

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

Fula Text and Translation

by

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Introduction

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

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

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

prayers used to ward off trouble.

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

In Fula society parents treat small children with great affection, but they are trained early to show respect to their parents and other adults, to be polite to those with whom they deal, to undertake hard work, and to value the truth. Village harmony depends on the wise rule of the head and his wife. With age comes increasing responsibility for others. Marriage indicates adulthood, and is a joyous occasion for the community, with childbirth the kin group is continued, but^{birth}/can be a dangerous time both for the mother and the baby. The roles of men and

woman are regarded as complementary, and if each carries out traditional duties, life becomes complete. Support, in time of trouble, comes from a wide circle of kin ; pleasures are shared, so membership in a large kin group is desirable ; a person is expected to be sociable, though there are times when individuals may seek solitude - either away from others, or within themselves. The interchange of greetings is an outward sign of concern and interest which helps to create and maintain harmonious relationships between people.

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

David P. Gamble

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

nge nagge nge, allaadu wooturu,
ko tolle,

nge do nge, ko fure,
nge endi didi.

nge do nge, ko jaane,
nge gite baleeje.

nge do nge, ko siiwe,

nge endi nai.

nge do nge, ko cole,
nge gite daneeje.

nge do nge, ko/ parnda (?).
kolce de/di cubi de nai (?).

nge do nge, ko todde.

nge do nge, ko kuuse,

kuuse, abbotonge na'i.

ndi do bujjiri, ko logguri,
njaneeri.

ndi do ndi, ko bujjiri,
mbunaari ndaneeri.

ndi do ndi, ko mbaja,

mbo reewata, kabeteendi.

nge do nge, ko siile saaje.

nge do nge, ko fure cole.

nge do nge, ko fure nyaake.

nge do nge, ko goro bodeejo
coi.

this cow, with one horn,
has a broken-off-horn.

the one there has grey spots on white,
it has two teats.

the one there is black round the eyes,
it has black eyes.

the one there is striped like an antelope
(has black stripes).

it has four teats.

the one there is dun colored.

it has white eyes.

the one there has black and white spots,
its feet are white..

the one there has a cut tail,

the one there is black and white (like a
guinea fowl), it follows the cows.

the bullock there, has hooked horns,
is white,

the one there, is a bullock,
is dirty-white with dark ears and eyes.

the one there has one testicle

it will not mate, is a fighter.

the one there is dark with a white belly.

the one there is dun (ash-colored).

the one there is bee-colored.
(small red spots on white)

the one there is very red, like kola.

nge do nge, ko parnda he endi
didi. nge 6iretaake.

nge do nge, ko lahe, muume,
heeunde kadam.

nge do nge, ko siiwe sooye,
nge endi didi.

nge do nge, ko fure cole,
jibini ngaari, he muini
he yoori nyale.

ko di ngoni na'i baaba am.

eeyi.

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

the one there is brownish-black, completely
has plenty of milk,

the one there is fawn striped,
it has two teats.

the one there is dun,
it has given birth to a male, and weaned
a heifer.

these are the cows of my father (the
family herd).

yes indeed.

bisimila(hi)	in the name of God.
kaari ari tooraade 6iddo kaari,	someone has come to ask for the child of someone,
okkama dum,	has been given her,
wadi mbuudu battal,	gave a dollar in acknowledgement,
mbuudu torordi,	a dollar for asking,
mbuudu ngokkirdi,	a dollar for giving away
okkaama, fawaama jaudi,	has been given, the marriage money has been demanded ,
wadi temede didi,	has given 200 (dalasi),
wiaama, "yo diuto."	it has been said "Marry".
fayaama, alkeme(s), aljuma,	the day has been set, Thursday, Friday,
on nyan wonata naale.	on that day there will be dancing,
duwa dewo,	praying Sunday,
tenengal diwoto.	Monday will be the taking away.
talata ngal saata.	Tuesday will be the set date.
deugal won do moddyu.	may the marriage be good.
moddyi yo en tawe.	may we good people be there.
Alla yo 6e njibin,	may God make them give birth,
njibina ko wada barke,	give birth to what will have blessing,
njibina ngurna,	give birth to children who will live,
neeanera gauri he kosam,	and be brought up on millet and sour milk,
wota pejunoo6e pele,	may those who made the plans not be blamed,
ya barke Alla,	through the blessings of God,
ya barke adino6e,	through the blessings of those who were first,
he he wattindiibe,	and those who came after,
jargaaji puuntahen,	may heads of families come of it,

jefulaaje¹ puuntahen,
 jarafeeje² puuntahen,
 ya barke Alla,
 ya barke adinoobe,
 ha he wattindiiße.
 salli ala Mohamadu.

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

1. H. Gaden in Le Poular (1913) gives this as the title of the first wife of the ardo (leader).
2. A Wolof term. In Cayor and Salum the major official in the court of the buur (King).

na'i di ko nyaamata
 ko barbe.
 si barbe de caali,
 bane de mbilta.
 bane de mbilti,
 di lewane bane
 ha ndiyam toba.
 nyaande ndiyam tobi,
 balde tati,
 ngadoje puda,
 narara fuda,
 si narara fudi,
 ngadoje pudi,
 booyataa, tirde fuda,

 seno fuda.
 na'i kartina.
 di nyaama seno, nyaama lelele,
 nyaama benyebe, nyaama cengcenge,
 nyaama buuluude, di nyaama
 jaaje.
 si di nyaami dum, di nyalli he
 ladde, haa kiikiide.

 si di njofi, jarga welto.

what cows eat
 is barbe.
 when barbe is no more,
 bane is putting out leaves again.
 when bane has put out leaves,
 they get the leaves cut down for them.
 until the rains come.
 the days the rain comes, (after)
 three days,
 ngadoje springs forth,
 narara springs forth.
 when narara has come forth
 ngadoje has come forth,
 not long after, tirde comes forth,

 seno comes forth,
 the cows are full again.
 they eat seno, eat lelele,
 eat benyebe, eat chengchenge,
 eat bulude, eat jaje,

 when they eat that, they spend the day
 in the bush, until evening.

 when they come home, the village-head
 is happy.

min woni Kaba Wuri.
 mido salmina Fulbe fof.
 ko min tubakooŋe Baŋi,
 he ngaddi to dou
 di mi Gaŋa halā.
 mido haala wade he radyo.
 onon Fulbe, ngandon, pine,
 ko min Kaba Wuri,
 jom saare Jalakoto,²
 mi sēla no,
 mido adda Banjul,
 gite am di ceeke.
 mido nyaunde, kono,
 alhamdulillah rabilāmin,
 mi yetti Alla,
 mi yetti Wuri am,
 mi yetti baaba am,
 Nyanaman Ndungu Egge.
 mido jibina Njallal Fulbe.
 mido sinci saare di wi'e
 Jalakoto Dala Funti.
 min, Kaba Wuri, mido salmina
 moddyo fou Pullo.
 gila he Fuuta, ha he Jolof,
 ha he Nyani.
 mido salmina ŋe.
 mido laarano ŋe mbadi
 he tampere aduna.

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

1. Actually a tape recorder.

2. Jalakoto - a Mandinka name.

tinne, pine, ngande ko
tubakooŋe ngondi he gonga.

pay attention, awaken, know
it is the Europeans who are with the truth.

ORIGIN OF THE FULBE

ŋe ngiwi ko Fuuta.	they came from Fuuta.
(DPG: Fuuta Toro ?)	Fuuta Toro ?
Fuuta rewo, Maasina.	Fuuta beyond, Maasina.
ko ton ŋe ngiwi.	it is from there they came.
Fulŋe ngiwi ko fuɗ-naange,	Fulbe came from the east,
a nani ?	do you hear ?
minen Camoinaabe.	we the people of Chamoi.
minen min ngimmi ko Njoudun.	we came from Njoudun.
min Fulŋe Camoi.	we are Chamoi Fulbe.
Fulŋe Wodaabe, a nani ?	Wodaabe Fulbe, do you hear ?
ko min Camoinaabe.	we are people of Chamoi.
min nyaamata jaaure,	we do not eat harness-antelope,
barke kosam,	by the blessings of sour milk,
min nyaamata jaaure,	we do not eat harness-antelope,
barke kosam,	by the blessings of sour milk,
min nyaamata kɛdde ɓaleeru.	we do not eat what is left by the black one (hyaena),
ko minen ngonen Fulŋe Wodaabe,	we are Wodaabe Fulbe,
Fulŋe geluwaarŋe,	noble Fulbe,
sal'ali Mohamadu,	praise be to Mohamed,
ko minen, ko minen nji kosam,	it is we, it is we who own milk,
nji gauri, nji na'i.	we own millet, we own cattle.

Pullo-fou-Pullo immi ko Maasina,
 nde 6e ngimmi Maasina,
 6e lumbi.
 6e ngari rewo.
 6e njahi Njoudun,
 6e caaki.

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

Jombonaa6e 6en ko Firdu.
 Jombonaa6e 6e ngimori ko Firdu.
 a nani ? 6e ngimmi Firdu.
 6e njippi he Cayangal.
 6e ngiwi he Cayangal.
 6e njippi he Engale.

Jombongaabe are Firdu.
 Jombongaabe came by way of Firdu.
 do you hear ? they came from Firdu.
 they came down to Chayangal.
 they came from Chayangal.
 they came down to English country
 (The Gambia).

a nani ? nde Musa dogi ton,

do you hear ? when Musa fled from there,

jippi he Engale -

they came down to English country -

Kesel-kunda, a nani ?

Kesel-kunda, do you hear ?

Jombonaa fou jippi,

all the Jombongaa came down,

abbi dum.

followed him,

Jombonaa fof jia ko Portuges.

Jombongaa all belong to Portuguese
 (Guinea) - Guinea Bissau.
 belong in the Casamance.

jia ko Kasamans.

it is there Jombongaa belong.

ko he Jombonaa6e njia.

Firdu he Jombona wona gootum.

Firdu and Jombonga are not one.

Firdu 6e njia ko caggal Welingara.

Firdu live behind Welingara.

a nani ? Firdu ko ton dawi.

do you hear ? it is there that Firdu originate.

si a nani Firdu,

if you hear Firdu, it is

ko caggal Welingara.

behind Welingara.

ari jippi Basse,

they came down to Basse,

a nani ?

do you hear ?

ko dum woni Firdu.

that is Firdu.

Fulbe Jombonaabe ko gila he Jimara,

Jombongaabe are from Jimara,

a nani ? Fulbe Jombonaabe ko kaen

do you hear ? Jombonga Fulbe

ngoni Jimara-

are in Jimara-

leidi Jimara woni Jombonaabe.

the country of Jimara, that is Jombongaabe.

eeyi.

yes indeed.

THE FULBE AND CATTLE

alhamdulilahi.

Praise be to God.

na'i, ko Fulbe nji na'i.

cows, it is Fulbe who own cows.

ceddo di daaba na'i,

a Mandinka looks for cows, (but)

ko Pullo ji na'i.

it is a Fula who owns cows.

Jolfo di hessa na'i.

a Wolof obtains cows, (but)

ko Pullo ji na'i.

it is a Fula who owns cows.

Torodo di hessa na'i,

a Torodo obtains cows, (but)

ko Pullo ji na'i.

it is a Fula who owns cows.

ndeene Fulbe,

take heed of Fulbe,

ko Fulbe nji na'i.

it is Fulbe who own cows.

mbo reenaaki Fulbe,

anyone who is not careful of Fulbe,

anda ko Fulbe nji na'i.

should know that Fulbe own cows.

min, Kaba Wuri, mido do joodi.
 Fulɓe fou nganda
 ko min joodi ga dou.
 mido halda he tubakooɓe.
 yo radyo andu,
 andina Fulɓe, yo Fulɓe ndem,
 ngaina, njula,
 njokka jaudi muɗen.

Jolfo immi ko Buundu.¹
 Jolfo-fof-Jolfo dawi ko Buundu.
 nde ɗum ɓe ɗgiwi Buundu,
 jippi he Nyaani.
 ɗuma yauti Saalum, a nani ?
 ɓe ndema gauri, ndema gerte.
 ko ɗum Jolfo andi.
 Pullo andi ko na'i, bee'i,
 baali.
 ko ɗum Pullo andi.
 eeyi.

I, Kaba Wuri, am sitting there.
 all Fula should know
 it is I sitting up here.
 I am talking to the Europeans.
 let the radio know, and tell Fulas,
 Fulas should farm,
 herd, pray
 take care of their wealth (livestock).

Wolof came from Bundu.
 every Wolof came early from Bundu.
 when they left Bundu.
 (they) came down to Niani.
 some reached Salum, do you hear ?
 they farm millet, farm groundnuts.
 that is what a Wolof knows.
 a Fula knows cows, goats, sheep.
 that is what a Fula knows.
 yes indeed.

1 B = 6

In the older literature : Bundo (Francis Moore - 1731)
 Bondou (Mollien - 1820)
 Bondoo (Gray & Dochart - 1825)

jam waali ?
 ya wuur !
 mba en pini ?
 fini de.
 eno 6eingu fini ?
 jam tan.
 mbar en pini ?
 fini de.
 cadde mon.
 ya wuur !
 mbar jam woni ton.
 eno yimbe men ?
 jam de.
 no musidangal ?
 jam tan.
 eno saare-naabe ?
 jam de.
 eno na'i di ?
 jam tan.
 eno golleje ?
 jam de.
 eno cukalony ma ?
 jam tan.
 ii, kaari jippima ?
 eeyi, mi wii no mi holla
 on noon.
 jippima ? - eeyi.
 dadi ? - dadi.

have you spent the night in peace ?
 may you live long !
 I hope you have wakened ?
 yes, we have.
 how have the family wakened ?
 peace only.
 I hope we have wakened (in peace).
 yes , we have wakened.
 greetings.
 may you live long.
 I hope there is peace there.
 how are our people ?
 at peace.
 how are our family ?
 peace only.
 how are the people of the town ?
 at peace.
 how are the cattle ?
 at peace.
 how is the work ?
 at peace.
 how are your children ?
 peace only.
 so and so has given birth ?
 yes, I thought I should tell you.

 she has given birth ? - yes
 did she escape ? - she escaped.

mbar dandi ? - dandi.
 ko Alla addi ? - gorko.
 Alla wad dum gorko.- amiini.
 yo tau ko wuurde ar-ani --
 amiini.
 yo ne'e inna he baaba -amiini.
 ya barke Alla. - amiini

I hope the child was saved ? - it was.
 what did God bring ? - a son.
 may God make him a man - amen.
 may it be that it has come to live !
 -amen.
 may it be brought up by both mother
 and father. -amen.
 through the blessing of God. - amen.

VILLAGE HARMONY

jooni de, saare si dariima,
 onon moddyuɓe rɛnduɓe,
 ngandon ko jarga, he jaraaf,
 jefulɓe he lingeer.
 maudo sagataaɓe,
 si arsuke mun weli,
 heɓa sukaaɓe ɓe ndeggina dum.
 ko noon kala ko moddyi he saare,
 ko tiinde jarga he jefulɓe muudum.
 kala ko moddyi he saare,
 ko tiinde jaraaf he lingeer muudum.
 tinno de, mbaɗen anniya gooto,
 mbaɗen horma,
 mbaɗen tɛddungal, jikke, he yakaar.
 mbaɗen anniya gooto.

now then, if a town is set up,
 you good united people,
 know that it is the chief, and the
 officials,
 the first wife and the chief's wife.
 a big person over young people,
 if his fortune is good,
 will have young people to follow him.
 all that is good in a town,
 it is the example (forehead) of the
 chief and his first-wife.
 all that is good in a town,
 it is due to the example of the
 chief's representative and his head
 wife.
 let us try, have one objective,
 (be united)
 show a sense of honor,
 show respect, love, and hope,
 let us have one objective.

munyaḍiron,
kullaḍiron,
keraḍiron.

ngandaḍon aduna neḍḍo kala
ko wadi,
ko hoore mum.
si neḍḍo di wuuri, yo hul,
yo hersu, yo tinno,
si ada rendi he neḍḍo.
ngena Fulbe ko ngena pooli,

kodda seeda,
ndiwa certa.
si tai ada wad no banda ko
wona laawol,
jango, si on kauri, kersa dum.

siko si oḍon koddi,
onon moddyondiri,
horma, Alla he anabiijo mum,
endam, hodon ndendi, ii,
ma Alla wad, si on certi,

ngokkondiron,
6i66e mon ndiutondira,
minyiraa6e mon ndiutondira,
taaniraa6e mon ndiutondira,
lenyol yaadya,
dufol yaadya,
dendiraa6e puntahen.

be patient with one another,
fear one another,
have a feeling of shame towards one another

know that whatever a person does in
the world,
he does to himself,
if one is alive, he should fear,
have shame, should strive,
if one is united with another,
the life of Fulas is the life of pigeons,

together for a little while,
and then fly apart.

if you happen to do something to a
kinsman which is not right.
tomorrow, when you meet, you will be
ashamed of it.

but if you are together,
and are good to each other,
respectful, according to God and his
Prophet,
you are united by the same milk,
God will do something, when you scatter,

you will give to each other,
your children will intermarry,
your younger siblings will intermarry,
your grandchildren will intermarry,
your line will be wide,
your paternal line will be wide,
nephews and nieces will come out of it.

koni kette mi janto seeda.	please be quiet, let me tell a little of how it was.
jemma mido waali Njallal saare,	at night I used to sleep at Njallal village,
he saare Malau kam he Kaau Jadye.	and the village of Malau and Uncle Jadye.
ko Fulɓe ɓe keewi pul'am waawi.	no matter how numerous are the Fulas, my Fulas are the strongest.
ko Samba Sira Daado Sirgere Daado.	Samba Sira Daado Sirgere Daado.
na'i ko ko mboowi tan njidi hande.	what cows are used to, that is what they like.
jemma kala jemma, ma mi fiia daande.	each night I must sing.
koni kettode, mi haala no wori.	be quiet, let me say how it was,
ya jii mbala mandal kolli (?)	let the guitars play all night long,
ya leuru korka larambal (ladambal ?)	the fast month is for the Muslims
njulɓe,	
ya hejjotooɓe jemma na njula,	those who get up early (to eat before dawn) pray
ya kude de deuteta ya allu (?)	(meaning not clear)
ya ko serer ɓe njidi almuuɓe,	it is the Serer who like disciples,
ya ko almuuɓe njidi fosina,	it is the disciples who like pupils,
koni kettode mi haala no wa'i.	listen, let me say how it was.

Ngumbo Mati Njai,
 Pullo gainaako,
 ngacce na'i ndura,
 di ndura celle,
 di ndura celcele,
 ko nyaam di seno,
 ko din mbeli njofnu.
 si na'i kaari, njengataa,
 kardi njengataa, kardi napta
 naange wuro.

coi, coka mbesa,
 di caginani ndefi.

debbo Pullo si dyεpti larogal, a Fula woman with her wooden bowl,
 si a dyatima dum,
 a wii dum 'jailo',
 di muinina, dogat,
 si dogi saktoto ngal,
 dinya ngal.
 si dinyi ngal, yeecito,
 looŋat,
 siko yahataa.

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

(first pounding, winnowing),
 those that did not light the fire, cook.

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

cukayɛl si a jibinii dum,	a child, if you have given birth to him/her
neh dum anda soobe ma,	train him to know seriousness,
anda goonga.	to know the truth,
si a ori ndeena na'i	when you come back with the cows,
	take care of them,
si a holaama ligge, nangu ma	if you are undertaking work,
ha tiida.	take it seriously.
ngand da ko a neddo mbada hoore	know that you are a human,
ma neddo.	make yourself a human.
neddo si wonani neddo,	a person, if not a real person,
wonata hai huunde.	will not be anything.
si neddo yi'i maudo, ko cukayɛl,	if a person sees an old man, and is young,
yo okku dum juude didi,	gives him two hands (a sign of respect),
salmina dum.	greet him.
si a yii maudo mbo a andaa,	if you see an old man you don't know,
tawi ma he cuudi, dog,	if he comes to your home, run,
nyɛd ndiyam, ngadda, mbeeda	fetch water, bring it, offer it to
dum,	him,
canna dum, mbismo da dum.	greet him, welcome him.
si tai mauɓe ma ngalaa don,	if it happens that your parents are not there
ɓe he nder saare, ndogga,	are in the town, run,
mbia dumen 'kodo he ga cuudi'.	tell them 'there is a stranger at home'.
si tai ɓe di don, mbia mɓe	if they are there, tell them
'kodo he ga to cuudi'.	'there is a stranger at home'.
si tai ɓe ngalaa don,	if they are not there,
nyɛda ndiyam, ngokka mbo,	fetch water, give it to him,

mbismo da dum.

si tai mbaldi di don,

mbarta na dum.

si (tai ?) alaa don,

ndara sali nguru,

mbarta na dum.

si a wertani dum,

njoodo da.

njeutino da dum.

cukayel ko he neeki muudum

hebata huunde,

ko hen wasataa huunde

yakaare moddyani.

welcome him.

if there is a bed there,

spread (the sheet) for him.

if there is none there,

look for a prayer mat,

and spread it for him.

when you have spread it for him,

sit down,

chat with him.

the child, it is through his training

he will get something,

it is through it he will miss something.

bad manners are not good.

bobibi bobiloləl, dedyu na,	bobibi bobiloləl, hush,
ɖadi ngari, ɖadi ngari,	dadi have come, dadi have come
bilibi ngari, yo di ngari,	bilibi have come, they have come,
ku66e dude, yo di ngari,	light the fires, they have come,
mborne nyalony, yo di ngari,	tie the calves, they have come,
ɖadi ngari, yo di ngari,	dadi have come, yes they've come,
ku66e dude, yo di ngari,	light the fires, yes they've come,
nyal6i ngari, yo di ngari,	the cows have come, yes they've come,
bilibi ngara, yo di ngara,	bilibi are coming, yes they are coming,
dedye gorel, yo di ngara,	hush child, they are coming,
mborne nyalony, yo di ngara,	tie the calves, they are coming,
ku66e dude, yo di ngara,	light the fires, they are coming,
bobibi bobiloləl,	bobibi bobiloləl,
bobibi bobiloləl,	bobibi bobiloləl,
bobibi bobiloləl,	bobibi bobiloləl,
kaari minyam, dedyu na,	little brother, hush,
Kenna Njambam, dedyu na,	my Kenna Njamba (a name ?), hush,
Kenna Njambam, dedyu na,	my Kenna Njamba , hush,
bobibi, bobilobil,	bobibi bobilobil,
nyande deugal ma jango,	the day of your marriage tomorrow,
kuru yare,	kola will be taken (lit. drunk),
simme dyakke,	snuff will be chewed,
bobibi, bobibi,	bobibi, bobibi,
bobibi, dedyu na,	bobibi, hush,
Njati ¹ goləl, dedyu.	Njati, little friend, hush.

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

deugal wono yo moddyo.
 amiin(i) !
 moddyuu6e yo ɛn tawe.
 amiini !
 Alla yo 6e njibin.
 amiini !
 m6e njibina, m6e njuna balde,
 amiini !
 jefulaaje puntahen,
 jargaaje puntahen,
 ya barke Alla,
 ya barke adinoo6e,
 ya barke wattindii6e.
 kaari am, a okkama dɛbbo,
 han̄ki kosīdo won do,
 ko han woni gonga.
 gokkal ko naborangal.
 na6a, si a na6i,
 tai moptoto, moptu.
 si tai moptotaako,
 wota aibi, wota lappu,
 wota yennu,
 ndɛggina, ngartira,
 ko tan̄ka mba6a hen,
 si a waawa mbo yaha,

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

ko goddo okku ma mbo.	someone else gave her to you.
deugal ko kumpa tan.	marriage is a curiosity.
on ne naɓa.	it is you who will take her away,
si ko si won no mbaɗ ɗa,	if however you do something,
lamɗo alaa ɗo,	there is no chief there,
cukayɛl lamɗo alaa ɗo,	no chief's child is there,
nɛlaado lamɗo aɗaa ɗo,	no chief's messenger is there,
ko enen tan nji ɗum,	just we see it,
enen noon ko mbaɗeten ko,	we, what we do,
ko endam de taki ɗum di juuta.	it is because of kinship that it lasts,
nɛɗɗo di jogi ko wadi,	a person has something else to do,
ko wona hollindorde ɗebbo mun,	than to show off to his wife,
ɗebbo ne di jogi ko wadi,	a wife has something else to do,
ko wona hollude gorko mun	than to show her husband that she is
yakaare,	spoilt,
sabu, si ɗebbo rewɪ he gorko	because if a wife follows her husband,
mun,	
Alla okkat ɗum barke,	God will grant her blessings,
jibina ko barkini,	she gives birth to blessed (children),
si huli gorko mun,	if she fears her husband,
hersɪ ɗum, nafat ɗum,	if she shows shame, she will be of
	benefit to him,
si bandum ari ɗon,	if trouble comes,
galle fou jinda ko wadani ɗum,	all the compound will praise her for what
	she did for him,
si ko si tai ko yakaare kollir	but if you show bad manners,
ɗa,	
han, si banda ari,	today, if trouble comes,
tawi ma he deugal ma,	and finds you in your marriage,
alambo larta ma,	there is no one who will look at you,
alambo yeccota ma,	there is no one who will glance at you,

yaha e ɓe yawi ta ko an wadi dum,	being despised through your own fault,
nɛɗɗo ko wadi fou noon ko hoore muudum,	whatever a person does he does to himself.
deugal, ko faarata,	marriage is an obligation,
ko ɛn tauɓe dum,	we found it (so),
ɛn ngaccat dum,	and we will leave it (so),
si a jibin da ɓiɗɗo ɗeɓbo,	if you have given birth to a daughter,
njiɗa ɓiɗɗo ɗeɓbo o,	and love the daughter,
neh da dum,	and bring her up (so that),
remantaama, ainantaama,	she does not farm, does not look after the livestock for them,
fedyantaama, ha tolnoodo,	does not cut wood for them, and is of
nafata he galle,	no use in the compound,
gorke ara dyɛpta naɓa dum,	a husband comes and takes her away,
e ko noon ɛnɛn no tawru ɗɛn,	what we have been doing,
ko tawru ɗɛn ko ko dum mbawetɛn wadde.	that is what we will continue to do.
dum noon si ɔkkiraama noon,	therefore, if she is given away like that,
cukayɛl, si ari he galle,	a child, when she has come to the compound,
kam ne ko ko munnyante de.	be patient with her.
si munnyanaaka han, hedyataa,	if one is not patient with her, she will
munnyana dum.	not fit in, be patient with her.
cuudana dum ko nyaamete,	(keep ?) hide food/for her to eat,
cuudana dum ko dyakkata,	hide food for her to chew,
nɔɗɗa dum to suudu,	call her into the house
ada dum wurta,	advise her,
si a yii di wada ko alaa he lawol,	if you see her doing something which is not right (the way),

wota hul6in dum,	don't frighten her,
nooda dum, tawo mbia dum,	call her and tell her,
kaari aan, wota wadir ni,	so and so, do not do thus,
wadir ni, wadir ni.	do thus, do thus.
galle janano welani,	someone else's compound is not easy (to live in),
haa kam ne woowa.	until she gets used to it.
6i66e men 6e fof 6e njii da 6e,	all the children that you see,
iniraa6e men, jibinaaka do,	our namesakes, were not born here,
ko ngaddaa6e.	but are people brought here.
hoore ko 6e ngadda ko he munnyana,	because they were brought, people were patient with them,
Alla wadi ko hen ko dum barke,	until God put blessings on it,
6e addani en, enen m6e ndany den,	they got us, we also got others,
enen ne eden ngaddoi 6i66e janan6e,	we ourselves went and brought other people's daughters,
onon 6e min njibini 6e ne,	you that are our children,
tinno don ¹ (onon).	you try.
ko hono modon tan diwtoto don,	it is your type alone that you will marry,
neddo ko hono mun diwtoto farno,	a person has to marry his own kind to be fulfilled,
ko hono mun diwtoto, he6a hen teddugal,	has to marry his own kind to get respect.
ko hono mun diwtoto, inde mun bonna hen,	has to marry his own kind lest he lose his good name,
hoto do diwto he aduna,	never to be married again in this world,
dum noon mbawdo kala salo dum,	which anyone who can, should refuse.
hula dum, hersa dum, reeno dum,	fear it, be ashamed of it, avoid it.
ko ha do ngandu mi ko mi haalan-i on.	that is the extent of my advice which I can give you.

1 don means there, but in above it stresses "you" (onon) - understood.

salali Mahamadu
 walali Mahamadu
 jalaŋ, bani mauki malaaki,
 toore toore,
 rokka mole danda,
 ndanda mi kata,
 ndanda mi kataato,
 ndanda mi ya-r-ata reedu,

 ndanda mi dyiiwoonde bonde,
 ndanda mi ngaika bonka,
 ndanda mi henndu bondu,
 ndanda mi nyinde bonde,

 ndanda mi yitere bonde,
 ndanda mi hunduko¹ bonko,

 (ndanda mi ngaika bonka),
 ndanda mi lamdo bondo,
 ndanda mi batula bondo,

 na'i, ndanda dumen kata,
 ndanda dumen kasara,
 di keewa,
 di keeude he ainaaŋe,
 ya barke Alla,
 ya barke maɗa,
 aan, cattungal hakkunde meden.

 1 hunuko in other dialects.

salali Mahamadu
 walali Mahamadu
 spirit, big blessed bani tree,
 being begged, gives,
 being asked for refuge, saves,
 save me from trouble,
 save me from a troublemaker,
 save me from what goes-on-its-belly,
 (snakes)

 save me from a bad storm,
 save me from a bad hole,
 save me from a bad wind,
 save me from a bad tooth (biting animals),

 save me from the evil eye,
 save me from a bad mouth (evil talk),

 (save me from a bad hole),
 save me from a bad ruler,
 save me from a bad chief's-messenger,

 cows, save them from trouble,
 save them from disaster,
 that they may be many,
 and have many herdsmen,
 through God's blessings,
 and your blessings,
 you, (the intermediary ? between us.
 (the necessity

baaba, jam waali.

ya wuur ! Bah.

en pini ?

fini de

baaba, na'i di de nyalaama.

andi ? eeyi.

ha di di ndar-oy-an-i wiinde ?

hoto mijji don hikka yo di
ngɛɛgu ?

di tuppine tawo.

hombo tuppata ?

ii, ada andi ainaaɛe ɔe fou
joo ko tuppooɛe.

eeyi ? eeyi.

hanti laare, nyalngu, si tai
hautini ma, on han mbaɔon
fere di cotta.

etto, njidɔn yo di cottu ?

hɛnde hikka nde njid mi di
cottu ko Kojiri.

alaa, Kojiri welani ɛɛgu,

sabu Kojiri di heewi fɛccɛɛ -
di heewi ko waɔata na'i fɛccɛɛ.

andi ? eeyi, ɛno Yier ?

uh ! baaba, yanongo di heewi
Yier.

ii, hoto ndɛn di ngɛɛgata ?

father, good morning.

may you live (long) ! Bah (a surname).

have we wakened ?

we have wakened.

father, the cows are hungry.

true ? yes.

why not look for pasture for them ?

where are you thinking of taking them
this year ?

they are being given water yet.

who is giving water ?

eh, you know all the herdsmen are
waterers now.

yes ? yes.

now look, if hunger comes upon you,
find means of

moving them to another spot.

try, where do you want them moved ?

this year I want to take them to Kojiri.

no, Kojiri is not good for grazing,

because Kojiri is full of foot-sores

it is full of what makes cows sick with
splits in the hoof.

true ? yes, how about Yier ?

uh ! father, death is common in
Yier.

where then will they go ?

na'i di hikka yo di ngëggu	let them go to Bure Musa this year,
Bure Musa, lappi Jalali,	the Jalali route,
di ngëggi Bure Musa,	when they have gone to Bure Musa,
si di ngoni dɔn,	if they are there
hai siko lɛbbi didi,	two months only
di ngimmima dɔn,	they leave there
di njaha di pema,	set off and make for..
di njaha di pema,	set off and make for.. (hesitates)
duma, di pema Coringel,	I mean, they make for Choringel.
si di ngiwi Coringel,	when they leave Choringel,
di njippito dɔn,	when they come down from there,
di ngardo ngol Ndumangol,	if they come down by Ndumangol,
si di ngari Nduma,	they will come to Nduma,
si ngimmima he Nduma,	when they leave Nduma,
di njaha Kisanɔ.	they will go to Kisang.
si di ngiwima he Kisanɔ,	when they leave Kisang,
di njoltiroya he nJambur.	they will come down the valley to Jambur.
si di njolti nJambur,	when they have moved to Jambur,
si di ngoni dɔn lɛbbi didi,	when they are there two months,
di ngarta do saare do.	they will return to the village.
tawo hanti ko ceedu,	now it's the beginning of the dry season,
leele di nyadye,	leele is going out of season,
si di ngarti dɔn, on waktu,	when they come back, at that time,
ko seeda tan,	after a little while,
di ngonata dɔn tai di potini bille,	they would have made the round of the farms,
sabu ta di nkari dɛn balde	because they would be satisfied in those days.
di tumba nde.	they will be getting pregnant.
na'i si di tumba han,	if cows are pregnant,

do di leli 6ooyata ta diggi,
andude,
a haali goonga.
eeyi. ne. bisimilahi.

e hombo tuppanta on ?
min de, mido tuppa.
hikka min ko tuppira mi ko
wedere, wedere, wedere...
dukume.
eeyi. wii mi ko dadol na ko
wedere.

min mido tuppira dadol,
mi tuppira wedere (nde),
ii, aan a wona gainaako.

min, si mi loofi han,
hai he jungo am.
mi tuppata, mi taccittat loci
di tan, mi jatto.
enen ngol ko wiete ?
ngol wiete 'bilibilijalo'.

"cɛrdana mi jemma he nyalaama,
cɛrdana mi bimbi he kiikiide,
cɛrdana mi ngordi he nderi,
cɛrdana mi gorko bondo he,
debbo bondo.
cɛrdana mi weendu maundu he
weendu tokosuru,

where they lie does not take long
to soften,

you know ?

you've spoken the truth.

yes. as you wish (in the name of Allah)

who gives water for you ?

I myself give water.

This year I give water with wedere.

wedere, wedere (hesitates)..

dukume.

yes, tell me is it with a root or
wedere.

as for me, I give water with a root.

I give water with wedere.

ah, as for you, you are not a
herdsman.

in my case, when I am vexed,

I can do it on the palm of my hand.

I pour out the water, I take the
saplings, and pray.

how does it go ? (the prayer).

it goes "bilibilijalo".

"protect me, night and day

protect me, morning and evening,

protect me, from male and female,

protect me from the evil man and the
evil woman.

protect me, from large ponds and
small ponds,

cardana mi kiikiide he futuro." protect me early evening and late evening.

e mbo tuppinnoma ?

did he water ?

eeyi, tuppino,

yes, he watered.

eeyi, mbo tuppi,

yes, he watered

hono dum wa'i ?

how did it go ?

min de bilde fou di njaabi.

as for me, all the farms turned out well.

de fou di njaabi ? eeyi.

all was answered ? yes.

ya di njah he jam. amiin(i).

may they go in peace. amen !

di ngarta he jam. amiin(i).

and come back in peace. amen !

siko ciurana min de.

and keep an eye on ours

andi ? ..eeyi.

you know ? ..yes

sigel parnda, caajel ngel,

take care of the spotted heifer, the one

yongel siure.

with grey spots, keep an eye on it.

kam he honge ?

any other ?

he wiige wøjjaake.

the red heifer.

kam he honge ?

any other ?

he wiige dunyaale ?

the cow in advanced pregnancy .

kam he honge ?

any other ?

he wiige gole ?

and the red cow. (chestnut-colored).

he, baaba, accu ni, ii

eh, father, that's enough

alaa, ɕujjiri toddiri,

no, the bull with the cut tail,

mbana o, kai wota yawi.

the mbana should not be underestimated.

eh, ko ɕujjiri watta ga,

eh, what does the bull do here,

si wona di mbarda do yimɕe
nyamgol.

other than kill people by eating.

ii, baaba, aan ne na'i
ngaccirtaake ngala hai
ndillinori hulnde.

father, cows should not be left without
a bull to activate them.

ii, di, ne ko mbaɖana

what do they need an activating bull

ndillinori hulnde ?

for ?

koni paffɛn, peecɛn na'i dɪ	please let us try and divide the cows
hikka.	this year.
kanyum Pullo maanoto dʊm tan.	that is what a Fula is clever at.
ii, bisimilahi.	ee, as you wish.
nden paffɛn nyande dɪ ngɛggata	let us try and divide them when they are
han,	on the move,
peecon dɪ mbaɗɔn dɪ kuffe didi.	let us divide them into two groups.
eeyi, dɪ ndabir-oy-i noon han	yes, if they leave the way they are,
mbɛlata.	they will not be easy (to manage).
si dɪ ngarti jango dɪ kaptata,	if they come back tomorrow, they will not
tawa dɪ lundondire yarnde.	fight,
	they will be impatient to get home to drink.
eeyi, dʊm tan mɔɔɔyi.	yes, that is the only good thing.
njehe he jam.	go in peace.
ya dɪ ngartu he jam.	may they come back in peace.
amiini, ya barke Alla.	amen ! by the blessings of Allah.
amiini.	amen !
wota ho dɪ mbopi tɔn	may they leave behind
si wona jaanye he ɓoggi.	nothing but manure and ropes.
amiini.	amen !
wota ho dɪ mbɔpti tɔn si wona	may they leave behind only the dirt from
tuli mballi ainaaɓe,	the bodies of the herdsmen,
ya barke Alla,	by the blessings of God,
ya barke njibinooɓe,	by the blessings of those who bear
	children,
yo dɪ pem yeeso. amiini.	may they go forward. amen !
eeyi, na'i kaari ɛn de,	yes, so and so's cows have come back
dɪ njɔlti haŋki.	yesterday.
eeyi, dɪ njɔlti.	yes, they have come back.
e hoto dɪ ndabb-oy no.	where did they go for the dry season.
ha ! dɪ de dɪ kaari !	ha ! these (cows) are full.

hoto di ndabbi ?

Caffertede. eeyi.

ii, andu na'i engellenaabe,

mi yii dumen hikka.

na'i Njallal Fulbe, a andi ?

eeyi, kon ndaw na'i kaar di.

hai he na'i Jalokoto,

na'i Kalle,

na'i Denfai, Tabanani,

di fou di kaari hikka.

andi ?

hoto 6en ndabbuno hikka ?

weendu Kolto.

sukaa6e helifaa6e, nda66iton,

towitiibe.

dum ne ko cukalony tokosony,

ndara kon ko rowani kon naati

sukkere.

eeyi, walahi.

siko kon mborlotaako,

kon meeda majjire.

eeyi.

where did they go to graze ?

to Chaffertede. yes.

you know the cows from English territory
(The Gambia),

which I saw this year.

the cows from Njallal Fulbe, you know ?

yes, indeed, how full the cows were !

even the cows from Jalokoto,

cows from Kalle,

cows from Denfai, Tabanani,

all are satisfied this year.

you know ?

where did they go to graze this year ?

Kolto lake.

industrious young men went there (for
the dry season), ones who take themselves
seriously, and they are very young boys,
and you see that it is only last year
they were initiated (went into the 'bush').

yes, indeed,

but they never lose cows,

they have never lost any.

yes.

NUMERALS

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

This was repeated, giving 20 noogai

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

DAYS OF THE WEEK

han ko woni ?

han ko alarba.

jango alkeme.

gada jango aljuma.

aset

dewo

tenen

talata

alarba

dum nyalli han.

what is today ?

today is Wednesday

tomorrow (is) Thursday

the day after tomorrow (is) Friday

Saturday

Sunday

Monday

Tuesday

Wednesday

that's the day today.