muudum
titi.
aduna wonti no waa no.
funntini dumen titi.
dula o fiu wojji coi.
a wiat ko dyiidyam wooda.
laamfo wi : "he, yah wioya
Penda yo:
si tai 6i66e mun 6e
ngarata han.
no accu don.
si tai ko ni tan."
awa, ko ni.

Penda funntini 6i66e muudum,
aduna o wonti no waa no.
reggini dumen.
nyaadyi, nyaadyi ha to banta
to laamfo.
kala njiido kony cukalony
(wia) "he, kony cukalony

Penda returned,
took her children in.
The world became the way it was
before.

She took them out again.
The whole world became orange.
The king said : "Go and tell Penda
if that is the way her children
are coming out,
she should take them back."

Penda took back her children
again.
The world became the way it was before.
She took them out again.

Everywhere became very red,
like blood.
The king said: "Hey, go and tell
Penda,

if that is the way her children
come,
leave off there,
if that is the only way."

Well, that is the way it was.

Penda took out her children again,
the world became the way it was before.
She led them,
they marched, marched to the bantaba,
to the king.

Everyone who saw those children
(exclaimed): "Hey, those children

moddyi mbaadi.	are beautiful.
kony cukalony mbeidi.	Those children are beautiful.
he mi meeda yiide 6i66e	I have never seen children
no 6e nii.	like those.
he koni goram 6e di mbeidi.	Hey, indeed, those children are
reu6e laamdo kaen he	beautiful.
	The king's wives and
cukale muen mbon6e naari, heh!"	their children are ugly, indeed. !"
**	
6en fiu ndaari kony cukalony	They all stared at those children,
ndaari dumen, ndaari dumen	stared at them, stared at them,(and)
kori ittude gite muen	could not take their eyes off them,
kony cukalony hakke	on account of the children's
ko mbeidi ko.	beauty.
laamdo wi yo kaen fou,	The king told them all (that)
joojoo o acci dumen	= divorce
joo kany kam waawataa	now he would leave them alone,
semtinde Penda.	now he could not
	shame Penda.
Penda woni debbo muudum joo.	Penda was his wife now.
kany ko Penda tan faala debbo.	It was Penda alone he wanted for his
	wife.
awa ko ni.	Well, that's the way it was.
6eya reu6e laamdo	The wives of the king,
nauliraa6e Penda	Penda's co-wives,
fou deule muen caaki.	all their marriages were broken.
heddi Penda tan,	There remained only Penda,
kany he 6i66e muudum,	and her children
he laamdo.	with the king.
ni, taalol foti,	That's the end of the tale,
taalol dimaale,	a tale of lies,
di na yaha,	it has gone,
di na arta.	it has come back.

A version of this tale written in English "She that would not be shamed-
the three tasks of Penda" by 'Ndungu' , was printed in the Gambian magazine
Ndaanan Vol.2, No.1, March 1972, 30-32.

(11) THE RIVER MONSTER

tal taale,

ngonoodo ɓuri ko alaa

no don.

ɗabbo gooto won no,

tai ko reedu molanteendu

Alla.

yahi ɗyoogol to maayo.

ɗyoogi ha hampini,

hoori ronnditaade.

dari to ɗan maayo ɗo,

wi yo: "He, Alla !

mi anndaa hono mbaɗa mi han.

hombo ronndita kam ?"

nyirtotal nyirti arde,

wi ɗum: "hn, mi

ronnda ma."

wi ɗum: "cam.¹

neunina kam faka.

Alla dandu !"

ni, nyirtotal ruttiti.

linggu ari, wi ɗum yo:

"hn, mi walla ma."

wi ɗum: "cam,

njeitina kam faka,

Alla sur dandu."

linggu ruttiti to maayo.

Here is a tale.

One who was there is better than

one who was not there.

There was once a woman.

It happened that she was far advanced
in pregnancy.

She went to the river to fetch water.

She drew water until she had
finished.

but was unable to raise it to her head
again.

She stood on the river bank,
and said: "Oh, God !

I don't know what I am going to do now
Who will put the load on my head ?

A worm crawled up,

and said : "Here, I

will help you put the load on your
head." She replied "Cham !

you will make my jar slimy.

God forbid."

So the worm went back.

A fish came, and said to her:

"Here, I will help you."

She replied: "Cham.

you will make my jar smell,

God forbid !"

The fish went back into the river.

1. Cam = An exclamation of disgust.

maayo ngo iirti,
 ngabbu funnti.
 wi dum: "hn, mi walla ma."
 wi dum: "a-a."
 wi dum: "a dyakkoya kam."
 ngabbu ruttiti to maayo.
 kala kuulel ngonongel
 to nder maayo,
 funnti, wia dum:
 "mi walla ma."
 wi dum: "hani."
 Awa, ko ni, heddi
 kuulli maayo ngo tan.
 maayo ngo iirti, iirti,
 iirti,
 moddi ribic, ribic, ribic,
 iirti, iirti, iirti,

 woni baanaani solo,
 iirti, iirti, iirti,
 wojji coi, coi, coi,
 coi, coi, coi.
 awa, iirti, iirti,
 iirti,
 wonti no waa no.
 kuulli maayo ngi funnti,
 wi dum: "he, debbo."
 wi dum: "si mi ronndima han,
 hodum ngokkata kam ?"

--- (insert) .
 woni bula, surdo bula
 iirti, iirti, iirti

The river stirred up,
 a hippotamus came out,
 and said: "Here, let me help you."
 She replied: "No."
 She said: "You will eat me."
 The hippo went back into the river.
 Each little creature that was
 in the river
 came out, and said to her
 "Let me help you."
 She replied: "No."
 So, then, there remained
 only the river monster.
 The river stirred, and stirred,
 and stirred,
 and became very muddy,
 and stirred and stirred, and stirred,
 and became deep green,
 stirred and stirred, and stirred,
 and became very, very, red.
 Well, it stirred and stirred,
 and stirred.
 and became the way it was before.
 The river monster came out
 and said to her "Hey, woman."
 and went on "If I raise your load,
 what will you give me ?"

it became blue, deep blue,
 it stirred and stirred and stirred.

o wii dum yo:
 "ko won to reedu am ko,
 si woni gorko,
 wona kaɓɗiijo ma.
 si woni ɗɛbbɔ, ɗɛbbɔ maafa."
 awa, ni, dyɛpti faka o,
 kuulli ŋgi ronndi dum
 ha to pɛlle,
 ronndi dum haa to pɛlle,
 wi dum: "Hn, ɗɛbbɔ,
 si mi ronndi ma,
 hodum ngokkata kam ?"
 wi dum: yo:
 "ko won to reedu am ko,
 si woni ɗɛbbɔ, ɗɛbbɔ maafa,
 si woni gorko,
 kaɓɗiijo ma."
 ronndi dum haa to koppi,
 wi dum : "he, ɗɛbbɔ,
 mido ma ronnda de !
 si mi ronndi ma,
 hodum ngokkata kam ?"
 wi dum: "
 si woni gorko,
 wona kaɓɗiijo ma,
 si woni ɗɛbbɔ,
 ɗɛbbɔ maafa."
 ronndi dum haa to keesi,
 wi dum: "ɗɛbbɔ,

She said to him:
 "What is in my belly,
 if it is a male,
 he will be your opponent.
 if female, she will be your wife."
 Well, he took the pot,
 and raised it
 to her ankles.
 When he raised it to her ankles,
 he said: "Hey, woman,
 if I raise it for you,
 what will you give me ?"
 She said:
 "What is in my belly,
 if it is a woman, (will be) your wif
 if it is male,
 your opponent."
 He raised it to her knees,
 and said to her: "Hey, woman,
 I am raising it.
 If I raise it for you,
 what will you give me ?"
 She replied:
 "If it is a male,
 he will be your opponent,
 if it is female,
 your wife."
 He raised it to her waist,
 and said: "Woman,

mido ma ronnda,
 hodum ngokkata kam ?"
 wi dum yo:

"si woni dɛbbo,
 dɛbbo maada,
 wi woni gorko,
 kaɖdiijo ma."

ronndi dum ha to balbe.
 wi dum : Hn, dɛbbo,
 mido ma ronnda, de !
 hodum ngokkata kam ?"
 wi dum yo:

"si woni gorko,
 kaɖdiijo ma,
 si woni dɛbbo,
 dɛbbo maada."

roondi dum ha njotti
 to dou hoore,
 kuulli ngi wii dum:
 "hn, mi ronndii ma."
 wi dum: "hodum
 ngokkata kam ?"
 wii dum yo:

"si woni gorko
 wona kaɖdiijo,
 si woni dɛbbo,
 dɛbbo maada."

ni, kuulli ngi wi dum
 "awa."
 ruttiti nder maayo.

I am raising it,
 what will you give me ?"
 She replied:

"If it is female,
 your wife,
 if it is male,
 your opponent."

He raised it to her shoulders,
 and said: "Hey, woman,
 I am raising it for you !
 What will you give me ?"
 She replied:

"If it is male,
 your opponent,
 if it is female,
 your wife."

He raised it until it reached
 above her head.

The monster said to her:

"Hn, I have raised it for you,"

He said : "What
 will you give me ?

She said:

"If it is male,
 he will be your opponent,
 if it is female,
 your wife."

So, the monster said:

"Very well."

and went back into the river.

dɛbbɔ hooti.

ko ni, jippii.

jippii dɛbbɔ.

awa, wi cukayɛl deyɛngɛl

Mairam.

Mairam woni, woni, woni,

ha mauni,

ha woni bamma,

hɛmpii.

tai noon kuulli ŋgi ɖi fadi.

ha Mairam wona bamma.

nyande Mairam hɛmpi,

on nyan kuulli ŋgi pari

no ɖum arande.

on nyan Mairam kany he

fulaŋeeɛe muɖum ɛe fiuu.

he kambaane ɛe muɛn,

ɖi kiiri to diure,¹

ɖi nduukni dula o fiu,

ɖi lɛɛa tan, ɖi lɛɛa,

ɖi njala to, ɖi ɛoilonɖira to.

awa, kuulii ŋgi iwi to

maayo to, ɖi yima,

ɖi ara to saare to.

"Mairam ma jinjilo ɖi to lei,
Mairam ma jinjilo ɖi to lei."

Mairam ɛn ɖi nin nduukni,
nanaani kuulli ŋgi ɖi ara,
ɖi yima.

The woman went home.

So, she gave birth,

gave birth to a girl.

Well, she called the little girl

Mairam.

Mairam was there,

until she grew up,

until she was adolescent,

ready for marriage.

It happened that the monster was
waiting,

until Mairam grew up,

When she was ready for marriage,

then the monster prepared

to come for her.

On that day Mairam and

all her companions,

and their boy friends,

were spending the evening at the diure

and were making a noise everywhere,

talking and talking,

laughing, and flirting.

Well the monster rose out

of the river and was singing,

and was coming towards the village.

"Mairam majinjilo is below,
Mairam majinjilo is below."

Mairam's people were making a noise,
and did not hear the monster coming
and singing.

1. diure: The platform on which people sit.

ha gooto he muɛn njɛntiti tan, until one of them listened,

nani kuulli ŋgi: and heard the monster:

"Mairam ma jɛnjɛlo di to lei,
Mairam ma jɛnjɛlo di to lei."

*"Mairam majinjɛlo is below,
Mairam majinjɛlo is below,"*

kuulli ŋgi di ara,

The monster was coming,

wi yo: "he, njɛnte de !

(The youth) said : "Hey, listen,

njɛnte, njɛnte,

listen, listen.

min mi nani huunde de,

I heard something,

njɛnte."

listen."

ɛɛn mbi dɔm yo: "he kaari am, They said to him: "Hey, so and so,

ko ni dumanin da ?

what are you up to ?

an hoɖum hen cikku da ŋgon da ? what do you think you are ?

wota tampin yimɛ de, wai!

Don't trouble people

hoɖum hen nan da."

with what you heard."

wi dɔm: "njɛnte tan."

He replied: "Just listen."

sali dɔm ɗaŋkaare,

They refused to heed him.

ni, kuulli ŋgi di ara,

So the monster kept coming,

di yima:

singing:

"Mairam ma jɛnjɛlo di to lei,
Mairam ma jɛnjɛlo di to lei."

*"Mairam majinjɛlo is below,
Mairam majinjɛlo is below."*

ni, cukayɛl gooŋɛl he muɛn

So, one of the other children

njɛntiti.

listened,

gooto he muɛn njɛntiti,
kaŋkala

/ nani dɔm, wi yo:

As one of them listened,

he heard it, and said:

"he, anndu noon, kaari ko wi

"Hey, know what so and so said

ko gooŋga de ! njɛnte."

is true ! Listen ! "

di woodi ko yimata

There is something there singing

to ngada saare to.

outside the village.

awa, ni, kaɛn fou njɛntii

Well, in this way, all listened.

6e njenti tan.

6e nani kuulli ngi di yima:

"Mairam ma jinjilo di to lei.
Mairam ma jinjilo di to lei."

mbo wi yo: "Yeh, Mairam,

a nani, ko an, inde maada

ngi kuulli yima tan.

yeh, Mairam, a nani.

kuulli ngi ko an arantan-i."

kaen fiu caakii.

kala dogi,

hooti to muen,

coki dammude muen,

Mairam dogi to muen,

tawi inna muudum soki

dammugal suudu muen.

noddi o noddi,

inna mun sali dum danakaade.

ba muudum wi immoto

uddita kala,

inna muudum wia dum yo:

"a memta kam gali de !

a memta kam gali."

ba o waalo,

hoori immaade.

ni, Mairam hoori hae6de ho

to yahi,

joodoyi to diure.

As they listened,

they heard the monster singing:

"Mairam majinjilo is below,
Mairam majinjilo is below."

One said: "Hey, Mairam,

do you hear, it is you, it is your
name the monster is singing.

yeh, Mairam, do you hear ?

it is for you the monster has come."

They all scattered,

and each ran off,

and went home,

and locked their doors.

Mairam ran home,

but found her mother had locked
their house door.

However much she called,

her mother refused to answer her.

Every time her father wanted to get u
and open the door,

her mother would tell him:

"(if you open), you will not touch my
waist beads, you will not touch my
waist beads."

The father lay down,

and would not get up.

So, Mairam did not have any place
to go.

and sat down on the diure.

kuulli ŋgi yima, Each time the monster would sing,

yimi kala Mairam nooto dum: Mairam would answer him:

"Mairam ma jinjilo di to lei. "Mairam majinjilo is below,
Mairam ma jinjilo di to lei." Mairam majinjilo is below."

Mairam nooti dum yo: Mairam would answer him:

"inna am, yo, ba am, yo. "My mother, my father,
mi anndaa ko wite ma to I do not know what is calling me,
ngada saare to. at the back of the village,
Mairam ma jinjilo di to lei." Mairam majinjilo is below."

ni, kuullii ŋgi di ara, In this way, the monster kept coming,
di ara, di ara, di ara. coming and coming, and coming.

"Mairam ma jinjilo di to lei. "Mairam majinjilo is below,
Mairam ma jinjilo di to lei." Mairam ma jinjilo is below."

Mairam nooto dum: Mairam would answer him:

"inna am, yo, ba am, yo. "My mother, my father,
mi anndaa ko wite ma, I do not know what is calling me,
to ngada saare to. at the back of the village,
Mairam ma jinjilo di to lei." Mairam majinjilo is below."

kuulli ŋgi ari ha foti The monster came until it reached
to cadyal galle muen do. their
the fence of ~~the~~ compound.

"Mairam ma njinjilo di to lei." "Mairam ma njinjilo is below."

Mairam nooti: Mairam would answer:

"inna am, yo, ba am, yo. "My mother, my father,
mi anndaa ko wite ma, I do not know what is calling me,
to ngada saare to. at the back of the village,
Mairam ma njinjilo di to lei." Mairam ma njinjilo is below."

kuulli ŋgi dyeeni cadyal ngal, The monster climbed the fence,
naati to nder galle, and entered the compound,
di arana Mairam: and came towards Mairam.

"Mairam ma njinjilo di to lei." "Mairam ma njinjilo is below."

Mairam nooti: Mairam answered:

"inna am, yo, ba am, yo. "My mother, my father,
mi anndaa ko wite ma. I do not know what is calling me,
Mairam ma njinjilo di to lei." Mairam ma njinjilo is below."

kuulli ŋgi di ara, ara, ara, The monster kept coming,
ari ha tiimi Mairam: until it stood over Mairam:

yo: "Mairam ma njinjilo di to lei." *"Mairam ma njinjilo is below."*

Mairam nooti:

Mairam answered:

"inna am, yo, ba am, yo.
mi anndaa ko wite ma.
Mairam ma njinjilo di to lei."

*"My mother, my father,
I do not know what is calling
me. Mairam manjinjilo is below."*

kuulli ngi ɓaɓi Mairam,
ronndi, haɓi to maayo,
di yima:

The monster took Mairam,
put her on its head, and set off for
the river, singing:

"Mairam ma jinjilo di to lei."

"Mairam ma njinjilo is below."

Mairam nooti:

Mairam answered:

"inna am, yo, ba am, yo.
mi anndaa ko wite ma.
Mairam ma jinjilo di to lei."

*"My mother, my father,
I do not know what is calling me
Mairam majinjilo is below."*

Kuulli ngi no wi no di nin
naɓa Mairam tan,
kambaane Mairam o ɓaɓoyi giɗɗi
muudum,
ari, wi di fella kuulli ngi
maayo.

When the monster was about to
carry off Mairam,
her boy friend went and took his
gun,
and came, and was about to shoot
the river monster.

.....

ni, kuulli ngi darii.
wi dum: "he, ba am,"
wi dum: "an aɗo tiɗɗi reedu,
kono mi accirima Mairam,
sabu a holli kam,
njikki maafa ɓuri njikki am.
gidɗi maafa si a felli,
naatataa kam,
mi wara ma,
mi waawa ma wara de!
mi naɓa Mairam.
kono an, ko aɗo suusi reedu,

But the monster stopped,
and said: "Hey, my friend,"
and continued "you are very brave,
but I will leave Mairam with you,
because you showed me,
your love for her is greater than
mine,
your gun, if you had shot,
would not have touched me,
I would have killed you.
I am able to kill you,
and take Mairam,
but you, you are brave."

joojoo o, mi wadat fii
 Alla.
 mi accirama Mairam.
 kono mi haalana ma.
 Mairam, inna muudum
 okku no kam dum,
 tai ko reedu,
 yah no to maayo dyoogoya,

de
 kori he6/ndonndu do dum.
 ndonndu mi do.

wi kam yo:

yo, ko he6i kala,
 si woni gorko.

wonat ka6diijo am.

si woni de6bo, wonat de6bo am. if it was female, would be my wife.

wi, joo noon ko de6bo am
 ngarano mi.

ko noon, mi accirima dum.
 yah."

ni, acci Mairam he kambaane
 muudum.

ruttiti to maayo.

Mairam en kootito cuudi.

hi taalol foti,
 taalol dimaale,
 di na yaha,
 di na arta.

(Washington, D.C. 1975)

Now, I will do it for
 the sake of God,
 and leave Mairam for you.
 but I will tell you,
 Mairam's mother
 had given her to me,
 when she was pregnant,
 when she had gone to the river to
 fetch water,
 and was unable to lift (the pot).
 I raised it for her there.
 She told me:
 whatever she had,
 if it was male,
 would be my opponent.
 if it was female, would be my wife.
 So, now, it is my wife
 I have come for.
 However, I will leave you with her.
 Go."
 So, he let Mairam and her boyfriend
 go,
 and returned to the river.
 Mairam and her friend went back home.
 So that's the end of the tale,
 a tale of lies,
 There it is going away,
 There it is coming back,

(12) HARE AND HYAENA

tal taale.

ngonoodo Suri ko

alaa no don.

fowrual waddu no he

waaji bojɛl.

nyande wootere njaha no raddo, One day they went hunting,
tawi laabi didi. peccondiri, there was a fork in the road,
ngari, ha tawi laaɓi di they came to where the road
peccondiri. forked.

waaji bojɛl wi fowrual yo:

"an, ɓaŋ nanal.

min mi ɓaŋa nyaamal."

fowrual wii dum: yo, eeyi,

an nyaamo da yade,

min mi nano yade.

an ɓaŋ nanal,

min mi ɓaŋa nyaamal."

ni

/ waaji bojɛl wi dum:

"yo, awa."

ko noon.

"si en ngarti han,

en kauri ɗo de !

ndaaren ko gooto kala ko keɓi." and see what each has obtained."

fowrual wii dum: "awa."

nii, waaji bojɛl ɓaŋi nanal.

fowrual ɓaŋi nyaamal.

Here is a tale.

One who was there is better

than one who was not there.

Hyaena once quarreled with

Friend Hare.

One day they went hunting,
there was a fork in the road,
they came to where the road
forked.

Friend Hare said to Hyaena;

"You take the left,

I will take the right."

Hyaena said to him, "Yes,

you will be eating away,

I will be starving away,

so you take the left,

I will take the right."

Friend Hare said to him,

"All right, I agree."

So that's the way it was.

But when we return,

we should meet here,

and see what each has obtained."

Hyaena said: "Very well."

So, Friend Hare took the left,

Hyaena took the right.

fowrual yahi, yahi, yahi
 tawoyi kojojaaje keeude.
 nangi kojojaaje,
 hebbini kufa muudum,
 di dyakka kojojaaje,
 di hocca, di dyakka,
 ha hebbini kufa muudum.
 waaji bojel kany yahi,
 yahi tawoyi wu leggal.
 wia yo: "bo nar", udditi.
 tawi ton njumri,
 nyaami njumri, nyaami,
 nyaami ha haari tep.
 hebbini dumanin muudum
 - sasayel muudum.
 wi yo: "bo kip."
 wu o uddi.
 awa, waaji bojel hooti, nako,
 nangi laawol, ruttiti,
 tawoyi fowrual to laa6i
 di peccondiri do.
 wi dum: "waaji fowru,
 hodum an ke6 da.?"
 fowrual itti kojojaaje
 muudum, wi dum "meed".
 waaji bojel meedi,
 wi "cam, cam, cam,
 kojojaaje."
 wukkiti dum,
 tuuti dum to.

Hyaena went on and on,
 and found many beetles,
 he gathered the beetles,
 filled his bag,
 chewed the beetles,
 gathered them, chewed them,
 filled his bag.
 As for Friend Hare he went off,
 and found a hollow tree.
 When he said "bo ngar", it opened.
 He found honey there.
 He ate the honey, and ate
 and ate until he was completely full.
 He filled his (what's its name)
 -his little bag,
 (When) he said "bo kip",
 the tree closed up.
 Well, Friend Hare went home, I mean,
 took the road back, and returned
 and found Hyaena at the road
 fork there.
 He said "Friend Hyaena,
 what did you get ?"
 Hyaena took out his beetles
 and said "taste them,"
 Friend Hare tasted them,
 and said, "Cham, cham, cham,
 beetles."
 and spat them out,
 spat them out.

<p>wi dum yo: "fado min, mi meed_{na} ma." loppi kollel muudum to sasa muudum. meedni fowrual. fowrual meedi njumri ndi tan, nyatti kollel waaji bojel, wi dum yo: "si a haalanaani hoto hen keß ða ndi njumri tan, mi dyakkat kollel maada (ngel). mi heltat dum." awa, waaji bojel wii dum, yo: "nangu ngal datal tan, si a yahi, a tawat wu sohi, a tawat leggi molanteengi Alla, mbia 'bo ngar," ya (?) uddito, njumri ndi di to nder. ko noon, si a naati han, uddoto. si a faala funtude han, mbia: 'bo ngar.' 'bo kip'uddoto, 'bo ngar' uddito. " fowrual yahi, "bo kip, bo ngar. bo kip, bo ngar, bo kip, bo ngar."</p>	<p>He said to him: "Wait, let me give you a taste." He put his little finger into his bag, and gave a taste to Hyaena. As soon as Hyaena tasted the honey, he bit Hare's little finger, and said to him: "If you do not tell me where you obtained the honey, I will bite your finger, and break it off. Well, Friend Hare told him, "Take that path, when you go, you will find a hollow baobab tree, you will find a wonderful large tree if you say 'bo ngar' it will open. The honey is inside, so, as soon as you go in, close it. When you want to go out, you should say "bo ngar". "bo kip" closes, "bo ngar" opens. " Hyaena went off, (saying) "bo kip, bo ngar, bo kip, bo ngar, bo kip, bo ngar."</p>
---	---

yahi ha yotti to wu 6ohi to.
 (wi) yo:
 "bo ngar.". 6ohi ki udditi,
 he fowrual meeda yiide
 njumri ko heewiri noon.
^{al}
 fowru/nyaami, nyaami, nyaami,
 nyaami.
 metti ha tuggi hoore muudum
 nde he wu 6ohi.
 tai ko naati ko noon,
 wi'i "bo kip."
 ha dum uddito to 6aawo muudum.
 joojoo fowrual di to nder
 di tan metta njumri,
 di metta, di metta, di metta,
 tuggi hoore muudum nde to wu
 6ohi to.
 yeejiti wondema
 njumri nakkoto neddo.
 awa, hebbini sasa muudum
 ha heewi.
 wi yo: "bo ngar", udditi,
 wi di funnta,
 hoto hen waauta funntude,
 etti o etti.
 hoto hen tai, njaka hoore
 muudum nde, di nin nakki
 njumri leggal to.

until he reached the hollow baobab.
 (He said):
 "bo ngar". The baobab opened,
 and Hyaena had never seen
 such a great amount of honey.
 Hyaena ate and ate and ate
 and ate.
 He licked until he pressed his head
 against the baobab tree.
 When he had come in,
 he had said "bo kip."
 and it closed behind him.
 Now Hyaena inside
 was licking honey,
 and licking and licking
 pressing his head against
 the hollow baobab tree.
 He forgot completely
 that honey would stick a person.
 Well, he filled his bag
 until it was full.
 He said "bo ngar," it opened,
 When he was about to go out,
 he could not move at all.
 However much he tried,
 not one bit, because his head
 was stuck
 to the tree with honey.

njumri ki di nin nakki hoore
 muudum nde to leggal to,
 to nder wu to.
 fowrual foodi o foodi,
 foodi o foodi,
 foodi o foodi
 hoto o waauta iu de.
 fowrual woni don, woni don,
 woni don.
 ha waaji bojɛl di yauta no.
 wi dum: "Hye, fouru, an hodum
 mbatta do ha joo ?"
 wi dum "mi hori do iude."
 wi dum: "hn, etto."
 hoto hɛn.
 wi dum: "awa, fad am."
 waaji bojɛl yahi,
 ɓaɗoyi siroyi loosɛl.
 ari, weedi ha naɓɓidi (?)
 leemi waaji fowru.
 waaji fowru taɗɗi,
 diwi ha nguru hoore muudum
 nakkiti, hɛɗɗi to ɓohi to.
 he, wi yo han si naŋgi
 waaji bojɛl warat dum,
 na yoɓ dum nguru hoore
 muudum.
 waaji bojɛl dogi, dogi,
 dogi, dogi, dogi.
 (fowru) daddoyi dum.

The honey had glued his head
 to the trunk
 inside the hollow tree.
 However much Hyaena pulled and
 pulled, pulled and pulled,
 pulled and pulled,
 he could not get out.
 Hyaena remained there for some time,
 until Friend Hare passed by
 and said "Hye, Hyaena, what are
 you doing here still ?
 He replied: "I am unable to get out
 of here. Hare said "Try."
 No result.
 Hare said: "Well then, wait for me."
 Friend Hare went,
 and took, and peeled a rod,
 and came back, and took all his
 strength and struck Friend Hyaena.
 Friend Hyaena jumped,
 and flew off leaving his scalp
 sticking to the baobab tree.
 Hey, he said if he caught
 Friend Hare he would kill him
 to pay for his scalp.
 Friend Hare ran and ran,
 and ran and ran.
 (Hyaena) went to chase him.

waaji fouru arti
etti ha nakkiti
nguru hoore muudum,
Sakkito hoore muudum,
yahi ...

Friend Hyaena came back,
tried until he loosened
his scalp,
and stuck it back on his head.
and went off..

Hyaena and the Little Old Woman.

..yahi tawoyi
maamayel di joodi
to suudu mun.
wi yo: "he, maama,"
wi dum: "maama, jam nyalli."
maamayel wi dum:
"jam tan. hono nyallu da ?"

He went and found
Little Grandmother sitting
in her house.
He said: "Hey, Granny,"
He said: "Granny, good afternoon."
Granny replied:
"Peace only, how have you spent the
day ?"

tai noon, maama di niñ
tami wuro bee'i he baali, en.
ko wuro baali.
fowruul wi dum: "maama,
mi ari pemmbaakam."

It happened that Grandmother
had a flock of goats and sheep,
- a flock of sheep.
Hyaena said " Grandmother,
I have come for you to shave my head.'

maama wi dum: "Hey, fouru,
ado anndi noon, min,
mi waawa.
mi alaa lafi mbelki."
wi dum: "yo, eeyi, maama,
an kam femmba'm tan.
a yiaani hoore am de
no waa'yi.
mido wuya no bete,

Grandmother replied: "Heh, Hyaena,
you know that I
am not able,
I have no sharp knife."
He said "Yes, Grandmother,
just shave my head.
Don't you see my head,
how it is.
My hair is very bushy.

fɛmmba."

maama wi dɔm: "he, fowru,
anndu noon laɓi am ki
wɛlaani de ."

di wi yo: "eh, an kam fɛmmbu tan."
maama ɓaɓi laɓɛl muudum
nyibi tan,
nguru fowru, nguru hoore
fowru ɓakkiti yanoyi to.

yo:
fowru al wi/ "yoo, maama,
yoɓ am nguru hoore am,
yoo, maama,
yoɓ am nguru hoore am,
lar ko mbaɗ ɗa .
yoɓ am nguru hoore am."
wi dɔm: "Hey, fowru al, awa,
yah to ngum to,
ɓaɓoy ton mbaalu."
fowru al yahi to ngum,
ɓaɓi - wonaangum-
yahi to wuro to,
ɓaɓi ton mbaalu,
naɓi to muen.
kany he Sira muudum
he ɓiɓɓe muudum ɗyakki.
fowru al kumni ngu
mbaalu tan.
ɓoyaani titi arti,

Shave it."

Grandmother said: "Hey, Hyaena,
you know my knife
is not sharp."

"He replied: "Well, just shave me."
Grandmother took her little knife
and as soon as she touched (his head)
the skin of the hyaena-the scalp
of the hyaena which he had stuck on
fell off.

Hyaena said: "Yes, Grandmother,
pay me for my scalp.

Yes, Grandmother,
pay me for my scalp.

Look what you have done.

Pay me for my hair."

She said: "Eh, Hyaena, well,
go to the pen,
take a sheep there."

Hyaena went to the pen,
took - it was not the pen-
he went to the flock,
and took a sheep,
and took it home.

He and his wife Sira
and his children ate it up.
When Hyaena had finished that
sheep.

after a little while, he came back

wi yo: "Maama,
 yoŋ nguru hoore am,
 ha joo laar,
 an ittu no nguru hoore am.
 (wi dum), laar, yoŋ am
 ha joo wattaake."
 nii, fowrual nyande o nyande
 ara ŋaŋa baali maama di.

maamayel hingal goram
 hori anndude no wadi.
 di tan wulla, di wulla,
 di tan wulla, di wulla.
 fowrual ari ŋaŋi baali,
 ngon no di to wuro maamayel
 to, fou, gootel, gootel,
 gootel, gootel, naŋi.
 maamayel hingal heddodi
 ndamdi baali gooti.
 fowrual ari, wi dum:
 "maama, yoŋ am nguru
 hoore am."

maama wi dum: "Ee, fowrual,
 ko ndamdi wotiri heddani-
 kam."

wi dum: "kon accan am dum,"
 wi dum: "hani."

wi dum: "a yoŋata nguru hoore
 am."

fowrual naŋi ndamdi.

again, and said: "Grandmother,
 pay for my scalp.

Look at it even now,

It was you who took off my scalp,
 (He said), Look, pay me,
 even yet it is not mended."

So every day Hyaena
 would come and take Grandmother's
 sheep.

After a while Granny was
 troubled about what to do.

She kept crying, and crying,
 she kept crying, and crying.
 Hyaena came and took sheep,
 which were in Granny's flock,
 all of them, one by one,
 one by one, he took them.

Granny eventually had remaining
 only one ram - the head of the herd.
 Hyaena came, and said:
 "Grandmother, pay me for my scalp."

Grandmother said to him: "Eh, Hyaena,
 there is only one ram left
 for me."

She said: "Please leave it for me."

He said: "No."

He said: "You will pay me for my
 scalp."

Hyaena then took away the ram.

awa, kaandi di yautu noon,
 yi'i maamayel di wulla,
 wi dum: "maama,
 hodum mbullata ?
 maamayel haalan-i dum.
 wi dum: "min de, ko fowrual
 ari do,
 wi yo no mi femmbu dum
 forse.
 femmbu mi dum.
 tai nguru hoore muudum di
 nin Sakkiti.
 wi yo ko min ittu nguru
 hoore muudum.
 nyaami baali am,
 baali am di fou."
 awa, ko ni.
 kaandi wi dum yo:
 "na6 am to wuro maada,
 to nguppu maada,"
 wi dum "ha66 am ton,
 wota wi dum hai huunde.
 si o ari tan,
 ngokka kam dum.
 mbia dum no ara.
 mbia dum ko a moptu na
 kam."
 ni fowrual ari,
 wi) "maama, yo6 nguru hoore am,

Well, Lion passed by,
 and saw Granny crying,
 and asked her : "Grandmother,
 what are you crying about ?"
 Granny told him,
 and said: "As for me, Hyaena
 came here,
 and asked me to shave him
 against my will (lit. by force).
 I shaved him.
 It happened his scalp was
 stuck on.
 He said that I took off his
 scalp.
 He has eaten my sheep-
 all of my sheep."
 Well, that's the way it was.
 Lion said to her:
 "Take me to your herd,
 to your flock,"
 and said " Tie me up there.
 Don't tell him anything.
 When he comes,
 give me to him,
 Tell him to come,
 Tell him that you have kept me back."

 So, Hyaena came,
 and said): "Grandmother, pay for my
 scalp,

maama, yo6 nguru hoore am,
 mido anndi ado mopti
 ndamdi 6urndi faynde ndi.
 hoto moptu da dum ? "
 maama wi dum: "fowrual am,
 kon accan am di,
 ko ndi tan heddani kam,"
 Fowrual sali,
 wi dum: "yo, maama,
 si a okkaani kam
 ndamdi baali ndi tan,
 mi dyakka ma do, joo joo,
 joo, joo, hoore ma."
 maama wii dum "awa,
 yahan dum."
 fowrual yahi to nguppu baali-
 to wuro baali -
 tawi ton kaandi,
 kany ma laaraani bom,
 6ani 6oggol ngol,
 yahi, foodi,
 wi di na6a to muen
 njaha no to laawol ni,
 hauri he waaji bojel,
 wi dum: "waaji bojel,
 soggan am mbaalu am."
 awa, ko ni.
 waaji bojel 6ani pecel muudum,
 abbi fowru,

Grandmother pay for my scalp.
 I know that you have kept back
 the fattest of the rams,
 where have you kept it ?"
 Grandmother said: "My Hyaena,
 please leave it for me,
 only that one remains for me."
 Hyaena refused.
 He said: "Grandmother,
 if you do not give me
 the ram,
 I will eat you here, now,
 now, yourself."
 Grandmother said to him: "Very well,
 go for him."
 Hyaena went to the pen -
 to the flock of sheep-
 and found the lion,
 he did not even look closely,
 but) took the rope,
 and went off pulling it,
 to take it home.
 When he was going along the road thus
 he met Friend Hare,
 and said to him: "Friend Hare,
 help drive my sheep for me."
 Well, that's what happened.
 Friend Hare took his little stick,
 and followed Hyaena.

fowru di tami soggol muudum,	Hyaena was holding his rope.
waaji bojɛl noon kany yii	Friend Hare had realized
wondema wonaa mbaalu won nin,	that it was not a sheep,
sabu immini pecɛl muudum kala,	because each time he raised his
	little stick,
yia gite de kaandi laarta dum.	he saw the eyes of the lion staring
wi yo:	at him. He sang:
"ciŋ, ciŋ, ciŋ, ciŋ, naɓi ko andaa, ciŋ, ciŋ, ciŋ, ciŋ, naɓi ko andaa."	"ching, ching, ching, ching, taking what you don't know, ching, ching, ching, ching, taking what you don't know."
fowrual wia dum:	Hyaena would say to him:
"he. soggu wai !	"Hey, drive !
hoɖum hɛn an lɛɓata ni."	What are you talking about ?"
'ciŋ, ciŋ, ciŋ, ciŋ, naɓi ko andaa."	"ching, ching, ching, ching, taking what you don't know."
bojɛl wi dum:	Little Hare went on:
ciŋ, ciŋ, ciŋ, ciŋ, naɓi ko andaa."	"ching, ching, ching, ching, taking what you don't know."
fowrual wi dum:	Hyaena said to him:
"an kam, soggu tan."	"You, just continue driving."
waaji bojɛl njahi,	Friend Hare went on,
njahi ha mbodɗi.	went on until it was far.
wi dum: "fowru, min noon ɗido (/dumanina)	Then said: "Hyaena, as for me, (I must)
mi faala sɛl de ladde,	I must go aside to the bush (= to
mi aranni joo."	urinate etc.)
wi dum "awa,	I am coming back just now."
kono jailo de ! "	Hyaena said: "All right,
kono waaji bojɛl naatito	but hurry !"
to ladde to tan,	But Friend Hare, as soon as he went
dogoyi.	into the bush,
woppi fowrual kany he kaandi.	ran off.
	and left Hyaena and Lion.

Hyaenas Seek Refuge on the Rafters.

fowru^{al} na⁶i, naati.
 wi yo:"hye, Sira, Sira,
 addu jaingol,
 addu kaleera,
 addu jaingol,
 addu kaleera,
 nangi mbaalu.
 nangi kaandi kam,
 ka⁶6i."
 Sira addi le⁶de muudum
 jongi fayanne muudum.
 fowru^{al} uddi dammude suudu
 muudum de fou,
 kany he 6i⁶6e muudum
 tan he Sira, yo:
 hai gooto wonta⁶ don,
 di nyaama mbaalu muen ndu.
 ni, fowru^{al} wi di ni
 hirsa kaandi tan,
 kaandi diwi, siripi,
 pari dumen helde daade kaen
 fou.
 kaen fou ndiwi, dumanin,
 to kollo suudu to,
 nangi to kollo suudu to,
 6i⁶6e yo, Sira yo,
 fowru yo, fou.

Hyaena took (Lion) and entered
 (his home).
 He said: "Sira, Sira,
 being fire,
 bring the cooking pot,
 bring fire,
 bring the cooking pot.
 They took the sheep,
 (really the Lion)
 and tied him up."
 Sira brought her wood,
 put on her pot.
 Hyaena closed all the doors of
 his house,
 he and his children,
 and (his wife) Sira,
 no one else should be there
 to eat their sheep.
 So, when Hyaena was about
 to cut the throat of the lion,
 Lion sprang up,
 and was about to break all their
 necks.
 They all flew up
 to the rafters of the house.
 and hung on to the rafters.
 the children, Sira,
 Hyaena, all of them.

awa ko ni, kaandi joodi,
fadi.

ni cukalony kony, cukale
fouru ɲoodɲɛl kala,
wi ɖum: "he ba, mi ɲoodi,"
fowruaɓ wia yo:

"ɲgo ɲoodi han,
ɲgo ɲooda, fukki.
riidi han,
suudu haɲka."

(repeated)

wi ɖum yo: "nange de.
kala njando ɖo han,
ko an anndi."

ni "ɲgo ɲoodi han,
ɲgo ɲooda, fukki,
riidi han,
suudu haɲka."

cukalony fowruaɓ kaɛn fou
njaniri gooteɓ, gooteɓ
kaandi heɓi daande.
gooteɓ gooteɓ ha kuuɓi,
heddi Sira tan,
kany he fowru.
kaandi ɖi joodi.
ɖumeɓ fadi.

Sira (wi ?)

ɲgo ɲoodi han, ɲooda,
fukki riidi han,
suudu haɲka."

Well that was the situation. Lion
sat down and waited.

So the children, as each
of the hyaena's children became tired
he would say: "Hey, father, I am tire
Hyaena would reply:

"When this (hand) gets tired,
and this (hand) gets tired, fall,
and fart,
and the house will have a cloud of
dust."

He said: "You had better hold on.

Whoever falls,
will know about it (=will be in trouble)

So: "When this hand) gets tired,
and this hand gets tired, fall,
and fart,
and the house will have a cloud
of dust."

The children of Hyaena
fell one by one.

Lion broke their necks,
one by one until they were finished.
There remained only Sira
and Hyaena.

Lion was sitting,
waiting for them.

Sira (said)

"When this (hand) gets tired,
(and this) gets tired.
fall, and fart,

the house will be clouded with dust.

Sira fudi noodde
 kaṅkala,
 juude de fiu nooddi.
 fowru wia dum:
 "Sira si a dalti han,
 ko an anndi de."
 hingal Sira waawaani
 dumanin de, dalti.
 dalti tan,
 kaandi haḷi daande muudum,
 joodi, fadi fowru.
 fowru al nangiri ngoodo junngo
 ha ḡooyi.
 nangira ngoodo.
 ngo nanggi han, ngo nangat,
 ngo noodi han,
 ngo nooda, fukki, (?)
 riidi han, suudu haṅka,
 noon tan, noon tan, ha ḡooyi.
 hingal fowru al waawaani
 nangude, daltoyi tan,
 furti dogdu, furti dogdu,
 teeli dammugal ngal,
 kaandi abbi,
 siko waawaani dum nangoyde.
 awa ko ni,
 fowru al wi yo:
 "waaji boḷel wadi,
 haalanaa no kam."

Sira began to be exhausted
 herself.
 Her hands were all exhausted.
 Hyaena would say to her:
 "Sira, if you let go,
 you will know about it."
 After a while Sira could not
 hold, and let go.
 As soon as she let go,
 Lion broke her neck,
 and sat down, and waited for Hyaena.
 Hyaena held with one hand,
 for a long time.
 then held with the other,
 held with one, then the other,
 one would tire,
 then the other,
 he farted, the house was clouded
 with dust. and so on and on for a long
 time, until finally Hyaena could not
 hold on, As soon as he let go,
 he rushed around, rushed around,
 and jumped over the door.
 Lion followed,
 but could not catch him.
 So that's the way it was.
 Hyaena said:
 "Friend Hare is to blame,
 because) he did not tell me."

wi yo: "si nangi waaji bojɛl
mi warat dɔm, dɛfa dɔm,
ɔyakkat."

He said: If I catch Little Hare,
I will kill him, cook him,
and chew him up."

Hyaena and the Dead Dog.

no yahi noon ni.
tawi rawaandu maay no.
ɔyi'e muudum fou ɔi nin
ciinyii he naange he.
fowruul wi yo ndu rawaandu
ɔi nin dɔm jala. (1)
ɓaŋi leggi,
leemi rawaandu ndu.
leemi ndeyɛn ɔyi'e,
ha ngonti leidi.

So as he was going off,
he found a dog that had died.
his bones were all
bared in the sun.
Hyaena thought that dog
was laughing at him.
He took a big stick,
and beat the dog,
beat the bones,
until they became dust.

(1) It is the exposed teeth that Hyaena thinks are laughing at him.

Hyaena Catches Little Hare- Hare Escapes by Being Thrown into the Dew

yahi laawol.

Hyaena) went on his way,

ɔaɓɓoyi waaji bojɛl.

going to look for Friend Hare.

mbo hauri kala lamdo dɔm

Everyone he met, he would ask him

ho a yiianaani kam waaji bojɛl. if he had seen Friend Hare.

ɓen mbia dɔm yo:

They would tell him:

"waaji bojɛl ɓooyaani

"Friend Hare, it is not long

ko nji mi dɔm,

since I saw him,

yauti no."

but he has gone on."

yaha, kala mbo yi'i,

He went off, each person he saw,

lamdo ho a yiiani waaji

he would ask if they had seen

bojɛl.

Friend Hare.

on wia : "hani."

They would say: "No."

awa, waaji bojɛl nanoyi

Well, Friend Hare got to hear

wondema

fowru^{al} di dum da66a.

6aⁿⁱ gure^l, gure^l mbeewa,

6oorni, ari,

haurintini he fowru.

fowru wia dum.

"he, ho an a yiianaani kam

waaji boj^{el} ?"

waaji boj^{el}

(speaks in a disguised voice)

"mi yiaani dum de.

(mi sikku tan),

anndu noon, waaji boj^{el},

mi yiaani dum,

mi sikku tan han fou,

mi yiaani waaji boj^{el}."

nii, fowru^{al} yahoyi,

ha 6ooyi tan,

anndi wondema pe^{let},

ko waaji boj^{el} yii no,

ko waaji boj^{el} hauru no,

di 6oorni nguru,

tan ruttiti, ruttiti tan,

piirti, piirti, piirti,

piirti, piirti, piirti,

piirti, piirti, piirti,

piirti, piirti, piirti,

piirti.

ha nangoyi waaji boj^{el} titi.

that Hyaena was looking for him.

So) he took a goat skin,

put it on, and came back,

and met Hyaena again.

Hyaena said to him:

"Hey, have you seen

Friend Hare for me."

Friend Hare (said):

" I have not seen him,

I think..

You should know, Friend Hare,

I have not seen him.

I think however,

I have not seen Friend Hare."

So Hyaena went on,

for a long time,

until he realised,

it was Friend Hare he had seen-

that it was Friend Hare he had met

with a skin on.

So he returned,

piirti, piirti, piirti,

piirti, piirti, piirti,

piirti, piirti, piirti,

piirti, piirti, piirti,

piirti,

until he caught up with Friend Hare

again.

<p> 6airi nangi waaji bojel, wi dum yo: "han, han mi dyakkat ma." wi dum yo: "kono noon dode mi dyakkude ma, mi warirat ma no nganndu da no 6urirta muide ni. ko noon mbarira ma mi. joo joo o, mido anndi ko mbada mi." 6aaji waaji bojel. ha66i dum ha tiidi, addoyi ledde. addoyi kaleera. wadi jaingii molanteengi Alla, waaji bojel wi dum yo: "he fouru am, si a wara kam han, wad am to jaingol to, kono wota wad am he sawawere muk." wi dum yo: "tinno, ba am, tinno, ba am, tinno mi jejima. wota na wad am he sawawere, sawawere wara kam, mi siuta sawawere. wad am to jaingol to, siko wota wad am he sawawere." awa,ko ni. fowrual wii dum yo: "ko 6urda any de ko, </p>	<p> When he caught Friend Hare, He said to him: "Now, now I will eat you up," He said: "But before I eat you, I will kill you in the most painful way you know. It is in this way I will kill you. Now, I know what I will do." He took Friend Hare tied him tight, brought firewood, brought a cooking pot, made a very hot fire. Friend Hare said to him, "Hey, my Hyaena, if you have to kill me, put me in the fire, but don't ever put me in the dew." He said: "Please, my father, please, my father, please, I beg you. don't put me in the dew, the dew will kill me. I am scared of the dew. Put me in the fire, but don't put me in the dew." So, that was the situation. Hyaena said to him: "What you hate most, </p>
---	--

ko dum mbadat ma mi."

nangi waaji bojel.

firti dum tan,

naattini dum to sawawere to,

naattini dum to sawawere to

tan.

waaji bojel fidditi tan,

siripi to dou.

dogi, yahi.

daroyi to, wi dum:

"he waaji fowru, ho an a

yeejiti

min ko he sawawere njibina mi." it was in the dew I was born."

dogoyi, woppi don

fowruul.

fowruul tai di loofi, loofi,

loofi, loofi ha...

wi yo: "Si Alla jabi,

nangat waaji bojel,

si nangi dum, han,

heltat dyiony muudum kony fou,

dyakka dum.

awa ko ni.

ngol

/taalol foti fotondoroc,

taalol dimaale,

di na yaha,

di na arta.

I will do that to you."

He took Friend Hare,

loosened him,

put him into the dew.

As soon as he had put him in the dew,

Friend Hare brushed himself off,

jumped up,

and ran off.

He stopped, and said:

"Hey, Friend Hyaena, have you

forgotten.

He ran off, and left

Hyaena behind.

Hyaena was very, very angry,

and said "If God wills,

I will catch Friend Hare,

When I catch him,

I will break all his little bones,

and chew him up."

Well, that's the way it was.

The tale is completely finished.

A tale of lies,

There it is going away,

There it is coming back.

Many of the motifs are found in Wolof stories -

e.g. In Rene Guillot: Contes d'Afrique. 1933.

- Hare escapes by being thrown into the dew. p.13
- Hyaena bites hare to make him reveal secret.p.11
- Hyaena encounters dead dog (illustration).

Also in : L.Senghor and A. Sadji: La belle histoire de Leuk-Le-Lievre. 1953.

- Hare escapes by being thrown into the dew pp. 90- 91
- Lion helps old woman pp.100-101
- Hyaena's family try to escape by hanging
on to rafters pp.102-105
- Baobab tree that opens and closes on command pp.60- 61.

From the Bambara - Moussa Travele: Petit Dictionnaire Francais-Bambara
et Bambara-Francais, Paris. 1944.

- Hare escapes by being thrown into the dew. p. 276.

Birago Diop: Les Nouveaux Contes d'Amadou Koumba. (Wolof) has a story -

(Les Deux Genres), pp. 127-140, in which hyaena takes his mother-in-law's animals, lion helps her, and hyaena's family try to escape by hanging on to branches.