- 5 FEB 1964

THE LIMBA OF SIERRA LEONE
WITH SPECIAL REFERENCE TO THEIR FOLKTALES
OR "ORAL LITERATURE".

III

Ruth Finnegan

BODLEIAN LIBRARY OXFORD
DEPOSITED
THESIS
2. i. 64

2. Stories about Kanu and origins.

Kanu goes up above. (Biriwa)

Mbɔrɔ. Kanu, ming do nde kathabanthe ing Kanu Masala ning mamɛng be ka boli ka.

Ba yi kuta, thɔyɔ kai ka tharɔkɔ. Ndɛ thungaade ing bathaha. Thɔyɔ ngale na be bohi bathaha. Bathaha ndɛ thare ka Kanu. Ndɛ dome na papa yo. Ndɛ dome na mbɛ? Na thɔyɔ, ndɛ na lemɛ yama. Na ba yama thɔma. Kanu dome na thɔyɔ na pɛa. Ndɛ dome na pe ta. Kanu madɔng ma na yi thɛrɛ nde, na awa, ndɛ segithe ndɛ ngung bathaha na. Ndɛ thare ka kuboli ka.

Ndɛ kai pɛngki peni. Ndɛ theni toko. Ndɛ bathang a thari. Kanu dome na awa, fo hɛ yang tɛpi hang, na hung fungande. Na awa, peni, na kɔ. Bindɛ kɔi. Na bumbɛ? Na woi leme na ming. Na ba mbɛ? Na a kai mina ka thɔɔkɔ. Peni thɔng thɔyɔ na. Peni bathɔi a thari.

Bindɛ pɛngki bu si se. Peni thare. Bu leme. Peni kai ka Kanu ka. Bu leme. Peni bereng. Kanu dome na mbɛ? A kai thɔɔkɔ bu na. Bu leme mina, ba nguna. Bu segithe, wundɛ thɔng. Bu bathɔi a kai.

Ndɛ pengke mandi. Mandi leme. Na yi, na yi se mina thɔɔkɔ. Na yɔkɔ a thɔng yina. Ba wundɛ thara ka Kanu ka, mandi leme kɛndɛ; Ndɛ thɔngthingino na mbɛ? Na bu na kai hɛ yama thɔɔkɔ. Na wuna, na yɔkɔ a kɔri.

Kanu Masala ndɛ dome na nang dɔngɔi, na kafɔi o, na ndɛ kɔ piring. Na wuna. Ndɛ kai ke, kabegede, kɔi mina tonge thaya kapothi.

Kanu goes up above. Dauda Konteh. 9/11/61

A story. Kanu - in the old days, we lived together with Kanu Masala and with all the animals in the bush.

You see - a python went and travelled around. He met with a deer. The python arose, "Let me catch the deer". The deer ran to Kanu.[1] He said "Father". He said "What?" "The python, he is pursuing me; to eat me". Kanu said "Python, stop."[2] He said "I will not stop". As Kanu was saying "It was you who began it, all right", he took, he swallowed the deer. He ran to the bush.

He went and met ants there. He was chased by them. He began running. Kanu said "Well, what I have said, that has happened. Well, ants, stand there". They stood. "What is it?" "We are following him". "For what?" "He went and stood in the middle of us". The ants ate the python.[3] The ants began to run.

They met fire coming towards them. The ants ran away. The fire followed. The ants went to Kanu. The fire followed. The ants wept. Kanu said "What?" "We went into the middle of the fire. The fire is following us; to swallow us". The fire took, it ate them. The fire began to go.

It met water. The water followed it. "You, you will not come into the middle of us. We are going to eat you". When it

Kuthanthing komandi na dɔmɛ Kanu ko kai. Sokisoki na, mɛnɛ yi domo na pɛa, pɛa. Mɛnɛ yi sa lu pɛa, ying ko thɔ ka bei ba ka yi ba kuta.

ran to Kanu, the water followed it there. It was asked "What?" "The fire went into the middle of me; that is why; I have to kill it".

Kanu Masala said "If I live on the earth, it will be lost. That is it". He went off, up above. He stands and looks down at us.

It was great obstinacy[4] that made Kanu go. If you have a quarrel, if you are told to stop, stop! If you don't listen to "stop", you will fall into some trouble that you don't want.

The story accounts for Kanu's separation from man, the animals, and the earth. The moral is stated: if you are told to cease from your anger and be reconciled, you should agree to this, or you may find worse trouble - a very common Limba sentiment.

This does not seem to be a well-known story; this was the only occasion on which I heard it.

On Kanu, and his attribute of being "above", see chap. 5.

1. Kanu is depicted as a kind of chief to whom the animals run for protection, and who tries to reconcile them.
2. Pɛa - the normal term for trying to persuade someone to give up his anger.
3. It is said by the Limba that ants sometimes eat a python when it is stretched out asleep after swallowing its prey.
4. i.e. refusal to be reconciled and take his advice.

The toad did not love us. (Yaka)

Kunopo, kunopo tha mina thimo. Kanu Masala ko nde fɔsɔi mahɔi. Wundɛ hɔsɔi mafɔi mang, wundɛ ba na sa bia kute hutukk. Na kɔnɔ mahɔi mang, na mbɛ wo katiɛ Yumbɛng? Bathuthu dome na ma kati. Wuna dome kunopo na ali. Na ma bindɛ katiɛ. Na mina thuriande. Ndɛ nɛnɛ, ha! wundɛ tha mina thimo. Wundɛ thimo mina ba kɔrua. Wundɛ domo na ba hing nda mahɔi mang. Wundɛ thɔ mɛng ba thɔng tutɔkɔ, wundɛ ngaye ba kaa. Mamalɛ thɔng hanthe ma, na tɔling, na bukute mafɔi mang. Ndɛ konge mɛng. Ng. Ba wung tepo nde na mahɔi mang, na na wa ko kata mɛng na ba kong nde. Bathuthu wo thimo nde mina wong, wundɛ tha me ba wundɛ mɛng yisa. Wundɛ thɔng wo thambo mina wong, ndɛ na katiɛ mɛng. Ndɛ ke ting mɛng kong.

Awa, yi kuteng nde nda e ming ko tuka, kunopo na. Kɔrɔ befuu, ming do Yumbɛng, ming sa nde ndɛ ko tuku, kɔrɔ kunopo banga.

Ming ndai ing kunopo, na ming thoi nda, kɛ thimo mang ting. Wuna ming ning kanthi. Awa bathuthu wo thimong nde mina wong, wundɛ ko yengkande ning, a yengande kunopo na. Kunopo kiti kɛntung do. Awa, wo thimo nde mina wong, awa na ndɛ pengke nda mina, ming ning a kɔri. Ming ɛa nda kɔri kunopo na. Awa, Kanu kute mina ba wung.

Mɛnɛ ying dome nɛ na ying do thimɔ ba yuya, awa hing na ming ning kunppo. Nuna, lɔngthang.

The toad did not love us. Bangbang Yeleme. 3/10/61

The toad - ah, the toad did not love us. Kanu was squeezing out leaves for medicine. He squeezed the leaf-medicine. He wanted people not to see death. He said "But the medicine, who will carry it to the people?"[1] The snake said "I will carry it". Then the toad said "No. I will carry it for them. We are near to each other". But he - ah! - he did not love us. He wanted to kill us all. He was told "Here is the medicine". He put it on his head to carry it, he set out to go. When he jumped once - <u>tɔling</u>![2] - the medicine fell off, <u>bukute</u>[3]! He upset it. Ah! It had been said that if anyone carried this medicine, he was not to upset it. The snake who loved us, he did not allow him to bring it to us. The one who hated us, it was he who brought it. He went and upset it.

So, if you see us dying now, it is because of the toad. The white people and we Limbas, we would not have died, but for the toad.

And now, this is how we and the toad are. Where we build houses, he loves that place. That is why we drive him out. But the snake, who loved us in the beginning, he always pursues him, pursuing the toad. The toad runs to us. Well, the one who loved us then, well, when we meet him now, we kill him. We do not kill the toad. Well, Kanu looks at us for that.

Since you said you wanted to hear about it, that is how we are with the toad. That is it. It is finished.

About the origin of death. Other versions are given in the very similar The toad and death, in Two women and motherhood, and in Kanu scatters his children on earth.

The story here was told with great sadness and drama - a drama quite enjoyed by the teller. The tragedy was both in the toad's hatred of us and in the present paradoxical reversal, by which men care for the one who hated them, and kill the one who wanted to help them.

1. Lit. Limbas.
2. The sound of the jump.
3. The sound of the medicine spilling.

The toad and death. (Biriwa)

Kanu na dɔmɛ nde na na yang leheni mafɔi ba Limbaing be, na ngka na kati mafɔi ma ka Limbaing be? Bathuthu dome, na yama kati. Hunopo domena bathuthu tɛ kati, na yama kati. Hunopo segithe mafɔi ma, wundɛ tutɔkɔi. Wundɛ kube ba saa. Na male thɔng ndɛ, wundɛ male hɛlɛng, wundɛ konge mafɔi ma. Wundɛ kong mafɔi ma, wundɛ tha mɛng sisi ka Limbaing be.

Wuna bathuthu ing hunopo a thalikande. Na bathuthu kute hunopo na, a bohi ning. Na yina tha nde me ba kata mafɔi ma. Wuna hunopo ing bathuthu a thalikande. Wuna dɔmɛ nde nda Limbaing sing tuku. Mɛnɛ bathuhhu sisi nɔng nde mafɔi ma, Limbaing sa nɔng nde tuku. Kɛrɛ hunopo tha me. Wundɛ kongiti mafɔi ma ka gbonga. Wuna bathuthu ing hunopo a thalikande.

The toad and death. Fanka Konteh. 29/11/61

Kanu once said "If I make medicine for the Limbas, who will take the medicine to the Limbas?" The snake said "I will take it". The toad said "It is not the snake who should take it, I will take it". The toad took the medicine, he put it on his head to carry it. He set out to come. When he had leapt once, and leapt again, he upset the medicine, he did not bring it to the Limbas.

That is why the snake and the toad are enemies. Whenever the snake sees the toad, he catches him saying "It was you who did not agree to take them the medicine". Therefore the toad and snake are enemies. That is what caused the Limbas to die. If the snake had brought the medicine, the Limbas would not ever have been dying. But the toad did not agree. He upset the medicine on the road. That is why the snake and the toad are enemies.

Another version of The toad did not love us, with a slightly different conclusion, the paradoxical reversal not being included here.

Kanu gave food to the Limbas. (Yaka).

Kanu ing ming nde, ming do Yumbeng, ming ka nde muthong. A dongo thung. Ntha ka. Mandi ka. Bu ka. Kang sa bendi. Koyong sa ting. Bene Yumbeng beng dongoi beng bia biiye, binde dongoi, aa, a simoko ba kontho ko. Koro ntha ka. Binde ngoyuoi.

Mene Kanu wuna wunde kutu, wunde thufoi kapothi ka. Wunde thongthongong ne mbe mu ngoyue he beng dondo? Wuna tepe binde na ha, handang wong, na ming na yi fungutu mina, koro ming sethuo, na ba ntha ka mu ming thong. Mena dome nde Kanu na hung ka bei. Na nang kong beng na masote ba thoma he kende. Bene wunde tengkeyege, nde simokoi na ba yang kong bena dungkune ntha na mu bena mase. Na koro na se na wung ni wuthongkoi neng kong thambo wung; na koro yi sa kutu ba yi wung pengteke, na ba mase yina.

Mene wunde dungkoi kathinthi ka, ngkong thuho. Nde dinge pakaa. Wunde se binde tepe na hing muthong mu kende. Ne beng mung tho lehina? Binde tepe na ng ng. Na ming thoi ta. Na ba nde dethi kuthodo e husoi e kubongka. Nde ke mu homa. Na awa na thia he ka kuthodo kong. Na yonge. Nde yonge. Beng thingkoi. Na nguta. Na hera. Wunde here. Na thia hele. Wunde yonge, beng dung. Na nguta. Wunde ngutu. Na hera. Wunde here. Na thia hele ka kuthodo ka. Wunde thi. Wunde yonge. Beng met Wunde ngutu. Nde here. Wunde sekithe, ba tinde nde thasomba yokong husokoro. Wunde dethi duhe, wunde Kanu. Nde ke ka hura ka. Wunde yongong binde. Na neka hde. Wunde thahe ke mbo. B

Kanu gave food to the Limbas. Karanke Dema. 15/10/61.

Kanu and we in the old days: we Limbas[1] then had no food. We just stayed there. There was nothing. No water. No fire. The sun did not shine. The rain did not fall. The Limbas stayed there, two of them; they stayed - ah! they thought about hunger. But there was nothing. They sat drooping.

When Kanu saw that, he came down below, he asked "Why are you drooping here like this?". They said "Ah! our father[2], we - you brought us forth, but we are suffering. We have nothing to eat". Then Kanu said "All right. I will help you for your food". When he went back, he thought; he said "I will give you something that will help you; but there will be a time when it will do bad, and you will not like it; but you will not be able to leave it behind anywhere, for it helps you".[3]

After he had gone up above, he came down. He brought rice. He came and told them "Here is your food. Do you know how to work it?" They said "No; we don't know how". He went and got a mortar and a pestle and a fanning basket. He put them all down. "Well now, put it in the mortar. Pound it". He /Limba/[4] pounded, it broke up. "Turn it out; fan it". He fanned it. "Put it in again". He pounded, the chaff came off. "Turn it out". He turned it out. "Fan it". He fanned it. "Put it in the mortar again". He put it in. He pounded it. It was clean. He turned it out. He fanned. He took - at that time

bung thɔi. Bung bohe ka duhɛ ba. Ndɛ dethi ngayeng. Ndɛ thiki kɛ bu bung. Bung bohe wulɔhɔi. Wundɛ ke ka ndɛ huraka homandi. Wundɛ tepe na Kanu wo kapothi, na yandi, na ming masiandɛ, na ming be masɛ bia be, na bi be tha niɔ thɔbɔ. Na hungutia bindɛ ntha kithɛbɛ. Wundɛ gbusɛ ka kɛkɛng kong. Mandi mang fung. Mɛng kele wulɔhɔi. Wundɛ mepe. Wundɛ ke thi ka husogoro hang. Wundɛ tonte bu bung. Bung thai. Husomba hang fuiyi. Wundɛ thie pakaa ba. Bɛng gbasang. Bɛng sɔsɔti. Wundɛ ngutu. Bɛng thebe. Wundɛ kare, wundɛ Kanu. Wundɛ binɔkɔi. Wundɛ ngune. Ndɛ tepe na awa, na thɔmang. Bɛnɛ bindɛ thɔng, ka bindɛ thɔng ke, bindɛ mehe, kɔnthɔ ko fung. Kɔtɔ kong kele homa bindɛ. Wundɛ thɔngthɔngɔng na nama, a thimɔ? Bindɛ tepe na ndo. Na ba hing muthɔng mu kendeng. Na bu bung, na buna basere wo kendeng. Na kuthodo, na kuna wa kɔtɔkɔ wo kendeng. Kubongka na wundɛ na basang. Husɔi, na wundɛ na badeke wo kendeng. Na mandi mang na muthɔng mu kendeng muna. Nɛnɛ yi ngɔi ka thono, na bie, kɔtɔ ko kɛndɛ a kele. Na ying mehe, na ke bie. Kɔtɔ ko kɛndɛ ko a kele. Na kɔrɔ na hunthe fo yang bera ɛpe na a dɔiyɛ.

Ndɛ peti ndɛ thapakaa thang tenang ka mpani. Pakaa babɛna ba kong tɛpa bapendɛ, ba tɛng yako. Na mahe gbɔngkɔng bang, na na beng mahe, nang kong bena masɛ ba wung thitha. Na na wung thithi, na thi bu. Na wung tɔki, na beng ke paiyi, na e yaa, na yang kong bena masite ba dingka bɛng. Na na bɛng muku, bɛng boi e puruna fundi hang. Bɛng dapɛ. Na mamɛng bɛng na a pang. Na yang kong bena masite na beng kong kutu ne

there were no pots except clay pots - he took a clay pot. He looked for palm fibre - he Kanu. He went to a stone. He called them "look here". He struck it with a knife. Fire came. It caught the palm tinder. He looked for wood, he put it on the fire. The fire blazed up well. He went to a big stone, he said "Kanu below,[5] I am begging you; let us help each other, so we may help the people; so they may not suffer. Send out something cool for them". He dug in the ground. Water came out. It was very clear. He scooped it up. He went and put it in the clay pot. He made the fire. It lit. The pot boiled. He put in the rice, it boiled. It became dry. He helped it out. It cooled. He took it out, he Kanu. He ate. He swallowed. He said "All right, eat". When they ate, there where they ate, they sweated, their hunger vanished. Their bodies were all clear[6]. He asked "Well, was it good?". They said "yes". "This is your food. The fire, it is your witness. The mortar, it is what comes first. The basket, it is your fanner. The pestle, it is your fighter. The water, it is your food. If you are lying ill, bathe, your body will be clear. If you are sweating, go and bathe, your body will be clear. But one thing I tell you - work".[7]

He left them a little rice - so much[8] - in a pan. It is the rice called millet rice, because it comes quickly. "Cut the forest. When you have cut it, I will help you so that it may become dry. When it is dry, put in fire. When it burns,

wung kilimɔkɔ. Na na wung thithi na bɛng ngone. Ne sɔkia. Na wung nɛa niɔ na bamba na. Na bɛng nɛa yamati. Na awa. Na bangki wo kendeng na ye, na hunina wo hunina, na wuna beng ni. Bɛnɛ wundɛ tepe bindɛ wung, wundɛ dungkɔi.

Thɛm wong thuruye, bindɛ mahe gbɔngkɔng ba. Bindɛ tepe a ming, ming mahe, kɔrɔ ming sa kutu na ming thie bu, wuthɔnue. Kanu fungutu kang. Wu tɔkɛ. Wundɛ bendi sɔngkɔ ba ka sɛngkɛ. Wung thithi. Bindɛ ke thi bu. Wung tɔki. Bindɛ yoe. Wuna tepe bindɛ a ming. Ming yoe, kɔrɔ bɛng sa muku. Kang wo thung a bendi. Kanu tepe na hung ka bei thung. Na yang kong bena mase. Wundɛ fungutu koyong. Wundɛ ting, fuyɛ. Bi si nɛa tɛng sangkaa, wo thɔnuɛ. Bindɛ tepe na e Kanu, na ngwali. Pakaa bang, mandeng masɔmanthe, bɛng bohe ba muka. Mandeng kɔhi ing maaye, bɛng thambe. Bɛng boe sɛngkeni biiye, wotati bɛng segithe thɔyɛ. Bɛng dape. Sɛngkɛ wunthe, bɛng thithi. Na dape hɛlɛ bɛng, na kang wong bendi thɔng, pakaa bang a ni nana. Wundɛ yise koyong, Kanu. Koyong wong thɔi ka hothi ho ka pakaa bang ka. Mandeng kɔhi, bɛng thie mandi homa. Mandeng kɔhi kaaye hɛlɛ bɛng thithi. Bindɛ ke ngɔng. Bindɛ sɔkɔi. Bindɛ tɛng ka bu ka. Bindɛ yonge. Bindɛ tote. Na tongine nde bindɛ Kanu na na, nina nie bindɛ homa. Bindɛ thɔng. Na bindɛ thangke ngɔna, bɛng boe nɛa, a dengende wu paie nde bindɛ wung. Wung thime bindɛ. Wuna dome nɛe bindɛ na e Kanu, na ngwali. Na ming thulu ba yi, ne mase mina ba funung ho tongine yi mina hang. Na ba ming, ming dɔngɔi nda dondo kapothi do, na ming sa pitɔ nda

go and sow, and hoe it. I will help you to let it grow up. When it grows up and is big, weed the grass. When it is in ear, drive away the animals. I will help you so that you will see the seeds become round. When it is dry, you will harvest it, and thresh it. It will be like this rice. It will be more than it. Well, that is <u>your</u> bank.[9] Every year, that is what you will do". When he had said that to them, he went up above.

The time came near. They cut down the forest. They said "ah, we! we have cut; but we will not be able to put in fire - it is soaked". Kanu brought forth the sun. It was hot. It shone for about a month. It became dry. They went and put fire. It burnt. They hoed. Then they said "ah, we! we have hoed; but it will not grow - there is only the sun shining". Kanu said "All right. I will help you". He brought forth the rain. It came, at night. Before they had gone in the morning, it was soaked. They said "ah, Kanu; thank you". The rice - in 6 days it began to grow; in 12 days it had leaves. It grew big in two months. In the third it got seeds below. It was in ear. In one month it was dry. When it was dry and the sun was shining, the rice was opening up like this[10]. Kanu brought the rain. The rain went into the mouth of the rice. For ten days it drank all the water. In 20 days again it was dry. They went and cut it. They threshed it. They dried it over the fire. They pounded it. They cooked it. As Kanu had shown them, thus they all did. They ate. When they had finished harvesting, it was

ba yi.

Neng yue na ming a ni nda wali a yoi pakaa, awa, thereng ka baihani be nie nde tuke ing kɔntho kong beng.

Bɛnɛ tepe na yang be na tepe mbɔrɔ, funung ho tongine nde mina Kanu ha, huna ho.

much now; more than what they had sowed. That pleased them. Therefore they said "ah Kanu, thank you. We are saved by you since you helped us with the wisdom you showed us.[11] We, we are living here below now, we will not forget about you".

If you hear that we work now, hoeing the rice, well it began with those orphans who would have died from hunger.

Since I said that I would tell you a story of the wisdom Kanu showed us, that is it.

A story of how the Limbas were first shown how to prepare, cook and farm their main food, rice. The whole story was told almost in the tone of a miracle, specially the part describing the people's despair as they farmed for the first time followed by the sun coming out to dry the forest, and the rain coming at night. Karanke said that the story was "true" (thia); the old people told it to the children when they asked about how they knew about rice. He was told it a long time ago, but "I am always thinking about it". The descriptions of the various stages of cooking and, even more, farming and the development of the rice would be full of meaning to a Limba listener. (See chap. 2)

1. Or "humans".
2. "Our father", a term used here, and in other stories, to indicate sadness or entreaty. It does not necessarily mean that they regard Kanu as their father (though he is spoken of in some other stories as having "borne" (kie) the Limba).
3. i.e. fire, which is both an essential tool in farming, and also destroys their houses etc. Matches are now common, but people still know how to make fire by striking a knife on a stone and catching the sparks on palm tinder, as described later in the story.

4. The Limba personal pronoun does not differentiate between "he" and "she". Normally it is a woman who beats and fans the rice, but this is not explicit from the language. The point here is that it is a Limba, not that it is a woman.

5. "Kanu below" - this phrase is seldom used, though, specially in Kamabai, a mission station, I have sometimes heard it used to refer collectively to the dead, witches and perhaps spirits. A spring is fairly often associated with a spirit.

6. Well and healthy.

7. The Limba pride themselves for their capacity for hard work, and are also well known for this among other peoples in Sierra Leone, and by European employers.

8. He indicated about one foot in size.

9. The English term is used.

10. Opening their mouths - demonstrated by the teller.

11. Their present plenty is being implicitly contrasted to their hunger and lack at the start of the story.

The dog and the rice. Lamina Mansaray. 10/7/61.

Kanu brought out the Limba people. He also looked for something for them to eat. In those days, the dog was able to talk. He was the messenger between men and Kanu. Rice was brought out. The people woke up and saw the rice. They took it. But they did not know then what to do with it. They asked. The dog spoke. He answered. "I am able to discover. I will ask Kanu".

So he went to Kanu and said "We have something here". Kanu said "The thing you saw - you must take the seeds from it and clear a farm". The dog said "All right. But where are we to get the things[1] to clear a farm?". Then Kanu took a round stone for them to blow on[2] and get iron in the smith's hut. So they got iron and things to clear the farm with.

They cleared the bush. When they had cleared it, they sent up the dog to ask. "We have cleared the bush. What are we to do now?". Kanu said "Fire it".

They fired it. It burnt. When it had burnt, they sent up the dog again. "We have burnt the farm. What are we to do now?" Kanu said "Scatter the seed and hoe the earth. And when you see the birds and the animals coming, take a stone and throw it".

So they hoed the earth. The rice came out. It came out with weeds. The dog went and asked. "We have hoed. What will we do now?" Kanu said "Go and pull up the weeds".

They pulled up the weeds. When they had weeded, the rice came strongly and got seeds[3]. When the seeds began to come, the dog said "The thing you have given us has borne children". Kanu said "Now you must drive the same animals as you did before"

They chased the animals. Then Kanu sent seeds inside. Kanu said that the rain should come. When the rice had taken in all this water, it stayed there, it slept. But Kanu did not tell them that they must use it as food. It was still stiff and hard.

The dog went. He asked. "What will we do now?". Kanu told the dog. "Take it and cut it. Thresh it. Then beat it; dry it; pound it; put it in a pot over the fire. It will be cooked". But he did not tell them yet to eat it.

They cooked it. They sent the dog again to ask. When the dog had gone, those behind did not wait for the dog. They took out the rice. It stood there for long - the dog had not come. They said "Let us eat. We have had much trouble for this rice".

They took it and ate it. The dog came to say we were to eat the rice. But we had already eaten it! The dog went and looked into the pot. He saw only the flies going weeee! saying "You got no food!" The dog backed away. "E!" That is why the dog cannot speak. He says "E!" He worked but he was not paid. He helped us. We know the dog helped us. That is why we give a dog a name[4]. The dog cannot speak but he can understand.

Thus Kanu brought us out, and thus he brought out food.

I was not able to take this text down verbatim as the story was told to me in the course of a very hilly walk and I was thus only able to take brief notes. However I have included it as this is a relatively common story to which I heard references at other times too, though was never in a position to take down a complete version. In another version the dog was given some rice, but only a handful (in the way in which people often put down a little rice for their dogs) and "thus the human dried up his mouth" (i.e. made him a) hungry b) unable to speak).

Though I could not take down the story word for word, the sequences and framework here are certainly correct. The references are all to stages in the farming year, for which see chapter 2.

1. i.e. the farming implements made or sharpened by the smith.
2. Smelting probably used to be done to some extent by the Limba, and certainly by the neighbouring Koranko.
3. Lit. became pregnant.
4. To honour him, unlike other animals.

Kanu gives chiefship. 1. (Yaka)

Kanu nde ka kɛkɛng kong ming do Yumbɛng be, ming ka nde ing gbako ka ka thungkuiande. Ming ka nde ing gbako. Kanu simɔkɔi na yang na yang kong dethi wo bafunung, na wo thɔ bohita baihani beng, na wo bafunung. Wo ko nde sɛkɛthi kɔtɔ ko kɛnama ko, wundɛ Kanu, mu ko mutheke kɔtɔ ko foma, ba saaba dethua bafunung, wo bohiti Yimbɛng be fooma. Wundɛ thuhɔi kapothi, na dethi gbako.

Mɛnɛ wundɛ kube, ba tindɛ nde wumɔ wumɔ ka thɔng wundɛ thimo, a dongɔ kɛndɛ ba bindɛ ka nde ing gbako ka ka thungkuiande. Wundɛ pengke kongkosa. Wundɛ mathere kangka, kaiba wong ngaye, wo biyɛ nde kɛndɛ kongkosa bang. Na hɛ na yi, na ying do se wo, na ba dondo tɛng nde. Ying do ning muthege mung wo. Na yang thimo ta yina. Wundɛ kothe ta ba dɔma na Kanu na. Kanu tepe na wung ka bei.

Wundɛ dangande. Ndɛ pengke kongkosa. Wo biyɛ kɛndɛ wong tepe na ba dondo tɛng, na yi lehe ta, na kɔtɔ kothɔngkɔi. Na ko ing mutheke. Na thimo ta yina. Kanu dangande. Wundɛ tha kothɔ na Kanu na. Kanu tepe na wo thimo ta bia. Na ka yɛmpɛ wundɛ kute hugbakine, na wundɛ a thangke kantha bia be. Ba wundɛ thimo ta wa wothɔngkɔi, ba kɔtɔ kɔ lehe ta.

Wundɛ siyɔkɔi kongkosɛng bang homa, kɛkɛng kong. Wundɛ tha kutu wo yoseke ning. Bindɛ kothe ta na Kanu na.

Kanu gives chiefship. Karanke Dema. 9/10/61

Kanu long ago - on the earth we Limbas, we had then no chief where we could meet together. Kanu thought "I, I will look for a wise man, one who will know how to look after the orphans.[1] A wise man". He took and covered all his body, he Kanu, with ulcers[2], all over his body, to come and look for a wise[3] man to look after all Limbas. He came down below. "I am looking for a chief".

As he set out - at that time everyone lived where he liked; for they had no chief where they could meet together.[4] He came to a settlement[5]. As he appeared there in the distance, a man got up, the owner of that place, the settlement. "Hey! You! You coming - don't approach here! You with the ulcers! I don't want you". He did not know that it was Kanu. Kanu said "All right".

He went on. He came to a settlement. The owner of the place said "Don't come here! You are not good, your body is bad. You have ulcers. I don't want you". Kanu went on. He had not known that it was Kanu. Kanu said "He does not want people. If he got the chiefship tomorrow, he would drive away all the people. For he does not want an ugly person whose body is not good".

He went round all the settlements, the whole country. He did not find anyone who drew him to himself.[6] They did not know that it was Kanu.

Mɛnɛ wundɛ pengke nda bamangkɛ bang ka kubɔ nda ndɛ ba dua kɛnama ka, wundɛ pengke kɛndɛ Sara na. Sara ni ma-kutiɔkɔ, wundɛ ngaye ka donge nde wundɛ ke, wundɛ Sara, wundɛ bangite ning. Na ɛ, na sɛkɛ, na sɛkɛ wiye. Ndɛ mane ning wulɔhɔi. Wundɛ fungutu kuwatha, wundɛ taiye ning ka kubentheng kong kuwatha kong. Na dongɔ dondo. Wundɛ thongthongong na mbɛ keng nda? Kanu tepe, wundɛ tha finɔkɔ na ama dɔma Kanu, ndɛ finɔkɔi keng kufɛna. Kumang Sara nɛnɛ wo bafunung, wundɛ thongthongong na mbɛ ka yi ke? Wundɛ tepe na yang do hɛ thong kɔɔkɔ. Wundɛ tepe na ba dongititɔ hɛ na ɛ hɛmua. Wundɛ biiti ning ka hukong-kɔ kɛnama ka, wundɛ Sara. Wundɛ yongong wɔtɔ nama wo, yɛrɛmong, ndɛ na dɔma Sira. Na Sira wo.n Sira me, wundɛ se. Na kaiya mandi. Ne yi se tɔrina. Sira kaiyɛ. Wundɛ thongthongong wundɛ Sira, na ba nie mbɛ? Wuna dome Sara na na ba bie wong. Wuna tepe Sira na gba, na yi a thimo bei bathongkoi. Na yang mei ta. Wuna dome Sara, na bɛnɛ yama dɛnge yina, na yi ma a kaiyɛ. Wundɛ payɔi ba wu denge ning Sara wo. Ndɛ kaiyɛ mandi ma. Wundɛ se tɔrɔng. Wundɛ Sara hungung sahine. Wundɛ bie ning na feu. Kanu ko kɔthɔ na bafunung na wo.

Wundɛ bohe thɛ. Wundɛ dome na hing saraka ba kɛnda. Wuna dome Sira, na tepe thong Sara, na Sira na yɔnga hɛ pakaa ba, ba totia wong. Wuna dome Sira na gba, na wo wo donggi mutheke mu wong, na yi a thimo bei bathongkoi. Na yang sa me. Wuna dome Sara na bɛnɛ yama dɛnge yina na

When he came to the last settlement, from where he would set out now to return to his home, there he met Sara. As soon as Sara caught sight of him, he got up from where he was sitting, he Sara. He welcomed him.[7] "Oh, greetings". "Greetings to you too". He greeted him very well. He brought out a mat, he spread it for him on the verandah, the mat. "Sit here". He asked "What is your name?". Kanu said - he did not give his own name and say "I am called Kanu" - he gave another name. Behold, Sara was a wise man. He asked "Where are you going?" He said "I am travelling about". He said "Sit here a little and rest". He brought him in to his room, he Sara. He called his wife. His wife, she was called Sira. "Sira!" Sira answered. She came. "Go for water. Come and warm it". Sira went for it. She asked, she Sira "What is it for?" Then Sara said "To wash this man". Then Sira said "Ugh! You like a thing that is bad. I refuse". Then Sara said "Since I have married you, you will go for me". She was afraid because Sara had married her. She went for the water. She came and heated it. Sara brought out soap. He washed him all. Kanu knew that he was a wise man.

He took a hen, he said "Here is your sacrifice". Then Sira said - Sara had said "Sira, pound the rice to cook for this man" - then Sira said "Ugh! This man that is sitting there with ulcers? You like a thing that is bad. I refuse". Then Sara said "Since I have married you, you are to agree". Sira agreed,

yi a mc. Sira me, ba paiyo Sara na. Bcnc wundc Kanu pengkito thc wo ing Sara, na hing saraka ba kcnda, wundc kalangang ning. Thc wong koro. Wundc lehenuo, yisa bang toto. Wundc biiti ning ka kongko kcnama ko, wundc Sara. Wundc biiti kcna Kanu na. Kanu thong. Wundc pcsti. Wundc yongong Sara na. Na hing wu pcsti yang, na yang thimboi. Sara dinge mahung. Wundc ba se yong-ina Sira na, ba ning pothia ba pcsti Kanu bang. Wuna dome wundc Sira, na gba, ne mumung mung pcsti wu mu, wo muthege wong, na thome ta wung. Sara thong. Kanu kothc na bafunung na wong.

Wundc kaiyc mampa. Wundc se dungkung Kanu. Kanu thie wuyete, na yang thimboi. Mampa ma pcsti Kanu ma, wundc dungkung Sira na, wundc Sara. Sira tha me, na wu pcsti wu mu, na wo ing muthege. Na yang thie ta mcng. Sara thie. Kanu kothc na wong, na yang bohe ning hugbakine na wundc a puhgku ba bohita bia be foma, ba wundc thukuma ho kcnama ndc funung.

Mcnc Kanu kalangani ni, wuna dome Kanu, na ba yi. Wundc yongong ning, na pcta hc. Na sangkaang wundc ba kaa ha, wundc yongong Sara na, na pcta hc. Sara kube. Kumang ycrcmc yeme kahcng, Sira. Mcna tepe wundc ba doma Sara na ndc Kanu, na wung ni me wung na wung ka bei. Na ycmpc na yi dethua feeli na ing kulebe e huma-mandeng, na yi dinga ycmpc, na ming ko ycmpc thungande,

for she was afraid of Sara. When Kanu had the hen handed to him by Sara "Here is your sacrifice", he thanked him. The hen was killed. It was prepared. Rice was cooked. He brought him into his own room, he Sara. He brought Kanu in there. Kanu ate. He left some. He called Sara. "Here is what I have left. I am filled".[8] Sara took it with him as he went out. He called Sira, to make a handful for her of what Kanu had left. Then Sira said "Ugh! Is this what the man with ulcers left? I am not eating that!" Sara ate. Kanu knew that he was a wise man.

He went for wine. He came and gave it to Kanu. Kanu drank a little. "I am filled". The wine that Kanu left he gave Sira, he Sara. Sira refused it. "Is that what he left, the man with ulcers? I am not drinking that". Sara drank it. Kanu knew that "This man, if I give him the chiefship, he will be able to look after all the people. For his heart is wise".

When Kanu had thanked him many times, then Kanu said "For you" - he called him "Escort me",[9] he was saying goodbye to him before going, he called Sara "Escort me". Sara set out. Behold his wife followed behind, Sira. Then Kanu said to him, that is to Sara, "What you have done to me, that is good. Tomorrow look for an egg, and a white cloth, and a bell.[10] Bring them tomorrow. We will meet tomorrow in the clearing, where the cane grass is, in the middle. I will meet you there tomorrow. Wherever tomorrow you find the flies, go and sit there. Tomorrow I will meet you there."

ka gbedu hang ka kuboi kung katete ka, na ming ko yɛmpɛ kɛndɛ thungande ing yi. Na ka yɛmpɛ thɔ yi pɛngki ka namoi kɛ, na yi kɛndɛ dɔngɔ. Ming ko yɛmpɛ kɛndɛ thungande ing yi.

Kumang yɛrɛmɔ yuye wung. Wundɛ ngaye, wundɛ ke tepe nati nama ba hɔtɛpɔ Sara. Na ba nati nama wo yengke kaa ka domo Sara ka. Wundɛ kondue ning na feu na nati namang ke nie. Nati nama wong ndɛ dethi feeli hang e kuleba kong e humamandeng, wundɛ ke sangkaa sangkaa, nati nama wong. Wundɛ ke nda dɔngɔ ka hugbedu hang.

Bɛnɛ Kanu tɛng, wundɛ pengke ning. Na e, na yina fe wong? Wundɛ tɛpe na ndo. Ndɛ thɔngthɔngɔng na mbɛ keng nda? Nati nama wong nda nɛnɛ, wundɛ tepe ning na yi do tɛpa na Sarai? Na keng kuna Sara - kumang Sara kutɛ. Bɛnɛ Kanu kɔi na wung ni he me wung na tha heng yɛli ka gbɔ, na mba yama heng dɔma Kanu. Na yang do heng dethi bafununɡ, na yang siyɔkɔi homa, na yɔkɔng na pengke yang ying do thɔi ma bohita. Na ba ko yina dungkung hugbakine, na kɛkɛng ko nda homa nina kung bohiti. Na bia be nda homa na dɔngɔ ba yi. Na yɔkɔ ho nda yi tɛpi.

Mɛna kɔi wundɛ, ndɛ dungkung ning kugbɔkɔdi. Na kuna ka hugbakine ha. Wundɛ dungkung ning kufaka ko boi, wundɛ dungkung ning disɛ wo boi, wundɛ dungkung

Behold the woman heard this. She got up. She went and told her lover what had been said to Sara. She said her lover should go beforehand to the place Sara had been told of. She told him everything, saying that her lover was to go and do it. Her lover looked for the egg and the white cloth and the bell. He went early in the morning - her lover. He went and sat in the clearing.

When Kanu came he found him there. "Oh? Are you the man from yesterday?" He said "Yes". He asked "What is your name?" Now it was her lover. He said "Are you called Sara?" "My name is Sara". Behold it was not Sara! Then Kanu stood and said "What you did for me yesterday, you did not throw away in the bush.[11] I who came yesterday am called Kanu. I was looking yesterday for a wise man. I went round all. But of all I found you alone knew how to look after me. So I will give you the chiefship. You will now look after the whole country in the same way. All the people will now stay with you, with the words you alone speak."[12]

Then he stood up. He gave him a staff. "This is for the chiefship". He gave him a headdress of gold. He gave him a scarf[13] of gold. He gave him a gown of gold. He gave him trousers of gold. He gave him shoes of gold saying "You will now no longer tread upon the ground". He gave him a chair. "On this you will sit". He gave him a drum "For gathering

ning yaba ba boi, wundɛ dungkung ning morodu wo boi, wundɛ dungkung ning dagbalɛng be boi. Na ying be tha ndɛ yathi ka kɛkɛng. Wundɛ dungkung ning huyensi ba ho yi ko donge. Wundɛ dungkung ning huthambɛleng na ba ko thunguniande bia mung. Na hing hugbakine ha. Wundɛ tohie yɛrɛmo hona, mangahɛng maboini, homa wundɛ dungkung ning mung. Wundɛ tohie ning wulɔhɔi yɛrɛmo. Na hing bia be, na thɔ bindɛ bohita wulɔhɔi.

Bɛnɛ wundɛ saangkaay ning, bindɛ pangande. Wundɛ thunung nake, wundɛ Kanu. Kumang Sarai wo se. Bɛnɛ Sara tɛng, wundɛ dinge mampa ing murani mung homa. Wundɛ kutɛng nda Kanu si ke kangka mɔ̃ɔrɔ tinda. Wundɛ yele thampa, na ɔ na ying do ke wong, na mandɛ. Kanu seking thaya. Wundɛ kute ning. Wundɛ kɔi. Sara tɛng. Wundɛ thongthongɔng na e bɛ̀ ka? Mɛna dome Sara, na yang na ho tɛpe mei heng hang na huna se yang. Na hing murani mu. Wuna dome Kanu na e, na e ying kutɛ sɛ dondo wong? Sara tepe na ing. Mɛna dome Kanu na yang kute ndɛ yɛrɛmo kɛnda wong, na ing hati kaiba hɛ, na wo thɔlande ing yi. Na yang thongthongɔng ning, na wundɛ dome na yama Sara.

Wuna dome Sara, na awa hing yama, na hing mampa ma tongite yang yina. Kanu dome na hung ka bei. Bindɛ thie mampa ma. Kanu dome na awa ka yikia kiyang ka.

Bɛnɛ bindɛ ke, wɔ kong ke hungung mpatha. Wundɛ dungkung ning. Na ba na yi tɛng, na yi pengke bindɛ,

together the people. Now here is the chiefship". He made clothes and all for his wife. Golden earrings, he gave her everything. He made fine clothes for his wife. "Here are the people. You know how to look after them well".

When he had said goodbye, they parted. He began to go, he Kanu. Behold Sara came. As Sara approached, he was bringing palm wine and all the things. He saw Kanu, now about to disappear in the far distance. He called out. "Oh! You who are going, greetings". Kanu turned his eyes. He saw him. He stood. Sara came up. He asked "Any trouble?" Then Sara said "I - it was because of the word you spoke to me yesterday, for that I have come. Here are the things". Then Kanu said "What! Was it not you that came here?" Sara said "No". Then Kanu said "I saw your wife there today, with a young man. He was like you. I have given him the chiefship now. Behold it was not you! I asked him, he said 'I am Sara'".

Then Sara said "Well, here am I. Here is wine which I have brought for you". Kanu said "All right". They drank the wine. Kanu said "Let us go to my house".

When they went, he went and got out a whip. He gave it to him. "When you arrive there and find them, however you find them, don't be afraid. Beat your wife three times. You will hear her cry like a cat. Beat the man when you find him sitting on the chair, beat him six times.[14] You will hear him cry like a dog".

na namo nama na binds pengke na, na ba paiyo, na yikisa yɛrɛmo katati, na ying ko yuyɛ na e wundɛ berina ma ka yari. Na yi yikisi kaiba wo, na yi ba thong pengke donge ka huyensi na, yikisa ni kasɔhanthe. Na yi a yu e ndɛ berina ma ka kutheng.

Wundɛ sangkaang ning na feu. Sara kube. Ndɛ yinthɔkɔi mpatha king. Wundɛ nda mathere kangka, yɛrɛmong kute ning. Wundɛ sɔyɔkɔi. Bindɛ bohe nda ba ni hɛtha. Neye bafu wong kutɛ se wong? Bɛnɛ Sara tɛng, wundɛ pengke bi donge. Wundɛ yikisi katati yɛrɛmong. Wundɛ berehg ma ka yari. Wundɛ sikiɔkɔi yari. Mu hɛ wundɛ mu homa Sara bohe. Ndɛ yikisi kaiba wo kasɔhanthe. Kaiba wo bɛndi ma ka kutheng. Mu hɛ wundɛ mu, Sara bohe. Sara pɛɛto hugbakine hang. Wundɛ kaiba sikiɔkɔi kutheng.

Mɛna Sara pɛ ka hugbakine hobɛna, wundɛ bohite bia beng wulɔhɔi. Bɛnɛ yi kute nda thagbakine thang homa, thɛng kunthe, Sara na hungɛ nde bafunung. Kanu thuhɔi nɛnɛ na ba dethua gbako. Sara se ni balɔhɔi. Ba ndɛ na bafunung. Gbakuing be nda nɛnɛ, na wong kute hugbakine, a bohite baihani beng wulɔhɔi. Ba wuna domɛ nde Sara kong kutu hugbakine.

Bɛnɛ yang yuye hung ka bebɔrɔ be, na hungutɛ nde Kanu hugbakine, yang, Yengkeni, awa tepe yina wung. Lɔngtha.

He said a full goodbye. Sara set off. He had the whip over his shoulder. When he appeared in the distance, his wife saw him. She said "Huh!", contemptuously. They began to laugh at him. "Isn't it that fool who is coming?" Then Sara reached them. He found them sitting there. He beat the woman three times. She cried like a cat. She turned into a cat. Sara took all her things. He beat the man six times. The man raged[15] like a dog. Sara took all his things. Sara was left with the chiefship. The man turned into a dog.

When Sara was left in the chiefship, he looked after the people well. So if you see all the chiefships now, all one by one, it was Sara that came out as the wise man. Kanu came down to look for a chief. Sara came and acted well. For he was a wise man. Now the chiefs - when you see a chiefdom, they look after the orphans well. For that was the reason that Sara got the chiefship.

Since I heard that from the old people, how Kanu brought out the chiefship, I, Yenkeni,[16] well, I have told you it. It is finished.

The story describes the origin of chiefship in a typically Limba way. (See chap. 4) The purpose of chiefship is explicitly stated as the duty of looking after "orphans" (those with no relations) and the sick, even those who are unsightly from some skin disease. Sara is given the usual symbols of chiefship by Kanu, and the story among other things provides a justification for the institution of chiefship in general, and the fact that it was given by Kanu to a man (Sara, the archetypal Limba man) and not to a woman (Sira, the woman, despised him) fits the Limba attitude to chiefship.

The cardinal Limba virtue of hospitality is also very emphasized here - the stranger is welcomed, greeted, brought hot water to wash, given food, a "sacrifice" for meat, wine, said goodbye to with formality and "escorted" a token part of his way.

The story is very similar to the following Kanu gives chiefship 2, and certain episodes recur in other stories - e.g. of Kanu going round to look for a wise man (see The stomach is chief of the body), and of the wife betraying her husband. (e.g. Sara, the spirit and the palm tree).

1. i.e. Those with no kin or protectors.
2. Bad skin diseases are thought very disgusting.
3. i.e. sensible, acting in the right way.
4. i.e. meet together at the chief's house for law cases, discussions, organisation of sacrifices.
5. Not a proper village, merely a collection of huts.
6. Draw to himself in kindness, in the way a chief or "big man" attracts followers to him.
7. Welcomed joyfully. A word also used e.g. for children running to greet their father.
8. It is polite to leave a little to show that there has been more than enough, and equally polite for the hosts to eat something of what has been left.
9. It is a mark of honour to escort a guest a little of his way.
10. All items associated with ritual, used in Sarake (see chap. 5)
11. i.e. give for no return.
12. The country should be held by the "chief's word".
13. A specially woven scarf with a knotted fringe worn only by chiefs and by important men or women. The gifts are all marks of chiefship.
14. Three as usual is associated with the woman, six with the man.
15. The word can mean either to be angry or to bark.
16. The Limba name which I had been given, referred to several times in the stories.

Kanu gives chiefship. 2. (Yaka)

Ba bia biiye binde bina dongoi nde. Mene binde dongoi nde,hudongo hubena, hung thime ta. Yeremong thimo ta kaiba wong.

Ba mene Kanu Masala ngaye nde, wunde king nde yeba thagbonggbo, koto ko homa e nungku. Ba mene wunde se ka haithali wong? Bedongoi ing woti nama biiye, ba mene wunde bie ning na feu ...Kanu Masala kai ke. Kumang Kanu Masala. Wunde dome na ba hang, na yi, na be na dungkung hugbakuing. Wunde dome na awa, na hung ka bei. Na ba yempebatho, na kang wo ngate thong, ne yi ke kangka ka kugbede na kangka, na awa na ke na me pengke.

Ba mene kang wo puthoi, ka masoko ma domo wunde mang ba kaa ka kuseri kong ka ba ke kuta hugbakuing hang - yeremong dome nati nama na kai nempe sangkaa ka kuseri ka, na wandang domo ba kaa kuta hugbakuing.

Nati nama wo ke kende sangkaa. Kanu Masala dome na e yina se wong? Wunde dome na ndo. Na ye. Na yang se na ba ho tepe yi hang. Kanu Masala dungkung ning hugbakuing hang. Kumang wanda ma kute.

Ba mene haithali wo wo domo ba kaa ka kuta hugbakuing hang wo, wunde yue nde huthuroko hang nda. Ba wunde teng

Kanu gives chiefship.2 Gboso Dema. 21/10/61

Two people, they once lived together. When they were living together, that marriage was not pleasant. The woman did not love the man.

Kanu Masala got up. He had ulcers, all his body was thin. He came to the man living with his wife, the two of them. When he had washed him all,[1] Kanu Masala went. Behold it was Kanu Masala. He said "For that, you, let me give you chiefship". He said "Yes, it is all right". "The day after tomorrow, when the sun has just come up, you are to go to the top of the hill there, well, go and meet me".

When the sun rose, at the time that he had been told to go to the hill to go and get chiefship - his wife told her lover "Go tomorrow morning to the hill. My husband has been told to go and get chiefship".

Her lover went there in the morning. Kanu Masala said "Is it you who have come?" He said "Yes". "Well". "I have come for what you said". Kanu Masala gave him the chiefship. Behold, it was not her husband.

The man who had been told to go to get chiefship, he heard the dancing[2] now. When he came, he said "Kanu Masala,

nda, wunde tepe na Kanu Masala, na e, na yang teng nde. Kanu Masala dome na e na yi kute he? Wunde dome na ng, na yang kute. Na yeremo kiyang setheni ma. Ba na ke nda nati wong kute hugbakuing hang. Wunde ke ka nati nama ka.

Ba mene Kanu Masala dome na hung ka bei. Wunde dungkunu ning mpatha. Wunde fungung huthukeng keme, wunde yuku, wunde dungkung ning. Ba mene wunde du ke meti do, wunde pengke bi si thuroko. Nde dome na e, na bena setheni yama. Wunde segithe mpatha king. Ka donge wunde ka yala bang, wunde ke yikisi gbaku wong. Gbaku wong male kangka, wunde fung kutheng. Wunde yikisi yeremong. Yeremong hung yari. Wunde dome na ing Kanu Masala na yama gbaku wong.

Ba na yi kute nda, kutheng ing yari na a thekindiande. Koro bia be nde hunating. Ba koro Kanu Masala pangande binde. Wong hung kutheng, wong hung yari. Na bia be nde hunating. Na koro Kanu Masala thakinande binde, na ba thekindo wanda wumandé, na wa ba nong nde wung ni, ba thekindo wanda wumandi.

well, I have come now". Kanu Masala said "What, was it not you today?" He said "No, it was not me. My wife troubled[3] me. For her lover has gone and got the chiefship, she went to her lover".

Kanu Masala said "All right". He gave him a whip. He took out a kola as a token gift, he tied it up[4], he gave it to him. When he came to the village, he found people dancing. He said "E! They are the ones who are troubling me". He took the whip. Where he /lover/ was sitting in the hammock, he /husband/ struck the chief. The chief leapt from there, he became a dog. He struck the wife. The wife became a cat. He said "See Kanu Masala, I am the chief".

You see now, the dog and the cat they despise each other. But before they were people, lovers. But Kanu Masala parted them. One became a dog, the other became a cat. They were once people, lovers. But Kanu Masala made them disagree - because she despised her husband very much, so that no one would ever do that, to despise her husband very much.

A second version of Kanu gives chiefship, much shorter than the first. The explicit moral is different - here it is that the lovers now hate each other because of the woman's evil actions in slighting her husband, and that a wife should not do that. The narrator's main interest was not, as in the first version, the nature and origin of chiefship, but the amusing reversal by which the cat and the dog, once lovers, now hate each other. He greatly enjoyed the paradoxical situation, commenting 'they once loved each other, behold now they hate each other; when the cat sees the dog she spits at him."

(This text was written very hurriedly.)

1. i.e. he showed him great hospitality.
2. Rejoicing because of the new chief.
3. Sɛtheni - to hinder, obstruct, annoy, cause trouble to.
4. The standard token gift, kola, is sometimes tied in a packet of leaves.

Kanu and palm wine. (Biriwa)

Mbara. Wo na dongoi nde ko doma Sara. Wo pangka. Nde laie ka Kanu ka, na Kanu na thohinang kopiri, na yang do kaho humona. Nde kai ka thasakande tha. Nde pengke kende kopiri siling bisohi. Wunda kai ka bangka ke kaname ka. Nda madongo thong ma, Kanu se kaname do. Na Sara, na thohinang kopiri wo, na wo kute yi kengkeng yi wo ka gbonga ba. Sara dome na e, na e yang madongo thong, yang laie kopiri wo kenda ka, ka sempa ba kenda ba. Sara dungung kopiri wo. Kanu kai ke.

Wung nambe, Sara ngale. Na ba ha kai thunguta kopiri wo ka Kanu ka. Wunda kai. Nde mang Kanu na. Wunda tepe na papa, na yang se ba kopiri wo. Kanu tepe na te thoing yi pengki yama yang si nini, na thungutang ba kopiri wo. Na yang ko yina thungkung. Sara kai ke. Wung nambe, Sara kai halaneng. Wunda kai halang ka pangka. Kanu nia e ta. Sara dome na e Kanu, na yi sa nong thong nini. Kanu dome na kaa. Na te thong yi pengki yang si nini, na thungutang ba kopiri wo. Yang ko yina thungkung. Sara kai ke.

Maloko halamang na kai nda wunda, hutala dome na e Sara, timo tima yi a se dondo. Mba ba ko yi se? Sara dome na Kanu na yama ba thungkuna, na kara na nde tepe na te thoi yang pengki ning, nde si nini, na yang be ning thungutu ba kopiri wo. Na kara wunda nine ta. Hutala tepe na ba beng a bango, na thambo na yang tepe thong wuna, na yi kai nda ka Kanu ka, na na Kanu thongthongong nda yina, na yi ko tapi na hutala na

Kanu and palm wine. Abu Kanu. 22/1/61

The story. A man once lived called Sara. He had nothing. He begged Kanu, saying "Kanu lend me money, I am in poverty". He went to the road junction. He found money there, 5/-. He went to his house. He had just sat down, when Kanu came to him. He said "Sara, lend me the money that you saw a few minutes ago on the road." Sara said "Oh! I had just come and sat down, I begged money from you by your power!". Sara gave him the money. Kanu went off.

Much later, Sara got up and said "Let me go today and collect the money from Kanu". He went. He greeted Kanu. He said "Papa.[1] I have come for the money." Kanu said "The time you find me when I am asleep, then ask me for the money; I will pay you". Sara went off.

Much later, Sara went again. He went again to find him. Kanu was not asleep. Sara said "Oh, Kanu, you will never be asleep!" Kanu said "Go; when you find me asleep, ask about the money, I will pay you". Sara went off.

Another day, when he was going along, a palm tree said "E!, Sara. You are always coming here. Why do you come?" Sara said "Kanu is to pay me, but he told me that when I find him asleep, I am to ask him about the money; but he does not sleep". The palm tree said "Because you are untrustworthy -

tepe yama. Ka maloko mabena, Kanu ko nda nempe yame bendie. Na ba mauma na yang ko yina masite. Na yi kai ka bangka kenda ka, na kaa ka dongo, mafongkolang ma, na kang wo pothe thong, na yi se ka thunguta Kanu, na mba ka maloko mabena, na yi ko pengki Kanu si nini.

Sara ngale mafongkolang ma. Wunde kai ka Kanu ka. Nde pengke Kanu si nini. Wunde fange Kanu na, na Kanu ngseke.Kanu thohoi. Kanu neke Sara na. Wunde Sara paloi. Wunde sikiokoi mbe o mbe. Kanu neke helemang ning. Wunde sikiokoi helemang wo meti. Wunde Kanu thongthongong Sara na. Na Ngka na tepe yina maloko mama? Sara dome na hutala na tepe yama. Kanu dome na awa, ming kaa ka hutala ka, yang be yina kaa thungkung.

Binde kai ka hutala ka. Kanu dinge hutoko ha. Wunde dinge kere bang. Wunde dinge sakang ki. Wunde dinge thoya wo. Wunde dome na Sara, na ko he yina thungkung. Wunde dungkoi kabegede. Wunde yue hutala na. Wunde leheni na feu. Wunde lopong thoya wo ka hutala hang. Mampa ma thalande ka thoya wo. Wunde segithe hutoko hang, wunde lukutu ka hutala hang. Wunde thuhu kapothi. Wung tha nambe, wunde nginde Sara na kabegede. Na kaa ka thubuta mampa ma. Sara dungkoi. Wunde thuhu ning mampa ma. Wunde kie meng ka kekeng ko. Kanu dome na salina he, Sara, na salina he mampa ma ke hukopi hang. Sara salang. Na awa, na thie. Sara thie. Sara, wunde meng bohe ning. Kanu dome na awa, ya kuthungkung ko. Sara thuhu ing hutoko hang kapothi ka kekeng ko.

Sara, keng meng nda ko ni wali. Wunde kute mupithi.Wunde

perhaps when I say it to you, when you go to Kanu, when Kanu asks you, you will say 'the palm tree told me'. At that time Kanu will be angry with me the next day. But still I will help you. When you go to your house, go and sit down. In the evening when the sun is just setting, when you come to ask Kanu for your money, at that time then you will find Kanu asleep".

Sara got up when it was evening. He went to Kanu. He found him asleep.[2] He tapped Kanu and said "Kanu, greetings". Kanu woke. Kanu looked at Sara. Sara was afraid. He turned into anything you like.[3] Kanu looked again at him. He became again a human being. He Kanu asked Sara "Who told you this time?" Sara said "The palm tree told me". Kanu said "Well, let us go to the palm tree, so that I may pay you".

They went to the palm tree. Kanu brought a gourd. He brought a chisel. He brought a spike. He brought a spout. He said "Sara, today I will pay you". He climbed up above. He cleaned the palm tree. He finished completely. He stuck the spout into the palm tree. The wine passed into the spout. He took the gourd, he tied it to the palm tree. He came down below. Not long after, he sent Sara up. He said "Go and bring down the wine". Sara went up. He came down with the palm wine. He put it on the ground. Kanu said "Pour it out, Sara, pour out the wine into a cup". Sara poured it out. Kanu said "All

kute nda kɔpiri womandi. Timo time nda wo ni gbɔng mampa ma. Wumo wume nda kute na thime mampa ma. Sara niɔi gbang. Limbaing be foma a thari wali bamba, ba hungela hang. Binɔina binde thɔi ta. Sara niɔi gbang. Na tuku nde Sara, wumo wume nda nde kute kuthimang kobena.

right, drink it". Sara drank it. Sara - the wine took hold of him.[4] Kanu said "All right, that is your payment". Sara came down with the gourd to the ground.

There Sara always does his work. He got clothes. He got much money. Always now he sold palm wine. Everyone saw that the wine was sweet. Sara became well off. All the Limbas learnt this work of drawing wine. The other people don't know how. Sara became well off. When Sara died, everyone saw how sweet it was.

The story of how a Limba man first learnt how to tap palm wine, taught by Kanu in return for a debt he owed him.

The Limba are famous among all the peoples of Sierra Leone for their skill in palm wine tapping. In most parts of Limba country every young boy and man both can and does tap wine, climbing their trees in the early morning and the evening. The wine is used for many purposes, both greatly enjoyed for its own sake and as a "food", and also as a gift that brings honour. The wine is drawn from the oil palm (elaeis guineensis), occasionally from one of the raphia palms. The men climb the palms with a climbing strap to support them round their backs, pierce the trunk with two sharp chisel-like tools (kɛrɛ ba and ngsakang ki), insert a spout or tube, and fasten on a gourd to catch the wine. Once the wine starts to flow it usually continues for two or three months.

Many Limbas from the Safroko Limba chiefdom make a good living by travelling to the south and tapping and selling palm wine there, "the other people don't know how"; and thus, like Sara in the story, have "become well off". (Further details of this given in Survey p. 283 ff).

I had the impression that the story was not known to those who were told it at the same time as I, and one listener asked the teller where he had heard it. It was certainly not known to the teller of The story of palm wine, qv. The episode of the palm tree clearly resembles episodes in e.g. The finch's loan, and The sun, the hawk and the hen, but a similar moral is not drawn here.

1. Common term of address to either a father or a chief.
2. When the same narrator told the story on a different occasion he added the detail that Kanu had a Bible on his knee and was asleep over it.
3. i.e. into some animal or other.
4. He became drunk.

The beginning of marriage. (Biriwa)

Kunaa na hungutu Kanu kafai do. Kunaa kongko, kunaa kai bereng ka Kanu ka. Na Kanu na na hungutu yamai, na mbe mu yang thong, kafai do fungutu yama do? Kanu dome na awa; na yang ko yina dungung marketi. Na awa, na kaa.

Kanu kai ko, wunde leheng nthani kiile, na naa wo na ya marketi. Naa wo dome na e? Na bu name na yang nie marketi? Na awa, na lanta do. Na wung, na lanta do hele. Na bia ko se, na wo boli. Kanu kai hele ko. Wunde leheng bayapa - kafai do bayapa ka nde hali. Wunde koi hele, wunde leheng heleng hati yereme wolohoi.

Binde kube makai. Binde pengke naa wo na ni marketi wo. Mene hati yereme wo lengke se, wunde pengke marketi mang lanti, na e! Na mbe mu na wung? Naa wo dome na Kanu na sisie yama marketi. Na mene ying ko boli, na awa. Na mbu na yang boli, na kame yang denge? Naa wo dome na poing binang nde! Hati yereme wo dome na yang yeroko. Wunde fungung poning binang be, wunde dungung naa wo na. Na awa, na segitha. Na mbu na yang segithe na kame yang labine? Na awa, na labina he kathae. Wunde labang do; wung tha me. Wunde labang do; wung tha me. Na naa wo, na name na yang nie? Wunde keti ke kanthe. Wunde labang do. A!. Wung boi, na demidemina wulohoi. Yi kute kalengke

The beginning of marriage. Biasi Loba. 28/11/61

Kanu brought out an old woman here on earth. This old woman, she went and wept before Kanu. "Kanu, since you have brought me out, what is there for me to eat[1] here on the earth where you brought me out?" Kanu said "All right. I will give you merchandise[2] to sell. All right, go".

Kanu went off and stood. He made two things. "Woman", he said "here is your merchandise". The woman said "What? Well, how am I to sell that merchandise?". "Well, hang one up here. The other - hang it up too, here. When people come they will buy". Kanu went and stood again. He made a man. Here on earth there was then no man, not at all. He stood again. He made a girl also - a beautiful girl.

They set out to go. They csme to the old woman who was selling merchandise. When the girl came - the first to arrive - she saw the merchandise hanging up. "Oh? What is that?" The old woman said "Kanu brought me that merchandise. If you will buy it, all right". "But what if I buy it - where will I put it?" The old woman said "It's four pounds first!" The girl said "I agree". She took out the four pounds, she gave it to the woman. "Well then, take it". "But what if I take it - where will I fasten it on?" "Well, fasten it onto some place". She fastened it here /at breast/;[3] it wouldn't stay. She fastened it here /waist/; it wouldn't stay. She took it and fastened it here /heart/; it wouldn't stay. She said "Mother, what am I to do?". She took it to another place. She fastened it here. Ah! It stuck on well - quite fast! You see,

wunde labe na ka, wuna bile nalo kong kutu hubili. Ba do meye do, na kere na naa wo, na o, na mbu na yang mei wuna, na neme na wung nie? Na kaa, na ke gbonga ka, na kaa he kende ko. Hati yereme wo ngale, wunde kai ka gbonga ka.

Mene hati langgba wo se. Wunde pengke ntha lante. Na naa wo, na mbe mu wung nde? Na Kanu Masala na sisie yama market. Na yang do ba bola. Na mbu na yang bole, na kame yang kate? Naa wo dome na awa thung, na yang ko yina tongine ka yang kate. Na kere na poning binang. Naa wo thathang. Wunde dungung ning. Na mbu na kame yang kate? Na labine he. Wunde labang ka kangke be. Wung tha me. Wunde sise ka bawala bang. E! Na naa wo, na wung kahi! Na awa, na kata he kapothi, ba na tha do wung mei. Wunde sisi ka kotoko, wunde labang na gbepu. Nthani kitati labe kathabanthe, na gbepu! Na na labe wung na, na neme na yang nie? Na lema he gbongo bambang. Na pengke nde kende hati yereme koe; mene yi pengke ning, na yi pengki thong koe wo things na yakarakara, na ba nda thokonde! Na neme ying pengke ning, na tengang thong, na wupu! Ing wote ning.

Na kai wung haithali wo ni, hati yereme wo dome na he! He! Na kumang yang bole market maloboi. Kaiba wo hele dome na he! He! Na kumang mine bole market maloboi ka naa wo ka.

where she fastened it at the beginning - that is why a woman has breasts. When it had stuck here, she said "But mother - " "Yes?" "What if I decide for this? What will it do?" "Go, go along the path; go and stand there". The girl got up. She went onto the path.

When the man came, he saw something hanging up. "Mother, whatever is that?" "Kanu Masala brought it for me as merchandise". "I want to buy it. What if I do buy it? Where will I put it?" The old woman said "That is all right. I will show you where to put it. But it is four pounds". The old woman took it down. She gave it him. "Well now, where will I put it? "Fasten it on". He fastened it on his chest; it wouldn't stay. He put it to his side. "E! Mother - it is difficult". "Well, then, bring it here in front since it won't stick here". He brought it to the front. I fastened - stuck fast, <u>gbɛpu</u>![4] The three bits fastened together - <u>gbɛpu</u>! "Since it has stuck, what am I to do?" "Follow this path. When you meet a girl standing there, when you meet her, as soon as you see her standing there with her breasts all firm, <u>yakarakara</u>, - then don't hesitate! When you see her, as soon as you reach her, then <u>wupu</u>! fall on her!"

The boy went and did that. Then the girl said "Hey! hey![3] See, I have bought good merchandise". The man too said "Hey! hey! See, we bought good merchandise from the old woman".

Na mɛnɛ yi kute haithali wo, kɔpiri wo ka naa wo, pɔning binang, wundɛ tha me ba thungkunɛ naa wo na. Hati bɔndɛ wo, ndɛ nɛ thungkunɛ pɔning binang be, bɔ ka naa wo be. Haithali wo na kai mang thong ndɛ kɔthɔ, ndɛ ni hukɔthɔ. Wundɛ kɛre ndɛ hati yɛrɛmɛ wo. Bindɛ kai. Wundɛ tha thungkung naa wo na.

Naa wo dome na bali kɛ. Wu dɔmɛ ndɛ, ming kɔ nio wali ndɛ ba yɛrɛmɛ. Ming, ming thulɔndɛ dangka/ing naa wo, wo dungung ndɛ Kanu na marketi mang. Haithali wo tha me ba thungkuna. Fɛ ming - yi thimong yɛrɛmɛ, yɔkɔng a fungung kɔpiri. Mɛnɛ yi tha wung ni, yi sa kutu. Haithali wo nɛ thɔkɔniɛ ndɛ mina. Mɛnɛ yi dɛnge ndɛ yɛrɛmɛ wo, wundɛ kai ke thung. Dangka ba thulung ndɛ mina naa wo bang. Wundɛ sɛgithe thaduba thang, wundɛ dungung hati yɛrɛmɛ wo. Na kɔpiri wo dungung ndɛ wo, wundɛ ko kutu ka wundɛ ning thie. Bɛnɛ ying thimong ba dɛngɛ, yɔkɔng a thi nahulu. Mɛnɛ ka there ndɛ hudɔngɔ hang - yi thimong ndɛ yɛrɛmɛ, nahulu ba thɛ ndɛ dungung naa wo na, bɛna ming thi, hali ning fɛ.

You see the man - the old woman's money, the four pounds, he refused to pay it to the old woman. The girl - she paid the four pounds to the old woman. The man, as soon as he went and knew it, then he had the knowledge. He took off the girl; they went. He did not pay the old woman.

The old woman said "Very well". Because of that, that is why now we work for a wife. We, we were cursed by the old woman to whom Kanu gave the merchandise. The man refused to pay. Today we - if you want a wife, you have to give money. I you don't do that, you won't get one. That man used deceit on us. Now if you marry a wife, she just goes off! It was the curse that the old woman made on us. She took the blessing and gave it to the girl. The money she gave then, she knows where she can get it. If you would like to marry you have to pay bride-price (nahulu). Because of how marriage began, the money (nahulu), that he did not give the old woman, that is what we have to put for a wife, right up to this day.

A story accounting for marriage, sex, and the present hard system, as it is considered at times, by which a man has to pay bride-price, give gifts, and work to obtain his wife (See chap. 3). The story was found funny and light-heartedly indecent by the listeners.

1. i.e. support myself.
2. Marketi (from English "market"), the word used of the gift often given by a husband to his wife for her to begin trading with.
3. The teller demonstrates.
4. This expresses the speed, fixity and permanence of the fastening.
5. Expression of surprise and pleasure.

Story of two women. (Safroko)

Yang Suri Kamara, yang do se tepe Yenjkeni na mbɔrɔ ba naluing biile, be thimo nde hukonsine. Bing biile bing se hɛlɛ ka dengoi ning kama wunthe. Ka madɔngɔ mabɛna kɛng dɔngɔ na bing, bi ko thɔngthɔngɔng wumɛ wumɛng wo sɛ ka mɛti ma ka bing kai, ba dɔmɛnai namɛ bi kɔthɛng wɔ wo thɔi tali ba ta hukomisine. Hailanggba wo nde ngale huthahine se bing ka tepe na yang pengke haibɛthɔi, na king ka mɛti kuwang. Na haibɛthɔ wobɛnai, ndɛ se na Kanu ka dungune tali ba ta hukomisine. Bing biile yi, wumɛ wumɛng, huthukuma ho kanamaing hung se ka ngale, ba kaa ka wo naa wo, alako naa wo be bing masite, kɛna bing kutui hukomisine, na bing kute hukomisine.

Kɛng se na ka ngale wo wunthe wo, wothanthɛ wo. Wundɛ se ka kaa. Na se ndɛ ka kai, se ka pɛngka mɛti ma. Naa wo, wo thɔi tali ba ta hukomisine hang, ka ndɛ ka. Na se ndɛ ka fungande, wundɛ tepe naa wo, na naa wo, na awa na kafai doi, yang funguto na nde ning Kanu wo, na kɛrɛ haang ning fɛ, na hali, na pungke ta hɛ kuta hatiɛ. Na awa, yang nɛ, na yang do thimo hukomisine, na wung bilɛ na bali na yang ko yina sisiɛ wo kɛmɛ, alako Kanu be yama ngki hukomisine thɔkɔ ba sɛmpɛ ba kanda.

Bɛng dɔng na naa wo, na ying ko pungkui? Na ndo.

The story of two women. Suri Kamara. Rec. 9/12/61

I, Suri Kamara, I am coming to tell Yenkeni a story of two women who wanted to have children.[1] These two they came to be married to the same husband. They lived there in that marriage. They always asked everyone who came to the village where they were, whether they knew a person who understood the medicine for having children. A man came from a journey. He came and told them "I met a woman, she is in one part of the village. That woman, Kanu came and gave her medicine for having children". The two, each of them, their hearts came and rose up, to go to the woman so that the woman could help them to get the power to have children, so they could have children.

Then one of them came and stood up, the elder. She came to go. When she came to go, she came and found the village. The old woman who understood the medicine for having children was there. When she came and reached there, she told the old woman "Mother, well, here on the earth I was brought out by Kanu; but right up to this time today, nothing! I am unable to get a child. Well, I, I want to have children. That is why I am bringing you this gift, so that Kanu may grant me to have children, by grace of your power".

Then the old woman said "Will you be able?" "Yes".

Na ying ko pungkui? Na ndo. Na ying ko bie mukarisni? Na ndo. Na ying do bie mukarisni? Na ndo. Na ying ko mei ba bie mayampsng? Na ndo. Na ying ko pungkuye? Na ndo. Na ying ko pungku ba boto? Na ndo. Ying ko thimo mubotiani? Na ndo. Na awa, dongo. Habstho wo dongo. Habstho wo totio sisa. Wunds patang thoma. Fuye ba tsng.

Nds naa wo nsng, be ning dethi ba hukomisine ha beng, wo tholio nde bangka, wums wums wo ss, ka bangka babsnai, ksng mang wolo. Ka bangka ba hutete ka hugboka, ksna wo wo wolo. Na se fintima hang, bsng dong na naa wo ka haibstho wo ss ka dethia hukomisine hang, na awa, na mauma, na do, na dss na yi fure. Na sa yina pungku tontis bui. Na yi wuntheng, yina dss fura. Na mbs o mbs ki kothe yina dss psngki, na nams ying thimong hukomisim na ba paaloi! Na awai, na bohita hsls ntha kibsnai wulohoi. Bsng dong na habstho wo, na wung ka bai. Wunds talio ka hugboka ha, hutete ka bangka babsna. Wunds woloi. Naa wo longe hubulo hang. Na wolo bing haang, ka msnds malengke, ksng kute na habstho, bathuthu ko se. Bathuthu na, wobugulss. Fuuuu. Nds habstho, bsng dongo mang. Wunds gbangkati bathuthu wo. Nds mabohe bathuthu wo ma na gbsti, be niande hs mata hulsmba

"Will you be able?" "Yes". "Will you wash off its filth?" "Yes" "Will you wash off its filth?" "Yes". "Will you allow it to wet on you?" "Yes" "Will you be able?" "Yes". "Will you be able to be vomited on?" "Yes". "Will you like the vomit?" "Yes". "Well, sit down". The woman sat down. She had food cooked for her. She finished eating. The night came.

Now the old woman - those who came to her to ask to have children, she had had a house built for her, and whoever came had to lie down in that house. In the centre of the house was an earth bed. There the person was to lie down. When darkness came, then the old woman said to the girl who came to find children, "Well, now, here you are to sleep. I will not be able to make you a fire.[2] You will sleep here alone. Whatever comes to you here, if you want to bear children - don't be afraid! Well, treat the thing well". Then the girl said "All right, I agree". She had a mat[3] spread for her on the bed, in the centre of the house. She lay down. The old woman locked the door. When they had slept for long in the first sleep, there the girl saw a great snake coming. The snake - it was huge; it crawled <u>fuuu</u>! She the girl, she stayed there. She welcomed the snake. The instant she took hold of the snake as if to put it on her knee, what did she see? A pillow. She took

ning, mbɛ mu kute ndɛ? Pilu. Segithe pilo woi, denge ka fefa ka. Wundɛ temeng pilo, temeng pilo, temeng pilo. Na kai wung haang, na woleke nda ndɛ, bɛng se na ngafɔi be. Ngafɔi be kɔ ning husai yohie. Bɛng segithe mang thika bakanamang be, balɔhɔ ba, pɛpɛlɛng bɛng, bɛng mang-kitɔkɔ mang, alako ndai ngafɔi be be yohie thika ba.

Na puthɔi kang woi, naa wo kai ka pɛtha hubulɔ hang. Naa wo thɔngthɔngɔng ning, na na fure hɛ yi do na, mbɛ mu kutɔkɔ yi? Na ɛ, na na bili hɛ fintima ha, mbɛ mu lengke saa kiyang, na bathuthu. Na bathuthu wobɛnai, ndɛ gbangkati ma e yang ning lɛmbai. Na mbɛ mu kute ndai yang ka thalɛlɛ tha kiyang, na pilo. Na awa, na hali, na wung nai na bathuthu na sɛ hɛ kiyang, na kɛrɛ ka maloho lima mabɛnai, na wung na bilɛ na bali ko lɛmbi pilo wobɛna. Na wui na lembe nɛ yang ni, na kute yang ba dɔmɛ nai mudenteke na, na wung bilɛ na bali thi wung ka fefa ha kiyang ha, kɛna yi kotho ba dɔmɛnai wu simeke yang, wu se yang wu. Na ngafɔi be hɛlɛ na kɔi bing yama huyohie, na wung bilɛ na bali yang hɛlɛ ko pɛpɛlɛng thika ba kiyang ba, balɔhɔ ba, alako ndai do talie yamai doi, ngawatha nda nga be tha tetiɔ.

Bɛng dɔng na naa wo na eye, na awa dumba, na mauma yang do kai ka feli ka, yang ko yina se nunɔkɔ. Naa wo kai ka feli ka, wundɛ kai ka thera tali ba ta hukomisine

the pillow, and put it at her head. She kissed the pillow, kissed the pillow, kissed the pillow. When the time had gone on for long since she had lain down again, there rats came to her. The rats began to wet on her. She took her cloth,[4] her fine cloth, she opened it out, she covered herself with it so that the rats might wet the cloth.

When the morning came, the old woman went to open the door. The old woman asked her "When you spent the night here, what did you see?". "Well, when darkness came in, what was the first thing to come to me - a snake. That snake, it welcomed me and I put it on my knee. What did I see on my knee? - a pillow. Well even though it was a snake that came to me, it was with good intent; that is why I put it on my knee, a pillow. When I put it on my knee, when I saw that it was a pillow, that is why I put it at my head so you would know that I was thinking about the purpose I came to you. The rats too, when they began to wet on me - that is why I also opened out my cloth so that here where you spread for me, the mats would not be spoilt".

Then the old woman said "All right. Well, wait. Now I am going in to the bush, I will say goodbye to you". The old woman went into the bush, she went to pick the medicine for giving birth

ha na le. Wundɛ se, wundɛ se ka sɛgithai, ndɛ naa wo, ndɛ wuntheng ndɛ bilande na ka bangka ba, segithe kusɛ. Kusɛ kobɛnai, kɛng yothingite mang hati wo nalo, wo ning gbɔnggbɔing foma ka kɔtɔ namang ko. Segithe tali ba, ba ndɛ habɛthɔ wo pile hato, yothingite ndɛ ka kusɛ ko. Thie kakai. Bɛng yote mang wupakala ning wutali, wu ta hukomisine. Wundɛ dungung ning. Na awa, na kaa. Na nayi kai nai, na ka gbongɔ ba, na ba pakali kusɛ koi. Na mafungande ma yo, na kaa ka manding ka, na ba ngindi woye! Na yi gbeng yina kaiɔkɔ mandi ma, na thapakala tha, na ba sɔlie. Na sa tutɔ huloki. Na ying be patang totai, na sisa ba ying kɔ thɔng bɛng thɔma ha, na ying pakalang ting kusɛ ko. Na mu yi kɛndɛ yi kutu mung, na namɛ ntha na, na beng biile bena thɔng yisa ba. Na mɛnɛ tali na yi kɛndɛ kutu, na tali ba bɛnai yi thome yisa ba.

Habɛthɔ wo segithe kusɛ ko. Wundɛ lakitɔkɔ kung. Wundɛ kai haang, wung tha ning thime, na thamboi kusɛ koi ku ko kɔthɛ puruthunɔ, e kung wɔta ka kɛkɛng ko. Wundɛ segithe thika namang ba ba piteke ndɛ ba fooma, wundɛ gbɛkɛsi kɛndɛ kusɛ ko. Wundɛ mafungande ma yo, wundɛ makai ka mandingka ma na, segithe, tute huloki, segithe wupakala wu, thie ka huloki ka, wundɛ tote wulɔhɔi. Wundɛ segithe yisa ba, wundɛ nguutu bɛng, segithe mpani ki, ka

all of it. She came back, she came and took it, she the old woman. She went alone into the house. She took a basket. In that basket, there she put a child, a girl, one with sores all over her body. She took medicine, with which the girl could cure the child she put in the basket. She put it inside. Then she picked up a little rice and a little of the medicine for having children, she gave it to her. "Well, go. As you go, don't open the basket on the road. As soon as you reach the place, go to the waterside; don't send anyone else! You yourself are to go for the water. The rice - don't husk it. Come and put the cooking pot up on the fire. When you have finished cooking, when you are going to eat the cooked rice, then open the basket. The thing you see there, if it is something, you two, you and it, you are to eat the rice. If you see medicine there, it is that medicine you are to eat with the rice".

The girl took the basket. She slung it over her shoulder. She went for far. She was not satisfied, for she thought "Perhaps the basket will drop by mistake and be lost, and fall on the ground". She took her cloth - which she forgot about completely[5] - she wrapped the basket in it. As soon as she reached the place and went to the waterside, she took and put the cooking pot on the fire, she took the little bit of rice and put it in the pot. She cooked it well. She took the cooked rice, she helped it out. She took a pan and began to fan

nda hufuka bɛng ha, kɛna yisa ba thɛbi. Na patang yisa ba thɛbai, bɛng dɔngɔ maing, bɛng dɔngɔ mang, wundɛ pakali kusɛ ko. Wundɛ mapakali kusɛ ko ma yo, mbɛ mu kute ndɛ kakai - hati wɔ ning gbɔnggbɔing, hati wo nalo. Wundɛ segithe hinti mai yisa ba, wundɛ nothe kuwang. Wundɛ pakali hatoi, wundɛ segithe hatoi, wundɛ dɛngitɔkɔi ning ka thalɛlɛ tha kanamang tha. Wundɛ ngatang hinti hato, ndɛ temeng ning, temeng hɛlɛng hato, temeng ning. Wundɛ segithe hato, wundɛ segithe thika namang ba, ba bole ndɛ nahulu bamaandi, wundɛ talie hintima hato. Wundɛ pe hato, wundɛ thare ka mandingka. Se ka tutuyɛ hato wo mandi, wundɛ thare ka feli ka. Wundɛ kai ning ka thadie talini banɔina hɛlɛ. Wundɛ se ka sɛgitha masɛni, wundɛ gboke hato, na patang ndɛ gbɔka hatoi, ndɛ tame hato tali ba. Na tamɛ ndɛ ning bɛng, bɛng dɔng na hatoi, naa, na yang na yang do kaho nda kɔnthɔ. Wundɛ denge hato, wundɛ segithe maya, wundɛ thie ka hato thɔng ka. Hato wundɛ patang thɔma, wundɛ tɛngɛng. Hanthe, pungke mang gbɔka hato, hato pɛɛthɔi, hato wo nalo.

Hati wobɛna, wung tha kai ka pɔ, haibɛthɔ wo se ka sɛgitha fɔlɛ, hati wo bayapa. Sɛngkɛlɛng biile, wundɛ se ka kia hato, bayapa. Bayapa nɔng nda, gbaku. Wo hato nalo kute nde ndɛ ka kai ndɛ ka dethia tali ba, ndɛ se na nda ka sikiɔkɔ badingki hato.

it so that the rice would cool. When the rice had finished cooling, then she sat, then she sat. She opened the basket. As she opened the basket, what did she see inside? A child, with sores, a girl child. She first took the rice, she pushed it to one side. She unloosed the child, she took the child, she put her on her knees. She first lifted up the child and kissed her, kissed her again, kissed her. She took the child, she took her cloth that she had bought with much money, she first spread it out for the child.[6] She left the child, she ran to the waterside. She came and put water on the fire for the child, she ran into the bush.[7] She went and picked her some medicine too for her sores. She came and took soap, she scrubbed the child. When she had finished scrubbing the child, she rubbed the medicine on the child. As she was rubbing her with it, then the child said "Mother. I, I am hungry now". She put the child down, she took oil, she put it where the child was to eat. The child finished eating. She was satisfied. Once she scrubbed the child, the child was cured, the girl child.

That child - it did not take long, the woman conceived, a boy child. In two months she came and bore a child, a boy. It was a boy, a chief! The girl that she got when she was looking for medicine, she became the child's guardian.

Haang, wundɛ hato se ka bɔa. Bɛng ngale na ntɔ nama wo, woti nama wo. Bɛng thɔngthɔngɔng mang ning na mbɔ? Na mauma na mina ka huwotine ha, na ming biile dɔrɔmang na ming dengo na. Na yi, na ying kai nde kubiasi. Na na yi kai kubiasi ko, e yi sai, na Kanu se yina ka masite, ying se hɛ ka kia gbako. Na kuloho mauma, na ba simiɔkɔ ba huwotine, na tongine hɛ gbɔngɔ ba, na tharekre yi haang e yina Kanu dungune hati. Bɛng dɔngɔ na ntɔ nama wo, wundɛ patang ning tepe na le.

Awa ndɛ nɛ, wo kie ta woi, ndɛ yame na nda kɔ thimio, ndɛ na nda kɔ bolia thikaing ba balɔhitande, bakahiɛ mɔlɔng ba. Wundɛ ngale, wundɛ kai ka tepe kama wo. Kama wo kai hɛlɛ ka ngaliniɔkɔ nɔna ngalinioko nde wolengke wo na. Wundɛ se ka kaa. Na se ndɛ ka kai, ndɛ se ka pɛngka naa wo. Na pengke ndɛ naa wo, naa wo se ning ka thɔngthinginai na mbu mbɛ ba se yi? Bɛng dɔng mang na naa wo, na yang do sɛ ba hukomisine. Na ming ning kama mu, ming gbɔsɔng nda hutharɔkɔ, na kɛrɛ na hukomisine kutɔ ta hɛ. Na wung bilɛ na bali, ming ko thare kanda doi, ying be mina se masite.

Bɛng dɔng na naa wo, na ɛ na yang, na yang lue, na kɛrɛ boheng mung bilɛ yang yina huthɔngthingina. Na ying ko pungku bie mutikini? Bɛng dɔng na habɛthɔ na ɛ? Na e, naa wo, na ba bie mutikini tɛ se yang. Na nɛka hɛ

Time passed, and the child grew. Then her companion got up, her co-wife. Then she asked her "Friend. Now we are co-wives, we two only that are married here. You, you went on a journey. When you went on the journey and came back, Kanu came and helped you. You came and bore a chief. I beg you now, don't think about our co-wifehood.[8] Show me now this path where you walked until Kanu gave you a child". Then her companion sat down. She told her all, completely.

Well, she, the one who had borne no child, she was the one that was always the more loved; she was the one who always had clothes bought for her - the best ones, the ones of high price. She got up, she went and told her husband. The husband went and packed for her as the first had been packed for. She went. When she had gone, she came and found the old woman. When she found the old woman, the old woman asked her "Why have you come?" Then she said "Mother, I have come to find a way to bear children. I and my husband - we have travelled much, but we have not yet got children. That is why we are running here to you, for you to come and help us".

Then the old woman said "Well I, I have heard. But I have something to ask you. Can you wash off the filth?". Then the girl said "What! Oh mother, it was not to wash off filth that I came. Look at my body. Does it look like filth?. That remark,

kɔtɔ ko kiyang ko. E ko thɔlande ning mutikini? Na hung na ba nda yama hung tepe. Bɛng dɔng mang na awa, na sa nda yina hung tepe, na kɛrɛ ba bilɔi yang yina huthɔngthingina na yang yɔkɔ a thɔngthɔngɔng yina hung. Na mauma na yi, ying ko pungku bie mayampɛng? Bɛng dɔng na habɛthɔ wo na e naa wo na koni tha hɛ se ba kulukɔ. Na pɛa. Na tha hɛ se kandɔ doi ba saa ma ka thɔngthinginai ba hubie mayampɛng. Na nɛka hɛ kɔtɔ ko kiyang ko. E kɔtɔ ko kiyang na kuna? Kuna se bie mayampɛng? Na pɛa. Na ba nda hung tɛpi ko kaale. Bɛng dɔng na naa wo na ndo, na kɛrɛ paini ta hɛ yina thɔngthingina. Na hɔng yi, ngko me ba boto? Ying ko bie mubɔtaing? Bɛng dɔng mang na mba sa nda yina batiɔkɔ. Na mɛnɛ hung masite yama ha hung sa sɔli. Na yi a tepe dɔrɔmang yama. Na kɛrɛ thathalungaing tha hɛ yamai tepie tha thɛng bilande ta ka huthukuma ho kiyang ha. Na huthukuma mu thebe ta, na na dɔrɔmang wu ying do thanthɛ. Bɛng dɔng na naa wo, na ɛ, na awa, na mba mauma na dɔngɔ. Wundɛ totio. Wundɛ patang thɔma.

Fintima ha se ka bila. Bɛng kapiteke na ning naa wo, na saa hɛ ka hugboka ha ka fure nde ntɔ nda mang woi, wolengke saa woi, na fungande ndɛ kɛndɛ. Bɛng dɔng mang na awa, na ka ba bangka na kɛng ma yina nie yikia. Na na yang yina dɛɛ ni yikia maing, na ntha o nthai ki yina

don't say that to me again". Then she said "Well, I won't say that to you again. But what I have to ask you, I, I must ask you. Now, you, will you be able to wash off wet?" Then the girl said "Oh mother! I did not come here for a quarrel. Stop this! I did not come here to you for you to go and ask me to wash off wet. Look at my body, is that what my body is like? Is it to come and wash off wet? Stop this, don't say that a second time!" Then the old woman said "Yes, but I have not yet finished asking you. What about you, will you agree to be vomited on? Will you wash off the vomit?" Then she said "Now, I will not answer you again. If this talk helps me, it is not proper. You are only talking at me. But these words you are saying to me, they are not entering my heart well. My heart is not cool. It is only because you are old -"[9] Then the old woman said "Well, all right, sit down now". She was cooked for. She finished eating.

The darkness came in. Then the old woman poked her. "Come". It was to the bed where her companion spent the night, the one who came first. As they reached the place then she said "Well, I am giving you lodging in this house. When I give you lodging here, everything that comes to you here, embrace it with both

dɛɛ pɛngki na pɔpitɔkɔ king nde! Na bali o bali ba yi dɛɛ kutuɔkɔ ba, na yina yonginiɔkɔ hukomisine. Na wung ka bali. Wundɛ wɔlɔ. Na wɔlɔ ndɛi, naa wo longe hubulɔ ha. Wung tha hinti nambe, bathuthu wo se wo wolengke wo, wo sɛ ka pɛngka woti nama woi. Wundɛ se hɛlɛng, gbuuu. Mase ma na gbɛti na hubili ha kɛng leme na bathuthu wo. Wundɛ habɛthɔ woi, makutu bathuthu wo na gbɛti, lipithinɔkɔ bathuthu wo. Bathuthu wo kai ka wɔta ka. Wundɛ segithe kumpa koi, ko dekingto nde ka hugboka ha, wundɛ fange kung ka fefa ho ta bathuthu wo. Wundɛ fange hɛlɛ kung. Bathuthu wo tuku. Ngafɔi be kɔ hɛlɛ ba saa ning ka yohie. Bɛng kɔ mang ka hugboka ha hutete. Na beng beng beng beng, na mani o mani kande ma, na bang yama tetiɛ thika ba kiyang ba, na ba bolio yang mɔlɔng ma kahiɛ ning wo kiyang. Na kangde tɛ se hɛ yang. Yang do sɛ hɛ ka naa wo be yama masite ba hukomisine.

Kang wo se ka puthɔ. Naa wo mapɛthi hubulɔ ha na gburu, bɛng dɔng mang naa wo, naa wo, wung bilɛ na bali ngko hɛ yama do sɛ taliɛ. Nambarang ba kute hɛ yang fuye ba, na kio nde yang hɛ ning bia mu, kuuta hɛ kɔ bɛng. Kɛrɛ wung ka bali. Kɛrɛ wung ka bali. Bɛng dɔng na naa na e, na mbɔ nai na yi patang fura. Na Kanu dɔng na ntha o ntha tha yina leng. Na mauma na yang hɛlɛng na ko yina se nunɔkɔ.

hands, whatever thing you see here, since you are calling for children for yourself". "All right, I agree". She lay down. When she had lain down, the old woman locked the door. Not long after, the snake came, the snake that had come before and found her co-wife there. It came again - gbuuuu. As it came, that instant it went right to her breast. She the girl, as soon as she saw the snake, threw the snake down. The snake went and fell. She took the spoon[10] that was leaning against the bed, she banged it on the snake's head. She struck it again. The snake died. The rats also began to come to wet on her. Then she stood on the middle of the bed "You, you, you, you! Your habits! Don't spoil my cloth.[11] It was bought for me for a high price by my husband. It was not to you I came. I came to the old woman for her to help me to bear children".

The sun came to rise. As the old woman opened the door - gburu - she said "Mother! Mother! So that is why you came and spread my bed here for me! The sufferings I have had this night - since I was borne by my parents, I had not ever seen such sufferings. But it is all right! But it is all right!" Then the old woman said "Oh, friend, you have finished the night. Kanu said that nothing would hurt you. Now I am coming to say goodbye to you".

Bɛng kai na naa wo. Naa wo tha ni bakamai. Mu dungune ndɛ ntɔ nama woi, mung dungune mang hɛlɛ ning. Kai ka thada tali, segithe wupakala, segithe wutali, segithe kusɛ, segithe hati, thie kakai. Kɛrɛ na thie ndɛ kakai, tongine ning lɔ. Na na yi kai naing, na ying be pakali hudebe ha ka gbɔngɔ ba, na mu yi kutuɔkɔ mung, na mu kanda.

Ndɛ mafung ma na gbɛti, mapatang mɛti ma na gbɛti, na patang nda ndɛ nunɔkɔ, bɛng dɔng mang, na wɔ sa kɔ dunguno nthai yi sa nɛki mu kakai. Ndɛ makɛbɛrɛng na gbɛti, kute kɛtɔi komale, komaleke, kumang bathuthu wo. Wundɛ lukututu kɛndɛ, wundɛ kai. Ndɛ makai ma na gbɛti, kai ka tota yisa ba. Patang lehinia fooma, nɔng na tepo ndɛ na ning naa wo. Na kɔ ndɛ ba thɔma ha, wundɛ pakali hudebe ha. Mbɛ mu kute ndɛ? Hati wo ta thagbɔnggbɔ. Bɛng segithe mang ndɛ hato, bɛng kaiyɛ mang thɛnthuing tha, thɛnthuing tha ndɛ puthuye ngatheng namang na, be thimo ba wɔlɔ ha. Kai ka sɛgitha thɛnthuing tha, wundɛ nore thɛng ka fothi ho ta hatoi, alako hato be tha pungka berina. Kɛng sa na bia kɛthɔ na hati wo ta thagbɔnggbɔ sise na wo habɛthɔ wo. Wundɛ segithe, wundɛ luku ning thɛnthuing tha ka ngthumututu ning ka thagbɔnggbɔ tha. Wundɛ thi hɛlɛ ning ka kusɛ kɔ. Wundɛ lukututu, wundɛ kai. Bohe hɛlɛ gbɔngɔ, mafungande ma, wundɛ tha hinti

Then the old woman went. The old woman did not show unfairness. What she had given her companion, that is what she gave her too. She went and picked medicine, she took a little bit of rice, she took a little medicine, took a basket, took a child and put them inside. But when she had put them inside, she showed her the rule. "When you are going, if you open the basket on the road, what you see there - that will be your portion".

As soon as she went out, as soon as she had left the village, when she had been told goodbye - that instant she said "A person cannot be given something without looking to see what it is inside". As soon as she opened it a little bit and peeped, she saw a shiny skin - shining. Behold, it was a snake! She tied and tied it in, she went. As soon as she reached there, she went and cooked rice. When she had finished arranging everything as she had been told by the old woman, as she was going to eat, she opened the basket. What did she see? A child with sores. Then she took the child, then she went for rags, the rags she wiped her feet on when she wanted to lie down! She went and took the rags, she rammed them into the child's mouth so that the child could not cry, so that the people would not know that the girl had brought a child with sores. She took her, she bound the rags on her, giving her pain all over on her sores. She put her back in the basket. She tied it all up, she went. She took the road back. As soon as she arrived, she did not even go right to the old woman's

fungande bangka ba ta naa wo wulɔhɔi, wundɛ tonge hudebe ha. Bɛng dɔng maing, na tha nde yina se laite hati wo ta thagbɔnggbɔ. Wundɛ tɛngkɛlɛng. Na tɛngkɛlɛng nɛ nde ndɛ, awa nɛng tuke mang. Maseri ma ta fɔlɛ, mɛng tha hinti ni leng.

Wung bilɛ na bali, na tuku nde ndɛ, naluing bifɛna king mauma ka kɛkɛng ko kantu, wumɛ o wumɛ na bing tharɔkɔ na, fanama wo lathɛ kuligbi ko ta habɛthɔ, wo tha nde thimo hukomisine ha, nalo wobɛnai haang ndɛ hutuka, Kanu sa hintimang ning thi maseri ma ta hukia. Bathuthu wo Kore nde ndɛ woi, kɛng funge na hutuka ho ta mpati. Kalengke nde hati tuke ta, yɔkɔ bethanthɛ bina tuku.

Be nde hung luye, e Yengkeni sai, wundɛ dɔng na ko thimo ba luyɔkɔ mbɔrɔ kibɛna ka hulimba hang, mbɔrɔ kibɛna kina wo, lɔɔngthang.

house, she dropped the basket. Then she said "I did not come to you to beg a child with sores". She went back. As she went back, she died. No sign from her stomach even came to her first.[12]

That is why, since she died, the other women who live now in our country, whoever (?) of them as they are walking round steps on the dust of the girl, the one who did not want children - that woman, right until she dies, Kanu will not give her any sign of bearing a child. From the snake that she killed - from that came death to the children. At the first, no child died; only the old people, they died.

Since I heard that story, and Yenkeni came saying she wanted to hear that story in Limba - that is the story. It is finished.

A story which emphasises the joys and sufferings of motherhood. The great value attached to children, and the sacrifices attributed to a mother for the sake of her children are typical of the Limba (See chap. 3); the point is dramatised in the repeated and emphatic questions which the old woman addresses to the would-be mothers. The two co-wives are contrasted in particular over their relative care of their clothes as compared to children.

The story also accounts, rather as an after-thought it appears, for barrenness among women, and the frequent deaths of their young children - both facts of much concern to the Limba.

The story was originally told by a woman in Kamabai to my assistant Suri Kamara who recorded it for me in his own dialect and wording.

1. Lit. parentage, motherhood (hukomisine), a common word in Limba.
2. To be given no fire for heat or light at night is considered a hardship, specially if sleeping alone in a house, about which women are nervous.
3. One of the prized and decorated mats used for sleeping on, which people take pains to keep clean; these would never, for example, be walked on.
4. i.e. the cloth which women wrap round them as a skirt, their main garment. Sometimes a woman possesses only one of these, and in any case the cloth worn for a visit would be a valued one.
5. i.e. compared to the child, she took no account of the once-valued cloth.
6. Sometimes old pieces of cloth or rag are used for laying a child on, but this girl uses a precious piece of material.
7. The girl's joy, speed and energy in rushing round finding her child's necessities, pictures well the happiness and lightheartedness of many young mothers when they have a child of their own.
8. i.e. even though co-wives are often hostile to each other, be willing to help me now.
9. sc. that I put up with it.
10. The large wooden spoon, sometimes as much as two feet long, used for helping out rice.
11. Her care of her cloth, both now and when she discovers the child, is contrasted to the other girl's.
12. i.e. there was no warning pain, she died instantly; or, perhaps, she never conceived a child.

The stomach is chief of the body. (Yaka)

Bangɛling bina hungɛ nde, bindɛ ke yuku mataa mang, kuthai ing thaŋko e hirika e ngkoyo e huya ha e mgbindi e hɔyɛ. Mɛnɛ bindɛ ke fungo mampa ma, bindɛ meyo mɛng. Kanu wo nɛnɛ ko yu na hing ka bia ngɛliye. Wundɛ tepe na yang kong ke kuthɔntho ka langgbɛng be ka.

Mɛnɛ Kanu tɛng, wundɛ pengke kuthai na. Na hing bathɔntho. Kuthai yitheng kangka. Na ka ing mampa. Kanu dangande. Wundɛ pengke hirika na. Na hirika na, na hing bathɔntho. Hirika tepe na ka ing mampa. Kanu dangande. Wundɛ pengke thaya na, na thaya na hing bathɔntho. Thaya tepe na mampa ka. Kanu dangande. Ndɛ pengke ngkoyo na, na hing bathɔntho. Ndɛ tepe na mampa ka. Kanu dangande. Wundɛ pengke mgbindi na, na hing bathɔntho. Mgbindi tepe na mampa ka. Kanu dangande.

Wundɛ pengke hɔyɛ na. Wundɛ ba pɛngka hɔyɛ na, hɔyɛ nɛnɛ ho ko nde ing gbaku. Hɔyɛ gbangkati Kanu na. Hɔyɛ dome na hing kai donge. Wundɛ thuhute mampa mang, na hing panda. Kanu thɔnthɔngɔng na tima bangɛling be dondo? Hɔyɛ thaŋki bindɛ kɔnda. Kanu maakang wung. Wundɛ thie mampa ma, wundɛ Kanu. Ho yi tepe bangɛling beng, na ka yalamusa na beng be thungkande, ka kulantha ko

The stomach is chief of the body. Niaka Dema. 15/10/61

Wine-tappers went out, they went and cleaned palm trees. They were the foot and hand and hips and neck and head and back and stomach. When they went, the wine came out for them; it agreed to flow. Now Kanu heard that they had a place where they were tapping palm wine. He said "I will go and ask for wine from the young men".[1]

When Kanu came, he came to the foot. He said "Here is someone asking for wine". The foot kicked out at him there - "I have no wine". Kanu went on. He came to the hips. "Hips, here is someone asking for wine". The hips said "I have no wine". Kanu went on. He came to the eyes. "Eyes, here is someone asking for wine". The eyes said "No wine". Kanu went on. He came to the neck. "Here is someone asking for wine". It said "No wine". Kanu went on. He came to the back. "Here is someone asking for wine". The back said "No wine". Kanu went on.

He came to the stomach. When he had come to the stomach, (the stomach had been borne by a chief), the stomach welcomed Kanu. The stomach said "Here is somewhere for you to sit". He brought down his wine. "Here is your gift of welcome". Kanu asked "How many people are there tapping wine?" The stomach enumerated them all. Kanu wrote it down. He drank the wine - he Kanu. He said "What you are to tell those tapping wine, is that they should all meet on Thursday, in the clearing[2] where

ka hɔyɛ ko. Na huna yi bindɛ se tepe. Na yang do se, ba se boha wa wunthe hugbakine. Na huna tepe yang bena. Bindɛ yɛrɔkɔi.

Mɛnɛ yalamusa wo thuriye, Kanu tɛng. Wo dingang nɛnɛ malabeng e dɛhɛ ba ka hutaa hang. Wundɛ dinge hɔtɔ. Wundɛ ba dinga hɔtɔ hang, ndɛ se mung kɔminande. Thahinɛ wo tɛngɛ wong, be tha nde ning ngki mampa ma be na, bindɛ dinge nda wumɔ wuma nda mampa mang. Bindɛ se mɛng gbali ka kulantha kong ko ka hɔyɛ kong. Bindɛ pɛngkɛ nda Kanu na. Wo donge nda. Wo dingang nda boi yaba bang. Murudu wong boi, kuhaka kong boi. Bindɛ nda matheri kangka, bindɛ pɛngkɛ nda, ha, na bathɔnthɔ wong. Wong tɛnge ta nɔng ndɛ. Kanu tepe na holohɔi na yang na yang king bena ba hangitande kathabanthe. Na huna dinge yang. Bindɛ pengkito hung. Wumo wuma te bindɛ ka ngɛla hang, bindɛ pɛngkɛtɛtuwande. Na ming yɛrɔkɔi. Kanu tepe na yang thimo bena maumang, na ba thungungkande kathabanthe. Na huna thungkuyande ming. Na humɔ huma ho yi tɛpi na ming me hung. Na ba yina kie mina.

Wundɛ segithe, na hirika na saa do donge yang do. Hirika thuriye, ndɛ se dɔngɔ. Na huyɛlɛ na saa, na dɔngɔ dondo. Kuthai se, wundɛ kuthai ba saa, wundɛ labang ka hirika hang. Wundɛ labang malabe mang ka

the stomach taps his wine. That is what you are to tell them. I will be coming, to come and choose one man as chief". They accepted.

When Thursday arrived, Kanu came. He brought resin and the soft cotton from the palm tree. He brought ashes. When he had brought the ashes, he came and put everything in a pile. The people who had not given wine to the stranger that had come - they were now all bringing him wine, every one of them! They came and put it in a row in the stomach's clearing. They found Kanu there. He was sitting down. He had brought a gown of gold, and trousers of gold, a cap of gold. When they had come, they found there the one who had been asking for wine. He had not often gone there. Kanu said "Here is a good idea. I want to join you all together in one place. That is the idea I have come with". This was told to them.[3] Everyone who had been tapping wine had the word passed to them. They said "We accept". Kanu said "I want now to join you together in one place. That is the reason we have met here." They answered "Whatever you say, we will agree to, because it was you who bore us".[4]

He said "Hips, come here to where I am sitting". The hips came near, and came and sat down. "Leg, come and sit here". The leg came. When it had come, he fastened it to the end of the hips. He rubbed the resin onto the end of the hips, the leg

hirika ka. Kuthai tɔiyɔi kɛndɛ. Na kuthai hɛlɛ, na saa, na saa hɛ dɔngɔ. Wundɛ labang hɛlɛ mathenthe mang ka hirika hang. Na saa. Ndɛ kongke hɔtɔ; hung kahi kɛndɛ. Na holohɔi, na hutete na saa. Wundɛ thuriye, wundɛ labang mathenthe mang, wung kahi kɛndɛ. Wundɛ segithe na thangkɔ na thuriye. Thangkɔ thuriye. Wundɛ labang mathenthe mang. Wundɛ kongke hɔtɔ hang. Wung kahi kɛndɛ. Na holɔhɔi, na ngkoyo na saa; na yang thimong na ba yi saa dondo. Ndɛ labang mathenthe mang. Ndɛ kongke hɔtɔ hang. Wung kahi kɛndɛ. Wundɛ segithe huya ha na, na yang thimong na ba yi saa dondo. Wundɛ segithe mathenthe ma, wundɛ labang ning. Wundɛ tute huya ha na. Ndɛ kongke hɔtɔ hang, wung kahi. Ying kuting mgbindi, kɔba na wo ka yimba. Wundɛ segithe hani mu hɛ, wundɛ tɔinuande mung. Wundɛ kongke kɛndɛ hɔtɔ na. Wundɛ tɔinuande mung kɛndɛ. Wung kahiti.

Na ba holɔhɔi na hing gbaku wo kengdeng wo dɔngɔi wong. Na ngka na gbaku wo? Na hɔyɛ, na beng homa na beng na thɔngkɔ na beng tha ma yeheng ngki mampa. Na wong na wundɛ na se ma ngki mampa. Na ba huna ming se bohe hugbakine, na hɔyɛ na thungkuteke bindɛ, na yang na yina bohe yang hugbakine. Wundɛ segithe hɔyɛ na, wundɛ puti, ndɛ na ni mathenthe mang. Wundɛ kongke hɔtɔ hang.

was stuck there. He said "Leg come, come and sit here". He rubbed the resin again on the hips. "Come". He poured on the ashes. It hardened and stuck there. "It is good; chest, come". It came near. He stuck the resin. It was hard there. He took and said "Hands, come near". The hands came near. He stuck the resin. He sprinkled the ashes. It was hard there. "What is good - neck come here. I want you to come here". He stuck the resin. He sprinkled the ashes. It was hard there. He took the head. "I want you to come here". He took the resin, he stuck it. He put the head on the top. He sprinkled the ashes. It was hard. You see the back - it is a man's covering. He took all the parts that he was fastening together, he sprinkled on ashes. He joined them there. It became hard.

"What is good is - here is your chief, the one sitting there". "Who is the chief?" "The stomach. All of you are bad; you did not give me wine when I came before. But this man came and gave me wine. That is why I have come to give him the chiefship. The stomach outdid them. I am giving you the chiefship". He took the stomach and turned it over on its front. He is the one with the resin; he sprinkled the ashes.

Hɔyɛ labi nda. Ndɛ pengkite bembe, na mbɛ wo ni kusaini ba gbaku wo kendeng wong? Kuthai tepe na hu thɔng yi tɛpi. Kanu tepe na hunguna sesa; kuthai tepe na mgbindi na kuyɛlɛ hirika ngkoyo hoyɛ na saa hɛ. Na yang king na ba tepe sɔkɔ. Na alɔhɔ. Bindɛ donge nde nɛnɛ kɛndɛ be hinti bakali. Bindɛ thuriye ta. Kanu tepe na yang na yang thimong be biiye beng, na ba bindɛ saa, na bindɛ binang bi, sesaing beng. Na kuiha na saa, na saa hɛ dondo pɛngkɛtiɛ. Wundɛ segithe mathenthe mang. Wundɛ labang ka huya ha ka. Na kuiha na dɔngɔ hɛ dondo. Na ba bindɛ ko yuya. Na sesa woyete na yi. Na thaya na saa, na yang thimo yina na gbaku sa dɔngɔ wo ka ing badethi. Thaya ke. Wundɛ sɛgɛthi mathenthe ma, wundɛ labani thaya, thaya kahiti. Wundɛ segithe hɔtɔ hang, wundɛ kongke. Na ba mbe na tepe hooma, na ba wu se yang wung, na sɛ nang ba dethua bahunung. Ba kɔnɔ na yang pengke hɔyɛ na, na wundɛ na bahunung womandi. Na ba holɔhɔi, na hoya nɛna ba dethiɛ gbaku wo. Kamo kama ka yi tepe na kuthai, na hing ka yi ke. Na ka yi ke. Na ngkoyo, na kuthai ke, na mɛnɛ wundɛ ke kɔ, na huyɔngkɔ yina sɛkɛthi e kata ka yaha ka. Na ngkoyo na yina badoni wo ka gbaku wong. Na bena badɔini beng. Na kuiha na na yue na hing ka ntha, na tepe huthukuma; na huthukuma

The stomach was fastened now. He asked them "Who will sign[5] to obey your chief?" The foot said "Whatever you say". Kanu said "Send out a cousin to sign". The foot said "Back, leg, hips, neck, eye, come here. I want to discuss something with you". "It is good". They all sat down there, they began by quarrelling, they did not come near. Kanu said "I want those two, I want them to come; those four, the cousins. Ear, come, come here and speak for them". He took the resin. He stuck it to the head. "Ear, stay here, so that they may be heard. You are the small cousin. Eyes, come. I want you, because a chief will not live without a looker". The eyes came. He took the glue, he stuck them both. The eyes hardened. He took the ashes, he sprinkled them. "Now let me tell you all why I came. I came to look for a wise man. I found the stomach; he is the wisest. It is good for the eye to look for the chief. Wherever you say, 'foot that is where you will go' - you will go there. Neck - when the foot goes, and then stops and stands and your hand takes something and puts it on the head - neck, then you are the carrier of the load for the chief. You are all the workers. Ear, if you hear that something is there, you will tell the heart, and the heart will tell the foot 'well now, you go and find the thing'. Head, you are the chief's cap. Chest, you are the chief's gown. Back, you are the chief's umbrella". The back said "I accept".

na nda tɛpi na kuthai na awa, na na beng ke pɛngki ntha king, na huya ha na yina kuhaka ko ka gbaku wong. Na hutete na yi nɛna yaba ba ka gbakú wong. Na mgbindi na yina kuwadɛ ko ka gbaku wong. Mgbindi tepe na yang yɛrɔkɔi.

Te thɔng hɔyɛ dɔng sangkaa mahɔngkɔlɛng hatɔ na yang, yang do thimo ba thɔma, tindɛ kuthai ngainɑ kɔi, wundɛ dinge thaya na e thukuma te thɔng thukuma hang tɛpi nang do hɛ kai kangka, kuthai tepe na awa, hɔyɛ na nɛnɛ wo nda bindɛ ngɔkɔti, nang thimo kusɔpilai ko tepe nde Kanu kong, na ba beng yama ko therioko muthɔng. Ba na ke thɔng thimbina. Wundɛ ke nda sɔli kuthai na e hoya e huthukuma.

Mɛnɛ yang yue nde hɔyɛ ing kuthai e kuiha e huya ha e ngkoyo e kugbeke, gbaku wong homa yɔkɔng hɔyɛ. Huna hang, mɛnɛ yang thangkang hung, lɔngtha.

Whenever the stomach says - in the morning, or evening, or afternoon - "I, I want to eat", then the foot stands up, and takes along with him the eyes, and the heart. When the heart says "I will go there today", the foot will say "All right". It is the stomach that pushes them on saying "I want the supply that Kanu told me of. I want you to feed me with food, so I may be filled". So he is content now with the foot, and eye, and heart.

Thus I heard about the stomach and foot and ear and head and neck and jaw. The chief of all is the stomach. That is it. Since I have ended - it is finished.

A story humorously explaining how it is that everything has to give way to the stomach, so that people go about thinking of food. As in Kanu gives chiefship Kanu has to go round for some time before finding someone to give him hospitality. Kanu is, in the end, depicted as rather like a kindly father who calls each part of the body to him in turn in an affectionate tone.

1. Young men are those who most frequently climb palms to tap wine, and they normally carry some of this back to the village to give the older men there.
2. i.e. the place just below the tree where the young men like to gather to drink the wine.
3. i.e. told formally.
4. Niaka tends to represent Kanu as a father rather more often than other story-tellers.
5. Ni kusaini, from English sign. This is probably a reference to the modern custom of signing under the supervision of a government official immediately after the election of a chief.
6. The sesa, "cousin", traditionally has special duties and responsibilities with the chief.

The story of palm wine (Yaka)

Kɔntho kuna ngɔtɛ nde wumaandi. Ba mɛnɛ waali wong ke yu hutaa hang, Yimbɛng beng nɛnɛ bindɛ kɔthɛ ta ba dɔma na muthɔng muna mumu. Ba mɛnɛ wundɛ ke ka thasinga gbɛnthɛ, wundɛ pengke hutaa hang, wundɛ dungkɔi, kɔntho kong bohe nda ning. Wundɛ segithe mampa mang, wundɛ thie. Wundɛ tepe na e, ha ha! na wung na wuthimɔ ye.

Waali wong nde nɛnɛ wo ka ka kubɔri. Ba mɛnɛ kang puthɔi hɛlɛ, wundɛ tɛng hɛlɛ ka kaiya gbɛnthɛ bang kɛrɛng heng wundɛ bang. Wundɛ tɛng hɛlɛ ba bɛng se sɛgitha. Wundɛ kei hɛlɛ ba ke dungkɔ. Ka ke wundɛ heng dungkɔ ka ndɛ dungkɔi hɛlɛ. Ndɛ thimbɔi. Wundɛ segithe gbɛnthɛ bang. Wundɛ tutɔkɔi. Wundɛ kute hɛlɛ hatha ho hututeke gbɛnthɛ bang ba ka pama hang.

Ba mɛnɛ waali wong kute ka yue hutaa timo tima a tuto, ba wundɛ segithe nda, wundɛ se dɔngɔ kapothi.

Ba mɛnɛ haithali wong wundɛ kaho hɛlɛ kɔntho kong, na yang, na yang ke hɛlɛ ka ke he yang thimbie ka. Mang ke thɔng sɛgɛthi bare bang, wundɛ pɛtɔkɔi, waali wong hung, ba wo nda kɛnthi batuang wong nɔng kɛndɛ ko tue wong. Ba mɛnɛ wundɛ pengke nda haithali wong, na e kumang yina nɔng dondo ko tue hutaa ho kiyang hang. Na yang bohe hɛ nda yina. Wuna tepe haithali wong, na e na murani mu kende

The story of palm wine. Niaka Dema. 24/10/61

Hunger once fell,[1] very very great. A spirit went and cleared[2] a palm tree. The Limbas did not know then that this thing was food. When he [a man] went to cut raffia ribs, he came on the palm tree. He climbed up. Hunger took hold of him now.[3] He took the wine. He drank. He said "E! This thing is sweet oh!"

Now the spirit had no family. When the sun rose again, he [man] came again, coming for the raffia ribs which he had cut the day before. He came again to get them. He went again to go and climb. Where he had climbed the day before, he climbed again. He was filled. He took the raffia ribs. He carried them on his head. He found strength again for carrying the raffia ribs, and for chasing the birds.

When the spirit saw that where he had cleaned the palm tree, it was always being stolen, he took now, he came and stayed underneath.

When the man was hungry again, he said "I, I am going again to where I was filled yesterday". When he had gone and taken the climbing stray and climbed a little, the spirit came out, for he was watching for the thief who had kept stealing there. When he found the man, he said "E! Behold, you have kept stealing here from my palm tree. I have caught you now today." Then the man said "Oh, your things are sweet! When

mung na a thimɔ, na na yi thie, na huthukuma hang a lɔhɔ. Na bamo bama ba simeke yi, na yi a gbongkoyi, na kulahu ka. Na yang na yang thimong na be yame tongine na ko yuo e na ko katho hutaa hang. Ba mɛnɛ waali wong tepe na yang, ha! na wali bamba na babangɔi. Na na yi tha thungkuteke, ha! na sɔbe ye! Na ka koyong na hung, na ying tha thong ngkala kilɔhɔi, na yi a hung kɛndɛ na yi a ngɔti. Na kɔnɔ na yi sa tuku ye. Na kɔnɔ na mɛnɛ yi tha damangti yɔngkɔ na yi a tuku. Wundɛ tepe na yang, na yang yɛrɔkɔi. Na hung ka bei. Awa, na ba hɛlɔhɔi, yang thimong be ke kathiɔkɔ, na na yi ko kathi.

Wundɛ waali wong tɛng, wundɛ dungkɔi. Wundɛ hailangga wong tɛng. Na yang na se kuthɔntho kɛnda do, na be ma se thimbina. Na ba na ming gbongkitande hɛ nda ing yi. Na maumang na yang tɛng. Wuna tepe hɛlanggba wo, na yang king ba dungkɔ. Waali wong tepe na e, na e yi a pungku dungkɔ dondo? Wuna tepe hɛlanggba wong - keng nama kuna nde Sara - Waali wong nde nɛnɛ wo peo nde ing bia nama, nanda ma ka, handa ma ka, wenda ma ka, wumo wuma ka ing wundɛ; ba mɛnɛ Kanu tongine nde ning hunung hobɛna ba hungɛla mampa. Haithali wong dungkɔi, na ying be ma tongine. Haithali wong nɛnɛ wo ke? kang ko wo ka? baihani. Handa ma ka, nanda ma ka, wɛnda ma

you drink your heart is good. Whatever you think, if you speak it, there is no shame.[4] I, I want you to show me how a palm tree is cleared and tapped". Then the spirit said "I, ha! this work is painful. If you do not endure, ha! suffering! To come out in the rain - and if you don't cut a good creeper,[5] you will come away from there, you will fall. But you will not die! But if you do not put on your hand,[6] you will die!" He said "I, I accept". "It is all right". "Well, it is good - I want to go and tap wine for myself, as you always tap it".

He the spirit came. He climbed up. He the man came. "I have come to beg wine from you, that you may fill me. We talked together today, I and you. Now I have come". Then the man said "I want to climb". The spirit said "E! Are you able to climb here?" Then the man said - his name was Sara - The spirit now he had been left by his people. No mother. No father. No brother. No one at all with him. But Kanu had shown him this sense, to tap palm wine.[7] The man climbed up "You are to show me". The man, he was ? travelling about ? , he was an orphan. No father. No mother. No brother. No half-brother.[8] He was

ka, kapapa nama ka. Wundɛ niɔi nda ing waali wo nda, waali wong wa ka. Wundɛ hɛlanggba wo, Sara, wundɛ ka ing waning. Bindɛ niɔi nda bia biiye beng, na ming nia hukɔmping. Na ba ming be tha ngeyo ing bia beng thamo bang.

Na waali wong dungkɔi thɔng, wundɛ dungkɔi nɛnɛ, wundɛ ke thie. Na waali wong kathe na, wundɛ dengite thɛngkɛ. Na wundɛ bongite thoya wong na, wundɛ dengite thɛngkɛ. Ba mɛnɛ wundɛ pe kɛndɛ nda thanua nda ka waali wong ka, wundɛ tongino kɛndɛ nda mahɔi mang ing waali wong. Waali wong tepe na ing be ma ko bakang tɛni ba kiyang bang, na yɔkɔng hati. Wuna tepe hɛ Sara, na e, na ba wung nie! Na ming do baihani bithɔ, na ming ba wung niande. Wuna tepe waali wong, wundɛ tongine ning bompa bung. Ba na wundɛ ke nda yu hutaa hang, hu be me, wumo wuma nda be kɛndɛ nda thie mampa ma. [Ba mɛnɛ Sara ke nda yu hutaa hang hunthe, mapuni maaye, kɔrɔ mapuni mabɛna ma thɔlɛ ali hudurɔma ho thio kɛrɔsin wong hang, kubuthɛ kunthe a thing kɛndɛ na pɛ, a thing kɛndɛ. Hani nda Yimbɛng be, kɛmɛ nda ning ko thininue ba thie hang. Yimbɛng tha nde kutu mampa, waali na tongine nde Sara na na ngelo. Wumo wuma nda se nda ka thanua ba ngɛla. Sɛmangka, ninda homa nda ka Sara kɛkina thanue bindɛ ba thie nda mampa ma.

He was with the spirit now. The spirit had no one. He the man, Sara, he had no people. They were there now, those two people, they said "Let us make a company,[9] so that we may not be talked about in the wet season".

Then the spirit climbed, he [man] climbed. He went and drank. When the spirit tapped the wine, he [man] remembered. When he fastened in the spout, he remembered. When he had now finished learning from the spirit, there he was shown the medicine by the spirit. The spirit said "You are to pay me for my medicine - it has to be a child". Then Sara said "E! don't do that! We two orphans together, let us not do that to each other". Then the spirit said, he showed him the leaves, for him to go and clean the palm tree, so that it would agree [to give wine], so that everyone there now may drink the wine.

Then Sara went now and cleaned a palm tree, one, two holes. But from these holes, it was like a drum for kerosene to be put, the gourd filled up there completely, it filled there. Every Limba now, there he will learn about drinking. The Limbas would not have got palm wine, but the spirit showed Sara long ago how it is tapped. Semangka,[10] thus all now learnt from Sara about drinking palm wine.

Ba mɛnɛ yue, ying thɔngthɔngɔng hɛ na na Kanu ing mampa, nang tepe na alie, na Kanu ka bangɛli, waali na thɛrinɛ nde ba ngɛla. Sara ke kɛndɛ thanue. Sara na ngaye, wundɛ thanani nda homa nda kɛkɛng kong.

Since you have heard - you asked today about Kanu and palm wine, I said "No", that Kanu is not a tapper of palm wine, it was a spirit that began tapping. Sara went there and learnt. Sara got up, he taught all the country now.

This story was told in reply to my inquiry whether Niaka knew the story of Kanu and palm wine q.v. Here the discovery of palm wine tapping is attributed to a spirit who is said to have shown the Limba the method for which they are now well known. On palm wine tapping in general, see Kanu and palm wine.

1. i.e. in the wet season, when the rain falls, food in short, and the birds have to be chased from the farm.
2. Clearing the undergrowth and trunk, and making the first holes in the palm tree is the most difficult part. Merely to climb the cleared tree later is relatively simple. This is why a palm and its wine are always reckoned to be owned by the one who first clears it.
3. If a man is very hungry, he is usually forgiven for taking another's wine, if he confesses, "begs", and gives his hunger as the reason.
4. The man admits that the spirit has a right to say what he wishes since it is his tree.
5. For the climbing strap which supports him as he goes up the tree; a bad strap is often the cause of a fall.
6. i.e. ? use magic. It is occasionally said that people should have special medicine, or help from a spirit, to stop them from falling from a palm tree - a not infrequent occurrence. Later in the story the spirit shows the man the special mafɔi medicine for this, made from leaves.
7. An orphan with no people to work together with is always regarded as typically helpless and hungry. Here the spirit has survived because he was able to get palm wine and so feed himself.
8. Son of the same father or father's brother.
9. To cooperate in work and food.
10. One of the listeners, very fond of palm wine.

Kanu scatters his children on earth. (Yaka)

Kanu ndɛ na kiɛ nde thɔng mpati bemandi, a dangande kɛmɛng biiye. Bindɛ dɔngɔi kɛndɛ. Bindɛ thamiande.

Wuna tepe nde wundɛ, na ming thuhɔng kapothi do. Hugbedenga huyɔngɔ, bindɛ thuhɔi kɛndɛ. Na yang nang thimong bena ba hanua ngakɛkɛng. Wundɛ nde nɛnɛ a ki Yimbɛng, a ki Holɛng, a ki Pɑorothoing, a ki Gbanding, a ki bikebu, a ki bithemine, a ki Yindiani.

Ba bɛnɛ bindɛ se ka hugbedenga ha, kaiba ing bɔnda - wo king nde nɛnɛ ing malabeng. Na wundɛ segithe thɔng, kaiba ing bɔnda, wundɛ labanti. Wundɛ songe keng, na yang nalati yo, na yo Hola, ya nalati. Wundɛ segithe, wundɛ gbante ka lathi bang. Bindɛ ke ngɔti. Bindɛ thoe bangka. Bindɛ ke ni mɛti kɛndɛ.

Wundɛ segithe bembe biiye be, kaiba ing bɔnda, na yang nalati yo, na yo Themine, ya nalati. Wundɛ thie ka lathi bang. Wundɛ gbante. Bindɛ ke ngɔti. Bindɛ thoe kɛndɛ mɛti.

Wundɛ segithe ning biiye ning, kaiba ing bɔnda, na yang nalati yo, na yo Pɑorotho, yang nalati. Wundɛ thie ka lathi bang. Wundɛ gbante. Bindɛ ke ngɔti. Bindɛ thoe mɛti. Bindɛ dɔngɔi kɛndɛ.

Wundɛ segithe ning hɛlɛ, kaiba ing bɔnda, na yang

Kanu scatters his children on earth. Niaka Dema. 29/10/61.

Kanu, he bore many children, more than two hundred. They lived there. They could not bear one another.[1]

Then he said "Let us go down below". To a small hill, there they went down. He said "I, I want to divide you out into the countries". Now he bore the Limba , bore the Fula , bore the Europeans, bore the Gbandi, bore the Kebu, bore the Temne, bore the Indians.[2]

When they came to the hill, a man and a woman - he had glue there; when he took them, the man and the woman, he glued them together. He sang a song[3] "I fasten, yo! Yo Fula. I fasten". He took, he hurled with his sling. They went and fell. They built a house. They went and made a village there.

He took these ones, the two, a man and a woman. "I fasten yo! Yo Temne! I fasten". He put them in his sling. He hurled them. They went and fell. They built a village there.

He took again two, a man and a woman. "I fasten yo! Yo European! I fasten". He put them in his sling. He hurled them. They went and fell. They built a village. They lived there.

He took again a man and a woman. "I fasten yo! Yo Indian!

nalati yo, na yo Yindia, yang nalati, Wundɛ segithe ka lathi bang. Wundɛ gbante. Bindɛ ke ngɔti. Bindɛ thoe kɛndɛ mɛti.

Wundɛ seigthe ning hɛlɛ biiye, na yang nalati yo, na yo Kebu, yang nalati. Wundɛ segithe ka lathi bang. Wundɛ gbante. Bindɛ ke ngɔti. Bindɛ ke thoe mɛti. Bindɛ dɔngɔi kɛndɛ.

Wundɛ segithe hɛlɛ kaiba ing bɔnda, na yang nalati yo, na yo Kirangkɔ, yang nalati. Wundɛ segithe bindɛ, kaiba ing bɔnda, wundɛ thie ka lathi bang. Wundɛ gbante. Bindɛ ke thoe mɛti.

Wundɛ segithe hɛlɛ, kaiba ing bɔnda, na yang nalati yo, na yo Lɔkɔ, yang nalati. Wundɛ segithe ka lathi ba, wundɛ thie bindɛ kɛndɛ. Wundɛ gbante. Bindɛ ke kɛndɛ dɔngɔ.

Wundɛ segithe hɛlɛ Yimbɛng be, kaiba ing bɔnda, ba bindɛ bina thuruye do hanue wundɛ do. Masini mang wo kɔthɛ mɛng. Wundɛ segithe, na yang nalati yo, na yo Dangkang, yang nalati. Wundɛ gbante ba ka Kasasi. Bindɛ bina bidangkang beng Kasasi ka. Wundɛ segithe hɛlɛ bembe, kaiba ing bɔnda, na yang nalati yo, na yo Ningka, yang nalati. Wundɛ gbante ba Kasahrɔkɔ, kɛkina Ningkɛng. Bindɛ ke kɛndɛ thoe mɛti. Wundɛ segithe

I fasten." He put them in the sling. He hurled them. They went and fell. They built a village there.

He took again, two. "I fasten yo! Yo Kebu! I fasten". He put them in the sling. He hurled them. They went and fell. They went and built a village. They lived there.

He took again a man and a woman. "I fasten yo! Yo Koranko! I fasten." He took them, a man and a woman, he put them in the sling. He hurled them. They went and built a village.

He took again a man and a woman. "I fasten yo! Yo Loko! I fasten" He put them in the sling, he placed them here. He hurled. They went and lived there.

He took again, the Limbas, a man and a woman. For they were the ones he divided near here. He knew their clans. He took. "I fasten yo! Yo Dangkang! I fasten". He hurled them to Kasasi. Those ones are the Dangkangs at Kasasi.[4] He took these ones again, a man and a woman, "I fasten yo! Yo Ningka! I fasten". He hurled. At Kasafroko, there are the Ningkas. They went and built a village there. He took again these ones.

hɛlɛ bembe, na yang nalati yo, na yo Yeleme, yang nalati. Wundɛ gbante bindɛ Kawɔnɔ. Bindɛ ke kɛndɛ thoe bangka. Wundɛ segithe hɛlɛ bembe, kaiba ing bɔnda, na yang nalati yo, na yo Kɔnda, yang nalati. Wundɛ yele bindɛ ka Thamiso. Bindɛ ke kɛndɛ dɔngɔ. Bindɛ thoe bangka. Wundɛ segithe hɛlɛ kaiba ing bɔnda, na yang nalati yo, na yo Warawara, yang nalati. Wundɛ thi ka lathi bang, wundɛ gbantɛ. Bindɛ ke thoe. Bindɛ dɔngɔi kɛndɛ ka Alimami Salihu ka Kawoya. Wundɛ segithe hɛlɛ bembe, na yang nalati yo, na yo Dema, yang nalati. Wundɛ gbante. Bindɛ thoe dondo, do donge ming do, Kakarima do.

Na ying kute, hɔyɛ hunthe ming homa, Porothoing, bithemine, bilɔkɔ, Yindiani, hooma, ming do hɔyɛ hunthe. Kanu na biyɛ mina maki, hooma. Ba yathang Kanu na. Na Kanu dome na beng nde yang hani beng te wundɛ tɛng, na yang thimong ba thungkuno. Na yang, ya a sɛgɛthi wunthe. Na yi kute, ali ka Porothoing, bia biiye sa tuku, yɔkɔ wunthe, yɔkɔng ka wunthe. Na yi kute, ka Yimbɛng do, wa wunthe na tuku ka gbɛng wo. Wumo wuma ing masɔkɔ nama. Wuna segithe nde wundɛ, a yɔkɔ, kupangande, yaraba, yalamusa, yɛgɛdɛ, simithi, kathi. Na yi kute, e bia wung thɔ kɔndua, Kanu na tepe nde bindɛ. Na hing malɔkɔ ma beng ko ni wali. Wumo wumɔ e dɛngita thɛngkɛ.

Na yue nang se yina ka tepe, na nio nde Yimbɛng e

"I fasten yo! Yo Yeleme! I fasten". He hurled them, to Kawono. They went and built a house there. He took again these ones, a man and a woman. "I fasten yo! Yo Konteh! I fasten". He threw them to Tamiso. They went and lived there. They built a house. He took again a man and a woman. "I fasten yo! Yo Warawara! I fasten". He put them in the sling. He hurled. They went and built. They lived there, with Alimami Salifu at Kawoya. He took these ones again, "I fasten yo! Yo Dema! I fasten". He hurled. They built here, here where we are living, at Kakarima.

You see, we are all of one descent, Europeans, Temne, Loko, Indians, all, we are of one descent. Kanu owns our descent, all of us, from the power of Kanu. Kanu said "You whom I divided, when I come, I want to be paid. I, I take one". You see, even with the Europeans, two people do not die, but one, one at a time. You see, here with the Limbas, one dies in a day. Every person has his fixed time. Then he took, saying "Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, Sunday". You see that people know how to reckon that - Kanu told it to them, "Here are the days you will work". Everyone remembers that.

Since you have heard me come to tell you how the Limbas and

Porothoing e Yindiani, kɛkɛng do kɛkɛng, wo tɛpɛ nde thɔng, na ba Kanu ka bei, yi hɛ wung sa lɔhɔi. Kanu na kiɛ bia homa. Na yue ngasang ngang, mɛnɛ Kanu tha tɛpi, na hing ba yi ni, na yi bohe ba huthukuma nda, wung sa ki ka kɔtɔkɔi. Beng bɛthɛ, beng do Porothoing be, na Kanu tha tɛpi na hing ba yi ni, yi sa bɛng ni. Na wundɛ tepe nɛnɛ na hing ba yi ni, wundɛ na a masite. Na wundɛ kie yina ka hu, yi ing fu babɛna, beng a ko dandimɔkɔ. Yi sa niɔ gbang. Wuna.

the Europeans, and the Indians were made then, country by country - if someone says that it does not matter about Kanu,[5] that is not good. Kanu bore all people. If you hear about endeavours - if Kanu has not said "Here is what you will do", /even/ if you take it with your heart, it will not go forward.[6] Even you, you Europeans, if Kanu has not said "Here is what you will do", you will not do it; if he has said "Here is what you will do", he will help you. If he has borne you as a fool,[7] you remain in that foolishness, you will always wander around. You will not become well off. That is it.

A story about the origins of the various peoples on earth, the different clans among the Limba, and the reason people die one at a time. Kanu bore them all, and hurled them to their present homes from his sling. Since Kanu bore and placed everyone on the earth, do not think that anything can happen without him. Only if he approves can your work be successful, and only someone he helps can become well off.

Niaka said he "heard this story from the old people; for when as a child you go and greet the old people, they tell you a story, and you will not forget it".

1. thamiande. Lit. were not able for each other; each thought that he was the best.
2. These are mostly names of the various peoples in Sierra Leone near the Limbas. The Kebu are the travelling Fula, Gbandi are the Loko. Europeans are called Porotho, a common term (in various forms,) in Sierra Leone, from "Portuguese". The narrator had worked for a time in one of the Indian stores in Freetown.
3. I am not sure of the translation of the song, which recurs throughout the story. It may not have any definite sense. The "yo" is common in songs, often taken up by the chorus.

4. These and the following names are those of Limba clans and of the various villages near Kakarima, which they rule, including Bawoya (Bafodea) the capital of the large Wara Wara Bafodea chiefdom. The Warawaras are the name of a division of the Limba, not of a clan.

5. i.e. that Kanu has no power.

6. i.e. you won't succeed without Kanu.

7. Foolish, useless, without money, wandering round with no permanent home to stay in.

The white and black brothers. (Biriwa)

Yang Suriba Nɛvathia ka Bumbang do. Yang ko bena tepe mbɔrɔ ba Porothoing be ing ming ming be Limbaing be. Ming do bia be dingitande na. Sabu na nie be pangande ba nio bia be befufɛ, ming nio bia bebɔlɔi.

Awa ka malɔkɔ mabɛna, wɔ wunthe na kiɛ mpati biile. Awa, bindɛ biile be, kɔtɔ ko kanama kofufɛ, wundɛ kiɛ woi kobɔlɔi. Bia bengbei bi na lehɛni Kanu, bia biile bengbei ba kia biile be ka wang ba. Awa bindɛ dɔngɔi na se kafai woi, mpati biile be na bohe bindɛ, woi wofufɛ, woi wobɔlɔi. Kɛrɛ bing na dingitande, nanda mɛng wunthe, fandɛa mɛng wunthe.

Kɛrɛ woi nanda ma wo, wo thimo Porotho, wofufɛ wo. Wung thime ning. Wobɔlɔi wo nɛnɛ, fanda ma wo thimo wobɔlɔi wo.

Awa, malɔkɔ manɔndi, wundɛ tepe, na ming pɛna kafai wo, ndɛ ning yɛrɛmɛ wo kanama. Na ming be nɛki mung mpati mung ni ka wang ba. Na kɛrɛ malɔkɔ mɛnthe yang ko yina tepe na ming ko nɛki mung mpati mung ni ka wang ba, mɛnɛ bindɛ ko lu ba ming tɛpɛ. Fandɛa mɛng wo na.

Wundɛ leheni buku. Wundɛ gbale mbɛ o mbɛ, na na nie sipi, flai boti, ba nia kɔpiri, ba nia mbɛ o mbɛ, wundɛ gbale wung, ba masite wo thimo wundɛ wong. Awa, wo nɛnɛ, wundɛ sekithe kusalɛ, ndɛ nie kɔnthɔlasi, wundɛ dethe mpende, ndɛ nie madɛrɛ, ndɛ nie magbɛnggbɛ, wundɛ nie kading,

The white and black brothers. Suriba Konteh. Rec. 28/2/61

I am Suriba Nevertire, of Bumban here. I am going to tell you a story about the Europeans and us, we the Limbas. We are full brothers. A reason made them different, them to become white people, we to become black people.

Well, at that time, a man bore two children. Well, these two children, one had a white body, he bore the other with a black body. These people, Kanu made them, these two people he bore[1] them in the light.[2] They lived there both of them in the world. They had the two children. One was white, one black. But they were full brothers, one mother, one father.

But this child - his mother she loved the European, the white one. That pleased her. Now the black one - his father loved the black one.

Well, one day, he /father/ said "Let us leave the earth", he and his wife. "Let us see what the children will do in the light. But one day I will tell you, we will see what the children are doing in the light, if they are hearing what we told them". That was their father.

He made a book. He wrote everything,[3] how to make a ship, flying boat, money[4], how to make everything. He wrote it in the book, to help the one he loved. He too, he took and made a hoe, he made a cutlass, he looked for millet, he made groundnuts, he made pepper, he made a garden, oranges,

manimpiri, mbɛ o mbɛ. Denge wung, wundɛ kɔminandɛ mung. Wundɛ segithe kusala ko, ing kɔnthɔlasi ko, ndɛ denge kandɛ.

Mɛnɛ kute yangfa ba ka hukia, fɛ tɛ thɛrɛ wundɛ. Wɔ wunthe, mpati bille be, a ni wɔ wunthe wo thimo ndɛ ba nia yangfa.

Kamalɔkɔ mabɛna, awa, na ming piringa hɛ, yang do ning yi, be nɛki mung mpati mung ni. Wuna dɔng wo yɛrɛmɛ wo na bumbɛ na mung ming peyɛ mpati mung? Na ng ng, nɛ yang king ning masimɔkɔ mɛ kiyang. Wo dengɛ ning wo na, wo kaiba wo. Kumangteng, wo thimo ba nia yangfa. Wundɛ king ba segitha buku wo ba dungkuna wo bɔlɔi wo, fanda ma na. Ndɛ thimong ba dungkuna wobɔlɔi wo. Nanda ma nɛ wundɛ thimoing ba dunguna wuporotho, wɛfufɛ wo, ba ning dunguna buku wo. Wung dɔng mang na namɛ naming nie?.... Na ming bɛ sisi mung na ming peyɛ mpati mung.

Fanda mɛng nɛ, wo ndai wundɛ ngele ta gbang. Wundɛ ngele ta mpati mung. Wundɛ dome na hatɔ na yi na yi kai ka hudonso ha, na bɛ kai ka thokie. Ndɛ sikiyɔkɔ thɔng, wundɛ bɔhe takɛ wo. Wundɛ kore. Wundɛ sɛ. Na papa, na yang sise bara. Na yang do kaiyɛ ka hudonso. Awa, wung thime fanda ma na. Ba wundɛ kuuta gbang, wundɛ simɔkɔi na kusala ko na ndɛ yongthongong ba dunguna wofufɛ wo. Kumang buku wo mang sɛkɛthi. Nɛ sɛkithiyang he buku buku wo. Yɛrɛmɛ wo sekithe buku wo. Wundɛ dome na dunguna hato, wo sisɛ bara ba wo. Wundɛ dungguno. Wundɛ

everything. He put them down, he gathered them in to a pile. He took the hoe, he took the cutlass, he put them there.

If you see unfairness in bearing children, it is not today it begins.[5] One man with two children - he likes to do unfairness to one.

At that time, well, the man said, "We will hide now, I with you, to see what the children will do".[6] Then the wife said "What will we leave for the children?" He said "No, I have got my plan". He was the one who married the woman, he the man. Behold, he was wanting to act unfairly. He was going to take the book to give it to the black one, he the father. He wanted to give the book to the black one. The mother wanted to give it to the European, the white one, to give him the book. She said "What will we do?" .....[7] He said "We will bring what we are leaving for the children".

Now their father could not see well. He could not see the children clearly. He said "Child, you, when you go to hunt, do not go very far." He just turned round, he caught a sheep, he killed it. He /white one/ came, he said, "Father, I have brought meat. I went to hunt for it". Well, that pleased his father. Because he could not see well, he thought he was lifting down the hoe to give the white one. Behold it was the book he took. "Take the book for me". The wife took the book. He said "Give it to the child, the one who brought the meat". He was given it.[8] He was not afraid to half-open it.

thungke ba kebirina. Wunde bohe ba nia kuridi. Wunde koi kuta baling ba na na nie flai bot, na nie bali o bali, na nie sipi, wunde kute wung ka buku wo.

Wobaloi wo se nda. Wunde dome na papa na ngseke. Na mbe mu dingie yi yama? Na ygng kore beti. Nde na sisi yang. Na a, na hating wo, na ying pio ka kuyakaya-kang. Na awa, na sakt[illegible]ha kusala ko. Na ya kub[illegible]ko, na pakala king kende. Mpende king kende. Madere king kende. Mbe o mbe mu yi kai ka nie wali. Na wuna thimo yi ba pio mafeni. Na wo yamite yina. Mbe o mbe nda yi namang thimong king ba kuta, yokong nto nda wuf[illegible] wo.

Yi kuteng ming bia beboloi be ming, ming pio he ning thoro. Yangfa ba ka hukia na ming ko pio thoro bamba. Wuna thimo bing ba thia mina ka karang ba ka Porothoing be. Kere nanda ntu wunde tha me. Wunde tha thimo mina. Wunde thimo Porothoing be. Wunde dungung ning buku wo. Kena kute binde ba nia maloho lima ma bali o bali. Binde pungke wung nia e dangande ning ming do boloi be.....

Mene ying kute Porothoing be bali o bali ba binde ni yoko binde thite wo wo boloi. Nde na kilarki wo, nde na dongo ka sto wo, nde na ni bali o bali. Song bamba na ming do dingitande heng ning beng. Ming do fole hunthe, nanda ntu wunthe, fanda ntu wunthe. Kere yangfa ba ka hukio, wuna dome ming si pangande. Ming sa kotho mung kothe beng, yoko huthania kandeng. Madingitande ma na,

He started reading it. He started seeing the things, how to make a flying boat, how to make everything, how to make a ship, he saw it in the book.

The black one came. He said "Father, greetings. What have you kept for me?[9] I have killed a bird. It is what I have brought". He said "Ah, my child, you are left as a foolish man.[10] Well, take this hoe, Here is a basket, rice is in it. Millet is in it. Ground nuts are in it. Everything that you use when you go to work is there. But you want always to be left behind. He is more than you. Everything, if you want to get it, you have to ask your companion, the white one.

You see us, the black people, we are left in suffering. The unfairness of our birth makes us remain in suffering. That is why they want to send us to learn the writing of the Europeans. But our mother did not agree, she did not love us. She loved the white people. She gave him the book. There they saw how to make everything in happiness.[11] They were able to do that and to surpass us the black people.[12]

If you see the Europeans, everything they are doing, they have to put a black man there. He is a clerk; he sits in the store, he does everything. This is the way. Yesterday we were full brothers with them. We come from one descent, the same mother, the same father but the unfairness of our birth, that is why we are different. We will not know what you know unless we learn from you. We are brothers of same parents, that is why you learn from books, to teach us black people so that we may

wuna nəng na beng thəni buku wo, a thənəni ming do bɔlɔi be, ming be kɔthɔ. Ba wung thɔlande mina ming do dingi-tande.

Ko bena tepe mbɔrɔ kibena, yang Sɨrɨba Nevathia, ka Bumbang do.

know. Why we are alike - we are full brothers.

I tell you the story, I Suriba Nevertire at Bumban here.

A story accounting for the differences yet resemblances between white and black men. They were full brothers but because of unfairness (yangfa) they received their present destinies. It is not quite clear in the story whether or not the father is the same as Kanu, but it seems rather like it, specially as he himself makes the book (cf. Kanu in Koto and Yemi).

The narrator told the story with great vigour and drama. He had been in the army for some years (where he acquired the nick-name of "Nevertire"), but by 1961 was settled in Bumban where he was one of the leading followers of his kinsman the paramount chief.

1. Or "put them" (kia). Kanu seems to be depicted as their father.
2. i.e. alive, on the earth.
3. Suriba exaggerates the length and high tone to almost ridiculous lengths to indicate that absolutely everything was there.
4. All things for which the Europeans are specially famous among the Limba.
5. i.e. it happened then too.
6. This was spoken very quietly and surreptitiously, depicting the father's desire to conceal it from his children.
7. A few words are missing here owing to a fault in the recording.
8. Not clear if it was the hoe or the child that the father mistook. In any case the book was given to the wrong son.
9. A usual question asked by a friend or visitor, often only half-seriously.
10. i.e. someone unable to become well off or gain honour. The word itself, koyakayakang, is thought a funny one.
11. i.e. easily, without suffering.
12. A few lines again indistinguishable on the tape.

Kɔtɔ and Yemi (Biriwa)

Bia biile na kio nde. Kɔtɔ dɔng na ya a yɔli. Yemi wundɛ sa me ba nia wali. A ni ngalɔnggbɔ yee! Wo thɔng ndɛ kutu yɛrɛmɛ wo ka wa, wolɔhɔi, wundɛ kai ma wote.

Kɔtɔ nɛnɛ wundɛ muku dunggbu bang. Na Yemi na awa na ming be kai ka thia bu. Na yang kai ta, na yang do ni mayaka. Kɔtɔ thi bu.

Hukaria hang tɛng. Na Yemi na ngkaa ka kaaria. Yemi na yang do ni mayaka. Kɔtɔ kari.

Hubohia hang tɛng. Na Yemi na ming kaa ka bohia. Gbo, na yang do tengo hang kulɔnggbɔi, na yang donge. Na e ba yang pɛna hatibɔnda wolɔhɔi wo? Na yang kai ta kɛndɛ. Kɔtɔ bohi.

Huthɛlia hang tɛng. Na Yemi na ngkaa ka thɛlia. Na yang kai ta. Na yang do ni mayaka. Kɔtɔ thɛli.

Hufanga gbende bang tɛng. Na Yemi na ngkaa fanga gbende, na yang theli o. Na yang kai ta kɛndɛ. Na ha bai, kubabu ko kiyang kolɔhɔi ko. Kɔtɔ fang gbende na fɛrɛ.

Hupama soki bang tɛng. Na yang kai ta kɛndɛ. Na e ba yang kɔ thoninuo koyong ka kubabi ko? Na yang kai ta kɛndɛ. Kɔtɔ pame na feu.

Hupuruna hang tɛng. Na Yemi na kaa yama ka purune.

Koto and Yemi. Bangkolo Mansaray. 13/11/61

Two children were once born. Koto said "I will hoe". Yemi refused to work - he was having love affairs! As soon as he saw that anyone had a beautiful wife, he went and fell on her.

But Koto cut the grass on his farm. "Yemi, come, let us go and burn it" "I am not going, I am having pleasure!" Koto burnt the farm.

The time for reburning came. "Yemi, let us go and reburn." Yemi said "I am having pleasure". Koto reburnt.

The time to gather the sticks came. "Yemi, let us go to gather the sticks". "Ugh! I am engaged with my love, I am staying here. Am I to leave this beautiful girl? I am not going there". Koto gathered the sticks.

The time to collect the rubbish came. "Yemi, let us go and collect it". "I am not going. I am having pleasure". Koto collected the rubbish.

The time to rehoe came. "Yemi, let us go and rehoe the grass; I have collected the rubbish". "I am not going there. Look at this - my hair style,[1] it is fine!" Koto rehoed the grass, all of it.

The time for chasing the birds from the new seed came round. "I am not going there. What, am I to have my hair style soaked with rain? I am not going there". Koto did all the chasing, completely.

The time of weeding came. "Yemi, go and weed for me".

Na e ba yang kai ka dokilina thalɔngkɔ tha kiyang tha ka puruna? Na yang sa wung ni. Kɔtɔ purung na feu.

Hugbangka thayitha thang tɛng. Yandi, na Yemi, na ngkaa ka gbangkiɛ thayitha thang. Na mapɔthɛng ma ka thalɔngkɔ tha, na ying ni thɔng, na gbing, na mapɔthɛng ma a yale yina. Na yang nie ta wung. Kɔtɔ gbangki.

Bɛng dapi. Na Yemi na awa ka pama bakɔni be, na pakala bang kɔ dapa. Na yang kai ta.

Pakala bang dape foma. Na Yemi, na kaa yama ka pame. Na mamɛng be a bɔi. Na yang sa pungku kaa. Na hupena hang, kang wo sa nie puthuye, yi kɔi kaa. Yang kai ta kɛndɛ.

Pakala bang thithi na feu. Husili king nde nɛnɛ kɛndɛ komaandi. Na Yemi na pakala bang thithi, na awa na ming be kai ka nɛkita. Na yang kai ta kɛndɛ.

Kɔtɔ nɛnɛ, yɛrɛmɛ ka. Wundɛ kai sangkala bang. Mabohi nthɔng pakala bang, maning thɔng na tau, hatibɔnda wo fung wo thingine na yɛrɛ. Wundɛ tɛng, wundɛ bohi mbɔ ki. Kɛrɛ wundɛ gbongkile ta nɛnɛ. Wundɛ ngɔng na fɛrɛ. Wundɛ sɔkɔi. Wundɛ teyeng. Wundɛ yonge. Wundɛ tote. Wundɛ pong bulang bu. Ndɛ ngutu sisa bang. Wundɛ kiɛ Kɔtɔ na. E, na saa, ming be thɔng, na dɔng Kɔtɔ. Hatibɔnda wo tha me. Wundɛ tha gbongkoli. Kɔtɔ dome na saa dondo. Ndɛ ngale, wundɛ bathɔi ba makai. Kɔtɔ leme.

"What, am I to go and dirty my hands with weeding?". I won't do that". Koto did all the weeding.

The time to cut the new shoots came. "I beg you, Yemi, let us go and cut the new shoots". "But the moisture on my hands - as soon as you go gbing to cut the shoots, the moisture falls on you. I would not do that". Koto did the cutting.

The rice was in ear. "Yemi, away to chase off the monkeys, the rice is in ear." "I am not going".

The rice was all in ear. "Yemi, go and chase the birds for me; there are many creatures there." "I can't go. For going early in the morning - before the sun has even risen, you have to go. I am not going there".

The rice was all ripe. There was a great pool there. "Yemi, the rice is ripe; come, let us go and see to it". "I am not going there".

Now Koto had no wife. He went in the morning. As he took hold of the rice, and cut at it - tau[2] - a girl came out with full breasts, quite full, yere! She came, she took a knife. But she did not speak. She cut all the rice. She threshed it. She dried it. She pounded it. She cooked it. She boiled sauce. She helped out the cooked rice. She put it down for Koto. "E, come, let us eat" said Koto. The girl did not accept. She did not speak. Koto said "Come here". She got up, she started to go away. Koto followed. She ran. She went

Ndɛ thare. Ndɛ kai yɛlɔkɔ ka husili hang. Kɔtɔ tengkingtege. Kɔtɔ se thɔng.

Kudu wung furu. Na puthɔi hɛlɛng kang, Kɔtɔ sekithe mbɔ ki. Ndɛ makai hɛlɛng thɔng ni na tau! hatibɔnda wo fung hɛlɛ. Ndɛ se bohi mbɔ ki. Ndɛ ngɔng na fɛrɛ. Ndɛ sɔkɔi. Wundɛ teyeng. Wundɛ yonge. Wundɛ tote. Wundɛ pong bulang bu. Wundɛ ngutu. Wundɛ kie. Wundɛ bathɔi ba makai. Bindɛ thengitande matharitande. Ndɛ kai yɛlɔkɔ ka husili hang. Kɔtɔ tengkingtege.

Wung furu na kudu. Ndɛ du ka mɛti ka. Na Yemi, na hatibɔnda king ka dunggbu kiyang ka. Yemi na e? Na e ying patang thɔng thatha, ba thɔi yi bɔha ba ngɔna, na ngɛti, na hatibɔnda wo kai bohi mbɔ ki. Na wundɛ ngɔng na feu. Na ndɛ sɔkɔi na feu. Na wundɛ teyeng na feu. Na wundɛ yɔng na feu. Na wundɛ tote na feu. Ndɛ pong bulang na feu. Wundɛ ngutuyɛ yina. Na na yi dɔng neng na saa ka thɔma hang, wundɛ sa me. Na na yi leme ning, be kɔ kai hang, wundɛ thare. Beng tharitande haang, wundɛ kai yɛlɔkɔ ka husili hang. Na yang tengkingteke. Yemi na e? Na mina nɛmpɛ kai.

Kang wo puthɔi. Ndɛ kai thɔhɔng Kɔtɔ na, na awa, na ming kaa thathi. Bindɛ thathe. Kɔtɔ sekithe mbɔ ki, Makai thɔng ngɔng na tau, hatibɔnda wo fung. Yemi ngale, wundɛ neke. Na Kɔtɔ na e ndɛ na wo? E, na mande.

and jumped into the pool. Koto went back. Koto went back. Koto came again.

The whole night passed. When the sun rose again, Koto took a knife. As he went and cut again - tau - the girl came out again. She came and took the knife. She cut all the rice. She threshed it. She dried it. She pounded it. She cooked it. She boiled sauce. She helped it out. She put it down. She began to go. They both began to run against each other. She went and jumped into the pool. Koto went back.

The whole night passed. He went home to the village. "Yemi, there is a girl at my farm" "What?" said Yemi. "When you have gone to the farm and begun to cut the rice - ngɛti^{3} - a girl goes and takes the knife. She cuts it all. She threshes it all. She dries it all. She pounds it all. She cooks it all. She boils all the sauce. She helps it out for you. When you say 'Come and eat', she does not accept. When you follow her when she is going, she runs away. You both run against each other for long, she goes and jumps into the pool. I came back". Yemi said "What? We will both go tomorrow".

The sun rose. He went and wakened Koto "Come, let us go to the farm". They went to the farm. Koto took a knife. When he had made a cut - tau - the girl came out. Yemi got up, he looked. "Koto, is that her? E! Greetings!" The girl took

Hatibɔnda wo tha sikinande. Yemi dungkɔi ka gboro ba. Wundɛ dɔngɔi. Hatibɔnda wo ngɔng na feu. Wundɛ sɔkɔi na feu. Ndɛ teyeng na feu. Wundɛ yonge na feu. Wundɛ tote. Wundɛ pong bulang bu. Wundɛ ngutu. Sɔbɛ bang tɛng! Ndɛ ki sisa bang. Kɔtɔ dome na Yemi, na thuhai na na ming be thɔng. Yemi kai pɔthi hudɔkɔma. Na ing, na bɔha hupɔthiɛ. Hatibɔnda wo pakali sande wo, na marigbagba, wundɛ lukutu ka firika ha. Wundɛ thengɔi mathari. Yemi leme nɛnɛ ning. Wundɛ thengɔi nɛnɛ mathari. Hatibɔnda wo kai yɛlɔkɔi ka husili ha na tiring. Yemi kai nɛnɛ yɛlɔkɔ na tirang.

Wundɛ mulu, wundɛ kai haang, wundɛ pengke kɛkɛng na nthɔng wuna, alɔhɔ. Wundɛ pengke mɛti, na nthɔng ka Yingkilɛ, alɔhɔhali. Wundɛ pengke kunaa donge. Wundɛ bie ning na fɛrɛ. Kunaa wo thɔngthɔngɔng, na mbɛ ba hɛ yi do kai? Na hatibɔnda wo na leme yang. Na mbɛ? Na wo thimo yang. Na ba mbɛ? Na ba ning dɛnga. Naa wo dɔng na eye, na awa, na dɔngɔ dondo. Yemi neke nda dondo foma, wundɛ dengio tiaing nda foma, thebiluing foma. Naa wo ngindi ka gbako. Gbako wo Kanu na nde. Kɛrɛ wundɛ bohiteng bɛthɛng wuli wunthe. Wundɛ katio yisa bang ing bara. Wundɛ thɛmɛng, wundɛ dungung naa wo na.

Kutheng wo tɛng. Wundɛ sekithe yisa bang, ing bara bang, ndɛ tɔngiɛ kutheng wo. Wundɛ sing thɔng hang, yɛ wo

no notice. Yemi went up onto a rock. He sat down. The girl cut all the rice. She threshed it all. She dried it all. She pounded it all. She cooked, she boiled sauce. She helped it out. The testing time has come![4] She put down the cooked rice. Koto said "Yemi, come down, let us eat". Yemi went and made a handful.[5] "Here, take this handful" The girl loosed her head-tie; tightly, she tied it round her waist. She began to run. Yemi followed her. He too began to run. The girl jumped into the pool - tiring. Yemi also went and jumped in - tirang.[6]

He sank. He went for far, He came to a country like this one here - a fine one. He came to a village, like England,[7] a very fine one. He came on an old woman sitting there. He bathed[8] her completely. The old woman asked "What are you coming here for?" "I am following a girl". "Why?" "She is the one I love". "For what?" "To marry her". The woman said "All right. Sit down here". Yemi looked all round the place, he had chairs and all put out for him, tables and all.[9] The woman sent to the chief. The chief there was Kanu. But he held one thousand girls there. He had rice brought for him and meat. He cut it, he gave to the woman.

A dog came. He [Yemi] took rice and meat, he put it down for the dog. While he was still eating, the tsetse fly

labe ning, wundɛ Yemi na. A thɔng ning ka kɔtɔ ko. Naa wo dome, na kɔra yɛ wo ka bawori wo. Ha! na yang sa ning kɔri, na mɛnɛ wundɛ tɛngɛng, na wundɛ ko kai. Yɛ wo tɛngɛng, wundɛ kai ke. Naa wo thɔng, wundɛ tɛngɛng.

Naa wo tepe Yemi na, na yɛrɛmɛ wo leme yi wo, na bi king wuli wunthe. Na bindɛ gbalo nɛmpɛ, na ka nthɔng yi kutu ka nang kɔ sula, na e yang kɛndɛ kata kubeleng ko, na wundɛ na ye. Na na yi tha ning ngaki, e na yi ngaki wa wofɛna, na yi a kɔra.

Kutheng wo thɔng, wundɛ tɛngɛng. Na mbɛ ba se yi? Na yang do thimo yɛrɛmɛ do. Ha, na bemandi ye, na bi king wuli wunthe. Na mba, ka nthɔng nɛmpɛ yang kai ka, na e yang yehitɔkɔi e yang yehitɔkɔi, e yang nia nanang, na wundɛ na ye.

Yari thɔng. Ndɛ dɔng na mbɛ ba se yi? Na yang do thimo yɛrɛmɛ do, na wo leme yang. A, na bemandi ye, na bi king wuli wunthe. Na wo yang bithɔkɔ wo yɛmpɛ, na ndɛ na ye.

Yɛ wo tɛng na yang tɛngɛng. Ba se yi bang, na bemandi ye, na bi king wule wunthe. Na bindɛ gbalo nɛmpɛ, na wo thɔng nɛmpɛ fangɔkɔ na gba, na wundɛ na ye.

Kang wo puthɔi. Ndɛ ke ka mana gbaku wo, Kanu na. Kanu na mbɛ ba se yi? Na yang do thimo dondo hatibɔnda. Na e yi kɔthɛng ning? Na ndo. Na namɛ na wundɛ? Na

pricked him, Yemi, eating his flesh. The woman said "Kill the fly on your leg".[10] "Ha! I won't kill it; when it is filled, it will go". The fly was filled, it went. The woman ate, she was filled.

The woman said to Yemi "The girl you are following - there are one thousand of them. When they are lined up tomorrow, wherever you see me stand and spin, and take my spindle there, she is the one. If you don't pick her out, if you pick another, you will be killed".

The dog ate, he was filled. "Why have you come?" "I love a woman here". "Ha! There are many of them, they are one thousand. Well - wherever I go tomorrow, and wag my tail and wag my tail and do this[11], she is the one".

The cat ate. She said "Why have you come?". "I love a woman here, the one I followed". "Ah, they are many, they are one thousand. The one I rub myself against tomorrow, she is the one".

The fly came. "I am filled. The reason you came - there are many, they are one thousand. When they are lined up tomorrow, whoever of them strikes herself gba, she is the one".

The sun rose. He went to greet the chief, Kanu. Kanu said "Why have you come?" "I love a girl here". "Do you know her?" "Yes" "What is she like?" "Beautiful". "Ah, they are

wolɔhɔi. A, na bemandi ye, na be wuli wunthe. Na na yi ngake ning, na yi thulu. Na yang ko yina dungung kɔpiri miliɔng wunthe. Na na yi tha ning ngaki, ha! na yang yina a kɔri ye! Yemi dome na bali tɛ.

Bindɛ gbalo, te thɔng dondɔ te ning ka Makeni. Bindɛ kie ning hutete ha na yɔrɛ, ba ka ka Bingkɔlɔ. Naa wo kai, wundɛ kai ka sula hang. Kutheng wo kai, wundɛ kai yehitɔkɔi, wundɛ kapi, wundɛ kapi. Yari wo kai, wundɛ kai bithɔkɔ ning. Yɛ wo kai, wundɛ kai ning ngaki. Wundɛ fangɔkɔi. Ndɛ thɔng mafangɔkɔ, Yemi kai na ndɛ na wo, papa.

Ɛ! Kanu thunge hubathileng. Kanu kai leheng kɔpiri miliɔng, wundɛ kate ka wulabe mandi mang. Wundɛ leheng makasin be tɔhi thika, makasin be leheng kɔpiri wo. Wundɛ leheng mbɛ o mbɛ wulɔhɔi. Wundɛ kai ke. Wundɛ pɛyɛng maseyɛng. Na kaang ka tepe Yemi na, na ya yɛrɛmo. Na wo kaiyɛng ka pɛthi kangkara bang, na wundɛ ko kutu kɔpiri. Na ya fɔthɔng hunghoi. Na wo pɛkɛlɛng hɛ, na wundɛ ko kutu na wundɛ nie.

Ndɛ mapɛkɛli mang, wundɛ sikiɔkɔi woporotho. Na wundɛ be pɛkɛli hɛlɛ fɔthɔng hoho, wundɛ pɛkɛli. Mandi ma hutete ha mang, wundɛ kute wɛnda ma koe kangka, Kɔtɔ na. Kɔtɔ niɔi kilaki, Kirioni be gbang be, wundɛ niɔ miliner. Ndɛ Yemi nɛnɛ, ndɛ na niɔi woporotho wo.

many, they are one thousand. If you pick her out, you are saved. I will give you money - a million. If you don't pick her out, ha! I will kill you". Yemi said "All right".

They were lined up, as far as from here to Makeni.[12] They put her in the middle, secretly, like at Binkolo. The woman went, she went spinning. The dog went. He wagged his tail, he jumped up on her, he jumped up on her. The cat went. She went and rubbed against her. The fly went. It went and bit her. She struck herself.[13] As soon as she struck herself, Yemi went. "It is she father".

"E!" Kanu beat the drum. Kanu went and made money - a million - he took it to the side of the water. He made a machine to sew cloth, a machine to make money.[14] He made everything, very well. He went off. He left messengers - "Go and tell Yemi, here is the woman. Let him go and open the box, he will get money. Here is a bundle of leaves. Let him untie it, he will see how he is to act".

As he opened it, he turned into a white man. "Let him untie this bundle too". He untied it. There was water in the centre. He saw his brother standing there, Koto. Koto became a clerk - like the well-off Creoles - he became a millionaire. Yemi, he became a white man.

Mbɛ o mbɛ ming sa kɔthɔ ka wung ngalie. Awa, ming na fɔlɛ hunthe ing Kɔtɔ wobɛna. Ka mani ma ka Kanu ma. Yɛrɛmɛ wo kɔ hutete hang. Kɔtɔ dome na ying do Porotho na hang yaathi. Na kɛrɛ yama bilɛ yɛrɛmɛ wo. Yemi dome na ndo, na yina bilɛ yɛrɛmo, na kɛrɛ na yama kaiyɛ. Na yang tha kutande ing Kanu ye. Na kɛrɛ wundɛ pɛng meseyɛng, na ba ma se dungune nahulu bambang. Na nahulu ba kɛnda na.

Awa, e beng kuta nda kɔ? Na woporotho wo dɔngɔi nthɔng, kilaki wo dɔngɔi, ngalang kɔhi katati, a fungung kɔpiri thambo kɔhi katati, a thungkung kilaki wo. Awa, wuna. Bia be dingitande na.

All these things - we can't tell where they came from. Well, we are of one descent with that Koto. It is the doing of Kanu. The woman stoodbetween them. Koto said "You are a white man indeed. But I am the owner of the woman". Yemi said "Yes, you own the woman. But I went for her. I did not see Kanu, but he left messengers for me to come and give me these possessions. It is your property".

Well, do you see how it is? A white man only sits there, a clerk sits, for thirty days. He gives out money, perhaps thirty pounds, paying the clerk. Well, that is it. They are full brothers.

Another story which comments on the respective natures and roles of white and black men. The white man has money and access to machines, and does not need or wish to work in the farm in the way characteristic of black men. At the end of the story the Creoles are also introduced; the Limba most frequently encounter them in the capacity of "clerks".

Koto and Yemi are stock names for twins, and are often characters in story. This tale closely resembles the plot (but not the conclusion) of Two twins, and also has something in common with The girl taken by Kanu, and Kanu above and Kanu below.

The beginning of the tale moves, as often, through the various phases of the farming year (see chapter 2). The character of Yemi was portrayed vividly - first his off-hand refusal to help, as he should have done, in the farm, and then his sudden interest, and even willingness to wake early in the morning, when he heard of the girl there.

1. Limba men often spend time in cutting their hair or shaving parts of their heads with a razor. This is sometimes referred to by the originally English word kubabu ("barber")
2. The sound of the first cut.
3. Sound of cutting.
4. A stock phrase used of any difficult or testing time about to come; used especially to initiates just before they go off to the bush to be operated on.
5. To give a handful of rice from one's bowl is a mark of love or friendship.
6. The splash as they dive into the water.
7. England is commonly believed to be a town not a country.
8. Bathing someone is a mark of honour; cf. the new chief being bathed in the story of Kubasi.
9. Chairs and tables (the English words) set the foreign scene.
10. A common phrase said by one friend to another.
11. i.e. jump up on her.
12. Makeni is about 20 miles away, Binkolo a village on the road. Lining up the girls is a common episode in the story, and also occurs as one stage in the final initiation ceremony, the "coming out".
13. To kill the fly.
14. Power of making money as well as machines is commonly attributed to white men.

Limbas, Fulas and Europeans (Yaka)

Kanu na kio nde kathinthi ka. Wundɛ fung kɛndɛ ing Kanu wobɔnda. Bindɛ biiye, bindɛ dɔngɔi nde kabegede ka ka kuthahine ko. Ba mɛnɛ bindɛ dɔngɔi nde kɛndɛ, bindɛ kie hati wobɔnda. Wundɛ kie hɛlɛ wokaiba.

Na ho ming sɛgɛthi na ming hanuang kɛ bamba; ba nɛ yue na ming thimɔi dondo keng, na thɔkɔ ba ka Yimbɛng. Bindɛ segithe, bindɛ kore koma wo kɛnama wo. Bindɛ pɛti wobɔnda wo, kaiba wong na kore bindɛ. Bindɛ thuru ning, bindɛ segithe, bindɛ thuhute mahɔtɔ mang kapothi do ka kɛkɛng ko dondo.

Ba mahɔtɔ mang mɛna se sɛgɛthi mɛng sikiɔkɔi bɔnda ing kaiba. Ba mɛnɛ mpati beng kuhu nda te bindɛ biiye, bindɛ ni hudɔngɔ, bindɛ kie hɛlɛ mpati. Na holɔhɔi na ming ko dingki mpati mung. Bindɛ dingkɔ, kaiba ing bɔnda. Bindɛ thangkinio wali. Bindɛ dɔngɔi.

Kanu segithe, na yang bikoma be thatite nde yang kapothi ka beng, na yang kong bindɛ ka tongine hunung. Wundɛ segithe, na beng thɔi ta nia wali. Wundɛ se. Na yang be bena tepe, na yi kɔthɛng na tongine bena na nio wali. Wundɛ segithe ngasala, windɛ yuku ka kuhulu. Wundɛ segithe bukuing, wundɛ yuku ka kuhulu. Wundɛ segithe marabu ma ka Holɛng, wundɛ yuku ka kuhulu.

Limbas, Fulas and Europeans. Niaka Dema. 19/10/61

Kanu was born up above. He came out there with woman Kanu.[1] They two, they lived there up above in the sky. When they lived there, they bore a child, a girl. She bore again, a boy.

"What we will take - we will divide the property. For if you hear that our name is loved here, it is by grace of the Limbas". They took, they killed their grandson. They left the girl, it was the boy they killed. They burnt him, they took, they brought the ashes down here below onto the earth here.

The ashes, they came and turned into a girl and a boy. When these children were grown, the two of them, they married. They too bore children. "It is good that we should bring up the children". They were brought up, a boy and a girl. They had the work done on them.[2] They lived there.

Kanu said "I - the grandchildren I sent down below then, I will go and show them sense". He took and said "You do not know how to work". He came. "Let me tell you - you know, I will show you how work is done". He took hoes, he tied them in a bundle. He took books, he tied them in a bundle. He took the Koran[3] of the Fulas, he tied it in a bundle.

Hati bɔnda wong, wundɛ kie hɛlɛ hati. Na holɔhɔi nang kong bena haning kɛni bang, na ba handang se, na ba mina saa ka tongine hunung.

Wundɛ king nde nɛnɛ yari e hoini e kutheng. Wundɛ tepe na holɔhɔi nang be bena tongine. Bindɛ dinge nde nɛnɛ kuhulu. hɛlɛ, thapakaa thayete dɔrɔmang. Bindɛ yuku ka kuhulu kung, na kuwatha kongko na. Ba mɛnɛ hutheang hang fung, na be bena tepe na beng ko thareke, na be bena dungkung hunung. Na wumɔ wuma na wo thimo bia na wa wo ngakɛni, yari e kutheng e hɔi. Bindɛ tepe na wuna lɔhɔi. Na ming yɛrɔkɔi. Na thampa tha tepe yi mina thang, na ming yɛrɔkɔi.

Na yari, na ngakani ba kɛnda. Yimbɛng beng nɛnɛ ing Porothoing beng e Holɛng beng, bindɛ se gbali thayesi, bindɛ dɔngɔi. Bindɛ pɛning mamɛng beng. Kutheng nde yimba na nde. Yari yimba na nde. Hɔi yimba na nde. Kɔnɔ mu se bindɛ thi ka gbɔ, mani nde thɔng bindɛ mang. Yari segithe kuhulu ko ka bukuing beng ko, wundɛ katiɛ Porothoing. Wundɛ ke bindɛ dɛngiɛ. Kutheng segithe marabu mang ma ka Holɛng be mang. Wundɛ katie Holɛng be. Holɛng be ke bohe. Hɔi nɛnɛ, wundɛ segithe thapakaa thang tha ka kuhulu ko thang, wundɛ wo, kutheng do, na ming ke bindɛ tongɛ danthɛgɛ. Holɛng ing Yimbɛng - ba kutheng segithe nde kɛni baaye, marabu ing ngasala e

The girl, she bore a child again. "It is good that I should divide the property. For our father came, saying he had come to show us sense".

He had there a cat, and rats, and a dog. He said "It is good that I should show you". They brought another bundle, with a little rice only. They tied it in a bundle, with a mat like this. When the early sun came, "Let me tell you how you will walk. Let me give you sense. Whoever of you loves people, let him choose - the cat, the dog and the rat". They said "It is good. We accept. The words you have said to us, we accept".

"Cat, choose your part". Now the Limbas and the Europeans and the Fulas, they came and drew up chairs, they sat. They let the animals go. The dog was a human then, the cat was a human then, the rat was a human then. But what came and put them into the bush, it was what they did. The cat took the bundle of the books, he took it to the Europeans, he went and put it down. The dog took the Koran of the Fulas, he took it to the Fulas. The Fulas took hold of it. The rat - he took the rice in the bundle, he, he and the dog said "Let us go and announce [what we have brought]". The Fulas and the Limbas - the dog took two shares then, the Koran, and the hoes and

gbɔsing, ba ndɛ na bahatha womandi wong. Hɔi nɛnɛ ba wundɛ ka ing hatha wupakaa wung, wuna segithe dɔrɔmang wundɛ, wundɛ dinge ka Holɛng beng ka, e Yimbɛng be.

Ne yi kute Hola, Yimba, na thimo ngasala e thapakaa e gbɔsing, hɔi na nde ing kutheng. Na yi kute nɛnɛ yari ing Porothoing na bindɛ na thimiande, bindɛ bi na katiɛ nde bindɛ bukuing be.

Awa huna hang, tɛna yue nde yang.

Nɛ yi kute hɔi, na yoe huya, na ba yama dungkune nde bena pakaa, kɔnɔ be sa nda ma simɔkɔ, na wundɛ pengke ka yɔi yi, wundɛ a kɛrɛngki. Na kɛ ba dungkung nde yang bindɛ bang bɛna, na ba yang sa thɔi ya.

Kutheng nde wundɛ bawali na nde, na peno thɔng bindɛ ing gbaku wong, na kang ka gbarina hang, mpende ki. Ba kɔnɔ wu tɔkɛ nda gbang thakathakang, hukai hobɛna huna tepo nde bindɛ na ka gbarina hang. Awa, na ke thɔng wundɛ ni thɔng na kudu, kusurigba kong, kung yikisi ka hothi hang, na gbang. Wundɛ ngɔti. Na e yang, ha, kumang nina nɔng wali. Na ba dɔinɔng nda yang sa bohi kusala. Wundɛ se ka bangkɛng do. Na yi kute kutheng wubɔlɛ wung ka mpɛrɛng ki - mahɔtɔ mang mɛna labɛ nde. Na ba holɔhɔi nda, na yang si nda ko tɔngia, na na wa bohe ba thɔma, nang sing ke ka lawa ka thaya. Na yi

axes, for he was a strong person; but the rat - for he had no strength - the small bit of rice, he took that only, he took it to the Fulas and the Limbas.

If you see that the Fula and the Limba love hoes and rice and axes, that was the rat and the dog. If you see the cat and the Europeans love each other, it was they who brought them the books.

Well, that is it, that is what I have heard.

If you see the rat - when you hoe a farm, he says "I gave you the rice then, but you do not think about me". When he comes to where you hoed, he cuts up the rice. "The property I gave them then that is what it is. Because I don't know how to make a farm".

The dog - he was a workman then. When they were sent by the chief "Go and prepare the farm for millet" - but it was burnt well, all the leaves were burnt in the bush there, that was why they were told to go to prepare it. Well, as soon as he went and did <u>kudu</u>! [to chop] , a branch hit him on the mouth, <u>gbang</u>! He fell. "E! I! Behold, that is what work is. For whoever, I will not take hold of a hoe". He came to the houses here. You see - the dog, there is a black mark on his nose. It was the ashes that stuck on him. "It is good that I should have rice laid down for me [to eat]. When a person begins to eat, I will go and beg with my eyes". You see what stopped

kute mu bangine wundɛ kutheng, kusɑrigba ko yikisɛ nde ning kong.

Na yi kute nɛnɛ hɔi na ba ming katiɛ nde bena yiki, kɔnɔ beng tha wung me. Na bindɛ pengke thɔng nda mɛnɛ pakaa balɔhɔi, na beng be kɔthɛ ta yiki ba ka wa. Nang se nde, bindɛ dunguno, na kɔnɔ bindɛ bohe ta yama yiki. Ba huna nda na yi pengke ali murani mu gbale yi ka bangka, na wundɛ tɛng, a thɔng, a thaki kɛndɛ. Awa, yari nɛnɛ - kɔnɔ ba yari wo, bohiɔkɔ, na wundɛ pengke mɛnɛ ka sapi, na wundɛ tongio thɔng, hɔrɔ na yi, ba yari wundɛ sa thɔng ntha ki ka wa. Bapang na. Na yi tute na dondo na, mɛnɛ ntha mama se dangande, wundɛ ni a bohi. Kɔnɔ yari a thɛkindɔ bei, ali ba ning bohite na wulɔhɔi, kɔrɔ wundɛ sa yina gbangkati.

Huna hang, mɛnɛ yang yue nde hung ka bɑbɔrɔ beng, lɔngtha.

the dog, the branch hit him then.

You see the rat - "Because we brought honour to you, but you did not agree". When they find the good rice now they say "Those men do not know the honour due to a person. I came then, they were given, but they do not treat me with honour". That rice is why now, if you come, even if you lay things in the house, when he comes, he eats them, he dirties them.

Well, the cat again - but for the cat, she catches for herself. If she comes - if it is in a shop and something is laid down for her and you are a freeman, the cat will not eat anything from a person.[4] She is a chaser. If it is up above, if any animal comes past, she catches it. But the cat is contemptuous. Even if you treat her very well, she will not welcome you.

That is it. Since I heard that from the old people, it is finished.

This is in a sense two stories in one. The teller finished off after the first part, then added the last section as an after-thought.

The first section explains the differing destinies of the three peoples the Limba know best - themselves, the Europeans, and the Fulas, whom they admire for their knowledge of Islam and for the power they are known to have held in Guinea. Kanu establishes the resources and livelihood of the three peoples, his descendants, by tying up three bundles and ordering the cat, dog and rat to distribute them. The Europeans receive the books for which they are famous, the Limba the rice, hoes and axes, which stand for agriculture and their staple crop, rice, the Fulas the Koran, and a little rice; they rely mainly on their cattle, and are less interested in agriculture than the Limba.

The second part follows this up by explaining the present characters and behaviour of the three animals. The rat eats the rice, complaining that he had not been given his due honour by the people he had presented with rice, and that it is now his right to eat it, since he himself cannot make a farm. The dog, so like a human in many ways, does not make a farm because of his mishap there in the old days, but is man's friend and is fed by him. And the cat is disdainful, and keeps herself aloof from people in the same kind of way (it is implied) as the European.

1. This is the only mention of a "woman Kanu" that I heard; her introduction here is clearly to serve the needs of a plot and not a statement of "dogma" or "myth".
2. i.e. circumcised and initiated into the adult societies.
3. Limba <u>marabu</u>.
4. i.e. the cat will not accept a gift, even one given by someone wealthy and distinguished.

The dog and the wheel (Safrɔkɔ)

Yang Suri Kamara, yang do bangasi. Suri Kamara ka Gbumbuna. Yang do se tepe Yengkeni na mbɔrɔ fɔngkɔlɛ bamba, ba mamaing be tha nde kɔthɔ wali ba bing kɔ yɔi kafai do.

Bing foma bing ka nde ning masimɔkɔ. Balɔkɔ ngatheng be kai ka kutiɔkɔ Kanu na, ning mamaing be. Bing thɔng-thɔngɔng Kanu na, na Kanu, na mauma na ming ba ka huthukuma hokantu, ba tetia bali. Ba kɛrɛ mbohi ta sɛmpɛ ba ming tetie baling babɛna. Na mauma na kuloho, na masite mina, kɛna yi minai yi dungune murani mu kɔ ming tetie baling. Bɛng dɔng na Kanu, na awa dumbang.

Segithe hutholi, thi hung ka hulɔngkɔ ho ta yari wo. Segithe huyinda, dungune hung theng wo. Segithe ning thampaing, gbape ning baho. Segithe ning hupungka thɔmiɔkɔi, gbape ning baho. Kanu nunɔkɔ bing, na awa, na kaiyang. Na na beng kai naing na wumɛ wumɛ, na wu ka ndai, na ba me ba wung nde! Na wung ka bali.

Kɛrɛ, awa, thafangka tha a bɔi, bing hɛlɛ yo, thafuru-ing tha, tha kahitɛ wuyete, ka bing kang ka siriniɔkɔ ka na kɔ bing hukaa ka gbɔngɔ ba. Bɛng dɔng na bing, na mauma na mbɔ, na ming pengke husonsi. Na mbieng. Bing foma bing kɔ, bing wutɔkɔ, wumɛ wumɛ mu dunguno ndɛ mung

The dog and the wheel. Suri Kamara. Rec. 8/12/61.

I am Suri Kamara, I am a driver. Suri Kamara of Bumbuna. I am coming to tell Yenkeni a story this evening, about the animals, who long ago did not know what work there was for them in this world.

All of them had then no ideas. One day, the dogs went and saw Kanu, with the other animals. They asked Kanu, "Kanu! Now what is in our hearts is to destroy things. But we have no power to destroy those things. Now, we beg you, help us, so you may give us instruments we can destroy things with". Then Kanu said "Well, wait!"

He took a nail, he put it onto the cat's paw. He took a wheel, he gave it to the dog. He took a voice and fastened it to the goat. He took the power to chew for itself,[1] he fastened it to the goat. Kanu said goodbye to them.[2] "Well, go. When you are going, each of you - don't let anyone touch your own property". "All right".

But, well, there were great crowds of them. They too - their smells were a little bit strong, where they were rubbing against each other. As they began to go along the road, then they said "Now, friend, we have come to a spring. Let us bathe". They all stopped. They undressed. Each of them - what he had been given by Kanu, he went and laid it on one

ning, Kanu wo, wundɛ kai mung ka tala kuwang, na patang ndɛ wutɔkɔ. Bing fooma gbanthɔkɔni ka manding ka. Tɛtibɛnai wɔ wo bɔlɔ ka hɛ kafai do. Porothoing be na gbɛti. Porothoing be nɛ, bing kai ka Kanu wo. Kanu wo tepe bing na awa, na yi, na sa yina pungku ngka ntha o ntha na kɛrɛ ko yina gbape funung. Neke, ka fefa ha hutete, kɛng konge mang ning mandi ma ta funung ha. Funung ho bɛnai hung pɛɔ nda ka fefa ho ta wɔ mɛti. Wung bilɛ na bali wɔ mɛti be thanthi, e ndɛ thanthai ying ko kutu bɔlɛ bu fooma a ngakiɔ. Mandi matɔkɛ ma ta funung ha, ma biilɛ nde kɛndɛ ma.

Mbai, na se nda ka kutai mamaing be fooma bing patang biila ka mandi kai, ka mandi ma ba bie ha, kɛng ngale maing, kɛng kai mang na iyɔ bɛ, kai ka sɛgitha huyinda ha. Wundɛ rɔgbɔkɔ. Tha ni hanthe, tha ni kaale, na kɔthɛ ndɛ bɛng, na mamaing be, ntha na ki ka feli. Wundɛ thareke, wundɛ kai ke kuwang ko kapothi, gbanthɔkɔ ka mandi ma, haang wundɛ kai ka funga ka Yingkile.

Mba kɛng dɔngɔ mang nda ning ho huyinda ha, kɔɔta mung ndɛ hung niɛ. Kɛng wɔlɔ mang ka nine, kɛng simiɔkɔ maing, ba lehinia manthoka. Wo manthoka wobɛnai, ndɛ patang mang lehinia na le! Awa, masin woi, na dapilinoi, wo gbɛnggbɛng mata mamu. Hmmmmng ... Ɛ! Kanu! wo mamu se nda ka niɔ, kɛrɛ bing bohi ta na bing ning nie wali.

Bɛng dɔng na wuporothoi wo sɛgithɛ nde huyinda ho ta

side when he had finished undressing. They all threw themselves into the water.

At that time, there was no black man here in the world. Only the Europeans. These Europeans too, they went to Kanu. Kanu told them "Well, you, I will not be able to give you anything at all, but I will fasten sense[3] to you". He looked at the centre of the head, there he poured the water of sense. That sense remains now on a human's head. That is why when a human gets old, when he is old you will see all the hair go from his head.[4] It is the hot water of sense that went in there.

Well, when he came and saw all the animals having all gone into the water, into the water to bathe, there he stood up, there he went, very cautiously, he went and took the wheel. He hid. He did not wait once, he did not wait twice since he knew that the animals are a thing that is in the bush.[5] He ran away in secret, he went off to the down country part, he threw himself into the water. After a long time he went and came out at England. Well he stayed there with this wheel, he did not know what he should do with it.

There he lay down to sleep. There he thought to make a lorry. That lorry, he finished making it, completely. Well, that machine, when it is turned it hums like an animal - hmmmmmmmng. Ah! Kanu! This animal had come now into being, but they did not know what they should do with it.

Then said the European who had taken the dog's wheel,

theng woi, bɛng dɔng mang na dumbang, na yang hɛlɛ, na yang do bɔhɛ nde ntha ka mamaing be, na wung thole na mata huyinda ha. Na huyinda hobɛnai, na mauma na nggbapitang hɛ hung kapothi ka wo masin wo kapothi. Bing segithe thayinda tha, bing ni nda mathɔlingtande, nɔng ho segitho ha nde ka theng wo. Bing gbapite hung ka hunthe ka hunthe, mafɛng hɛng hunthe hunthe. Wung kai thayinda thanang. Bing segithe kukɔtɔ komandi, bing lukututu kapothi. E, masin wo tha hɛlɛ gbɛngbingina? Pɛa yi! Na segithe bing kuyeng, kung kai na bing ka kia hutete hang. Bing sekithe kuyeng kobɛnai. Bing kai ka tɔininande ka ngakɔtɔ ngabɛnai. Hathara tɛng! Bing thare haang.

Kɛrɛ ngatheng be, na bing luyɛ magbɛnggbɛng ma, awa, bing kɔɔtai mu sisi magbɛnggbɛng ma. Awa bing nɛ, timɛ o timɛ, bing ngatheng be, a ngale a kang ka ndethi, a kang ka yurunu ka, dangitando nde huyinda ha. Kɛrɛ bing kuuta funung.

Lɔkɔ banthe ndai, a kutɛ na nda bing ntha ko se fuuuu! Bing maneke kapothi na gbɛti, bing kute huyinda ho dɔkɔ bing ha. Mpati mung ting, be lengke na kuta thayinda tha. Bɛng kɔ mang nda huyogina wo! wo! wo! sang do! wo! wo! wo! ng ng ng, wo! wo! (a thɔlingitɔkɔ magbɛnggbɛng ma) Binɔina ndai, be bilo nde mathong ma, be pengkie nde be, binɔindi ndai kɔ hinti ma mung putɔ,

then he said "Wait. I too, I have taken a thing from the animals, it is like a wheel. That wheel, now let us fasten it underneath, on the bottom of the machine". They took the wheel, they made ones like it, like the one taken from the dog. They fastened it, there one there one, at the back one and one. It came to four wheels. They took a large bit of iron, they tied it on, bit by bit, on the bottom. E, and did that machine not go humming again? Stop fooling![6] They took a piece of wood, that is what they went and put in the middle. They took that wood, they went and joined it to those bits of iron. Now comes the speeding! They sped along for far.

But the dogs - when they heard the humming, well, they did not know what it was that was bringing the humming. Well, they, the dogs, they were always getting up going to search, going to smell out where the wheel had been taken. But they found no trace.

One day, they saw something coming <u>fuuu</u>! As they looked underneath - that minute they saw the wheel that they had lost! It was the children, they were the first to see the wheels. Then they stood there calling out - "Here, here, here - <u>wo wo wo</u>; come here. Here here here - <u>wo wo wo</u>. <u>Ng ng ng</u>. <u>Wo wo</u>" (I am imitating the humming)[7] Others were overcome by anger who were present there; others first went and put their heads

na ndɛ manthoka wobɛnai kɔ nthɔ hudangande, bɛng mang nda kengiɛ huyinda ha ba kaa hung kɛ ka pula ning. Bile mathong be hung sɛgɛthi. Kɛrɛ e, sɛmpɛ ba dungune nde bing Porothoing be, wung se ka niɔ, yɔkɔ a kɔra.

Be nde hung luyɛ, yɔkɔ a tepe yina. Lɔɔngthang.

down when that lorry was passing. That is why they jump on the wheel, to go and pull it off, in anger, trying to take it. But oh! the power the Europeans had been given! What came and happened, the dog was killed.

Since I heard that, I had to tell it to you. It is finished.

A story which explains how the animals got their various characteristics, how white men got sense, how lorries were first made, and, finally, why dogs bark at lorries even at the risk of being crushed to death. In spite of the modern references the story is in many ways typically Limba - the attribution of origins, the beginning with Kanu, and the style of delivery.

It was told by a driver who said that he had heard it from others - however he had spent some time thinking about it before telling it to me. He added that he himself had "killed many dogs with his lorries".

1. The goat's way of chewing is often thought specially amusing.
2. Said a formal goodbye, indicating that he had now finished giving them their gifts.
3. The "sense" (<u>funung</u>) often attributed to Europeans because of their power to invent machinery.
4. This joke about baldness was thought (and intended) to be very funny.
5. i.e. that he had better take advantage of the animals while he could.
6. i.e. of course it did.
7. An interpolation by the narrator.

The jealous mothers (Biniwa)

Yang ko na tepe mbɔrɔ, yang Suriba Nevathia, ba wɔ dɛnga yɛrɛmɛng biile, e nia hukonsine ning mpati mung. Yɛrɛmɛng bebena bindɛ na niɔ hukampara. Bindɛ thimo ta ba kuta ntɔ namang wo. Ndɛ thimo ta ba kuta hato ka ntɔ namang wo.

Ka maloko mabena, mpati bebena wo ka ntɔ nama wo wundɛ boye. Wung thime ta ning.

Maloko manthe, wundɛ dethi kulasi ko. Wundɛ kai sari ka hugbinggbing ha ka hato ka ntɔ nama wo wole ka. Awa, na wundɛ thimo nda ba kɔra ning. Wo kanama wo bɔkiyɔi wo, na wundɛ be peyɔ. Ba kama nama wobena ka kai bindɛ wɔlɔ ka - wundɛ nɛnɛ, wundɛ tepe hato kanama wo yamite wo tenang, na yandi na ngkala kingki na mɛnɛ wenda nine wunang, na sekitha ngkala kingki, na thia ning na ngkonti ki. Na ɛnɛ luye? Na ng ng. Ka maloko mabena, kumang nanda ma wo wo kiɛ hati wo domo ba koro woi, wundɛ luye. Ndɛ gbale kulasi ko. Wundɛ kange matha mang. Wundɛ biling kangka. Wundɛ kai deng. Awa, na maloko ma fungande, ying be sekethi kulasi kongkoi, na e yi lantina hato ka woti wo kenama wo ka ngkonti ki.

Wundɛ kai ka wɔlɔ nda ka bangka bang ka kama nama ka. Mɛnɛ wundɛ kai ka wɔlɔ kendɛ, mpati mung bindɛ kai wɔlɔ, bindɛ biile kangka. Awa, woi nɛnɛ, hato kanama

The jealous mothers. Suriba Konteh. Rec. 28/2/61.

I am going to tell you a story, I Suriba Nevertire - about a man who married two wives, and had children by each of them. These wives, they were jealous. They did not like to see their companion [each other]. They did not like to see their companion's child.

At that time, of the children that of one of the co-wives was big now. The other did not like that.

One day she looked for a rope, she went and cut a small hole in the wall where her companion's child lay. Well, she wanted to kill him. Her own child was always sickly - she wanted him alone to remain. There where they went to sleep with the husband[1] - now she said to her child, an elder one, so big,[2] "Please when your brother has slept a little, take this rope, and put it round his neck. Do you understand?" "Yes".[3] At the time, behold the mother of the child that was intended to be killed, she heard them. She twisted a rope. She dug a hole. She put the rope inside, she went and placed it. "When the time comes, you are to take this rope and hang it on the child of my co-wife, round his neck"[4]

She went and lay down in the house, with her husband. When she had gone and lain down there, the children went and lay down, the two of them. Well, this woman, it was her child

nde na ba kore ha, na ha na wei na ming ko le kangande mathiani. Wunde sekithe kulasi ko, wunde kai lantang ka hato kanama wo. Wo ngoloi wo kangka woi. Wunde tha tha lantang ka wo kanama wo. Wunde thongthong na e yi lantang? Na ndo. Nde lose kulasi ko na thiring. Nde hato wunde thegberetokoi. Hato wo tuku. Awa, huthukuma hokanama holohoi nda ka ngole wunde ka. Wunde simokoi nda na wunde kore hato ka nto nama wo. Kumangte wo kanama wo na kore wunde.

Mene kang wo putloi nda, wunde ngale sangkala ba. He, beng mpati mung, mbe he nda tengte manine mamaandi? Bing sa me ba thoho.

Na wunde kai nda labeke na, hati wo tuku, wo kanama wo. E. Wunde pakali kulasi ko, pakali kulasi ko. Wunde sekithe hati wo ka nto nama woi, wo tha tuku. Wunde mpe ning. Na wo kiyang wo na. Wunde koi na tharoko.

Mene nto nama wo se, wunde se pengki hati wo tuke. Wunde bereng. Wunde bereng. Na ha, na tuku hati wo, na wo kiyang wo te. I. Na wo kande wo na tuke. Na yang wo kiyang wo te, ya ning ka ngbindi. Na wunde tuke ta. E. Hati wo tuke ta? Na ng. Name na ming nie? Na ying kothang na ming ni? Na ming be kai ka Kanu ke ing ming kai kongsingina.

Binde kai. Na neka he hati woi. Na yana kie ning. Na hati wo kanama wo tuku. Na wunde pei kanama wo tuke woi, na nde sekithe nda wo kiyang wo, wunde mpe ning.

that was to be killed that day. [Her child said] "Well, we will play a game today". He took the rope. He went and hung it on her child, who was lying over there. He did not hang it on the other's child. She asked "Have you hung the rope?" "Yes" She pulled the rope tightly - thiring.[5] The child was strangled there. The child died. Well, her heart was joyful where she was lying. She thought she had killed her companion's child. Behold, it was her own she had killed.

When the sun rose, she got up in the morning, she said "Oh! the children - why are they sleeping so long today? They refuse to wake up."[6]

When she went and touched the child - the child was dead![7] It was her own. Oh! She loosed the rope, loosed the rope.[8] She took her companion's child, the one who had not died, she put him on her back.[9] She said "This is my child". She began to walk around.

When her companion came, she found the child dead. She wept. She wept. She said "Ha! This child, he is not mine. He! It is yours that has died".[10] "That is not my child. See, here is my child on my back; he has not died" "Oh? Your child has not died?" "No" "What are we to do?" "You know what we will do? - let us go to Kanu, let us be judged [by him]".

They went. "Look at this child.[11] It was I who bore him, her child died, she left her child, the dead one, she took mine and put him on her back".

Wuna dong wunde na ying be thimo yang be panginande bena? Na ng. Na beng do thimo be panginande ban? Na ng. Nde lemi silahe. Na mba, na yi, na koi. Hati wo peyo wo, na wo tuku yang mbe kori wo peyo woi. Na beng be nie sinthe. Wume o wume yi se nia hati. Wowoi simokoi, hati wo kaname wo woi, nde na kie ning, mayong ma kaname na gbing. Mene wunde mei, wunde koroi, ha, huthukuma ho kaname ko tetio. Wunde dome na Kanu na hali ying tha kori ning na ba nde dome na nde kie na ning na yang si nda ko ning neki kaname ka. Na yang na yang petoi wo tuke wo. Wuna dome Kanu, na mbo yi name na tepe yi? Na kora ning. Na kora ning. Na ming be donge sinthe. Wuna dong Kanu na ng ng. Na yi na yi tepi bambuing. Na ying te bile hati woi. Na woi na nde na bile hati wo wo petoi woi. Na woi, nde na bile wo tuke wo.

Awa, kangsung, ba nia kangsung ba ka hukonsine, fe te theri wung. Tena theri kangsung. Kanu na thoi fainande. Wuna na mene yi thambo yame, name Kanu thimo yama, wu thimo nde ba ma ngka wung, wunde a ngki yame wung. Kanu nde na faini. Nde na faini mbe o mbe. Meng neng thambo wo, Kanu thimo ning, a ngki ning harisiki wo kaname wo. Awa, tena there sokisoking. Mbe kutu biyeremeng be si thakande, awa sabu ba ka ho ka dengo ning wo wunthe wo na. Porpothoing be na wo wunthe na ning deng. Binde sa thakande. Wunde ka ning woti. Kere ming a deng bia

Then he /Kanu/ said, "Do you want me to decide between you?" "Yes" "You want me to decide between you?" "Yes" He sharpened his sword. "Well, you, stand.[12] The child that remains - well, since one has died, let me kill the one that is left, so you may be equal. Neither of you will be with a child". One of them thought - the child was hers, she had borne it, it was her first child, gbing![13] - if she allowed it to be killed, ha! her heart would be broken.[14] She said "Kanu, even if you don't kill him and she says she was the one who bore him, well I will be willing to look at him as her child. I will be left with the one who has died". Then Kanu said "What about you, what do you say?" "Kill him![15] kill him! let us stay equal". Then Kanu said "No. You, you are telling lies. It is not you who owns the child. This woman is the one who owns the child who remains. That one owns the dead one".

Well - theft - thieving in motherhood, it did not begin today[16]. That was the time theft began. Kanu knew how to make the division. Thus if you hate me, if Kanu loves me whatever he wants to give me, he gives. It is Kanu that divides out things. He divides out everything. If you hate someone and Kanu loves him, he gives him luck. Well that was the time they started to quarrel. If you see wives hating each other, well the reason is that they are married to one man. With the Europeans, a man marries one woman. They will not quarrel. She has no co-wife. But we - marrying ten women, one man.

kɔhi, kaiba wunthe. Binde sa thimande. Wuna sokisoking ba.

Mbɔrɔ ki king yang ko yina king tepe, yang Suriba Nevathia, sokisoking sa pati ba yereme. Yereme wunthe ka kama nama, binde sa ni sokisoking. Kere bia biile, bitati, binde sa thimande. Ba hukonsine ha, na binde ni kende hukonsine, binde a thalikande. Ko yina tepe mbɔrɔ kibena, yang Suriba Nevathia.

They will not love each other. Hence quarrels.

That is the story I have to tell you, I Suriba Nevertire. Quarrels of women will not end. One wife to one husband - they will not quarrel. But two people, three people - they will not love each other. For having children - when they have children in the marriage, they will disagree. That is the story I have to tell you, I Suriba Nevertire.

A story with the comment made at the end that quarrelling is only to be expected when a man marries several wives. As usual in a Limba context, the main sphere of jealousy is in terms of the children.

The story was a bit confusing near the beginning. Its main interest for the listeners seemed to be the brilliant way in which it was told, with particularly vivid characterisation of the two women as enacted by the teller who made full use of the techniques of pausing, varying speed, tone or volume, and indicating surprise, horror and despair.

1. Husband and wife usually sleep in a side room in the house, the other women and children in the large central room. The wife bores a hole through the wall between the rooms.
2. This is a third child.
3. The quiet shy reply enacted by the teller is typical of the way a young Limba child sometimes assents to an order.
4. She also tells the third child what to do. The point of the hole is not clear to me - perhaps to hide the second rope in?
5. The sound of the rope being pulled tight and, apparently, of the helpless way the child was caught and strangled; the teller pronounced it as a brief high squeak.
6. This episode recurs in other stories e.g. <u>The man killed for a spinach leaf</u>.
7. This scene was depicted slowly and quietly to indicate the wordless horror and shock of the woman finding her own child dead.

8. She is still thunderstruck, the narrator conveys, but suddenly begins to make haste so as to injure the other woman.

9. The usual way of carrying one's child.

10. The woman is at first horror-struck, then puzzled, then suspicious.

11. The mother of the living child is speaking. At first she is rather shy and nervous, then gets confidence and the words of complaint come pouring out in a voluble rush.

12. i.e. stand ready to be judged.

13. This is to emphasise that it was really and truly her first child, one loved in the way first children are known to be loved.

14. "spoilt"

15. She is now hoarse with anger and excitement.

16. i.e. but long ago.

Kanu above and Kanu below (Biriwa)

Kanu wobegede na dungkunɛ nde Kanu wopothi kudingki ko. Mɛnɛ wundɛ dungkung ning kudingki ko, hato thinge. Kanu wobegede se sɛgɛthi hato. Wundɛ dinge ning kabegede. Kanu wopothi se nda yongung, tha kutu hato. Wundɛ kɔi nda a berɨng.

Sumbu se. Gbɛlɛ wo se. Bapɛmpɛ se. Wosi wo se. Kudɔngdɔngkɔlɔ se. Na ho ɨsnda pati.

Bindɛ kai haang. Bindɛ pɛngke kuboli ko. Sumbu tɛpi na ho kɛnding pati. Wundɛ mahi. Wundɛ thungutu ka mandi ma.

Bapɛmpɛ tepe na ho kɛnding pati. Wundɛ pɛpɛlɛng bapelu bang. Bia mung tutuɛ ka na pɛlu na. Wundɛ thuhutande bindɛ. Bindɛ kai. Bindɛ pɛngke nda ka ka bohine kabegede.

Wosi wo tepe na ho kɛnding pati. Wundɛ ngatatang husoli hang ho ka yaranamangke. Wundɛ thuhute kapothi. Na bia be dungkuiɔ. Bindɛ fungande nda. Na mba wo ngting nda kang kuthahinang ko?

Kudɔngdɔngkɔlɔ tepe na ho kɛnding pati. Wundɛ kange kung. Bindɛ bilande. Bindɛ mang Kanu. Na ɛ, na mbɛ mu na se yi yɛ be? Na ming do se dɔrɔmang, na ying do dungkunɛ hati na kudingki ka Kanu wopothi. Hato wo thinge nda,

Kanu above and Kanu below. Kabi Kanu. 9/2/61

Kanu above gave Kanu below a child to bring up.[1] When he had given him the girl to bring up, she grew up, her breasts were full. Kanu above came to get the girl. He took her up above. Kanu below came and called. He could not see the girl. He began to cry.

The cane rat came. The ant eater came. The cockroach came. The spider came. The woodpecker came. They said to Kanu below "Your part is finished"[2]

They travelled for far. They came to the cane grass. The cane rat said "Your part is finished". He cut a road through. He took the road along to a river.

The cockroach said "Your part is finished". He spread his wings. They went up onto his wings, he carried them across the river. They went. They came to the place where they had to go up.

The spider said "Your part is finished". He took up his web shining to the sky. He let it down below. He said they were to climb up it. Now they had reached there. They said "Well, who will get us inside the sky?"

The woodpecker said "Your part is finished". He knocked it. They went in. They greeted Kanu. Kanu said "What have you come here for?" (?) They said "The only reason we came - you gave a child to Kanu below to be brought up. The child is now full grown. We have come to take her. That is the only

ying se ning ka dinga. Na bɛna se dɔrɔmang ming. Na awa, dɔngɔng. Bindɛ dɔngɔng. Bindɛ nio hantha. Bindɛ thɔng.

Wo seyɛ? de mɛnɛ nde? wo bito ka bondo. Bindɛ se ka funguto mayɛngkɛni. Bindɛ gbalo. Na awa, bing kɔthɛng thɔng ning, na sɛgɛthang. Yɛ tepe na wo nthɔng yang ngaki, ndɛ na ye. Yari tepe na wo nthɔng yang bithɔkɔ e yama sɛgitha e yɛla, ndɛ na. Bindɛ neke. Bindɛ tha kɔthɔ. Yɛ se ngaki. Wundɛ ngɛnɔkɔi. Bindɛ tepe ka huthukuma na ndɛ na. Yari kai ka bithɔkɔ hɛlɛng. Wundɛ segitho, wundɛ yelo. Bindɛ tepe na ndɛ na. Bindɛ kai ning yongthongong na ndɛ na. Kanu tepe na e ndɛ na? Na ing, na ndo.

Bindɛ sangkalang. Bindɛ kɔsinɔkɔi. Bindɛ se haang. Bindɛ pengke hɛlɛng kuthahinang ko longkitɔi. Kudɔngdɔngkɔlɔ kangi kuthahinang ko. Wosi thungbung husoli hang. Wundɛ thuhute kapothi. Wundɛ ngatatang kabegede. Na awa na ming thuhung. Bindɛ thuhung. Bindɛ pengke hɛlɛng mandi ma. Bapɛmpɛ pɛpɛlɛng bapɛlu ba. Bindɛ thuhutande. Bindɛ tepe na ming pɛngke hɛlɛmang kuboli ko. Sumbu mahe. Wundɛ thungutu ka bɛrɛkethe ka. Bindɛ kai. Bindɛ, pengke Kanu na. Na ing ndɛ tɛ wo? Na ndɛ na. Na wali wali bena.

reason we came". "All right, sit down". They sat. They were given food. They ate.

The one they had come for, she had been taken into the Bondo society. They came to be brought out and beautified.[3] They were lined up. Kanu said "Well if you know the one, take her". The fly[4] said "The one I bite, that is she". The cat said "The one I rub against, and who takes and throws me off, that is she". They watched. They did not know her. The fly came and bit her; she jumped. They said in their hearts "It is she". The cat came and rubbed against her. It was taken and thrown off. They said "It is she". They went and took her "It is she". Kanu said "Oh, is it she?". They said "Yes".

They said goodbye. They got ready to go. They came a long way. They came again to the sky, it was shut. The woodpecker knocked a hole again in the sky. The spider stretched out his web. He let it down below. He carried it up above again. "Well, let us go down". They went down. They came again to the river. The cockroach spread its wings. They crossed over. They said "We have come again to the cane grass". The cane rat cut a road through, he cut the road to a clear place. They went. They found Kanu. They said "Is it she?" He said "Yes, it is she. I thank you, I thank you".[5]

A story (rather like that of The girl taken by Kanu) of how various animals cooperated together to bring back the girl who had been taken. Limba do not generally speak of Kanu below, but occasionally this term is used (specially in Kamabai I think) to cover all the spiritual agencies other than Kanu (above) - i.e. spirits, the dead and, specially, witches. This terminology may possibly be an effect of mission teaching.

1. Children are quite often brought up in their mother's parents' home, rather than by their own parents. When they are full grown they always return home from where they are initiated.
2. i.e. the rest is for us to perform.
3. This recalls the moment when the girls are brought out of the bush in the final ceremony of the Bondo initiation, dressed in fine clothes, put in a line, and admired for their beauty.
4. The fly and cat have not been mentioned before; perhaps they were omitted from the earlier list, or perhaps, as in .e.g. Koto and Yemi, they had been encountered for the first time in the new land.
5. The story ends with thanking.

The girl taken by Kanu. (Yaka)

Hati na kio nde. Wundɛ dingko wulɔhɔi. Wundɛ thingineke nda, mabili mang thingineke nda. Ba mɛnɛ wundɛ peno ing bia nama ba kaiya mandi mang, wundɛ koyong wong tɛng, Kanu nɛ nɛnɛ nda wo thimɔng hatong. Ba koyong wong tɛng nthangka ki fɔri. Kumang Kanu wo thimɔng hatong. Wundɛ se sɛkɛthi hatong. Wundɛ dinge ning kathinthi ka kuthahine kong.

Ba mɛnɛ gbaku wong tepe nda na a, a mɔnɛ, na hato kiyang wong, na wundɛ dingo ing Kanu Masala kathinthi ka. Ba nɔng nde na ndɛ dondo Alimami Salihu ndɛ dondo nda, ba mɛnɛ hato kɛnama nda, wundɛ ba nda se sɛgitho ing Kanu.

Wundɛ berengtɔkɔi. Kɔnɔ wung niɔi Kanu se ning ka masite. Wosi tɛng, a se thong a ko thong katati ka kubentheng kong. Wung mahuruku hɛlɛ, wuna tepe bayahɛng beng, na e gbaku wong, bathɛkɛrɛ wo kɛnda wong, na ko thong se ka katita ka kubentheng kong. Ha, na wung lehe ta. Gbaku wong tepe na wuna lɔhɔi. Na yang, na bathɛkɛrɛng na yang na yang thimong bindɛ ba yang do gbaku. Wundɛ dongɔi.

Wung huru kaaye. Polɔ tɛng, na ko thong se ka ngakua bia ka kubentheng ko. Wuna tepe nde bayahɛng beng hɛlɛ, na e gbaku wong, na bathɛkɛrɛng be kɛndɛ beng na ko thong se ka ngakua bia. Wuna tepe nde gbaku wong na bi dongiong yama dɔrɔmang. Awa polɔ dongɔi.

The girl taken by Kanu. Miaka Dema. 11/10/61

A girl was once born. She was brought up very well. She was full grown, her breasts were full. When she was sent by her people to go for water, the rain came. It was Kanu now who loved the girl. The rain came, the thunder went and clapped. Behold, Kanu loved the girl. He came to take the girl. He took her up above to the sky.

Then the chief said "Ah! Ah alas! My child - she has been taken by Kanu Masala up above" - It was like if it was here, here with Alimami Balifu,[1] here: as if his child now had come to be taken away by Kanu.

He wept and wept. But it happened that Kanu came to help him. A spider came, coming to stretch his web on the verandah. When several nights had passed, then the sub-chiefs said "E chief! your man has just come to stretch his web on the verandah. Ha! that is not good". The chief said "It is good. I - men,[2] I love men: for I am chief". He stayed.

Two nights passed. A fly came, coming to bite people on the verandah. Then the sub-chiefs said again "E chief! your young men have just come to bite people." Then the chief said "Let them just stay with me". Well, the fly stayed.

Two more nights passed. A rat came too, coming to steal the kola the chief put down,[3] coming to steal it. Wherever his wives put down anything, he stole it. Then the sub-chiefs said again "E chief! oh, how long are you just keeping thieves?" Then the chief said "Let them stay with me".

Wung hɛlɛ mahuru kaaye, kuyobi tɛng hɛlɛ, a ko thɔng tue huthukue ho gbaku wong dɛng, a ko thɔng tue. Kamo kamo ka yɛrɛmɛng beng denge ntha, a tue. Wuna tepe bayahɛng be hɛlɛ, na e gbaku wong, io te thɔng ka dɛngitɔkɔ batuani. Wuna tepe hɛlɛ gbaku wong, na bi dɔngiɔng yama.

Awa, gbɛlɛ tɛng hɛlɛ, a ko thɔng se ka kura, a gbusu kɛkɛng kong ka kubentheng ko, na ko thɔng gbusu mathâni. Wuna tepe nde bayahɛng beng na e gbaku wong na ko thɔng dɛngitɔkɔ bagbusing kubentheng kong. Wung tepe na gbaku wong hɛlɛ na thimong hɛlɛ bathɛkɛrɛ wobɛna. Wung dɔngɔi.

Yɔngkɔ tɛng hɛlɛ. Mbɛ o mbɛ yaba ba gbaku wong thɔ, bɛna yɔngkɔ thɔ hɛlɛ; Na gbaku wong tutɔkɔi kuhaka, kuna yɔngkɔ tutɔkɔ. Ba mɛnɛ bayahɛng beng tepe hɛlɛ na e gbaku wong na mbɛ yikithɛkɛ bamba, na yi thɔi thɔng muthɔ, bathɛkɛrɛ wong thɔi hɛlɛ mung. Wuna tepe nde hɛlɛ gbaku wong, na bi dɔngiɔng yama. Wung dɔngɔi.

Wuna berengtɔkɔi nde gbaku wong na bathɛkɛrɛng na mung thungkande dondo, na kɔnɔ na hato kiyang ke nde ing Kanu kathinthi ka. Na kɔnɔ Kanu ke nde ing hato kiyang kabekede ka. Na kɔnɔ na mɛnɛ bathɛkɛrɛng be be kiyang beng be sɛ nde dondo kiyang do be, na mɛnɛ be kong bangang kulahu ko kiyang kong, ba kaiya yama hato kiyang wong. Wuna tepe nde wosi, na yang na ba dungkɔ kathinthi ka kuthahine, na ya a pungku. Wuna tepe nde yɔngkɔ na yang na wu se ma gbaku wong bohiti wung na yang thimo wung. Wundɛ pengkite gbɛlɛ na, na yang na yang thimo wu se ma gbaku wong bohiti wung. Bindɛ

Well, an ant-eater came too, coming to tunnel, digging up the ground in the verandah, just digging holes. Then the sub-chiefs said "E chief! you are just keeping diggers of the verandah". Then the chief said again "I love that man too". It stayed like that.

The chameleon came too. Whatever gown the chief put on, the chameleon put that one on too. When the chief put a hat on his head, the chameleon put that one on too. Then the sub-chiefs said again "E chief! what honour is this, that if ever you put on a gown your man puts it on too?" Then the chief said again "Let them stay with me". It stayed like that.

Then the chief wept, and said "Men, all those who have gathered here - my child went with Kanu up above. Kanu went with my child right up. But if the men of mine who have come here to me, if they will remove my shame and go for me for my child - ".

Then the spider said "I - to go up above to the sky - I am able". Then the chameleon said "I - the way the chief came and treated me, I like that". He passed the word to the ant-eater; he said "I, I like the way the chief treats me". They finished passing the word to them all. They accepted.

thangki pangkitande homa, binds yɛrokoi.

Na puthoi kang wong, wosi segithe ngyara king. Wunds kai na langdioong, wunds ke ka kuthahine na gbɛti. Wunds ke yuku malentheng, wunds bitande. Binds thangki biyande ka kuthahine kong. Binds ba pɛngka Kanu na kathinthi ka, wunds ke mang. Na mang benai. Kanu tepe na ee, ying do beng do kapothi ka, bena sɛ dondo? Haa, na wukahuɛ, na ming payong binds. Binds tayuo.

Binds ba kaa ka kubasi kong. Polo wunds na ko siyoko ka kubenthens kong. Bamo bama wunds na yuyɛ, ba binds gbongkoyi, wunds se dangitande. Binds yukuo huthukue hang, ho huhɛ hang, Binds thi hung sorokina. Ho pothɛ hang, binds tha hung thi sorokina. Binds katio hung. Wuna yengke polo kaa, wunds ke ka wosi ka, na huthukoe ho sɛ hang, na wa ba dahithi ho huhɛ hang. Na huna thio sorokina. Na ming be tha tuku. Binds segithe huthukoe hang, binds tepe na ming na ming thimo ta huthukoe ho huhɛ kɛntu ka, na ho pothɛ na huna bare ming.

Ba mɛnɛ bagbodo bohe ba tota, polo nɛnɛ king kendɛ, wunds a yu ho tɛpa hang homa. Awa ndɛ ŋa basea wo kɛnamɛng. Ba mɛnɛ yisa bang toto, binds thie mayo e pona bara. Binds thie karo banthe. Mayo mang tia nama. Bara bang tia nama. Binds segithe ba ing bara bamba. Binds thi sorokina, na binds tuku ye be kai beng, ba kaiya hatong ka gbaku Masala ka. Polo tɛng hɛlɛ, na holohoi na ba thong bara ba nde, na ba ing mayo mang gbang, bɛna beng thong.

When the sun rose, the spider took up his thread. He stood up. He ran up the thread - langdioong. He went right to the sky, right up. He went and tied together a ladder. He brought them in. They all finished going into the sky. They found Kanu there up above. He went and greeted them. "Greetings to you". Kanu said "What! You, you from below, you have come here? Ha! that is hard. We should be afraid of them". They had mats spread for them.

They were to go to the chief's court. The fly went all round the verandah. Everything they said, he heard, he came and told them of it. They had had a kola tied up for them, a white one.[4] They had put poison in it. But in the red kola, they had not put poison. It was being brought to them. Then the fly went first to the spider. "The kola that is coming - let no one eat the white one; it has had poison put in it; so that we do not die". They took the white kola. They said "We, we do not like white kola in our country: the red one, that is what we are used to".

When the head wife began to cook, the fly again was there. He heard what was said, all of it. Well, he was their looker. When the rice was cooked, they pt on palm oil and boiled meat. They pt it in a bowl, the oil on one chair, the meat on one chair. They took the one with the meat, they put in poison; those who went are to die, oh, who went for the child to the chief Masala! The fly came again. "It is good for you not to eat the meat; the one with the oil is good, that is what you

Wuna tepe wosi na ngwali wali wali bena, na beng do yisiɛ mina muthɔng. Na kɛnɛ na mu ing bara ba mu na ming thɔkɔti ka thɔma kpothi ka. Ba mayo mang nda na muna thimo ming ba thɔma. Bindɛ segithe ba ing bara bamba, bindɛ ke yɛli ka moruka. Wuna tepe polɔ na namɛ langgbɛng? Na yisa bang ke yɛla. Na na ming thɔng nde gbɛng na ming ndɛ a tuku.

Bindɛ ni wung kaaye katati. Bindɛ thamɔi ba bindɛ boha. Wung huru kaaye. Thahinɛng beng thongthingino. Wuna tepe wosi na ming husaa huna. Na gbaku wong piringo nɛ nde hati kapothi ka. Na wuna ngindio ming ba ming se ka thɔngthingina kɛnda do. Na mɛnɛ ndɛ na se nde wundɛ. Wuna tepe bayahɛng beng, na hung ka bei. Na ha dondo ing yɛmpɛbathɔ. Na ming ko wong ko dethi.

Wung huru na kudu. Na he he na gbaku wong. Bayahɛng be na beng tepe na ming ba nda dungkung bindɛ muthɔng. Wuna tepe kuyobi na ba pɛyande langgbɛng, na ba kukahɛ ko kiyang kongm kuna tɛngɛ nda kong. Bindɛ tha nda thɔng. Malɔkɔing masɔngmanthe bindɛ kɔi ta nda ing ntha. Wuna segithe nde kuyobi. Bindɛ kɔngkito ka bangka ba nɔna dondo na. Kamo kamo hahiyo ho lɔngɔi. Kuyobi hung ka sengkɛ, wundɛ ke tue husomba. Mbɛ o mbɛ ntha ki bɔnda nda pakaa nda ba homa ba thangka, a ko nda thɔng yisi. Mbɛ o mbɛ mu thomo ing wa. Huthukoe ho ka gbaku wong, huna ke thɔng wundɛ sari, na puruthɔ, husasa homandi hung thangkino. Mɛndɛng masɔmanthe bindɛ hungɛ ta ka gbada.

Then the spider said "Thank you, thank you, thank you, you who have brought us food. But food with meat - we have spent long eating that down below; the one with the oil, that is the food we want to eat". They took the one with the meat, they went and threw it on the rubbish heap. Then the fly said "How is that, men? The rice has been thrown away. If we had really eaten it, we would have died".

They did that two, three times. They were unable to catch them. Two nights passed. The strangers were asked.[6] Then the spider said "We have come for this. The chief has lost a child below. This is why we have been sent, for us to come and ask of you here, whether she came here". Then the sub-chiefs said "All right. From here until the day after tomorrow, we will search for her".

The whole night passed, kudu. "He he! chief!", the sub-chiefs said, "let us not give them food". Then the rat said "Wait men. It is my time of trial that is come now". They had not eaten now. For six days they stayed there without anything. Then the rat got up. They were locked in a house, like in this one here. Everywhere the door was locked. The rat went out into the moonlight. He went and stole a pot. Everything that belongs to a woman, everything to complete the rice, he brought it for them now, everything that is eaten by a person. The chief's kolas - he went and bored into them, puruthu! The huge basket [of rice] was finished! For six days they did not go outside.

Wuna tepe bayahɛng be na holɔhoi na ming thitang bindɛ bu. Mɛna gbɛlɛ tepe na ba sɔbɛn ba kiyang bang tɛng. Wundɛ sɛgithe, wundɛ kure kuwang bangka ba. Na ba ming yue na ming do thita bu ka bangka ba tenge ming ba. Wundɛ yiingɛ kura, kɛkɛng kong kapothi. Wundɛ kure dondo ka Magba na ka. Bindɛ se thi bu bung. Bangka bang tɔki. Bindɛ sekithe, bindɛ thoi ka matha ma ma hɛ sengke gbusu mang. Bangka ba tɔki na heu.

Sangkaa bindɛ sekithe, bindɛ hungke ka matha mang. Bindɛ se pithini kathinthi ka nɔng bindɛ ko hureke. Bindɛ sɛkithe gbangɔ homandi, bindɛ thi kɛndɛ huthukue hang. Wuna gbaku wong na ming king ndɛɛ, na ba thɔkɔ ba kɛnda. Na ming tha kutu bei. Na kɔrɔ na ba bei bɛna niɔi dondo ye. Na ming se tɔnita bangka, na kɔnɔ na ming tha kɔthɔ wo niɛ wong. Wundɛ gbaku wong tɛpe na wung ka bali.

Bindɛ dɔngɔi. Gbaku wong thunge thambileng. Na holɔhoi na ming na ming thahinɛng beng, na wo dingɛ muthɔkɔ na ming beng tɔngɔniɛande wo yame muthɔ. Yɔngkɔ tepe na ba hung, na langgbɛng na dɔngɔ nda. Na bɛ wung thungoi nda yama. Na yama bena niɛ wali babɛna. Gbaku wong fung. Wundɛ ke thɔ bolima wo boi buthɔ. Kufaka kong boi buthɔ. Murudu wong boi buthɔ. Wosi tɛng. Na yathi thɔng wundɛ ka hubiyo hang, yɔngkɔ mɛnɛ wundɛ ka ing huyensi, wundɛ ka ing bolima, wundɛ ka ing kuhaka. Kɔrɔ si nda tɛng, a pɛngki yɔngkɔ donge ka huyensi, a pɛngki nda yɔngkɔ dɔngɛ bolimani ka gbaku wong beng, kuhaka kong kɔ ka boi

Then the sub-chiefs said "It is good for us to put them on fire". Then the ant-eater said "My testing time is coming". He got up; he tunnelled on one side of the house "for we have heard that we are being put on fire in the house where they lodged us". He spent the day tunnelling in the earth below. He tunnelled from here as far as Magba's house.[7] They came and set it on fire. The house burnt. They got up. They entered the hole that the ant-eater had dug. The house was all burnt.

In the morning they got up, they came out of the hole. They came and swept it over on top in the place where they usually spent the night. They took a big dish. They put there a kola.[8] "This is it chief. We are here by your grace. We have met no trouble. But something happened here oh! our house came and was burnt. But we did not know who was the one who did it". The chief said "It is all right".

They sat down. The chief beat the drum. "It is good that we, we, strangers, that whatever clothing each wears, that we and you should show each other who is more in clothing". The chameleon said "For this, men, you sit there. For this has come to me now. I will do this work for you". The chief came out. He went and put on a long gown, all gold; a hat, all gold; trousers, all gold. The spider went there. At the moment he went to the door, the chameleon now was without a chair, he was without a long gown, he was without a hat; but before he had reached there, he found the chameleon sitting on a chair: he found the chameleon now sitting with a chief's long gowns; in a hat of gold, that is how he found the chameleon sitting.

kuna pɛngki nda wundɛ yɔngkɔ donge.

Wuna tepe bayahɛng beng, na ming ko thamɔ thahinɛng be tɛnge beng. Na mbɛ o mbɛ wung thɔng beng hungutu na bindɛ a kutu homa. Na holɔhɔi na ming katang hɛ mpati beng ka bie. Na na ming kati mpati beng ka bie hang, na ming bindɛ ke gbɛkisa nɛ bindɛ se tɔngina hato kɛnamɛng. Na wɛ sa thaning hati nama. Na wo kɛnama na wundɛ sa ning thani. Wuna tepe hɛlɛ pɔlɔ na ba hung nda, na langgbɛng. Na mina nda ke ka mandi ka ka bindɛ gbɛkiso. Bindɛ ke. Hato thahine wong, wo ke nde Kanu sɛkɛthi kapothi do wong, bindɛ tha ning me ba gbɛkisa gbang. Wuna tepe pɔlɔ na ba wo do thɔng beng kutu wong, wo do thɔng thunɔkɔ wong, na ndɛ na wo kɛntu. Wuna tepe wosi na ba ming dɔngɔ nda ye.

Keng nama kuna nde Bɔi, hatong. Ba mɛnɛ bindɛ ke, bindɛ gbɛkɛsi, homa mɔngki mung a bɔi. Ba mɛnɛ bindɛ se gbala, wuna tepe bayaha wong, awa, na wɛsi na thɔkɔ ba ka pɔlɔ, thɔkɔ ba ka gbɛlɛ, thɔkɔ ba kuyobi, na thɔkɔ ba kende homa. Na dethuang hɛ wo kendeng. Na ba huna pene bena, wo kendeng. Na hoho huna. Wuna tepe nɛnɛ pɔlɔ, na yang na wo kɛntu hang, na ming thimo wong. Na e ming dome ba tɛpa, na hing wo kɛntu ~~hang~~, na ɛlbeng sa wung thaki bei? Wuna tepe bayaha wong, na bei ka. Wuna tepe wosi na ko labeke. Pɔlɔ tepe nɛnɛ na wo do thɔ kutu wong, wo thunɔkɔ wong, na wundɛ na ye. Wosi dome na ng ng. Wundɛ ke labeke bembe homa. Wundɛ pengke Bɔi na. Wundɛ ngake ka ngathondo ngang. Wosi pɔpitɔkɔi nda ning. Na hing wo kɛntu. Na e wundɛ kutɛ? Na wundɛ ha.

Then the sub-chiefs said "We will be unable for the strangers who have come. Everything we use to drive them away, they see it all. It is good that we take the children to bathe. When we take the children to bathe, we will go and dress them, and they are to show us their child. A man will not mistake his own child. His own child, he will not mistake her". Then the fly said again "For this now, men - we are to go to the water where they are dressed". They went. The stranger child, the one that Kanu went and took here down below, they did not agree to dress her well. Then the fly said "Whichever one you see jump, she is ours." Then the spider said "Let us sit then".

Her name was Boi - the girl's. When they went and dressed them, all the beads were many. When they went and were lined up then the sub-chief said "Well, spider, by grace of the fly, by grace of the ant-eater, by grace of the rat, by grace of you all, look for your own; for that is why they sent you, for your own. That is the word". Then the fly said "I - our own, we want that. If we say 'here is ours' you will not make a difficulty?" Then the sub-chiefs said "All right". Then the spider said "I will touch her". The fly said "Whichever one you see jump, that is she". The spider said "yes". He [fly] went and touched them all. He came to Boi. He bit her behind. The spider now threw his arms round her. "Here is ours. Is it not she?" "It is she".

The chief Kanu said "They are wise men. They have been sent to me here." He brought out four kolas.[9] "Here they are. When you reach your chief tell him that here is his child".

Gbaku Kanu tepe na bahumuni, ba binds bina peno kiyang do. Wunds hungung thathukue thanang. Na hing dondo. Na na beng tɛng ka gbaku wong na hing hato kɛnama wong.

Wosi ngaye. Wunds pɛ hɛlɛ yara king. Binds thuhoi hɛlɛ ka kɛkɛng kong kɛntu do. Ba mɛnɛ binds pangks gbaku wong, binds se tɔng danthɛkɛ. Gbaku wong tepe na ngwali bena. Na namɛ bayahɛng beng? Na beng do deting yama magbongkiye hang na na bathɛkɛrɛng beng tɛng, na beng bohe binds ba yakande. Na ba namɛ e binds tha ma kaiyɛ hato kiyang? Na maumang na ba a niɛ binds saraka. Na manang. Manang wobɛna wunds koro.

Hatibonda wong, wosi na na dungkutɛ nde bena kathinthi ka. Wuna tepe polo na mɛnɛ yang kutɛ nde ndɛ na beng do dɛnde tuku ka huthukue hang ho yengke nde ming taio hang. Ha ing yisa bang nda. Wuna tepe gbɛlɛ na e ka nie nde ming tono ka? na yama gbusɛ matha ming be kaa nde kɛndɛ. Ming thulu. Wuna tepe kuyobi na e yi ming dengo ngalang ngasongkunthe, ming thome ta ntha. Yama bena tuyɛ. Na e beng se na mɛnɛ na yɛrɛmong na yama ning kutu. Bayahɛng be tepe na ba hung, na wumo wuma. Yongko tepe na buna gbaku wong hungutu nde ndɛ mutho mu, ming tha nde ndɛ kuta ing mu. Na e ming sa nde ndɛ kara? Na yama ba yɛrɛmong.

Wuna tepe bayahɛng beng, na wung homa, na beng do bathɛkɛrɛng na niɛ bena saraka, na wa sa kutu yɛrɛmo, na manang wo na beng thong. Kudinggbong kong wosi na bohɛ kong, wo ba kɛtɔkɔ wo. Gbaku wo niɛ binds thadubu. Nona hatong kute th duba,kamo kama ka wunds kai,wo be thɛbong yima ba thoko ba

The spider got up. He let out his thread again. They went down again onto our land, When they came to the chief, they came and told their news. The chief said "Thank you. Well now sub-chiefs? You were making talk with me, when the men came you were setting out to abuse them. Well now, did they not go for my child for me? Now we will make a sacrifice for them. An ox". The ox was killed.

But for the girl - the spider said "I took you up up above". Then the fly said "If I had not been there, you would have died from the kola that was first laid out for you - that and the rice too". Then the ant-eater said "What about the place we were being burned? I dug a hole for us to go into & there. We were saved". Then the rat said "We were kept for six days, we did not eat anything, I stole for you. Since you have come, the wife - I should get her". The sub-chiefs said "For that word - everyone". The chameleon said "This - when the chief brought out his clothing, if we had not been seen in them, would we not have been killed? I am the one for the wife".

Then the sub-chiefs said "For all that, you the men, we make you a sacrifice. No one will get her for a wife. This cow is what you may eat". The tail - the spider got it, he was the leader. The chief blessed them: wherever the child went might she have blessing, might she be at peace, by grace of the spider.[10]

A story of cooperation between various animals, each taking his "own part" in order to bring back the girl taken off by Kanu. The story is very similar to Kanu above and Kanu below, but in the present one only one Kanu occurs, the action is much more elaborately narrated, and the plot ends with an implied dilemma about who deserved the girl as his wife. The theme of seeking a girl in another world and having to choose her from among many others drawn up in a long line occurs in several stories e.g. Koto and Yemi.

1. The chief of the village where the tale was told. The implication of "taken by Kanu" would normally be that she had died.
2. Usually of the young men who worked for the chief.
3. For sacrifice.
4. White kola is normally preferred to red, and is the usual gift of friendship and welcome to a stranger.
5. The sauce containing meat would usually be considered clearly preferable as being much rarer than the everyday sauce of palm oil.
6. i.e. formally asked their reason for coming.
7. About 50 or so yards away.
8. To formally tell the chief that the house in which they were lodged and for which they were therefore in a sense responsible, has been burnt.
9. He sends them as greeting to the chief below.
10. The story ends with a blessing.

Ningkinangka (Yaka)

Mbɔrɔ yina ye. Wa na hunguto nde badiking, womandi, ka kɛkɛng kong. Ba mɛnɛ wundɛ diking kuheɔ, kuheɔ kubɛna bohe ba kɔra. Hatong nɛnɛ keng nama kuna dɔma Sara. Ba mɛnɛ wundɛ pengke mamɛng bitati wundɛ ke pɛki bindɛ, wundɛ se tepe handa ma wo. Wundɛ handa wong ndɛ ke sɛngki mamɛng bitati. Wundɛ king nde nɛnɛ ing waali. Waali wong bɛna, ha ha! wo ba sɔbɛ, badaking womandi. Wundɛ ke thɔ ka bompa ka karimɔkɔ wo wahɛna. Mbɛ karimɔkɔ wobɛna Sokoro. Ba mɛnɛ te thong wundɛ kori mama tɛna ke hɛng tɛni bang ka kuheɔ kong. Na wundɛ henge thong tɛni bang ka kugbathi kong ko yengke wundɛ nde hutha ko.

Na puthɔi kang, tating bitati kɔrɔi ka kuheɔ kung. Huna ke hatong na papa, ha ha, na ming kore ka kuheɔ kung. Na mbɛ mamɛng be bena? Na tating, na bitati. Wuna tepe hɛlanggba wong, wundɛ na nde tɛpa Kɔtɔ, badiking womaandi, ba mɛnɛ wundɛ ke sɛngki tating beng na kɔnɔ na tating beng tha kunthe kɛkɛng kong. Wundɛ bereng, na e Kanu, na doe hɛking thanthang, na kuheɔ kong kiyang kung kore ta.

Na wundɛ ke hɛlɛng hɛng tɛni bang ka kugbathi kong ko yangke nde wundɛ kong. Na puthɔi kang nɔrɔing bitati, bindɛ ke yukɔ. Wuna ngaye hatong, wundɛ ke ka nɛka kuheɔ ko. Wundɛ pengke bindɛ. Na papa, na e hɛ na yang pengke

Ningkinangka. Niaka Dema. Yaka 27/10/61

A story for you. A man once came out, a great trapper in the country.[1] When he set his trap[2], the trap began to kill [animals]. His son - his name was Bara. When he found there three animals, he loosed them, he came and told his father. The father, he came and cut up the three animals. He had a spirit. That spirit, ha! he was amazing! a great trapper. He went and learnt the leaves from another master. Now that master was Sokoro.[3] At the time when he killed an animal, then he went and spat medicine onto the trap, he spat medicine onto the first trap that he had set.

When the sun rose, three bush cows were killed in the trap. At that the boy said "Father. Ha ha! We have killed in the trap" "What animals are they?" "Bush cows, three of them". Then the man said - he was called Koto, a great trapper - when he went and cut up the bush cows, "But the bush cows will not be sufficient for the country. I have worked all this year for nothing. (?) My trap has not killed".

When he went again and spat medicine onto the trap that he had first set, when the sun rose, three hippopotamuses came and were caught. Then the boy stood up. He went and looked at the trap. He found them. "Father, ha! I have found three

mamɛng bitati ka kuheɔ ko, na bemandi ye. Hailanggba wong ke, wundɛ Kɔtɔ. Mɛnɛ wundɛ ba pɛngka mamɛng be, wundɛ tepe na gbɔ. Na ntho hɛng ting mamɛng be kaiyɛ me bing? Na bindɛ boi ta. Wuna tepe hatong na e papa, na mbɛ nda mamɛng be yamɛ nda ba bembe? Na a, na yang ko yina thakang. Na yi musasikilɔing mumu, na yi munai mɛng se ka tepe na hing mamɛng be bemandi? Na yang thimo ta wung nde. Bindɛ sɛngki nɔrɔing bemandi beng.

Wuna ngaye hɛlɛ wundɛ. Wundɛ ke hɛlɛ hɛng tɛni bang ka kugbathi kong ko yengke nde wundɛ hutha ko. Na e Kanu, na yang kuuta mama wo yang kunthune kɛkɛng ko. Na mumu homa, na yang kutue ta
mung homa hunung. Na mɛnɛ te nɔng yang kɔri mama, na homa nɔng na kɛkɛng ko nɔng na a kɔthɔ. Wuna tepe hatong, na e, na e kampa wong hɛlɛ, na e wundɛ thahɔi? Ha! na a kahi ye.

Wundɛ ke hɛng tɛni bang. Na yang kore ta mama wo yama thɛbɛnti thukuma. Na te nɔng yang kɔri mamung nɔng yama thɛbɛnti huthukuma, na yang nɔng a nine. Ba wundɛ kei hɛng tɛnà bang ka kugbathi kong ko yengke nde wundɛ ko futha kong. Wung ngaye kaaye.

Ningkinangka se. Wundɛ se kɔrɔ. Ba tɛni bang na mama o mama na wo kɔrɔing ka kuheɔ kong. Ba mɛnɛ Ningkinangka wong se kɔrɔ ka kuheɔ kong, hudinggbong hang huna

animals in the trap. They are big oh!" The man went - he Koto. When he found the animals, he said "Huh! Are these the animals then you fetched me for? They are not much". Then the boy said "E! Father! What animals now are bigger than these?" "Ah! I will beat you! You - these small fowls,[4] of these you came to tell me 'here are big animals'? I do not like that". They cut up the big hippopotamuses.

Then he got up again, he went again and spat medicine on the trap he had first set. "E Kanu! I have not yet got an animal with which I can satisfy the country. All these - I have found no sense from them. But the time when I kill an animal, then the whole country will know". Then the boy said "E! an elephant too, is that a small thing? Ha! it is hard oh!"

He went and spat the medicine. "I have not killed an animal that can cool my heart.[5] At the time when I kill an animal that can cool my heart, then I will sleep". He went and spat the medicine on the trap he had first set. Two nights passed.

Ningkinangka[6] came, he came and was killed. For the medicine - every animal was killed in that trap. When Ninkinangka came and was killed in the trap, his tail

se yuko kapothi. Ningkinangka wong wundɛ kenge kathinthi ka ka kuthaahine ka. Wundɛ ke kusu kuthahine ko. Wundɛ koi kɛndɛ. Koro hudinggbong hang ho king kapothi do.

Hatong ke nɛka kuheo kong. Wundɛ tɛng. Wundɛ koi na dondo na. Wundɛ kutɛ nona dondo na ing gbaning ka ka kutɛnɛ kong ka. Wundɛ kute mamu womandi. Kono kudinggbong kong kuna kute wundɛ. Wundɛ tha tho kuta bara bang. Wundɛ ke ka handa ma wong ka. Na papa. Na mamu yi nong ko dongki wong, na wundɛ bohoi hɛ ka kuheo kong. Na yang kuuta huya ha. Na yang kuuta huyɛlɛ. Na mamu wobɛna na wo dongɛng kɛndɛ ka kufeo ko. Ba handa ma wo berentoko. Wundɛ segithe silanghɛ. Wundɛ lɛmi ning. Wundɛ bohe ba kaa. Wundɛ pengke mamu. Wundɛ dɛngɛng thaya kathinthi ka. Na ɛ hating wong, na yang tepe nong bei, na te nong yang kori mama na kɛkɛng kong nong homa na a kotho.

Wundɛ dungkung hatong silanghɛ wong e gbongho bang. Na na yi pengke thong ka yaha hang, e ngkoyo king, na yi bira, a thɛmɛng ngkoyo king. Na ming hung hɛ ka kuthakani, na ming kore hɛ mama.

Hatong bohe ba dungko. Ningkinangka wong nɛnɛ, wo king ba thempetha bang, ba labɛ ni bang kathinthi, wundɛ Ningkinangka wong. Hatong dungkoi. Haa, wundɛ ke songko ba ka maili wunthe. Wundɛ tepe na haa papa, nang

was fastened down below. Ningkinangka flew up above to the sky. He went and caught the sky in his mouth. He stayed there. But his tail was below.

The boy went to look at the trap. He came. He stood, here. He saw, as from here to the bush at the cotton tree.[7] He saw a big animal. But it was the tail that he saw, he was not able to see the meat. He went to his father. "Father. The animal you always talked about, it is caught today in the trap. I did not see the head, I did not see the leg, that animal is there in the trap". His father cried a bit. He took a sword. He sharpened it. He began to go. He found the animal. He turned up his eyes, right up.[8] "E! My son, I told you the thing - that at the time when I killed an animal, that then the whole country would know".

He gave the boy the sword and the hunter's bag. "When you come to the head and the neck, cut it off, chopping through the neck. We have come out from (?) shame today, we have killed an animal today".

The boy began to climb. Now Ningkinangka had scales fastened on him up above, he Ningkinangka. The boy climbed, for long. He went for about one mile. He said "Ha! Father! I

ko thamɔi ba pɛngka yaha hang. Ne yang be biri? Handa ma wong tepe na e, na ali na yɔkɔng ying pengke yaha hang ing ngkoyo king, na kɔri.

Wundɛ dungkɔi. Wundɛ dungkɔi, dungkɔi, haa, sɛngke wo dungkɔ. Na wundɛ yele nda thampa, handa ma wo sa nda yu ho wundɛ nda gbongkoyi ha. Hatong king nde e hugbanang. Wundɛ segithe thampa tha gbongoyi wundɛ thang, wundɛ thonge thɛng. Wundɛ yanti kapothi ka gbonga bang ka mamung ka. Wundɛ dungkɔi, dungkɔi, dungkɔi, dungkɔi. Na e, na yang ko thamɔi ba pɛngka mamu. Wundɛ yele nda thampa, wundɛ tha yuyɛ handa ma wong. Wuna tepe wundɛ na thampang thang na tepeyang ka papa ka, na e na yang ko ye thamɔi ba biyande ka yaha ka. Handa ma wong dangitiando hung ing thampang thang. Wuna tepe handa ma wo na thampang thang, na tepe nung hatong na hani wundɛ pengke ta hang te ngkoyo king, na ba dɔngɔi ka gbɔngɔi, na yɔkɔ a ke ning biri, na mamu be tha mina kayeke. Hatong dangkitiando hung.

Wundɛ dungkɔi, dungkɔi, dungkɔi. Wundɛ dungkɔi sɔngkɔ ba ka mailing kɛmɛng biiye. Wundɛ pe hɛlɛ thampa ka gbonga. Wundɛ dungkɔi, wundɛ ko thamɔ ba pɛngka huya ha hang. Na thampang thang, na tɛpiyang hɛ ka thampang thang ka, na thampang thang be yama tɛpiɛ ka papa ka, ne yang be biri? Wuna tepe thampang thang ka handa ma wong ka. Handa ma wong tepe na thampang thang na tɛpa ka

will be unable to get to the head. Will I cut?". His father said "E! No. Not until you get to the head and the neck, then kill".

He climbed. He climbed, climbed, for long, he climbed for a month. When he shouted his words now, his father could now no longer hear what he was saying. The boy was cunning. He took the words[9] he was saying, he cut them off, he hung them below on the path, on the animal. He climbed, climbed, climbed climbed. "E! I will be unable to get to the animal". He shouted words now. He could not hear his father. Then he said "Words, say to my father for me 'I will be unable to come right to the head'". His father had it passed to him by the words. Then his father said "Words, tell my son that until he gets right to the neck, he is not to wait on the way, but go and cut it, so that the animal may not escape us". The boy had this passed to him.

He climbed, climbed, climbed. He climbed about two hundred miles. He left his words again on the path. He climbed. He was going to be unable to come to the head. "Words, say to Words for me, that Words are to say to my father for me 'Will I cut?'". Then Words told his father. His father said "Words, tell Words, that Words are to pass it to Words,

thampang thang ka, ne thampang thang dangitande ka thampang thang ka, ne thampang thang dangitande ka hating wo, na msns wunds pengke ta huya ha hang, na be biri ye. Na yang thimo ta ba bara bamba kaiɔkɔ. Na mama bsna thimo nde yang wong.

Wunds dungkɔi hsls. Wunds ke ke ke ke. Mamu nsns wo kuss kuthahine ko, ba Ningkinangka na gbaku wo ka mbaaling, wo gbongkoyi ing Kanu. Msns wunds ba psngka matete na e, na yang ko thamɔ nda ye. Wunds hato king nsns ing mbɔ king, silanghs kilsmuɔi. Wunds tepe na thampang thang na tspi^yang hs ka thampang thang hs, na thampang thang be tspis yama ka thampang thang ka, na thampang thang be dangatiande yama ka thampang thang ka, na thampang thang be dangatiande yama ka thampang thang ka, ne thampang thang ma dangatiande ka papa ka, ne yang be biri? Handa ma wong tepe na msns wu king ka gbonga bang, na thampang thang na tspiyang thampang thang na, na msns wunds pengke ta huya ha hang, na ba biri ye. Thampang thang dangitande ka thampang thang ka. Thampang thang tepe na msns wunds pengke ta yaha hang, na ba biri ye. Thampang thang dangitande hsls ka thampang thang ka, na msns wunds pengke tai yaha hang, na handa ma tepena ba biri ye. Thampang thang pengke hatong, na msns yi pengke ta ngkoyo king na ba biri ye.

that Words are to pass it to my son, that if he has not yet got to the head, don't cut! I don't want that meat to escape. That is the animal I had wanted."

He climbed again. He went, went, went, went. Now the animal had caught the sky in its mouth, for Ningkinangka is the chief of the spirits, he talks with Kanu. When he got to halfway, he said "E! I will be unable now oh!" He the boy had a knife now, a sword, sharp. He said "Words, say to Words for me now, that Words are to say to Words for me, that Words are to pass it on for me to Words, that Words are to pass it on for me to Words, that Words are to pass it on for me to my father 'Will I cut?'" His father said "If it is on the path, let Words say to Words for me, that if he has not got to the head, do not cut!" Words passed to Words. Words said "If he has not got to the head, do not cut!" Words passed again to Words, "If he has not got to the head, his father says do not cut!" Words came to the boy "If you have not got to the neck, do not cut".

Wung pɛ nda sɔngkɔ ba ka maili wunthe. Mamu nɛnɛ wundɛ kuseng ka kuthahine ko. Haithali wo nɛnɛ wo dɔma Sara wong, wo king mbɔ ki, kibilɛ. Na pengke thɔng wundɛ nda sɔngkɔ ba ka maili wunthe nda ba dungkɔ ka yaha ka, wundɛ yele thampa, na thampang thang na yɛliyang hɛ thampa ka thampang thang ka, na thampang thang be yɛli thampa ka thampang thang ka, na thampang thang be yɛli thampa ka thampang thang ka, na thampang thang be yɛli thampa ka thampang thang ka, na thampang thang be yɛli thampa ka papa ka. Nang pengke nda na te gbɛlu bawala bang, te na pe nda yang. Na ba nda biyande ka ngkoyo ka. Wuna tepe handa ma wong kapothi do, na thampang thang, na tepe thampang thang wong, na thampang thang be yɛli thampa ka thampang thang ka, na thampang thang be yɛli thampa ka thampang thang ka, na thampang thang be yɛli thampa ka thampang thang ka, na thampang thang be yɛli thampa ka hating wo ka. Na mɛnɛ ying pengke ngkoyo king, na bira.

Wundɛ ba thanɔkɔ silanghɛ wong, wundɛ ni na gƗbede, huya ha ho ka Ningkinangka wong hang, wundɛ hatong do, silanghɛng wong do, wundɛ biyande ka kuthahine kong ka. Ningkinangka wong ngɔtɔkɔi. Babiri wong, bindɛ biyande ka kuthahine ka.

Handa wong nda a bereng kapothi do. Na e hato kiyang

There was left now about one mile. Now the animal had the sky in its mouth. The boy now, the one who was called Sara, he had a knife, a sharp one. When he got now to about one mile to climb to the head, he shouted words. "Words, shout words for me now to Words, that Words are to shout words to Words, that Words are to shout words to Words, that Words are to shout words to Words, that Words are to shout words to my father, that I have got now to the edge of the ribs, there is where I have got to, about to come right to the neck". Then his father said here below, "Words, say to Words, that Words are to shout words to Words, that Words are to shout words to Words, that Words are to shout words to Words, that Words are to shout words to my son, that if you have got the neck, cut!"

He raised the sword, he went - gbede! [cutting it]. Ningkinangka's head, and the child, and the sword - they went right into the sky! Ningkinangka fell down. The cutter - they went right into the sky.

The father now wept below here. "E, my child, whom I

wong, wo dingki yang wong, nang tha nda ning kutu. Hatong nɛnɛ a bereng ba handa ma kapothi do.

Ying kuting na wundɛ bereng thɔng, manɛni mang wundɛ bulong mɛng ka thaya thang, wuna koyong womandi mandi mandi wo. Ying kɔthɛng nthangka. Ba na wundɛ bohe thɔng ba yila mbɔ king ba dethua gbonga ba ka sahua ba nɛka ba saa do handa ma do, wuna nda tɛpa na nthangka ngɔti. Timo tima na yue na koyang womandi, hato na bereng kathinthi ka, a berenie handa ma. Na wundɛ ni nana ing silanghɛng wo, ba yila kuwaliwaling ko na, ba thɔng ning kia na sida nthangka ngɔti.

brought up, I no longer see him now". The boy wept for his father below here.

You see, whenever he weeps, his tears, when he sheds them from his eyes, that is the great great great rain. You know the thunder. When he takes up the knife to brandish to find a path to cut to see to come here to his father here, that is called the thunder falling. Always if you hear of great rain, the boy is weeping in the sky, weeping for his father. When he does like this[10] with his knife, to brandish it, that is the thunder, when he thrusts down, sida! the thunder falls.

The story of a great trapper, his son and the spirit Ningkinangka. It explains light-heartedly the reason for lightning and for thunder.

1. Someone who is a great trapper can provide meat for many people, so can be spoken of as a "trapper in the country" because he provides the country with meat. The success, skill, special spirit and medicine of the trapper here resemble the usual Limba picture of the expert hunter rather than that of a trapper, who is usually not an expert and in most places does not expect to catch big game, certainly not with the type of trap mentioned here. Trapping is in practice most often a pursuit of the boys, specially in the wet season when they are chasing birds in the farm.
2. A trap made by fastening down a strong branch or tree in such a way that it springs up when the animal touches the trap.
3. A well known spirit, usually associated with hunting and hunters.

4. The trapper speaks contemptuously of the large animals he has caught as a mere "collection of guinea fowls".

5. i.e. satisfy him, stop his heart being angry.

6. Ningkinangka is one of the best known spirits among the Limba, and is also known as far away as Senegambia (See e.g. L.P. Gamble, The Wolof of Senegambia London 1957 p.72 - "Ninkinangka .... a fabulous snake of immense size dwelling in the depths of the forest or swamps"). Among the Limba he is sometimes conceived of as like a snake, living in the forest, and, sometimes at least, said to be the rainbow, or like the rainbow, an association which fits well with the description in this story of Ningkinangka's great length extended from the sky to the earth.

7. A reference to the cotton tree just outside the village where the story was told, about a hundred yards distance.

8. <u>Lathinthi</u>. The high tones describe the man looking up and up right into the sky (to try to see the top of the animal).

9. As the story progresses the words or voice (<u>thampa</u>) of father and son seem to take on a kind of life of their own, and the interchanges between the two are uttered as a kind of alliterative refrain throughout the rest of the story.

10. The narrator demonstrated, striking with an imaginary knife.

Sara and the guinea fowl. (Yaka)

Yang Karangke, yama sɛ do Yengkeni do. Ndɛ se ka thanua huyumba, yang se nɛnɛ ba ning saa ka mana. Ndɛ wundɛ thimo ma. Yang ko nɛ ning thanani wuyete. Wundɛ tepe na thimong ba ning tepe mboro ki kothe yang. Yang ko nɛ ning king tepe maloko mahɛ ma.

Sara ndɛ na fungɛ nde kafai do, bathebede womaandi. Bɛti ko nde fung, kusasikilɔ wo la gbongkong ka. Ndɛ sa thoma. Wo king hugbodi, kumɛthɛ, ku mang nde kai ka thoma. Timɔ timɔ kɛ na ke Sara nɛnɛ kɛ na kathe, kɛkina gbongɛ ba. Timɔ o timɔ ndɛ a pongki hugbodi hang.

Maloko nanthe, ndɛ dape nggbentha. Ndɛ ke king ki. Nang kong dikingti bɛti wo dondo ko se wong. Ndɛ ba kia nggbentha ki, wundɛ ke kathi sangkaa kutaa hang. Ndɛ tengkiyeke. Si nda teng mahongkolɛng, ndɛ pengke sasikilɔ woi yukoi. Ndɛ ba yehitɔkɔ hang, na e mbadɛng, na yang kore hɛ kusasikilong, wuna tepe kusasikilɔ wo, na ba hɛ dong nde na mbadɛng, Wuna songɛ nde kendɛ keng, na yukoi thong ndɛ, kusasikilɔ wo, a yongong Sara na.

Na Sara se na nda pɛli, Sara se ma nda pɛki, do pengke hudonggba, hure na thugbɛ, do se ma ki nggbentha, kusasikilɔ, kusasikilɔ, ko do ba do naligbe, bu keng ko, bu keng ko? Ko ne. Thambarengke, Thambarengke. Bu keng ko, bu keng ko? Thambarengke, Thambarengke. Bu keng ko, bu keng ko? Thambarengke, Thambarengke. Bu keng ko, bu keng ko? Thambarengke, Thambarengke.

Sara and the guinea fowl. Karanke Dema. 28/7/61

I am Karanke. I have come here to Yenkeni. She has come to learn Limba. I have come to greet her. She, she likes me. I will teach her a little. She said that she wanted me to tell her a story that I knew. I will tell it today.

Sara once came out on the earth, a great eater of meat.[1] A bird was also coming out, a guinea fowl in the forest. It was not to be eaten. It had a ?small path at a kumɛthɛ tree?, there it went to eat. Always Sara went there too, he went and tapped wine there, there was his road. Always he came on the bird's path.

One day, he made a palm leaf rope. He went and put it down, "I will make a trap for the bird that always comes here". When he had placed the rope, he went and tapped wine from the palm tree in the morning. He returned. As he came in the evening, he found the guinea fowl caught there. As he was rejoicing, saying "Fine. I have killed a guinea fowl today", then the guinea fowl said "Do not say 'Fine'". Then it sang a song[2] there, when it had been caught, the guinea fowl, calling Sara.

"Sara is coming to loose me, Sara is coming to loose me. Here he found a path, a night passed, here he came and put a copy for me, the guinea fowl, the guinea fowl, ko de ba ko naligbe, what is your name? what is your name?" - Answer![3]

Sara wunde se. Wunde yuye wung ka dunggbu ka kenama ka. Wunde se. Wunde pongke kusasikilo. Wunde se ning pcki. Nde thie ning ka botho. Wunde kathe hutaa hang.

Wunde ba thuna ba dua hang, wunde ba biyande ka kusende kenama ka, wunde nene bathebede womandi, wunde ka ba ngka wa kusasikilo, na yang wuntheng na ning thong. Kusasikilo nene, wunde thono ba. Nuna gbongkoye kusasikilo ka botho bang ka thio wunde ke, na Sara se ma nda puyu, Sara se ma nde puyu, do pengke hudonggba, hure na thugbe, do se ma ki nggbenthe, kusasikilo, kusasikilo, ko do ba do naligbe, bu keng ko, bu keng ko? Thambarengke, Thambarengke. Bu keng ko, bu keng ko? Thambarengke, Thambarengke. Bu keng ko, bu keng ko? Thambarengke, Thambarengke. Bu keng ko, bu keng ko? Thambarengke, Thabarengke.

Nde hungung kusasikilo. Bia homa binde ni kaba na e Sara e Sara mbe mu ka botho ba kenda ke? Mbe mu ka botho ba kenda ke? a ni kaba ba kusasikilo gbongkoye ka botho ba. Wunde hungung ning. Wunde puyu ning. Wunde ba donga hang, kusasikilo gbongkoye helema ning kende na Sara se na nda sengki, Sara se ma nda sengki.....

Wunde segithe kusasikilo, wunde sengke ning. Wunde kie ning. Kusasikilo gbongkoye hele na Sara se ma nda logi, Sara se ma nda logi..... Wunde loge kusasikilo wobena. Wunde ning ba loga hang, wunde kie. Kusasikilo gbongkoye hele, na Sara se ma nda yong ndo, Sara se

"Tambarenke, Tambarenke" "What is your name?" "Tambarenke, Tambarenke" "What is your name?" "Tambarenke, Tambarenke" "What is your name?" "Tambarenke, Tambarenke"

Sara came. He heard this on his farm. He came. He found the guinea fowl. He came and loosed it. He put it in his bag. He tapped wine from the palm tree.

He began to come home. He was about to enter his farm hut. Now he, he was a great meat eater, he did not want to give any one the guinea fowl, "I alone will eat it". Now the guinea fowl - it was not to be eaten. Then the guinea fowl spoke in the bag where it had been put "Sara is coming to pluck me, Sara is coming to pluck me. Here he found a path, a night passed, here he came and put a rope for me, the guinea fowl, the guinea fowl, ko de ba ko naligbe. What is your name? What is your name?" "Tambarenke, Tambarenke" "What is your name? What is your name?" "Tambarenke, Tambarenke" "What is your name? What is your name?" "Tambarenke, Tambarenke" "What is your name? What is your name?" Tambarenke, Tambarenke".

He took out the bird. Everyone was surprised "E! Sara. E! Sara, what is it in your bag? What is it in your bag?" - surprised that the guinea fowl was speaking in the bag. He took it out. He plucked it. When he put it down, the guinea fowl spoke again there "Sara is coming to cut me up, Sara is coming to cut me up....."[4]

He took the guinea fowl, he cut it up. He put it down.

ma nda yong nde..... Wunds segithe kends kusasikilo, wunds yongo ning. Wunds ning ba yonga hang, kusasikilo gbongkoye ka wunds ni yong ka, na Sara se ma nda ngutu, Sara se ma nda ngutu..... Wunds se ngutu kusasikilo, wunds kie ning. Kusasikilo wong gbongkoye hals ka kie wunds ke, kakai ka karu ba, na Sara se ma nda pothi, Sara se ma nda pothi..... Wunds pothi kusasikilo wobsna. Nds ning ba pothua hang, wunds kie. Kusasikilo wong gbongkoye halsng, na Sara se ma nda thiki, Sara se ma nda thiki ..... Nds thie kusasikilo wong ka husomba. Kusasikilong bohe ba gbasina. Wunds gbasang. Wunde ngine. Kusasikilong gbongkoye hals na Sara se ma nda ngutu, Sara se ma nda ngutu..... Wunds ke ngutu kusasikilo wo. Nds ning ba ngutu ha, wunds salang mandi mang. Kusasikilong gbongkoye hals na Sara se ma nda thong nde, Sara se ma nda thong nde. Wunds segithe kends kusasikilo wong.

Bia be king nde kakai ka usends ke, wums o wums tepe Sara ba thong kusasikilo wong, na neka he nds beti te ke he ning korete, wunds na thung gbongkoyi wong. Ying payu ning, wo gbongkoyi. Yi nengehing, wo gbongkoyi. Yi yonge, wo gbongkoyi. Ngoone ning, ing wo gbongkoyi. Na ming thong, ming sa ning thong nde./ Wunds dungkung wumo wumo, binds tha se. Wunds wunthong, wunds thong kusasikilo wobsna.

Wunds tepe na ngka bei, na yang ko ning thong.

Nds ning ba thoma hang, kusasikilong gbongkoye hals ka foye hang, na Sara ke he nda tayi, Sara ke he nda

The guinea fowl spoke again "Sara is coming to wash me, Sara is coming to wash me...." He washed that guinea fowl. When he had washed it, he put it down. The guinea fowl spoke again "Sara is coming to pound me, Sara is coming to pound me...." He took the guinea fowl there, he pounded it.[5] When he had pounded it, the guinea fowl spoke where he had pounded it "Sara is coming to take me out, Sara is coming to take me out...." He came and took out the guinea fowl. He put it down. The guinea fowl spoke again where he had put it down inside the wooden bowl. "Sara is coming to mould me, Sara is coming to mould me...." He moulded that guinea fowl into balls. When he had moulded it, he put it down. The guinea fowl spoke again. "Sara is coming to put me in, Sara is coming to put me in[6]...." He put the guinea fowl in the pot. The guinea fowl began to boil. It boiled. It became soft. The guinea fowl spoke again "Sara is coming to take me out, Sara is coming to take me out...." He went and took out the guinea fowl. When he had taken it out, he drained off the water. The guinea fowl spoke again "Sara is coming to eat me, Sara is coming to eat me...." He took the guinea fowl there.

The people that were there inside the hut, each of them told Sara not to eat the guinea fowl "Look at the bird - all the time you have been killing it, it has still spoken. You plucked it, It spoke. You cut it up. It spoke. You pounded it.

tayi..... Wunds ke tayi. Nds ba tayua hang, kusasikilong gbongkoye hels, na Sara ke na nda tayi, Sara se na nda tayi..... Binds ke ngo ka nini hang.

Mons binds ba ngo ka nini hang, them wobsna nons, mamsng ka nde kahá yokong wunds wuntheng nde na gbsti, kusasikilo wunthe na nde ka kskong kong. Wunds ba ke ngo ka nini hang, kusasikilong gbongkoye hels na Sara ke na nda thaki, Sara ke na nda thaki.....

Mons wunds ngaye, wunds Sara, wu si nda ngaye, thakotho thang thsng pskande, wunds ba ke pasa hang, tokani, thsni, gbekuni, tating, manani, ali mamu ka kskong ko, babolokoini foma, mung hung ka mpsreng ká ksnama, mung hung ka mpsreng ki ksnama. Wunds hung ba ke pasa mung, them wobsna, nds se ka tuku, wunds Sara.

Neng kute ka themu wo, na huna doms nde bia be, be kends beng, na ba awa Sara, ning tepe bs yina boi, na ba thong bsti wo, ying dome na yang ning a thong, nthebede ki kenda king, king sa kotho mama wo thana. Nasba ying kutuyakoi.

Na yi kuts nda mameng be kahine bia be, be thong pakaani beng, koi kosang, kòi tating, koi sunbuing, koi ngayele, koi liboing, koi songkoing, koi ndops, koi hoini, mu kahine bia ka pakaa ba beng homa, koi manani be bia kaho beng ka dingka, koi bahuing, ktsni, Sara na biye napasi, ka bsti wo thong nde wunds wong, nthebede ki

It spoke. You boiled it. It still spoke. For us, we will not eat it!" He said "All right. I will eat it". He gave to everyone. They did not accept. He alone, he ate that guinea fowl.

When he had eaten it, the guinea fowl spoke again in his stomach "Sara is going to lie down, Sara is going to lie down..." He went to lie down. When he had laid down, the guinea fowl spoke again "Sara is going to lay me down, Sara is going to lay me down...." They went and lay down to sleep.

When they lay down to sleep - at that time now there were no animals on the earth, except it alone only, the guinea fowl alone was on the earth. When he went and lay down to sleep, the guinea fowl spoke again "Sara is going to excrete me, Sara is going to excrete me...."

When he got up, he Sara, as he was getting up, his bowels opened. He went and defecated - baboons, hens, monkeys, bush cows, cattle, every animal on the earth, the snakes and all - they came out from his bowels, they came out from his bowels. He got up from defecating them, and at that time he went and died, he Sara.

Now you see, at that time, the people there said "Well Sara, we told you something today, not to eat the bird. You said 'I will eat it'. It was your greed for meat there, it did not know a forbidden animal.[7] Well, you have seen for yourself."

kenama king. Wunde tepo na pea, na ba thong. Wunde thong kung. Wuna dome mamaing be bia kaho beng.

Yengkeni, mene yi tepe ba doma na yang be yina tepe mboro kibena, mboro ki ka Sara king, yang ko na king tepe, bene beng yuye yana, yang Karangke, be meye yana, yang bange mbang king, beng thungke na yuya, yang songe, be nei - mboro kibena, yang yoko a tepe king Yengkeni na, wuna se wunde ba ning thananua. Mene yang thangkang, Yengkeni, longtha.

If you see now, all the animals that trouble people, that eat the rice - the pigs, the cane rats, the kuyele birds, the libo birds, the palm birds, the ndɔpɛ birds, the rats - all the animals that trouble people in the rice, the cows that people are troubled to rear, the goats, the hens - Sara owns that excretion, from the bird that he ate then, from his greed for meat. He was told "Cease![8] Do not eat" He ate it. That is why there are animals that people are troubled by.

Yenkeni, since you said that I should tell you that story, the story of Sara, I tell you it. Since you have heard me, me Karanke, and they answered me, I ?sang the words?, you endured hearing me; I sang, they answered: that story, I had to tell it to Yenkeni. That is why she came, for us to teach her. Since I have finished, Yenkeni - it is finished.

A story explaining the origin of the various animals that trouble people and eat their rice. They were due to the greed of Sara and his refusal to stop and listen when people remonstrated with him.

I have not heard the story anywhere else, but the series of songs or words by something that someone is trying vainly to kill or dispose of occurs in other stories. e.g. The old woman and the dog, Two children, The forbidden forest. The actual description of the origin did not seem to be taken too seriously.

The singing of the song and chorus was one of the main highlights of the story for the audience and teller.

1. Thebede - a word always thought amusing.
2. As often, the words of the song are not easy to translate or catch, and some have no clear sense. The song is repeated several times throughout the story, with only a word in the first line changed each time.
3. The narrator calls on the audience to sing the chorus.
4. The rest of the song is repeated at length, here and later, as in the earlier examples, thus giving a clear structure to the series of successive actions by Sara.
5. Any kind of meat is often pounded in a mortar and then moulded into balls before cooking.
6. Thiki i.e. put it into the pot in bits, one joint at a time.
7. Thana, the word sometimes (but not frequently) used for the totem which a clan is forbidden to eat.
8. The persuasive term that, it is continually insisted, every man should listen to - Sara did not, and died.

The hen is made the sacrifice. (Yaka)

Mbɔrɔ yina. Tha na dome nde, wunde pengko tɔngka, a tɔngki theeli mayaka ma. Huna dome nde wunde gbako Masala na yi na kute yina na yi a ke ka bondo. Huna dome nde tha na e na yi theeli tha tɔngki yang thang, yang se doma na ke ka bondo. Huna dome nde tha na yang be sɔng keng, na yang kai ka bondo. Gbaku Masala dome na awa. Wuna dome nde na kɔng kɔng kwee, na mayaka tetuɔi. Gbaku Masala dome na woi, na yi sa nda ke ka bondo wo. Na ba wu nda yang yina ni, na yi sa nda ke ka bondo wo, Ma wung ni ngkinikining, na wu yang ni hutete, awa, na bure kɔi kaa, na yina kɔrai na saraka ba. Na ba yi tha pɛng theeli tha na bondo kɔi kaa. Nena saraka bang nde. Ba yang kute na ngkinikining. Na bei o bei nia ka kekeng ko, na yi a hunguna saraka. Na wa ba kuta ba wa mpo, ba nia saraka na yang kaho ba kuta hɔye, Ma yokong yina fungunga saraka, yi tha, ba yang bangang ba yi kai ka bondo. Tha dome na yang yerokɔi. Ba be kotho bena, wunde tha wo, nde na nia saraka. Ba gbaku Masala wunde bangang ba bondo wo.

Mene yang yue nde hung Yengkeni, Bubu a tepe yina hung, longtha.

The hen is made the sacrifice. Bubu Dema. 18/10/61

A story for you. The hen was once told - she had been found laying eggs, laying eggs in play[1] - this is what the chief Masala said "You see you - you are going to the Bondo".[2] Then the hen said "Oh! You! I have just laid these eggs, I am told to go to the Bondo". Then the hen said "Let me sing a song if I am going to the Bondo". The chief Masala said "All right". Then she sang "kɔng kɔng kwɛɛ,[3] the play is spoilt". The chief Masala said "Alas. You will not now go to the Bondo. What I will do to you - you will not now go to the Bondo; that is a sorrowful thing - what I will do in the middle (?), when the Bure[4] begins, you will be killed as the sacrifice. Because you would not leave your eggs when the Bondo was beginning. You are the sacrifice. For I am sorry for you. Whatever is done in the world, you are brought out as a sacrifice. If someone is finding a way for someone to bear a child, to make a sacrifice saying 'I have not been able to conceive' - it is you who have to be brought out as the sacrifice, you the hen. For I refuse to let you go to the Bondo". The hen said "I accept". For you know that, that she the hen, she is made the sacrifice - for the chief Masala refused her in the Bondo.

Since I heard that, Yenkeni, Bubu has told you that. It is finished.

A story explaining why the hen is so commonly used as a sacrifice. When Kanu wanted to initiate her, she refused because of her eggs, or, rather, accepted with such a bad grace that Kanu would not then let her go, but compensated her by making her the honoured sacrifice.

I have not heard this story anywhere else and it is probable that, as with several of Bubu's stories, it was made up for the occasion and as a means of commenting to me on "sacrifice". Nevertheless it is typically Limba in the way it describes the origin, the interchange of words, and the part taken by Kanu Masala.

1. Or dance, or delight.
2. The woman's society into which every girl is initiated before marriage.
3. Imitating the clucking of a broody hen.
4. The important ceremonies and dances associated with the men's initiation, held later than the Bondo initiations.

The vulture. (Yake)

Liba na funge nda, ba ko thema wuthongkoi. Wunde sa thong wulohoi. Nuna dome nde gbaku Masala na liba na mathong ma kenda ma lehe ta. Nuna dong nde liba, na kara ne yina hungute yana. Nuna dome Masala na ma hungute yina. Na nina hung. Kara mathong ma kenda ma, na wung lehe ta. Na yi a thong wuthongkoi. Nuna dome liba na thia. Na yeke gbaku Masala na ya tha thong ntha ki tongo, na mbe mu sii? Yang ka in yongko, na ngethai nga ngana bohite yang ngaaye. Na wung sa yang ni, Na ba ke segethi ntha ki dethe. The na mene wunde tuku, yang a segethi. Bathongkoi o bathongoi ya a segethi. Na wuna muthon mu kiyang. Na ba yang ka ing huyongko. Nina dome gbaku Masala, na thia. Na awa, na ko thong.

Mene yi kute liba, bei o bei bathongkoi, wunde a segethi. Ming do Yimbong be a ni kabe, na kumang na Kenu dungkung nde ning wung. Ne kute liba, muthongkoi o muthongkoi wunde a thong. Na wung sa ya ni, na ba segitha ntha ki dethe, na kara na wung tuke nde yang a thong nde. Na we dengie, ya a segethé. Na ba yang ka ing huyongko. Kenu dome na yi tepi thia. Na awa, na ko thong. Nina kute wunde muthong mubenn.

Bene wunde ngaye nde, wunde liba, wunde ke tuta ka kuyeng kathinthi. Bapota ngaye kongka, wunde ka tuta ka tuta liba ka. Na mu tuta ka kuyeng kong nung, na mbe mu

The vulture. Bubu Dema. 30/10/61

A vulture came out - always eating what is bad.[1] He will not eat what is good. Then the chief Masala said "Vulture, your way of eating is not good". Then the vulture said "But you brought me out". Then Masala said "I brought you out. That is true. But your way of eating, it is not good. You eat what is bad". Then the vulture said "True. But see, chief Masala, if I did not eat what has been thrown down, how would I live? I have no hand. I have only two legs to hold with. That is why I cannot take anything that is fresh. But when a hen dies, I take it. Everything that is bad, I take it. That is my food. For I have no hand". Then the chief Masala said "It is true. All right, eat".

If you see the vulture - everything that is bad, he takes it. We humans are surprised - behold Kanu gave him that then! If you see the vulture - whatever bad food there is, he eats it. "I will not take anything that is fresh. But when something has died, I eat it. If someone puts something down, I take it. For I have no hand". Kanu said "You say the truth. All right, eat". That is how he got that food.

When he got up then, he the vulture, he went and perched on the top of a tree. A hawk got up from there. He went and perched where the vulture was. "You thing[2] that perch on the

thong? Nde dome na yang thome ta ntha kihena, na ming tuto he ing yi. Na ba wu nio gbaang, na ming dongoi ing yi. Mene binde dongoi, kende gbaang, wunde yospkoi, wunde bapota. Gbaang, kudu. Na puthoi kang, a therang thong ba nia ngapenga ba kenga. Bapu, nde ngoti. Limba thuruye nakoki. Wuna dome nda na Kanu. Ba yang sa segethi ntha ki dethe. Na mu tuke mu ya a segethi. Wuthongkoi wu yang a thong. Mena bohe kende bapota na, nde thong ning na feu. Na wuna lawe nde yang ka Masala, na ba yang nie ta wali.

Mene yi kute liba, ming a ko dong na wunde a ni wuthongkoi, kumang wunde nie ta wuthongkoi. Wuna domo nde ing Kanu. Mene yi kute liba ming ko doma wunde nie ta wulohoi. Wuna domo nde ing Kanu. Bene Kanu dome ming do Yimbeng be ba kuta na nde na nie ta wulohoi, kumang wunde dungkuno ing ngbembeaing be. Wunde sa segethi ntha ki koi. Na yo. Na yang dome, na yang, na yang sa wung thong. Na mama na nde tuku, nene wunde sa hung kupati, na bere wung ko thomo wu tuke ba wung tha thokoko. Na ntha dengo, na yang a thong. Na bu na wung thokoko? Koro yi fungutu yama, e yang sa sethuo. Wuna me nde Kanu. Na mene yi kutu liba a siyoko, e ko thoma wuthongkoi, wunde lawe nde wung. Na wuna wuthong mu kiyang. Kanu Masala pe ning.

Yang hele, mene yang yue nde wung, ya e tepe Yengkkeni Bubu na.

tree, what do you eat?" He said "I do not eat anything else[3] - let us perch here today, you and I. What will happen all day, we will sit here together". When they had sat there the whole day, he drew in to himself[4], he the hawk. All day. All night. When the sun rose, he began to set his wings to fly. Bapu! he fell. The vulture came near, pecking (?) him. That is what Kanu had said. "For I will not take anything that is fresh, I take what is dead. What is bad - I eat that". Then he took the hawk, he ate him completely. "That is what I have begged from Masala. For I do not do any work".

If you see the vulture, we say that he does something bad. Behold he does not do anything bad. That is what he was told [to do] by Kanu. If you see the vulture, we say that he does not act well. That is what he was told by Kanu. If Kanu has said that we humans see that he does not act well - behold he was given that by our ancestors. He will not take anything that is alive. "Oh! I said, I, that I will not eat it. But an animal that has died and has not become earth, if it is eaten when it is dead, it will not rot. Something that is put down, I eat it. What if it rots? But you brought me out, I will not be troubled". Kanu agreed to that. If you see the vulture going round and eating what is bad, he begged that then. "This is my food". Kanu Masala allowed him.

I, since I heard that, I told it to Yenkeni Bubu.[5]

A statement describing the ways of the vulture - that even though his way of eating seems disgusting he was given this by Kanu to support himself; he eats what has died, thus stopping it from rotting. This is a meditation rather than "story" in the sense of a narrative, though the episode of the hawk is inserted in illustration of the vulture's actions.

1. Or "eating badly". The Limba can mean both.
2. The hawk is being intentionally rude - not knowing that he himself will later be eaten by the vulture in return for this.
3. The vulture is putting him off, not answering his question.
4. i.e. didn't want to be too near the vulture?
5. This phrase is asserting the friendship between Bubu and myself.

The woodpecker. (Yaka)

Kudɔngdɔngkɔlɔ wundɛ fungɛ nde kahai. Wundɛ ba hunga hang, wundɛ ko kia. Bia be ngaye ba kɔ thɛma mpati nama. Ndɛ tepe na e Kanu. Wundɛ ke ka Kanu ka. Kanu tepe na mbɛ ho se yi? Na ba se yang na bɛng ka bahɛna, na mpati be na thangkina. Kanu tepe na mbɛ na thimo yi? Na yang thimong ba bindɛ kɔrua. Kanu tepe na ali yang kong bindɛ kɔri, na ali kuyeng ko ka kɛkɛng ko thangkɛ hɛ yuta.

Ba wuna hung kudɔngdɔngkɔlɔ. Kuyeng o kuyeng ko ndɛ pɛngki a gbɔdɔng haa ka be thɔmɛng mpati be kiyang be na bing be tuku. Wundɛ ni wali ba haa, wundɛ ke ka Kanu Masala ka. Kanu Masala tepe na e ying thangkang yuta? Na be na tongine kuthahine. Na na ying tonge kung, na bia beng be tuku. Na wuna sa nda bindɛ ko thɔng mpati nda beng.

Wundɛ ni ya wo ya. Wundɛ thamoing. Kuyeng o kuyeng ko nda ndɛ pɛngki, a gbɔdɔng. Na ba yuta ngayeng ka kɛkɛng kong. Ndɛ thamong. Ndɛ peye ning nda. Wundɛ tɔngki nda. Wundɛ gbɛgbeng. Mɛnɛ Yumba kute a diking kɛndɛ. Na ndɛ koro be kɔ pupungɔkɔ na detha hɛ Kanu wu ke nde yang yina hungute. Na sira babɛna na mɛna sɛ hɛ ka mayɔkɔ mahɛma. Nang thangki sii. Na bindɛ kube ma ka thia ka bu. Mɛnɛ bindɛ thie ma ka bu, bindɛ thuru, mɛna a nginingbindɛ, a thɔma. Kanu tha ma thoyɛ. Kɛrɛ ngka bei.

Huna hang, lɔngtha.

The woodpecker. Semangka Yeleme. [illegible] 18/10/61

A woodpecker he came out on earth. When he had come out, he began to bear children. People got up to start eating his children. He said "Ah Kanu!". He went to Kanu. Kanu said "What matter have you come about?" "Why I have come - it is for no other matter, my children are being finished". Kanu said "What do you want?" "I want you to kill them all". Kanu said "I will not kill them - not until every tree in the country has been cut down".

That is why the woodpecker went out. Every tree he came to he knocked on, "Until those who are eating my children - so they may die". He worked at that for long. He went to Kanu Masala. Kanu Masala said "Have you finished cutting them down? Let me show you the sky. If you make it drop, those people will die; thus they will no longer eat your children".

He tried with all his force. He was unable. Every tree he came to now, he knocked on - "to cut down the trees in the country". He was unable. He was left like that now. He laid his eggs now, he hatched them. If a human sees them he makes a trap there. When it is killed, he flaps his wings and says "Look now Kanu at what I went and told you of. That way is come now, right to this day. My life is finished. They set out and put me on the fire. When they have put me on the fire, they roast me, then they cook me till I am soft, I am eaten! Kanu did not help me. But all right".

That is it, it is finished.

Explains why the woodpecker works at the trees all day, and flies high into the sky in the morning trying to make it fall. He is trying to stop people from trapping and eating him and his children.

Kanu and the star. (Yaka)

Mbɔrɔ. Sosa na wo kathinthi na hethe nde. Mene gbaku Kanu Masala thongthongong nde ning, na mbe mu hethe yi? Na be yang ko hethi na ba na Kanu leheng ntha, na ba wung dong na ba wung yisinua. Na ba bia bebena na bina yang hethi.

Awa, nena ngaye hele wo kapothi. Wunde hethe. Gbaku Masala thongthongong na mbe wu yi hethe? Na be yang ko hethi wu yising yang wo wung teti.

Na bene yi kute ka madongo mabena wo wung yising, ninda ming do yimbeng ba na wo thokoi, yi be ning mase ba bei o bei wu thangke Kanu dome na wunde ka gbeng - bia bebena na bina yang ko hethi, wu yising ntha ki thongkong yang, yang Kanu. Bene wo kabeg^ede dong na be yang ko hethi, awa ba dome na ya yeheng ntha, yang Kanu, wo wung teti. Na ba yumbeng bebena, binde bina yang ko hethi. Ba nina ming dongoi wa o wa Kanu leheni. Na be ning nguric, yi sa pungku. Wu thongkong Kanu, woto nda na, hati nda na, yi ba ning tohic yaba balohoi, Kanu thongkong ning thung. Awa, sa tho gbongkila - Kanu leheng wa.

Kanu and the star. Bubu Dema. 15/10/61

A story. A star up above was once laughing. When the chief Kanu Masala asked it "What are you laughing at?" - "The people I always laugh at - /they are/ if Kanu makes a thing so, to say they will fix it - it is those people I am laughing at".

Well then, /a star/ down below /lower down/ also got up. It laughed. Chief Masala asked "What are you laughing at?" "The people I always laugh at - when I have straightened a thing, the one who would undo it".

When you see someone like that who would straighten something, then we Limbas say he is a fool. Even if you help him with something, whatever it is - Kanu has said once and for all that he is not good. "Those are the people I always laugh at, who would straighten something I have spoiled, I Kanu". So the one up above says "Those are the ones I am laughing at - well, in that when I have fixed a thing, I Kanu, the one who would undo it - it is those Limbas I am laughing at".

For thus we live here, every one of us. Kanu has made something; they try to disfigure /swell/ it. You will not be able. What Kanu has made bad - if it is your wife, if it is your child, even if you sew them a fine dress, if Kanu just makes them bad - well, they will not know how to talk. Kanu makes a person so.

A comment on the powerlessness of man to struggle against Kanu's will, or to predict what will happen. As the teller expanded to me later, if Kanu says that someone is fortunate, then even if many people who see him say bad things about him or envy him - the more they do that, the more Kanu helps him.

See remarks on this story in chapter 7, pp. 467ff.

The sun and the moon. (Yaka)

Sɛngkɛ ing kang bindɛ ke ka dethua yɛrɛmɛ. Kang na yengke kaa ba hato. Wundɛ ke yeroko. Wung huru. Na puthɔi kang, sɛngkɛ tɛng. Nang do thimo hatong. Hatong nɛnɛ wundɛ sɛngkɛ ke yeroko.

Ba mɛnɛ bindɛ yeroko kɛndɛ, bindɛ bohe ba saa. Thɔnɔ wong nɛnɛ, wundɛ yengke saa ka sosi hang. Wundɛ se thɔ ka bie hang. Ba mɛnɛ sɛngkɛ tɛng kangka, wundɛ tha dɔng na ka barie. Wundɛ dangande. Kang thɛri kangka. Wundɛ thɔng ma kɔ na dondo na ing ka hɛmong Kanda ka. Wundɛ kute thɔnɔ nama wo. Ba mɛnɛ wundɛ yele thampa, na thɔnɔng na ka barie. Thɔnɔ nama wo pithi thika bang.

Ba mɛnɛ kang thurie ning dondo na hating wong, na yiki ba thie yame bang, na nɔng Kanu na yi bɛndi thɔng wumo wuma e wundɛ kɔthɔ na kaiba bɛndi. Na thaduba tha bɛna, thɛna thie ya yina. Wundɛ tepe na hung ka bei. Wundɛ dangande.

Ba mɛnɛ sɛngkɛ dome na yang nang king ba pɛngka hɛlɛ yina, huna tepe thɔnɔ nama wong, na yang, nang sa me. Nang se ma pɛngki ka bie. Ying tha ma tɛpi na ma ka barie. Na nɔng Kanu hatiɛ thungka yina, na nɔng wumo wuma na yi gbongkoyi thɔng na wumo wuma sa yina bohi sɛmbɛ. Wuna tha thaduba tha nde Kanu thɔnɔ wo tɛpi. Ba kang nɛnɛ na wundɛ bɛndi thɔng ha lahɛ ka. Ali gbongkiye

The sun and the moon. Niaka Dema. 17/10/61

The moon and the sun, they went to woo a wife. The sun came first about the girl. He went and was accepted. The night passed. When the sun rose, the moon came. "I love the girl". The girl - the moon went and was accepted.

When they had been accepted, there, they began to come. The mother in law went on first to a well. She came and went in to bathe.[1] When the moon arrived there, he did not say "Excuse me!"[2] He went on. The sun came in the distance there. When he was standing like from here to Pa Kanda's house,[3] he saw his mother in law. Then he shouted "My mother in law, excuse me!". His mother in law put on her dress.[4]

When the sun came near her here, she said "My child, for the respect you have given me, through Kanu, when you shine,[5] everyone will know that it is a man that is shining. That is the blessing I give you". He said "It is all right". He went on.

When the moon said "I want to meet you again", then his mother in law said "For me, I will not agree. When you found me bathing, you did not say to me 'Excuse me!'. Through Kanu, a child will not fear you. Everyone, whenever you talk, everyone will not hold you in power." That is the blessing the mother in law, Kanu, said. For the sun now, whenever he is shining, ha! that is no play! Even if he talks only a little,

thɔng wuyete wundɛ a mɛya, ka wundɛ kathinthi ka. Kɛkɛng kong homa kapothi do a tɔki homa. Ali a domo na bompa ki thasingo sangkaa bang, kang be do ko tutɔ hutete do, king a kengkere. Wuna thaduba thang bɛna, thɛna dungkuno nde wundɛ ing thɔnɔ nama wo. Sɛngkɛ nɛnɛ na wundɛ bɛndi kathinthi ka, ali hatiɛ wundɛ a dɔngɔ, wundɛ sa ni bamo bama, yɔkɔng ba kai huwɛ. Wuna thie nde ning thaduba thabɛna thɔnɔ.

Na ying kute, mɛnɛ yɛrɛmɛ ali wo ka yi mayakande, na yi pengke si bie, yi a dɔng na ka barie. Yi dangande. Nai dangande nai tha dɔng na ka barie, thampo wo nɔng ki hati wo bɔnda, thampo ying ko nɔng ning dɔngki nang thimong hato kɛnda wo. Wundɛ a tɛpi nai ke pengke yang si bie ke, yi tha dɔng na ka barie, maumang na yi se ba thimong hato kiyang wo, na yang sa me. Huna.

he will be answered,[6] there where he is in the sky. All the earth below, it is all burnt. Even if they say a leaf is cut off in the morning, when the sun has come up to the middle, it will be dry. That is the blessing he was given then by his mother in law. But the moon - when he shines up above, even a child will be able to sit there. He will not do anything at all to him, except to go at night. That is the blessing the mother in law gave him then.

You see - if a woman, even one that you play with - if you come on her bathing, you are to say "Excuse me!" and pass on. If you pass on and you do not say "Excuse me!", perhaps sometime she will bear a daughter, perhaps you will go to her to say "I love your daughter", she will say "You came on me bathing, you did not say 'Excuse me!', now you come saying you love my daughter, I will not agree". That is it.

A story which explains the natures of the sun and the moon. The sun respected his mother in law, so he now is strong, and people fear his heat. The moon showed disrespect, so he now has no power to frighten even a child by his heat. The moral is drawn that you should show respect to all women, in case one day they may turn out to be a mother in law, the person who demands the greatest respect of all.

1. The women go daily to wash at one of the nearby sources of water, and at certain times the men know to approach with care for this reason.
2. The men should shout out "Excuse me!" to warn the women and give them time to dress.
3. Thirty or forty yards.
4. Lit. tied her cloth round her. Limba women usually wear a wide strip of cloth as a skirt, knotted round the waist.
5. Bɛndi - shine, be hot, be angry.
6. i.e. obeyed, noticed.

Bayo (Yaka)

Yengkeni, mbɔrɔ yina. Thambing nde ing pɛɛthi e hati wuyumba. Keng nama kuna dɔma Bayo. Wundɛ tepe nde na ming be yuku kunɛ. Kunɛ kobɛna kuna tepe nde bindɛ, na ming sa thɔng yisa na yɔkɔng bara, badethɛ.

Bɛnɛ bindɛ yuku kunɛ kobɛna, bindɛ ke ka ya ka thambing ka. Wundɛ nɛnɛ wundɛ thambing, a bohi mamɛng beng. Bɛnɛ se tepo thɔng wung, na yɛmpɛ na ming yɔye, na fuwe ba ndɛ thɔi ka bɔha mamɛng be. Na ndɛ bohe thɔng, ndɛ yisi ka kuyɔrɔ do, ko ka ya hang kong. Ndɛ se dɛng. Bɛnɛ wundɛ bohe mamɛng bisɔngwunthe, wundɛ ke ngɔ.

Ndɛ sangkaa bindɛ se ka ya ha, bindɛ yoe haa, bindɛ thangkang. Wundɛ ngaye, wundɛ thambing, ba nia panda ba. Wundɛ fungutu mamɛng be homa ka huya do. Na hing panda ba. Hato nɛnɛ wo dɔma Bayo wo, wundɛ sa thɔng badethɛ, ba wuyumba na. Bɛnɛ bindɛ thɔng thambing ing pɛɛthi, hato nɛnɛ ba kɛnama ba, wundɛ dinge mase.

Na puthɔi kang, a yɔi ka pɛɛthi. Fuwe babɛna pɛɛthi nɛnɛ wundɛ hatha hang a bɔi. Wundɛ pɛngkɛ thɔng mama wo. Wundɛ muthutu. Wundɛ thie ni yɔngkɔ, wundɛ kore ning. Wundɛ yisi ka kuyɔrɔ do. Wundɛ se dɛng. Wundɛ bohe mamɛng bisɔngwunthe. Wundɛ ke ngɔ.

Sangkaa, bindɛ ke ka ya hang. Bindɛ ke yɔi. Bindɛ

Bayo. Karanke Dema. 15/10/61.

Yenkeni, a story for you. A leopard, a lion and a human child. His name was Bayo. He said "Let us form a company".[1] For that company they said "We will not eat rice, only meat, raw meat".[2]

When they had formed the company, they went to the leopard's farm. He now, he the leopard, used to catch animals. When he was told that "Tomorrow we will hoe" he went in the night to catch animals. When he caught them, he brought them to the clearing by the farm. He came and put them down. When he had caught six animals, he went and lay down.

In the morning they came to the farm. They hoed for long. They finished. He got up, he the leopard, to bring their food. He brought out all the animals to the farm. "Here is your food". Now the child, the one called Bayo, he would not eat raw meat, for he was a human. When they ate - the leopard and the chimpanzee - the child took his share with him as he went.

When the sun rose, they were to hoe for the chimpanzee. That night the chimpanzee - for he has great strength - he met an animal. He took hold of it. He wrestled with it, he killed it. He brought it to the clearing. He came and put it down. He caught six animals. He went and lay down.

In the morning, they went to the farm. They went and hoed.

thangkang. Wundɛ fungutu mamɛng be. Na hing panda. Bindɛ thɔng. Hato nɛnɛ, wuyumba wo, ndɛ dinge make. Bindɛ tepe na yɛmpɛbathɔ na yɔyɛ nai. Na ba huthɔma ha, na ming sa thɔng yisa, na yɔkɔng bara badethɛ. Wundɛ tepe nde nɛnɛ, ndɛ thambing, na hing mi si yuku kunɛ ko, na ka sa mi thɔng bara nɛ ndo ming yɔyɛ wo, na ming a bohi yina, yina ming thɔng.

Hato nɛnɛ wundɛ tute yuma, wundɛ simɔkɔi na a yang, yang ka badonso, kamɛ yang kute bara bang? Wundɛ tepe na hung ka bei.

Na puthɔi kang, ndɛ kube ka gbɔ ka. Na wundɛ pengke thɔng mamɛng be, a kiti. Na ndɛ pengke thɔng mamɛng be, a kiti. Wundɛ ke haa, wundɛ pengke kusɛndɛ ko ka thumpu. Wundɛ nde nɛnɛ wundɛ thumpu, badonso womandi. Murani mu kɛnama, mu nɛnɛ mu sa thɔni ing koyong - sokoring be. Ndɛ thai mung ka kang. Wundɛ ke ka nia hudonso hang ka thokie. Bɛnɛ hatong pengke mu, wundɛ thɔng madɔngititɔ mang haa koyong wo tɛng. Ndɛ ngaye, wundɛ segithe murani mu, sokoring beng, wundɛ biiti. Koyong wong ting.

Si thɔng se ka kɛringa, thumpu nɛnɛ wo nda thari, wo bereng. Ndɛ simɔkɔi na yang thɔi ka dɛngkɛng hɛ, na ba murani mu piteke yang mung thɔni. Na yaha wo kiyang na wung thangki hɛ. Ba wundɛ nɛnɛ, na mung thɔni, wundɛ

They finished. He brought out the animals. "Here is your food". They ate. The child however, the human, he took it with him when he went. They said "The day after tomorrow we are to hoe for you. For our food we will not eat rice, only meat, raw meat". The leopard said "Now that we are forming a company, any place where we do not eat meat at the farm we hoe for - if we catch you, we will eat you".

The child he considered, he thought "Alas I! I am not a hunter, where will I get meat?" But he said "All right".

When the sun rose, he went off to the bush. Whenever he came on animals, they ran away; whenever he came on animals, they ran away. He went for far, he came to a small hut, belonging to a monster.[3] Now this monster was a hunter, a great hunter. His things were not to be met by rain - his magic stones.[4] He had spread them in the sun and gone off to hunt, far away. When the child came and saw them, he sat down to rest a little. After a long time, the rain came. He got up, he took the things - the magic stones - he took them inside. The rain came down.

As the rain was abating, the monster ran, he wept, he thought "I have come to disaster today, for the things which I forgot have been wet. My life is finished today". For if his things were wet, he was to die. He went and looked at the

a tuku. Bɛnɛ wundɛ tɛng nda, wundɛ ka nda nɛki ka thai wundɛ ke. Wundɛ tha kutu. Ndɛ dome na e Kanu, na ngka ngainiɛ ma murani mung? Hatong a paiɔ nda, ne thampo na wo ma thɔng. Ndɛ thɔngthɔngɔng. Hatong paiɔi ba tɛpa na yama. Ndɛ dome wundɛ thumpu, na kori na bɛnɛ wo ngainiɛ ma na metege dɔrɔma, na yang sa ni ning bei. Na ndɛ thulung hɛ huya ha ho kiyang.

Hatong hung. Na yama - a me wuyete. Wuna tepe thumpu na hunga dɔrɔma, na ba paiɔ ba hunga. Hatong hung. Wundɛ tepe na e, ngwali, ngwali, ngwali. Nɛng thulung hɛ huya ha ho kiyang. Wundɛ thɔngthɔngɔng ning. Nɛng mbɛ ka hɛ ke? Wuna dome hatong, na yang do hɛ thɔng siyɔkɔ, na thɔ nde ka kunɛ ko ka mamɛng be bɔhɛ, na bindɛ tepe na ming sa thɔng yisa na yɔkɔng bara badethɛ. Na yang nɛnɛ na yang sa pungku ba bɔha mamɛng be. Na yiinge hɛ siyɔkɔ, nɛnɛng pengke thɔng, bindɛ mamɛng be na bindɛ thari. Na wuna yiinge yang siyɔkɔ. Na yang thamɔ.

Mɛna dome thumpu, na e hati wo, na pɛa nda, na ying thulung hɛ ma, na huya ha ho kiyang nie hɛ more, kɔrɔ kasɛthɛ yina, na yang kong nɛnɛ na thulung. Wundɛ dungkung hatong nkathang kinthe, na ba wung, na wuna yi ko sitɔkɔ. Nɛneng pengke thɔng bindɛ ning bathati ka ya ka, na na bindɛ tɛng thɔng ka kuyɔrɔ ko, ning dome na yɔri bena ye, na bindɛ a tuku homa. Na wuna wung.

place where he had spread them. He did not see them. He said "Ah Kanu! Who lifted up my things for me?" But the child was afraid thinking "Perhaps he will eat me". He asked. But the child was afraid to say "It was me". The monster said "But if the one who lifted them up for me will only admit it, I will not hurt him. For he has saved my life today".

The child came out. "Me" - he admitted very quietly.[5] Then the monster said "Come out only; don't be afraid to come out". The child came out. He said "Thank you, thank you, thank you. Today you have saved my life". He asked him "Where are you going today?" Then the child said "I am going round today. I joined in a company with animals who are catchers; they said 'We will not eat rice, only raw meat' But I, I cannot catch animals. I have spent the day going round. As soon as I come on them the animals run away. That is why I have spent the whole day going round. I am unable".

Then the monster said "Ah child, cease now. You saved me today. My life would have ended today but for your help. Now I will save you". He gave the child a bag. He said "Now this - this is what you will carry with you. As soon as you come on them, drive them towards the farm. When they have reached the clearing there, you are to say '<u>Yɔri</u> to you oh!', they will all die. That is it".

Hatong bohe, Ndɛ thunung make. Wundɛ pengke kubɔri ko ka tating. Wundɛ bathati. Bindɛ tɛng ka kuyɔrɔ kong. Wundɛ dome na yɔri bena ye. Bindɛ tuku homa. Bɛnɛ wundɛ kube hɛlɛ, wundɛ pengke kubɔri ko ka sengkeng. Wundɛ bathati bindɛ. Bindɛ tɛng ka kuyɔrɔ ko. Wundɛ tepe na yɔri bena ye. Bindɛ tuku. Wundɛ ke. Wundɛ pengke kubɔri ko ka kɔsɛng. Wundɛ bathati ka kuyɔrɔ ka. Bindɛ makɔ kɛndɛ mang, wundɛ tepe na yɔri bana ye. Bindɛ tuku. Ngabɔri ngasɔngkunthe, na bathati wundɛ, bindɛ tuku homa. Wundɛ ke ngɔ nda.

Sangkaa bindɛ thunung ba kaa ka ya ha. Bindɛ ke kɔ. Thambing bohe ba dangina, wo be nɔng dangang, a ngonuyɛ nda hatong mathɛni ba ning thɔma. Kumang hatong pungkɛ nda kuta bara bang. Wundɛ bohe ba dangina, ndɛ thambing. Na yang sa thɔng bara baponɔi. Na badethɛ thɔng.

Haa, na bindɛ kɛndɛ yɔi, bindɛ thangkang. Bindɛ kɔi nda. Bindɛ neke hato. Ning thɔ panda bang. Hatong tepe na e. Hatong ba simɔkɔ. Wuna tepe thambing, na he yina kahina. Nɛ ning tha kahang, na ming ko na thɔng. Hatong tepe ba saa hɛ dondo. Ndɛ yikire kubɔri ko ka tating, na ba saa hɛ hɛlɛ dondo. Ndɛ yikire kubɔri ko ka sengkeng, ndɛ gbɔnɔkɔi. Na ba saa hɛlɛma dondo. Bindɛ ke. Wundɛ yikire kubɔri ko ka kɔsɛng. Hani mamɛng be bohe wundɛ beng, wundɛ tɔngɔni homa. Bindɛ

The child took it. He started to go. He came on a family of bush cows. He drove them along. They came to the clearing. He said "Yɔri to you oh!" They all died. He set out again. He came on a family of bush buck. He drove them along. They came to the clearing. He said "Yɔri to you oh!". They died. He went. He came on a family of pigs. He drove them to the clearing. As they stopped there, he said "Yɔri to you oh!". They died. Six families - when he had driven them, they all died. He went and lay down.

In the morning, they began to come to the farm. They went and stood there. The leopard began to sing. As he was singing, he was now swallowing his spit for the child, wanting to eat him. Behold the child had been able to get the meat! He began to sing, he the leopard. "I will not eat cooked meat - only raw meat".

For a long time they hoed there, they finished. Now they stood there. They looked at the child. "Well, show us our food". Theychild said "Oh" - he seemed to be thinking. Then the leopard said "You, be quick. If you are not quick, we will eat you". The child said "Come here". He pointed to the family of bush cows. "Come here too". He pointed to the family of antelopes. He turned away. "Come here too". They went. He pointed to the family of pigs. Every animal he had caught - he showed them all. They ate.[6] They could not finish.

thɔng. Bindɛ thamɔi.

Mɛna tepe nde thambing na e hatong, na mbɛ ka kute ni yi mamɛng bembe homa? Bindɛ ba thangthingina hatong ba hatong bindɛ tongine, hatong nɛnɛ ndɛ sa me. Hatong tepe na Kanu na mase ma. Wuna tepe thambing ba ming tonginia-ndeng ngakahi. Hatong tepe na yang ka ing kukahi. Na yang kong thung bena nɛkiɛ. Hatɔng kɔi kuwang.

Thambing ngaye. Ndɛ thingeng kudinggbɔng kong. Na pohoro. Ndɛ male ka kuyeng ko kathinthi, a paini hatong. Hatong nɛnɛ wundɛ gbongkiye ta. Wundɛ dɔngɔi. Pɛɛthi ngaye. Wundɛ thai kuyeng ko, wundɛ sigili, wundɛ yuku hugbɔgbɔ. Wundɛ dɔngɔi. Bindɛ tepe hatong ba yi, na awa nɛnɛ. Hatong tepe na yang thungke ta ye. Na yang sa me. Bindɛ tepe na awa dɔrɔma. Hatong tepe na eye. Na ba kɔ hɛ kangka. Wundɛ fungung nkathang ki. Wundɛ dome ka kɔi bindɛ ka, na yɔri benai. Bindɛ tuku homa.

Bindɛ ngɔe nda. Wung segethe fawɛng biiye be ngɔyɛng kɛndɛ, be tukɛ homa.

Hatong tha hinti bindɛ thɔhɔng. Bɛnɛ wung nambe, hatong sɛgɛthe hubithira hang wuyukɔ, wundɛ thondong thɔng mafɔi ma ka wuyukɔ. Ndɛ ke fang nanang ka ngɔe wo tukɛ wong ka. A ngai nda thɔng kɛndɛ, na dikidiki, a thari ka gbɔ ka, a paiɔ nda yumba. Wundɛ ke ka thambing ka. Wundɛ ke thɔng fang nanang, a ngai nda thɔng, na kidi kidi,

Then the leopard said "Oh, child, how did you get all these animals?" They wanted to ask the child to show them. The child refused. The child said "Kanu helped me".[7] Then the leopard said "Let us show each other our magic". The child said "I have no magic. I will just watch you". The child stood to one side.

The leopard got up. He held out his tail - pohoro his hair stood up! He leapt onto a tree, to the top - frightening the child. But the child said nothing. He sat down again. The chimpanzee got up. He gripped the tree, he twisted it, he tied it in a knot. He sat down again. They said to the child "You? well now?" The child said "I dare not. I refuse". They said "Try anyway". The child said "All right. Stand over there". He took out the bag. He said - there where they were standing - "Yɔri to you". They all died!

They were lying there now. Two hours passed - they were lying there, they were all dead.

The child did not rouse them at first. After a long time, the child took a bottle with a small brush in it. He dropped mafɔi medicine onto the brush. He beat it on the ground - thus - where the dead animal lay. It got up now diki diki it ran! Running to the bush, now fearing the human. He went to the leopard. He went and beat like this - at once it got up, kidi

a thari ka gbɔ ka. A paiɔ yumba. Bɛna bindɛ kiti, bindɛ ke thungande be tharɛ be. Mɛna tepe nde thambing na ming na ming paiɔ nda yumbɛng nde. Na bindɛ yamite hugbanang ba ming.

Nɛng kute nda mamɛng beng sa nda thungku yumbɛng, kɛna there nde hung, kasɛthɛ hatong, Bayo na wo thɔi nde ka kunɛ kong wo.

kidi it ran! Running to the bush, fearing the human. When they had all run away they went and met together, those who had fled. Then the leopard said "We, we are now afraid of humans. They have more cunning than we."

If you see now that the animals do not dare to face humans - that is where it began, by the help of the child Bayo who joined in that company.

A story which explains how it is the animals fear humans. It bears some similarity to Contest in strength in which a human also triumphs through his power to kill the animals. The episode of the monster is like that in The goat and the leopard.

1. A farming company in which the members go from farm to farm where they are fed in return for their work (see chapter 2). In this story "company" also has the sense of emulation and hostility.
2. Rice is the natural food for humans, but the animals insist on meat, eaten raw.
3. thumpu - sometimes said to be a spirit, sometimes an animal.
4. Hunters often have magic stones (sokoro), associated with a spirit which is said to help them to hunt.
5. The episode of the boy's being afraid to show himself also occurs in e.g. The story of a hunter. Bayo here is made by the narrator to reply so nervously and quietly that he could scarcely be heard.
6. The great emphasis given to the word "ate" was thought striking in itself.
7. In other words, he is not going to tell them the answer.

Contest in strength. (Biriwa)

Kampa na thungkunande nde mamɛng be ka feli hang. Na ngkang ka nia magbɔma. Bindɛ kai. Bindɛ kai dɔngɔ, mamɛng be fɔma. Bindɛ kiya dɔngɔ. Kampa dome na yama yongine bena, Na ba yongine yang bena, na ba ming se bungkande ba nia hukaiba. Na huna yongine yang bena, na Mamaing be fɔma dome na alɔhɔ. Na mbɛ malɔkɔ? Na ka yaraba. Na awa.

Bindɛ pangkande. Malɔkɔ ma fuangande ma ka yaraba. Bindɛ thɛrɛng ba saa. Bakɔ tɛng. Wundɛ dɔngɔi. Toka tɛng. Wundɛ dɔngɔi. Pɛthi tɛng. Wundɛ dɔngɔi. Baloma tɛng. Wundɛ dɔngɔi. Thambili tɛng. Wundɛ dɔngɔi. Tati tɛng. Wundɛ dɔngɔi. Kampa se. Wundɛ dɔngɔi. Limba mɛti tɛng. Wundɛ dɔngɔi.

Wuna dome kampa, na ɛ Limba mɛti. Na te thɔkɔki hɛ nda ming saa te, na dɔngɔ hɛ nda thung ka sitha yina. Na yɔkɔng na ying thɔng ma ɗɔi saa. Na yina sithe hɛ yi ming. Yina pɛ ba saa. Na huna. Limba mɛti tepe na yang se nda./ Limba mɛti nɛnɛ sing thɔng se, ndɛ dinge pingkari bang. Wundɛ kai rɔghi bɛng ka huyitha ha. Wundɛ se. Bindɛ dome na ng ng, na awa. Na ba bungkande thung ba hukaiba ha ho tepe yeheng ming hang, na huna fɛ. Mamaing be homa tepe na alɔhɔ.

Na yang se hɛ nda.

Bindɛ dome na awa, bakɔ lengke. Bakɔ ngale. Wundɛ thalande ka kuyeng ka. Wundɛ putɔi. Wundɛ thalande hɛlɛng ka kuyeng. Wundɛ se kɔ kapothi. Wundɛ dome na namɛ?

Contest in strength. Fanka Konteh. 1/12/61

The elephant once called together all the animals of the bush, "Let us go and discuss something". They went. They went and sat, all the animals. They went and sat. The elephant said "It is I who have called you. The reason I called you is that we may come and have a contest for strength.[1] That is why I called you". All the animals said "Good. What day?" "On Wednesday". "All right".

They parted. The time came - Wednesday. They began to come. The monkey came. He sat down. The baboon came. He sat down. The chimpanzee came. He sat down. The antelope came. He sat down. The leopard came. He sat down. The bush cow came. He sat down. The elephant arrived. He sat down. The human came. He sat down.

The elephant said "What! human! what a long time it is since I arrived. Are we to sit here just waiting for you? You have only just arrived now. You are the one we have been waiting for. You were the last to arrive. That is what I want to say". The human said "Now I have come. Now I have come today". As the human had been coming, he had brought a gun. He had gone and hid it in a bush. He came. They said "Well, all right. The competition we said we would have for strength - that is the word for today". All the animals said "Good".

They said "Well now; the monkey is first". The monkey got up, he jumped onto a tree, he bent over. He jumped over to

<—— na hukaiba tɛ? Bindɛ foma dome na hukaiba hukaiba, hukaiba hukaiba. Na awa dɔngɔ.

Na awa toka. Na ngale, na tɔngina hukaiba. Toka ngale. Wundɛ kai ka dunggbuing ba. Wundɛ kai thengki lɔnggba wo; Wundɛ du ka mɛti ka. Wundɛ kai thengki thangka ba. Wundɛ bɔhe thɛni. Wundɛ se ka nthari. Wundɛ se mung dɛng. Wundɛ dome na namɛ? na hukaiba tɛ? Bindɛ foma dome na hukaiba hukaiba, hukaiba hukaiba. Na dɔngɔ. Wundɛ dɔngɔi.

Na awa, pɛthi , na tɔngine hukaiba. Pɛthi ngale. Wundɛ kai sikili kuyeng ko. Wundɛ lɔke hugbɔgbɔ. Wundɛ tonge. Wundɛ thuhu. Wundɛ dome na namɛ? na e hukaiba tɛ? Bindɛ foma dome na hukaiba hukaiba, hukaiba, hukaiba. Na dɔngɔ.

Na awa, thabili. Na tɔngina hukaiba. Thambili gboke na ruki ruki ruki ruki. Bindɛ foma thunɔkɔi, a palɔi. Wundɛ dome na namɛ? na e hukaiba tɛ? Ha, na hukaiba hukaiba, hukaiba hukaiba. Na awa, nadɔngɔ. Wundɛ dɔngɔi.

Na awa baloma, na tɔngine hukaiba. Baloma thare, mailing bitati. Ndɛ tengkilege. Wundɛ se kɔ. Na namɛ? na e hukaiba tɛ?

Bindɛ dome na awa, na tati. Na tɔngine hukaiba. Tati ngale. Kuboli ko nɛnɛ a boi. Tati sayang kɛndɛ gbonga, na raaa. Wu ngoleke kɛndɛ yina gbonga ba ka mantoka. Wundɛ se. Na namɛ? ne e hukaiba tɛ? Bindɛ

another tree. He came and stood at the bottom. He said "Well, is that not strength?" They all said "It is strength, strength; strength, strength. Well, sit down.

Well, now baboon: get up, show us strength." The baboon got up. He went to the farms. He went and broke down the corn. He came to the village. He went and broke down the maize. He caught the hens. He came at a run. He came and put them down. He said "Well? Is that not strength?". They all said "It is strength, strength; strength, strength. Sit down." He sat down.

"Well now chimpanzee: show us strength". The chimpanzee got up. He went and twisted a tree, he tied it in a knot; he dropped it. He came down. He said "Is that not strength?" They all said "It is strength, strength; strength, strength. Sit down

"Well leopard: show us strength". The leopard scratched on the ground - ruki ruki ruki ruki. They all jumped, afraid. He said "Well? Is that not strength?" "Ha! It is strength, strength; strength, strength. Well, sit down". He sat down.

"Well now antelope: show us strength". The antelope ran - he ran three miles. He came and stood. "Well? Is that not strength?" They said "It is strength, strength; strength, strength. Sit down". The antelope sat down.

They said "Well, bush cow: show us strength". The bush cow got up. The cane grass was growing thickly. The bush cow cut a path through it - raaaa. The cane grass that was flattened down, was like a road for a lorry. He came "Well? Is that not strength?". They all said "It is strength, strength;

foma dome na hukaiba hukaiba, hukaiba hukaiba, ba kuboli ko sayang tati ko. Na dɔngɔ.

Na awa kampa. Na tɔngine hukaiba. Kampa ngale. Ndɛ dingite ngayeng nga kɔi ke foma na fɛndɛlɛng. Ngɛng ngɔti foma ngayeng nga ka dingite kampa ka. Kampa dome na namɛ? na e hukaiba tɛ? Bindɛ foma dome na a, na hukaiba hukaiba, hukaiba hukaiba.

Na awa Limba mɛti. Na tɔngina hukaiba.

Limba mɛti ngale. Wundɛ dapilɔkɔi, wundɛ dapilɔkɔi. Wundɛ dapilɔkɔi hɛlɛng. Wundɛ se kɔ. Wundɛ dome na namɛ? Na hukaiba tɛ? Na ng. Na ing na kaiba tɛ thɔng nde. Na mɛnɛ huna patɛ, na hukaiba tɛ thong nde. Na tɔngine hukaiba. Limba mɛti kai, wundɛ kai bohe kuyeng ko. Wundɛ dungkɔi kabegede, ndɛ thuhu, na namɛ? na hukaiba tɛ? Na ng ng. Na mɛnɛ huna patɛ thong, na hukaiba tɛ. Na tɔngka-ina hukaiba. Limba mɛti kai/rogbɛ wundɛ pingkari ba ka huyitha ha. Wundɛ kai dɔngɔ mafɛng ka huyitha ha. Ndɛ segithe pingkari ba. Ndɛ neke kampa na, na tiing. Wundɛ fange na longkang. Kampa wo ngɔti.

Wundɛ si se hang ba dɔma na e hukaiba tɛ? Mamaing be homa thareke. Bindɛ ka nda dɔng, ha na wong dangkande hukaiba ho kɔrɛ wa hang - ka nthare nda. Wumɔ wumɔ nda a ni kaba, ba wu koro kampa wong ing Limba mɛti. Namɛ, hukaiba tɛ?

strength, strength, for the cane grass the bush cow cut through. Sit down.

"Well now elephant: show us strength". The elephant got up. He leaned against the trees that stood there, all of them - fɛndɛlɛng! they all fell down, the trees the elephant leaned against. The elephant said "Well? Is that not strength?" They all said "Ah! it is strength, strength; strength, strength."

"Well now, human: show us strength." The human got up. He whirled over and over, he whirled round. He whirled over and over again.[2] He came and stood. He said "Well? Is that not strength?". "What? No. That is not strength. If that is all - there is no strength there. Show us strength". The human went, he went and took hold of a tree, he climbed up above.[3] He came down. "Well? Is that not strength?" "No. If that is all, it is not strength. Show us strength". The human went, to where he had hidden his gun in the bush. He went and sat down behind the bush. He took the gun. He looked at the elephant intently - tiing. He fired - longkang! the elephant fell.

Before he could come to say "Is that not strength?" - the animals had all run off. And now they were saying "Ha! that man is far above us in strength - strength which can kill someone" - saying this as they ran now! Everyone now was amazed, because the elephant was killed by the human. Well? was that not strength?

A story illustrating the skill of humans against animals - mainly owing to their possession of guns. The story is in some ways similar to that of Bayo. It accounts, implicitly, for the separation of men and animals and comments on their natures.

For the listeners one of the main attractions of the tale was through their acquaintance with the animals and their recognition of the acts described.

1. Hukaiba, literally "maleness", here of strength and skill.
2. This recalls the gbondokale danced by the young boys the night of their initiation to show off their strength; it is full of cartwheels, handsprings, and whirling round.
3. Climbing a tree (sc. a palm tree) is typical of Limba humanity.

3. Stories about animals.

The spider and his wife Kayi. (Biriwa)

Wosi ing Kayi. Gbaku wo domo ba nɛmpɛ nio wali. Kang wo puthoi. Wosi ngale, bindɛ ing Kayi. Bindɛ kai. Wosi kute ka hiti ha fung wumaandi. Ndɛ kute kangka hoho ho-yeete. Wosi dome na Kayi, na yang kai ka hiti ha homandi ha fung ka . Kayi dome na yang ko kai ka hoyete ka. Na awa.

Wosi kai. Ndɛ kai pɛngki ndambɛng na kɛndɛ pɔna.Ndɛ dongoi. Kayi kai kangka, ndɛ kai pɛngki sʃa bamaandi, na kɛndɛ tota. Ndɛ dongoi. Bindɛ patang tota na fɛrɛ. Ndɛ ngakio ing kutongki komaandi. Ka kai wosi ka ndɛ ngakio kutongki komandi ko, ko ka ndambɛng ki.

Bindɛ bathoi ba tengkileke mahongkolɛ ma, ba saa ka bangka kɛnamɛng do. Bindɛ se thungande na bis. Wosi dome na yang kai kutu fɛra. Na yang ngakio kutongki komandi ko ka ndambɛng. Na ya king. Na kɛrɛ na yang sa yina ngki. Ndɛ dongoi a thong. Ndɛ thong haang, ndɛ thamoi wundɛ wosi. Kayi yongong hato kɛnama, na sisa hɛ do kutongki komandi. Hato sise kutongki ko. Kayi se ngutu sisa ba ka kutongki ko, ing bara ba a boi. Wundɛ wosi na dome na i! ndɛ ni thakaba na i! Huthukuma ha kai ka sʃa ba, kɛrɛ fɛra ka ba thoma siaa ba ka Kayi ka. Kayi thong ing mpa-ti mu. Bindɛ tɛngɛng. Wundɛ segithe, wundɛ Kayi. Wundɛ tutu ka kubu ba, ba thamoi ndɛ ning mpati mu sisa ba.

Awa, bindɛ ngoloi. Kayi si nthong wolo, ndɛ segi-the, ndɛ labang hukoro hang ka foya hunthe, ndɛ labang ho hunthe ka foya ho hunthe ha. Ndɛ ngoloi, wundɛ Kayi.

The spider and his wife Kayi. Fanka Konteh. 13/11/61

The spider and Kayi. It was announced that the chief had to be worked for the next day. The sun rose. The spider got up, he and Kayi. They went. The spider saw in one place much smoke going up.[1] He saw on the other side only a little smoke. The spider said "Kayi, I am going to where much smoke is going up". Kayi said "I will go where there is little". "All right".

The spider went. He went and found yams[2] being boiled there. He stayed there. Kayi went to the other place, she went and found much rice, very much, being cooked there. She stayed there. They finished cooking completely. She was given a very big basinful. Where the spider went he was given a big basinful - of yams.

They began to return, in the evening, to come home to their house. They came and met each other - face to face, bis! The spider said "I went and found good fortune. I was given a big bowlful of yams. Here they are. But I won't give you any". He sat down and ate. He ate and ate for long - until he could eat no more, he the spider. Then Kayi called her child "Bring here the big bowl". The child brought the bowl. Kayi came and turned out the rice that was in the bowl, and the meat too, much of it. The spider said "Ee!" He was surprised "Ee!" His heart went out to the rice. But he had no chance to eat Kayi's rice. Kayi ate with her children. They were full. She took it, she Kayi, she put it up on the shelf in the middle; for she and the children had been unable to finish the rice.

Wosi na ndɛ ngɔlɔi thɔng haang, ndɛ ngale. Ndɛ kai gbɛhinɔkɔ ka Kayi ka. Ndɛ kute na poong. Ndɛ hɔng na Kayi nine ta. Kumangte Kayi ing wo nine. Na ndɛ kai thɔng nɛki ka ngole Kayi ka, na mɔnɛ na ba sisa ba na ninie ta hɛ yi? Kayi sikinande ta. Wo nine thung. Wundɛ wosi tengkileke hɛlɛ. Na wung nambe thɔng haa, ndɛ kai hɛlɛ gbɛhinɔkɔ. Ndɛ dome na mɔnɛ, na ba sisa ba na yi sa hɛ nine? Na ba siaa bang? Kayi sikinande ta - wo nine thung.

Wung fure mang nia na pìpiripiri, ndɛ yo tha nine, a fure gbɛhinɔkɔi, Kayi na.

Kang wo puthɔi. Kayi ngale. Ndɛ gbɔyɔng thakoro tha. Ndɛ logi huyethe. Ndɛ dongɔi ka thɔma ha ing mpati mu kɛnama. Wosi dome na Kayi e sa ma pɔthiɛ? Kayi tha sikinande. Kayi patang thɔma na fɛrɛ. Ndɛwosi dongɔi a yaki Kayi na, ba wo tha ni Kayi ngki sisa ba, bɛna ndɛ ni yaki.

Well, they lay down. Before Kayi lay down, she took and stuck a cowry on one eye; she stuck another on the other eye. She lay down, she Kayi./ The spider lay there for long; he got up, he went and peeped where Kayi was. He saw the whiteness - poong - he thought "Kayi is not asleep". Behold, Kayi was asleep! When he went and looked at where Kayi was lying "Alas, is it because of the rice you are not asleep yet?". Kayi took no notice. She was asleep! The spider went back and lay down again. After a long long time again, he went again and peeped. He said "Alas; is it for the rice you are not asleep yet? is it for the rice?" Kayi took no notice. She was asleep!

Thus he spent the night; all all night, he did not sleep, he spent the night peeping in at Kayi.

The sun rose. Kayi got up. She took out the cowries. She washed her face. She sat down to eat with her children. The spider said "Kayi. Won't you give me a handful?". Kayi took no notice. Kayi finished eating it all. The spider sat there abusing Kayi, because Kayi did not give him any rice, that is why he abused her.

This is one of many stories in which the spider tried to trick his wife Kayi, who is always in the end cleverer than he. The spider is, as usual, depicted as acting in every way that is wrong in marriage - he refuses to give his wife some of the food when she asks, but eats it greedily in her presence; he tried to steal hers when she is asleep; and he ends by "abusing" her.

Like other spider stories, this one is thought very funny; the spider's simultaneous greed, hunger and stupidity are constant topics for amusement.

1. The chief is cooking much food for those who have come to work for him, according to the usual principles of cooperative farming.
2. Yams are thought very poor food compared to rice.

The spider tries to cheat his wife.1. (Biriwa)

Wosi ing Kayi na dɔngɔi nde. Wosi dome na Kayi, na awa ngkaa ka wali ba ba ŋaha dunggbu ba. Kayi dome na awa.

Bindɛ kai thɔ ka maha ha. Bindɛ patang maha. Bindɛ thi bu. Wung tɔki. Bindɛ kɔi ka kaŋia ha. Bindɛ patang karia. Bindɛ kɔi a thɛli dunggbu ba. Bindɛ patang thɛlia. Bindɛ dɔngɔi ka pama sogi bang. Bindɛ pame sogi bang. Bɛng thulu. Bindɛ kɔi hɛlɛng, a purung. Bindɛ patang puruna. Pakala bang dape. Bindɛ dɔngɔi ka pama ha badapɛ bang. Bindɛ pame sɛngkɛlɛ wunthe.

Na pothe thɔng pakala bang, wosi tepe na Kayi sa nda thɔng pakala ba. Ndɛ kai gbongkil kuthuru mapure mang. Ndɛ thi ka hukɔpi. Ndɛ se rɔgbi. Na ngɔlɔi na thɔng Kayi ka nine, ndɛ segithe kuthɛthɛ, ndɛ sirini Kayi na fɛrɛ ka kɔtɔ kɔ kɔ ka Kayi kɔ. Wundɛ ngɔlɔi.

Sangkala ndɛ ngale, ndɛ dome Kayi na na ngale nda, yà a pungku nine, ngale nda ka nine ha, be kai ka ngɔna, na ming be hɛ thɔng. Na ngale na thɔng Kayi ka nine hang, ndɛ fung, ndɛ kayi. Wuna dome wosi na he he, na Kayi na ying kute nthonang king kipothɛ king. Yang thimo ta nda yina dondo, na kaa ka bia nda. Kayi dome na nɛ? Na ndo, wundɛ wosi na.

Kayi ngale, ndɛ kai.ke. Kayi kai dɔngɔ. Wundɛ dome ka bia bɛ ka nanda ma ing handa ma, na wosi kanthe yama,

The spider tries to cheat his wife.1. Fanka Konteh. 13/11/61

The spider and Kayi were living there. The spider said Kayi. Away, let us go to work, to clear the farm". Kayi said "All right".

They went and bagan clearing. They finished clearing. They put in fire. It burnt. They started reburning. They finished reburning. They began to gather sticks from the farm. They finished gathering the sticks. They sat down to chase the birds from the seed. They chased them from the sown seed. It grew safely. They went back again, they weeded. They finished weeding. The rice was in seed. They sat down to chase the birds from the seeding rice. They chased, for one month.

When the rice was ripe, the spider said "Kayi will not eat the rice". He went and scraped off the bark of the kuthuru tree. The juice[1] he put into a cup. He came and hid it. When Kayi lay down to sleep, he took one splinter from a broom, he smeared it all over Kayi, all over Kayi's body. He lay down.

In the morning he got up, he said "Kayi, get up. You know how to sleep![2] Get up there from your sleeping, let us go and harvest so we may eat today". When Kayi had got up from sleeping, she came out, she Kayi. The spider said then "Hey, hey, Kayi! You have got the red disease.[3] I don't want you here. Go to your people". Kayi said "Oh?" "Yes" said the spider.

Kayi got up, she went off. Kayi went and stayed there, she said to her people, to her mother and her father "The spider has

na yang kute nthonang ki kipothɛ ki. Bia nama neke ning. Bindɛ kute nthonang kipothɛ king, king tɛ ing Kayi. Bindɛ kute mathoro na. Bindɛ segithe sahine. Bindɛ kai logi Kayi na na fɛrɛ. Mung gbɔnɔkɔi foma mu sirine ndɛ Kayi na mung. Kayi dome na ng ng, na balk tɛ.

Ndɛ kai ka kusese ka. Na kusese, na wosi na kanthɛ yama, na pakala ba doi ming ba ka dunggbu bang, na bɛna pothɛ, na ming be hɛ thong, na sangkala na ndɛ dome na yang kute nthonang kipothɛ king. Kusese neke mandi mang, na se se, se se, thia balɔhɔi, thei bathongkɔi, na e ying kɔɔta wu yi ni, na kaa ka sɛgitha kɔsɛ ko ka baloma, na e yi kata ka wumari wo, na e ndɛ na kung lehinia wulɔhɔi. Na nɛng tɛng thɔng ka sugbu bang na yi ngboyong huringki ha, na ying gbusu matha, na ying thi kɛndɛ kɔsɛ ko, na ying mangke. Na ying thuhande ka bia nda. Na ying ko kɔthɔ mu sɛli.

Ndɛ nda wundɛ king ka ngɔna ha, ba hɛ nde thong ba fɛ. Wundɛ patang ngɔna ndɛ wosi, wundɛ se sokɔi. Wundɛ yonge. Ndɛ bohe thɛ. Ndɛ kore. Bulang bu. Ndɛ pone. Ndɛ kie. Ndɛ tutu hulogi ha ba tota sisa ba. Ndɛ mapatang thɔng tota, sing thɔng se ba ngutia, husomba ha ho ka bulang bu yo, ho ka sisa bang yo, mung thengɔi mathari ka kai ka Kayi ka. Wundɛ wosi leme mafɛng na tupɛ tupɛ tupɛ. Wundɛ tepe na awa, na yang ngone hɛ, sisa bang na patng tota, na sisi kɛnda do. Be ngutu ming be thɔng. Kayi ngutu sisa bang. Wundɛ thɔng ing

driven me out, saying I have the red disease". Her people looked at her. They saw that it was not the red disease that Kayi had. They saw the juice of the kuthuru tree. They took soap. They went and washed Kayi, all over.[4] It all came off, the stuff he had smeared on Kayi. Kayi said "No; it is all right, I don't care!"[5]

She went to the finch[6]. "Finch, spider has driven me away; the rice we struggled for in the farm is ripe, we were to eat it today; in the morning he said I had got the red disease". The finch looked "se se se se,[7] put good, put bad - don't you know what to do? Go and take an antelope's horn. Take it to a moriman, get him to fix it well for you. When you reach the cooking place[8] in the middle, lift up one stone, dig a hole, and put the horn there and bury it. Go over to your people. You will see what will happen".

He /spider/ was now harvesting the rice, what he was going to eat that day. He finished harvesting, he the spider. He came and threshed it. He pounded it. He took a fowl, he killed it - for sauce. He boiled it. He put it down. He put on a pot with water to cook the rice. As soon as he finished cooking it, when he was just coming to help it out,[9] the pot with the sauce and the one with the rice - oh! they began to run, going off to Kayi! He the spider followed behind, running unwillingly - tupɛ tupɛ tupɛ.[10] He said "Well now: I have harvested the rice today, and finished cooking it; now I have brought it here for you. Help it out let us eat".[11] Kayi helped out the rice. She

bia nama. Ndɛ tha ngki wosi na. Wundɛ dome na awa bali tɛ. Wundɛ segithe thasomba tha. Wundɛ thuhande. Ndɛ se furu ing kɔntho ko na kudu.

Sangkala ndɛ peng ka ngɔna ha wundɛwosi. Ndɛ patang ngɔna. Wundɛ se kɔi. Wundɛ sɔkɔi. Wundɛ teyeng. Wundɛ yonge. Wundɛ bohe thɛ wo. Wundɛ kore. Wundɛ pone bulang bu. Wundɛ kie. Wundɛ tutu huloki ho ka sisa ba. Wundɛ tote. Bɛng sɔsɔti. Masɛgɛthi thɔng kumpa ko ba ngutua, husomba ha ho ka bulang bu ndo, ho ka sisa ba ndo, mung thengɔi, a thari, a kai ka Kayi ka kathuhang ka. Wundɛ wosi leme mafɛng. Wundɛ kai dɔng na awa, na yang sisi sisa bang, yang patang tota. Be se ka ngutua ming be thɔng. Kayi ngutu. Wundɛ thɔng ing nanda ma ing handa ma na fɛrɛ. Bindɛ tha ngki wosi na. Wundɛ segithe thasomba tha. Wundɛ thuhande. Wundɛ se hɛlɛng ngɔlɔi ing kɔntho ko na kudu.

Sangkala ndɛ ngale, kai ka ngɔna ha. Ndɛ kai ngɔng. Wundɛ se sɔkɔi. Ndɛ teyeng. Ndɛ yonge. Wundɛ bohe thɛ wo wunthe wo, wundɛ fai. Wundɛ pone bulang bu. Ndɛ ngatang. Ndɛ tutu ba tota sisa ba. Ndɛ kaiyɛ ngkalɛng, ndɛ se luku ka husomba ha. Ndɛ luku ka kuyeng ko. Ndɛ luku hɛlɛ ko kuwang. Ndɛ luku ka kuyeng ko hɛlɛng kɛndɛ. Na sisa bang be tha hɛ nda kai ka Kayi ka. Sisa ba masɔsɔti thɔng, ngkaflɛng ki thengɔi te king kiile ki. Sisa bang ndo, bulang bung ndo, wung thengɔi, a thari ka Kayi ka. Ndɛ wosi leme hɛlɛng.

ate with her people, she did not give to the spider. He said "Well, all right!" He took the pots. He crossed over. He went and spent the whole night hungry.

In the morning, he went early to harvest, he the spider. He finished harvesting, he came and stood. He threshed it. He dried it. He pounded it. He caught a fowl, he killed it, he boiled it for sauce. He put it down. He put on a pot of water for the rice. He cooked it. It was dry.[12] As he took the spoon to help it out, the pot with the sauce here and the one with rice there, they both began running, to go off to Kayi across the water! The spider followed behind. He went and said "Well now: I have brought the rice, I've finished cooking it. Come and help it out, let us eat." Kayi helped it out. She ate, with her mother and father, all of it. They did not give to the spider. He took the pots, he went across the river, he went back home and lay hungry the whole night.

In the morning, he got up, and went to harvest. He went and harvested. He came and threshed. He dried it. He pounded it. He took another hen, he killed it, he cooked it as sauce. He put it down. He put on a pot to cook the rice. He went for creepers, he came and tied down the pot, he tied it to a tree; he tied it to one tree on this side, he tied it to another tree over there on the other side; so that the rice would not go to Kayi. The rice was dry. At once the creepers broke, both of them. The rice and the sauce began to run to Kayi. Again the

Sisa bang fungande. Bɛng kai ko. Ndɛ wosi fungande. Wundɛ tepe na awa, na yang sise sisa ba hɛlɛ, na ying be ngutu ming be thɔng. Kayi kɔi, ndɛ ngutu. Bindɛ thɔng hɛlɛ ing nanda ma ing handa na fɛrɛ. Bindɛ tha ngki wosi na. Wosi dome na a yang, na namɛ na yang nie? Na awa, na bali tɛ. Ndɛ segithe thasomba tha, wundɛ thuhande kɛnama do. Wundɛ se furu.

Sangkala wundɛ ngale hɛlɛng. Wundɛ kai ka ngɔna hang. Ndɛ kai ngɔng. Wundɛ se sɔkɔi. Wundɛ teyeng. Wundɛ yongɔ. Wundɛ kaiyɛ ngkalɛng. Wundɛ se dɛng. Wundɛ bohe baho. Wundɛ kore mang ba bulang bu, Na bambang hɛ nda, na Kayi sa hɛ nda bɛng thɔng. Wundɛ na tutu thɔng husomba ha ka sisa bang, ndɛ segithe ngkalɛng ki, wundɛ luku ka kuyeng ko. Wundɛ luku hɛlɛng ko kuwang. Wundɛ luku hɛlɛ ka kuyeng ko. Wundɛ segithe ki kinthe king, wundɛ luku ka firika ha. Wundɛ dɔngɔi. Wundɛ patang tota na fɛrɛ. Sisa bang sɔsɔti. Wundɛ si thɔng sɛgɛthi kumpa ko ba ngutua, ngkala king thengɔi ka kuyeng ko. Ki kinthe king thengɔi ka kuyeng ko hɛlɛ. Husomba ha losi ning. Wundɛ si ning ba kia kusiring, husomba ha losi haang, hung tonge ning, hung kɔi nda ning bɔla. A kai ka Kayi ka. Sisa bang fungande. Ndɛ kai dɔng na Kayi, ha, na yang sise sisa bang. Na be se ka ngutua. Na ming be thɔng. Kayi dome na bumbɛ ngkala kingki ka firika ha? Na waali wo na se hɛ ba saa ka sɛgitha sisa ba, na bɛna luke yang ngkala ki ka firika ba, na

spider followed it. The rice arrived. It stopped. He the spider arrived. He said "Well now: I have brought the rice again; for you to help it out so we can eat". Kayi stood up and helped it out. They ate it again - she and her mother and her father, all of it. They did not give to the spider. The spider said "Alas for me! what will I do? Well, all right". He took the pots, he crossed over to his side. He came and spent the night.

In the morning he got up again. He went to harvest. He came and harvested. He came and threshed. He dried it. He pounded it. He went for creepers, he came and put them down. He caught a goat; he killed it for sauce. "This that I have now Kayi will not eat <u>it</u> today". As he put the pot for the rice on the fire, he took the creepers, he tied them to a tree - he tied it to a tree on one side, he tied it also on the other. He took a third creeper, he tied it round his waist. He sat down. He finished cooking it all. The rice was dry. As he was taking hold of the spoon to help it out, this creeper broke on the one tree, that creeper broke on the other tree; the pot pulled him along, he made wide steps trying not to go, the pot pulled him for far, far until he fell, then it started to drag him along as it went to Kayi.[13] The rice arrived. He said "Kayi! Ha! I have brought the rice. Come and help it out, let us eat". Kayi said "Why is this creeper round your waist?"[14] "A spirit was coming to take the rice today; <u>that</u> is why I tied the creeper round my

waali wo be thə kati sisa bang, yang be sisi kɔnda ka. Na awa, be ngutu, ming be thɔng. Kayi ngutu. Bɨndɛ segithe sisa ba. Bindɛ thɔng ing nanda ma ing handa ma na le. Bindɛ thə ngki wosi na. Wosi dome na a yang, Ndɛ thuhande. Ndɛ se dɔngɔ. Ndɛ furu na kudu in kɔnthɔ ko.

Sangkala wosi dome mɔnɛ mumung, mu yang kutu mung, na yang ko kaiyɛ Kayi na. Wundɛ segi thekuthukɛng ha, wundɛ luku. Kuthukɛng kɔhi kaale. Ndɛ kai. Ndɛ kai yɔngɔng nanda Kayi wo ing handa ka Kayi wo. Ndɛ tepe na awa, na papa, na yang se, ba saa ka seya Kayi na. Na ba husaa hang, yang ko sisi sisa bang, aa a fui. Na wuna na yang seyɛ Kayi na. Bia nama dome na ng. Na Kayi pethɔi ta hɛ. Wundɛ thetege. Bindɛ dome na awa, Kayi, na kaa.

Bindɛ ngale. Bindɛ se ing Kayi. Bindɛ se furu.

Sangkala, wundɛ kai ka ngɔna ha. Bindɛ kai ɲɔng. Bindɛ se sɔkɔi. Bindɛ teyeng. Bindɛ yongɛ. Bindɛ bohe bahu wo womandi wo, wundɛ kore mang, ba bulang bu. Bindɛ patang pona bulang bu. Bindɛ tote sisa ba. Bɛng sɔsɔti. Ndɛ ngatang. Kayi ngutu. Bindɛ dɔngɔi. Bindɛ thɔng.

Wosi dome na ng, na yang thɔng hɛ nda sisa ba ɗoi ying ba. Kayi dome na wosi, ha, na yi mpɔndi kiɨ a bɔi. Na hng, na kɔsɛ ko na ko yina sɛthɛni. Na kuna se nde yang mangki ba sugbu bang, na wuna thome ta kɔ yi sisa ba.

waist so that the spirit would not take the rice away; so that I could bring it to you. Well now, help it out, let us eat". Kayi helped it out. They took the rice and ate it - she and her mother and her father, the whole of it, they did not give to the spider. The spider said "Alas for me!" He crossed over, he came and sat. He spent the whole night in hunger.

In the morning the spider said "This misfortune I have got - I will go for Kayi". He took a kola nut.[15] He tied it in a bundle. Twenty kolas. He went. He went and called Kayi's mother and Kayi's father. He said "Well, father, I have come; I have come for Kayi. For coming here whenever I bring the rice, is very far. That is why I have come for Kayi".[16] Her people said "No. Kayi is not well yet". He begged. They said "All right; Kayi, go".

They got up, he came home with Kayi. They came and spent the night.

In the morning, he went and harvested. They went and harvested, and threshed. They dried it. They pounded it. They caught a big goat, he killed it for sauce. They finished boiling it for sauce. They cooked the rice. It was dry. Kayi lifted it down. She helped it out. They sat there and they ate.

The spider said "Yes. I have eaten the rice you worked for". Kayi said "Spider, ha! You! You have a big belly. Ha! It was the horn that prevented you; that was what I buried in the cooking place, that was why you could never eat the rice".

A story about the spider in which he acts in a typically anti-social, greedy and, as it turns out, stupid way, for his wife Kayi gets the better of him. The story is mainly centred on food (rice). The spider begins by trying to harvest without his wife, which is known to be wrong for this is the climax of their long year's work. Then the long list of the spider's activities undertaken so that he can eat in comfort and plenty ends time after time in his hunger while others eat. Each new stage is begun by "in the morning", as the spider prepares yet again to eat. The final stage is when they at last go out to do the work together, and the spider is able to eat.

1. Used for red dye.
2. i.e. how lazy you are.
3. Some kind of skin disease, probably leprosy. This is thought very bad and people suffering from it are often kept out of sight e.g. at the farm. Wives often go home if they are ill, but it is bad for a husband to suggest or insist on this.
4. The parents' care for her is in contrast to the spider's deceit.
5. Normal phrase used when someone is angry but pretending not to want to make a fuss.
6. The diviner.
7. The sound made by throwing the stones used in divining. The whole sentence is delivered by the finch in a special sing-song tone.
8. i.e. the three stones, usually in the verandah, on which women cook. This is specially the woman's province. In the story the spider tried to cook - unusual for a man, but he had done the unusual thing of sending his wife away; the horn buried in the place prevents him from benefiting from his cooking.
9. The length and detail of his preparations are insisted on here and later - even after all that, and the hunger that must have accompanied it, he got no food in the end.
10. Represents his unwilling steps, not prepared to give up the rice.
11. He speaks in a would-be plausible and winning tone.
12. i.e. ready to eat.
13. This description was given in an excited fast tone, obviously found very effective by the listeners.
14. The apparently innocent question followed by the spider's plausible but obvious lie caused great amusement.
15. The usual token gift to ask for his wife's return.
16. His pretended reason does not deceive the parents, who in their turn pretend that she is not yet better from the disease they in fact know she never had.

The spider tries to cheat his wife.2. (Yaka)

Ba nde kuta, wosi ngaye ing Kayi. Binds yoe. Pakaa bang dape. Binds dɔngɔi ka pama hang. Binds pame haa, pakaa bang thithi. Wunds ba ngaye, na Kayi, na hungutɔkɔ. Kayi tha me. Na be nde kɔthɔ ba pakaa bang thitha, na wuna tepe yi na hungutɔkɔ? Na ali.

Wosi ngaye. Binds ngoe ka nini hang. Wunds ke gbongki kuthoro kong. Kayi ngoe ka nini. Wunds tɛng. Wunds sekithe mathoroing ma. Wunds sirini Kayi na.

Binds ba thɔhɔ, Kayi nɛkɔkɔi. Kayi bereng. Wunds kube make. Wunds sekithe kɔsɛ, wunds gbuse ka subu bang. Wunds thie kends kɔsɛ kong. Wunds ke.

Wosi ngaye. Wunds ggone pakaa bang. Wunds sɔkɔi. Wunds teng. Wunds yonge. Wunds ba tuta hang, yisa bang gbasang. Wosi na kahowo. Yisa bang sɔsɔti. Wunds ba boha ba ngatina, husomba hang thunung, a ke ka Kayi ka. Hung thunung mathari made ka Kayi ka e yisa bang. Wosi tha bohitɔ, wunds thunung a yɛmiɛ yisa bang. Wunds ba tɛnga, na e bayi ka? Kayi na thɔngthingina ning, na e bayi ka? Na yang, na yang do yisiɛ thakidɔmbɔ, na wu ngkɔ yang. Wunds tha thungku ba tɛpa na ba ggɔne hang. Wunds tha wung thungku. Binds thɔng yisa bang. Wosi ngaye. Wunds tutɔkɔi husomba hang ho kaiɔkɔi hɛ nɛnɛ. Wunds tutɔkɔi hung. Wunds se ki.

Na puthɔi nda kang, wunds thonge mpɛtu, wunds

The spider tries to cheat his wife.2. Suri Dema. 14/10/61

You see - the spider got up with Kayi. They hoed a farm. The rice was in ear. They chased for long, until the rice was ripe. He got up. "Kayi, off with you!"[1] Kayi did not agree. "Is it because you know the rice is ripe, is that why you say 'Off with you'? I won't".

The spider got up. They lay down to sleep. He went and scraped off the bark of the kuthoro tree.[2] Kayi lay down to sleep. He came. He took the red dye, he smeared it on Kayi.

When they woke, Kayi looked at herself! Kayi wept. She got ready to go. She took a horn[3], she dug in the cooking place. She put the horn there. She went.

The spider got up. He reaped the rice. He threshed it. He heated it. He beat it. When he put it on the fire, the rice boiled. The spider was tired. The cooked rice dried /was ready/. As he took hold of it to lift it down from the fire, the pot began to go, going to Kayi. It began running, going to Kayi with the cooked rice. The spider could not catch it[4], he began to follow the rice. When he arrived "Any trouble?". Kayi was asking him, "Any trouble?" "I, I have brought you cassava leaves which I was given". He did not dare to say that it was from the reaping! He did not dare that. They ate the rice. The spider got up. He carried back the pot that had gone off by itself. He carried it. He came and put it down.

When the sun rose, he cut a creeper-rope. He cut the

thonge mɒpɛtu king, wundɛ yuku ka husomba hang. Wundɛ yuku dondo. Wundɛ sekithe kingki, wundɛ yuku ka husingka hang. Wundɛ sekithe wundɛ yuku dondo ka hirika hang. Hsomba hang ngaye. Kingki thengɔi, ngkala ki. Kingki thengɔi, ngkala ki. Kingki pɛ, ki dondo ki. Wundɛ husomba hang ngaye, a kiti ka Kayi ka. Wundɛ wosi thunung thangkitha thangkitha thangkitha. Wundɛ thunung mathari na gbɛti ka Kayi ka. Na e bayi ka? Na ing, na pakaa bang bɛna ngone hɛ yang. Na huna a yisiɛ yɨha. Na mbɛ mu hɛ ting wung¢ mpɛtu? Ala, na wu be tha nde tambɔ. Na huna yuke hɛ yang ngkala king. Bindɛ thong. Bindɛ tha ngku wosi na.

Na puthɔi nda kang, wundɛ ke. Na e bayi ka? Na hing kɛmɛ, na a the Kayi na, bathonang wo. Awa, wundɛ dungkuno ka Kayi na.

Bindɛ se. Bindɛ se ɔndo. Wosi ba kaa ka kathaa, wundɛ ba kaa, Kayi ngaye, wundɛ kubung huringki hang. Wundɛ hungung kɔsɛ kong. Na awa tota hɛ wosi. Wosi tote, thakidɔmbɔ wong. Wundɛ totɛ ning. Wundɛ ba tota ha, nda ngatang nda, wundɛ wosi. Husomba hang tha nda ke. Ndɛ wutu. Awa, bindɛ thong. Kayi tepe na namɛ wosi, na huduhuya ho kɛnda hang. Na huna nɔna ko thi, na ba wana ma na bei tha ting toti, na hung tha nda ke, na na thithi thong pakaa bang, na yi sekithe mathoroing mang, na ying bokɔri yama, na ba namɛ e tha ting toti, na ba yi somba hang hung tha nda ke. Bindɛ thong nda.

Na hang mɛnɛ yang tepe hɛ na kati mbɔrɔ, huna ha Yengkeni. Lɔngthang.

rope, he tied it to the pot. He tied it here.[5] He took the other, he tied it to the upright. He took another, he tied it here round his waist. The pot got up. This rope broke. That rope broke. That one remained, the one here /round waist/. The pot got up, running to Kayi. The spider began staggering along - thangkitha thangkitha thangkitha![6] He began to run - right to Kayi. "Any trouble?" "No. It is the rice, that is what I reaped today. That is what it is - bringing it for you". "What then is this rope for?". "Ah, that is so that it doesn't break. That is why I tied the rope". They ate. They did not give to the spider.

When the sun rose, he went. "Any trouble?" "Here is a token gift,[7] I am borrowing ~~for~~ Kayi, the one who is ill". Well, it was given to Kayi.

They came. They came here. The spider was going somewhere. When he went, Kayi got up. She turned over the cooking stone. She took out the horn. "Well, cook now spider". The spider cooked, cassava leaves. He cooked them. When he had cooked, he took down the pot, he the spider. The pot did not go now. He helped it out. Well, they ate. Kayi said "Well now spider? It was your greed. For that,[8] if you practise it - for a husband, if you had not cooked, it would not have gone off whenever the rice was ready. You took red dye, you rubbed it on me. Well then? if you had not cooked, the pot would not have gone off from you". They ate now.

This - since I said I would bring a story today, that is it Yenkeni, it is finished.

Very similar to the previous tale by Fanka Konteh, with the same plot and conclusion (eating together). This version differs mainly in being rather shorter.

1. A rude expression.
2. Kuthoro tree: juice is used for dyeing red. This was to make it look as if Kayi was ill, so that she would then, as is normal, return to her parents' home.
3. A horn is frequently associated with magic and ritual, cf. e.g. the horn used for ritually initiating the hoeing "company" (chap. 2).
4. Or endure it?
5. To the upright pole of hut.
6. The Limba words describe his action as he is half pulled along, half runs, at the end of the rope.
7. Token gift: he begs Kayi to return, and she accepts by taking the gift.
8. The meaning of this sentence is not clear.

A story of hunger and the spider. (Safroko)

Mboro ki ta kontho. Wosi ing yereme nama ning kohe nama foma. Kontho kobena kung se na ka nio. Maang dongo ni, mu bing thong ka.

Mbaaling be se ka ha nio wuthokie, yole ni dunggbu. Wel, wung luye na wosi. Mbaaling be nene be bile dunggbu ba mbe ke kai ba pakala yokong fini ngakeng nga kanameng bi koi na hangka pakala.

So, mangwosi dong na yereme nama noe na Boi, na Boi na ngka dethia pakala ba ming thong. Wel, bi si kai ha, dong Boi na na be ning gboro be sikioko ma ta hatia, ba kotho ngakeng nga ta mbaaling be be bile pakala be. Tepe Boi na na be ning mpu.

Kai ke ni, kai ke pengka mbaaling be. Na ngseke bena. Mbaaling be me, na ng na ngseke bena. Wung dong na Boi, na papa na saa ming ka ngka pakala, na kontho ke kahie mina na ning hati mu wo. Waali wo tepe na pakala ba na be king noee, na kere na yokong fine ngakeng nga kantu nga. Wung dong na Boi na papa na wung ke bali. Pakali mang wosi na kama nama wo. Wo sikioko nda hatia. Kai ning ka tala.

Wunde Boi kai ke ka ngona pakala ba. So, hungona ha mang ngong, waali wo yongong yereme nama. Nde na Bombupe, keng ko kaneme ko. Na wo na Bombupe. Wung me na yereme nama, na Pabupe, keng ko ta kama wo na. Wel, mang wosi wo luye wung wo talo wo, wo sikioko hatia. Yoke huberina.

A story of hunger and the spider. S. Konteh. 17/9/61

A story of hunger. The spider and his wife and all his family - that hunger it came about. For long they stayed. There was nothing for them to eat.

Spirits came in the distance there. They hoed a farm. Well, the spider heard that. Now the spirits who owned the farm said that if you go there for rice, you have to call their names when they are ready to give you some rice.[1]

So, the spider said to his wife - her name was Boi - "Boi, let us go to get rice for us to eat". Well, as they were about to go, Boi said that she would shave his head,[2] that he should turn[3] into a child to find out the names of the spirits who owned the rice. He told Boi to put him on her back.[4]

They went. They went and found the spirits. "Greetings to you". The spirits answered "Yes, greetings to you". Then Boi said "Father,[5] come and give us rice. Hunger is distressing us, me and my child". The spirit said "The rice is here. But you have to call our names". Then Boi said "Father, all right". She loosed the spider, her husband. He had now turned into a child. She laid[6] him down.

She Boi went off to harvest the rice. So, as she was harvesting the harvest, the spirit called his wife. She was Bombupe - that was her name. "Bombupe!" She answered, his wife, "Pabupe"[7] - the name of her husband. Well, the spider heard that, he who had been laid down, who had turned into a child.

Nanda ma se. Na se Bɔi mang wosi tepe ning ha be na tonge ine ngakeng nga ta mbaaling be. Na kama wo na nde Pabupe, na yereme wo na nde Bombupe. Na ba pitɔkɔi.

Kai ke ka ngɔna ha. Na ngone thɔng haang, mang wosi bereng hale. Bɔi se. Ngakeng nga tepe yang nga na ba pitɔkɔi.

Bɔi kai ke ka ngɔna ha. Totio ning ning mbaaling be. Bɔi yongino na komisa wo, na saang ka thɔma. Bɔi se. Bɔi se segethi hato, dengitɔkɔ ka thalele tha. Dɔngɔ ni ka thɔma ha. Yoke huberina. Wung dɔng na Bɔi na hati mu na sa thome ka bia bemandi, na yɔkɔng ngsilɔkɔ ka fungkule ka. Silɔkɔ bing, denge mang wosi na. Thɔni. Tengeni. Silɔkɔi seni ka kalingina mbaaling be, na wali bena.

Segithe hele hato. Taali ning. Kai ke ka ngɔna ha. Na ngone thɔng nde haang, pakala babamandi ba ngone nde ba, se, dinge pakala ba, tepe mbaaling be na yapo na patang ngɔna. Wung dɔng na waali wo, na ming pakala ntu ba na be beng kɔ ha dinga ha, na yɔkɔng fing ngakeng ntu nga. Wung dɔng na Bɔi na yapo na kɔthe nde bena, na yi, na yina Pabupe, na yereme nda na nde na Bombupe. Wung dɔng na mbaaling na awa na segithe pakala ba. Pakala ba bamandi.

Segithe pakala ba. Wung dɔng na mbaaling be, na ying ke beng pungku ye tutɔkɔi? Wung dɔng na Bɔi na yang do ning kɔhe, na ko kati beng ka gbɔngɔ ke, na ko beng pe kende, na kɔ kaiye kɔhé mung na be ko beng ha tutɔkɔ. Kati pakala ba. Na kati nde beng, pakali mang wosi na, wo

He began to cry. His mother came. When Boi came, the spider said to her "Let me show you the names of the spirits. The husband - he is Pabupe; the wife she is Bombupe. Don't forget!"

She went off to harvest. When she had harvested for long, the spider cried again. Boi came. "The names I told you - don't forget them!"

Boi went off to harvest. She was cooked for[8] by the spirits. Boi was called "The mother[9] - come to eat". Boi came. Boi took the child. She put him on her knee. They sat to eat. He began to cry. Then Boi said "My child will not eat if there are many people. But let me go round to the back". When they went round, she put down the spider. They ate. They were filled. They went round and came to thank the spirits. "Thankyou".

She took the child again, she laid him down. She went off to harvest. When she had harvested for long, the rice was much that she had harvested - she came, brought the rice. She said to the spirits "Old man,[10] I have finished harvesting".[11] Then the spirit said "We - our rice, if someone wants to take it, they must call our names". Then Boi said "Old man, I knew you all the time.[12] You, you are Pabupe, your wife now, she is Bombupe". Then the spirits said "All right. Take the rice". The rice was much.

She took the rice. Then the spirits said "Will you be able to carry the rice there?" Then Boi said "I have children. They will carry it. I will leave it at the road, and will go for my children for them to come and carry it".

She carried off the rice. When she had carried it off,

sikiakai ha hatia. Mung dang na mang wosi na na wali bangang. Na awa, na tutaka pakala ba. Munda tutaka pakala ba nda mang wosi, kai ka ni. Kuta ni mu bing thang, kantha ko na bing kahie ko, kung pati.

Ba nde hung luya yakang ba na hung tepe. Mung pati.

she loosed the spider who had turned into a child that day. Then the spider said "Thank you for harvesting"[13] "All right. Take up the rice". He took up the rice, he the spider, they went off. They had got something to eat. The hunger that had been distressing them, it was ended.

Since I heard that, I had to tell it to you. It is ended.

A story about the spider and his wife (this time called Boi), in which they cooperate rather than compete to end their hunger. One of the attractions of the narration was the comic picture of the spider as a child, tied on his mother's back, laid down on the ground, crying, sitting on his mother's knee - all in the usual way of a child, yet quite unsuitable for a grown spider!

The story is told in the Safroko dialect; as often many of the pronoun subjects seem to be omitted. The spider is referred to as mang wosi not just wosi as in other stories, and perhaps this should have been translated as Mr. Spider. (cf. The story of a sheep also in Safroko)

1. i.e. if someone went and helped them in the farm, they would not get a present of rice to take away unless they were able to give the spirits' names correctly.
2. Small boys often have their heads shaved, sometimes all over, sometimes with just a tuft ofhair left.
3. sikiɔkɔ - I think this does not necessarily imply that he magically and actually transformed himself into a child, but that he disguised himself so as to seem like a child. Anyway one of the comic points of the story is that he is still pictured as really the spider however he seems to the spirits.
4. i.e. bound him on her back with a strip of cloth, which she later looses to put him down, in the way usual with a small child.
5. "Father" because she has come to beg.
6. The term used primarily of laying down a child on a piece of cloth put ready to receive him.
7. Not usual Limba names. The basic name is Bupɛ with prefixes to indicate sex (not a normal custom)
8. The usual practice for someone who has been helping in the farm. See chapter 2.

9. Komisa (as distinct from the more common nanda), the term used of a nursing mother, i.e. most mothers of children under three years.

10. A term of respect.

11. She formally announces that she has finished. This is therefore the moment when normally she would be given a gift or thanks. The spirit therefore quickly makes his excuse - she has to say their names.

12. nde.

13. The usual formal thanks to a worker or helper.

The spider, the whip and the pot. (Yaka)

Wosi nde a ke ka thithua. Wundɛ ke yɛli mpatha. Wundɛ tɛpi na mbɛ nda baring ba ka wosi ba? Wosi ke ka yɛli mpatha. Wundɛ tɛpi na e, na wuna kuuta nɔng. Mpatha king tepe na ba tɛpa hɛ na pithua ma karimɔkɔ. Mpatha king taue ning.

Wundɛ dinge king. Wundɛ pengke Kayi. Kayi tepe na mbɛ nɔng nda baring ba ka wosi bang? Na yiing ka gbaku na kuto ing mpatha. Wosi tepe na pithua ma karimɔkɔ, na tɛpa hɛ ning. Kayi tepe na pithua ing mpating. Mpatha king taue bindɛ. Wundɛ sekithe, wundɛ yante kathinthi. Gbakuing tɛng kɛndɛ ka niɔ huyumba. Gbakuing be tepe nambɛ nda baring ba ka wosi bang? Na yiing ka gbaku na yantitɔkɔ mpatha. Wundɛ tepe na ba tɛpa hɛ na pithuang ma karimɔkɔ. Gbakuing beng tepe wung. Mpatha king taue bindɛ. Wundɛ boho kɛndɛ, ndɛ tauo. Wundɛ tepe na sing ko labiɛ nda gbakuing ka kubentheng.

Ndɛ ngaye hɛlɛng, ndɛ ke ka thithua hɛlɛng. Wundɛ ke yɛli husokoro. Ndɛ tepe na mbɛ nda baring ba ka wosi bang? Husokoro hang tepe na ba tɛpa hɛ na thinginiang na pɛ. Yisa bang thinge ka husokoro hang. Ndɛ dinge mase. Wundɛ se. Wundɛ se pɛthi kangkara. Wundɛ thie kɛndɛ. Na Kayi tete nda, wundɛ sa me ba thɔma. Na wung nambe thɔng, wundɛ biyande. Ndɛ ke pɛthi kangkara ba. Na thinginiang na pɛ. Bɛng thinge. Wundɛ thɔng. Timo tima na Kayi tote, wundɛ sa me ba thɔma.

The spider, the whip and the pot. Nabeni Dema. 5/10/61

A spider once went fishing. He went and caught a whip. He said "What now is this catch of the spider's?". He went and caught the whip. He said "E! this is a thing I have never yet seen". The whip said "Say now 'beat me master'". The whip beat him.

He took it. He came to Kayi. Kayi said "Whatever is that catch of the spider?" "If you spend the day with the chief you will get a whip".[1] The spider said "Beat me master' - say that to it". Kayi said "Beat me and my children". The whip beat them. He took it, he hung it up above. The chiefs came there to decide a case. The chiefs said "What now is the spider's catch?" "If you spend the day with the chief, you hang up a whip for yourself".[2] He said "Say now 'beat me master'". The chiefs said it. The whip beat them. He /spider/ was caught there. He was beaten. He said "I will fasten it on the verandah for the chiefs now".

He got up again. He went fishing again. He went and caught a pot. He said "What is this catch now of the spider's?" The pot said "Say now 'Fill up for me, full'". Cooked rice filled up in the pot. He took it with him. He came. He came and opened his box. He put it there. When Kayi cooked now, he always refused to eat.[3] After a long time, he went in, he went and opened the box. "Fill up for me, full". It filled up. He ate. Always, whenever Kayi cooked, he refused to eat.

Hanthe nda, wunds pitoi masapa mang. Kayi ngaye. Wunds ke mutu masapa mang. Nds pethe kangkara bang. Wunds tepe na nbs nda baring ba ka wosi - na se muto husokoro. Musokoro mang tepe na ba tspa hs na thinginiang na ps. Yisa bang thinge. Nds ngutu. Nds tepe hslsng na thinginiang ing mpatin . Yisa bang thinge. Wunds ngutu. Nds faie ngating ngang. Wunds thie kends sokoro.

Wosi tsng. Kayi tote. Wosi tha ke ba th . Bsns wum nambe, wunds blyande. Nds hungjung sokoro hang. Nds tepe na thinginiang karimoko. Yisa bang tha nda se. Wunds tepe na hong mba wu tuteke yang kufaka kong wung. Wunds ngutu kufaka kong. Wunds tepe hslsng na thinginiang na ps. Yisa bang tha thing. Wunds tepe na hong mba wu thoye yang burudu wung. Wunds ngutu burudu wong. Nds tepe hslsng na thinginiang na ps. Yisa bang tha thing. Wunds tepe na wu thoi yang yaba ba wung. Nds ngutu ba bang. Wunds tepe na thinginiang karimoko. Yisa bang tha thing.

Wunds mung ka gbada do. Sengks wo benthali. Kayi tepe na sengks wong na ali hukhups na paio na yi a thu. Wosi thie yongko ka bethe bang. Wunds pai hukhups hang. Kayi tha thu. Wunds tha hun kutu. Wosi thurie ning, na thua hung. Wunds bohe kends Kayi na. Wu s taue ning. Kayi tepe na hong mba tha hs thong wung. Na kaa ka dethi ka bangka. Wosi tepe na yo, na ksna thimo yang Kayi na. Wosi thong.

Bsns yi tepe neng na be na kati mboro kono bia be tha ne. hung longthang

Once now, he forgot the keys. Kayi got up. She went and saw the keys. She opened the box. When she saw the pot, she said "What now is this catch of the spider's?" The pot said "Say now 'fill up for me, full'". Cooked rice filled up. She took it out. She said again "Fill up for me and my children". Cooked rice filled up. She took it out. She cleared out all the scrapings. She put the pot away there.

The spider came. Kayi cooked. The spider refused to eat. After a long time, he went in. He took out the pot. He said "Fill up for me master". The cooked rice refused now! He said "Perhaps it is because I am wearing a hat on my head". He took off the hat. He said again "Fill up for me, full". The rice did not fill up. He said "Perhaps it is because I am wearing trousers". He took off the trousers. He said again "Fill up for me, full". The rice did not fill up. He said "Because I am wearing a gown". He took off the gown. He said "Fill up for me master". The rice did not fill up.

He came outside. The moon was shining. Kayi said "whatever ginger seeds are scattered, you are to pick them up".[4] The spider put his hand in the bag, he scattered the ginger seeds. Kayi would not pick them up. He could not see them. The spider went near her "Pick them up". He took hold of Kayi there, he beat her. Kayi said "Perhaps it is because he has not eaten today! Go and look in the house". The spider said "Aha! That is what I love Kayi for".[5] The spider ate.

Since you told me yesterday to bring you a story, but people did not let me[6]- that is it, it is finished.

A spider story, as often, found very amusing, specially the episodes to do with beating and the description of the stupid spider taking off his clothes. He ends up again at the mercy of his wife if he is to be able to eat.

"What is the spider's catch" was reiterated in a special tone as a kind of refrain.

In another version which I heard the spider is shown fishing up the pot which filled up with rice for him every day; his jealous wife, wondering why he was not eating, interfered and spoilt it. So the spider, though big, important and rich, had nothing to eat. When he called on the pot, he took off first his cap, then his trousers, shoes etc. so that the pot would recognise him. In vain. That is why the spider is now always round the corners looking for food.

1. A whip, usually of laather, is sometimes associated with chiefship and hung up on a chief's verandah.
2. The spider pretends that the whip is his,and that he got it from the chiefs. Instead he has to give it up to them.
3. The spider behaves with the extreme of stupidity in refusing to eat the food,cooked by his own wife. He has to pay for this in the end.
4. For the scattering and picking up of ginger seeds cf. The wooing of Sira. The spider, similarly, is asked to perform this impossible task to win back his wife's love, which he had rejected himself.
5. i.e. he likes her because she cooks for him. The spider's main interest, as usual, is eating.
6. He had begun to dictate the story the night before, but, being only a child and a quiet rather than vivid or elaborate story-teller, had been interrupted completely by the chatter of other people present.

The spider, the elephant and the hippopotamus.(Yaka)

Wosi na hungɛ nde babu womandi mandi.

Mɛnɛ wundɛ ke ka kampa ka, na yang a thimo ba degiya ing yi. Wuna dome kampa na bɛrɛ nda kutɛ yang. Mɛng thonge mang ndɛ kɔyɔ. Na ba bohita hɛ. Mɛnɛ yi kute nde do thɔng na yigbɛgbɛ, na yama, na hudegiya hang tɛng. Awa, wundɛ ke.

Na ke thɔng ndɛ na pong, wundɛ pengke nɔrɔ na. Na nɔrɔ na yang thimo ming ko degiyi ing yi. Nɔrɔ na gba, e bɛrɛ nda kutɛ yang. Na ba boha hɛ kɔyɔ bang. Nɔrɔ bohe. Wosi piringe. Awa na ying kute thɔng na yigbɛgbɛ, na yama ye. Awa, wundɛ yengke hɛ nɛnɛ wung tepe kampa na.

Awa, mɛnɛ wundɛ piringe nda, te kampa tɛng ka nɔrɔ, awa mɛnɛ kampa wo kute nda na yigbi, a mɔnɛ mba, na ne yi neki te wosi te wo yang dekiye wong. Nɔrɔ yosi kangka. Na gbɛɛng kɛna yiinge bindɛ dɔinande. Wosi wundɛ ka ngoleke na kɛlɛthɛ. Awa bɛnɛ bindɛ yiinge na gbɛɛɛng, nina pene nɔrɔ ngkala ki. Na be hɛ kai nɛka namɛ thia te yiinge hɛ yang yɔsa tɛ, namɛ wosi na thia. Awa kampa thunung ning. Na de se bindɛ thungande, na mbɛ ka hɛ yi? Na mbɛ ka hɛ yi? Na wosi na dungkunɛ hɛ yama ngkala. Na ming be dekeyi. Nina tepe hɛlɛ nɔrɔ na wulɔhɔi, na yama na dungkung mang hang ngkalai na ming be dekeyi. Bindɛ manande kɛndɛ. Na wosi

The spider, the elephant and the hippopotamus. Bubu Dema.

11/10/61

Long ago a spider lived on earth who was very full of fight.

He went to the elephant and said "I want to fight with you". The elephant said "Your power is not for me".[1] The spider cut a rope and said "Hold this; when you feel it shaking yigbɛ yigbɛ[2], it is me; the fight is coming". He went.

When he had gone a long way, he met a hippopotamus. "Hippopotamus, I want to fight with you". The hippopotamus said "Huh! your power is not for me". "Well, hold this rope". The hippopotamus took hold of it. The spider went away saying "When you feel it shaking yigbɛ yigbɛ, it is me, me". You see, he had first said the same thing to the elephant.

Well, when the spider had gone off, the elephant came up not far from the hippopotamus. When he saw a shake, yigbɛ, he said "Aha! look now! I can feel where the spider is, whom I am fighting with". The hippopotamus tugged where he was. The whole of that day they spent struggling.[3] But the spider went and lay down lightly - kɛlɛthɛ! When they had spent the whole long day there, then the hippopotamus let go the rope: "Let me go and look if it is really true that all that long time I was tugging, it was really the spider". Well, the elephant was approaching too. When they met, they asked "Where were you today?" "Where were you today?". "The spider gave me a rope today, saying we would fight". The hippopotamus answered "That is right; it was to me that he gave the rope, he said 'let us fight'". They gave each other greeting there saying "The spider

kutunu mina. Nɛka hɛ wo yang dekeyi wo. Na huna, na wɛng wo na kamo o kamɛ ka ming ning kutu be ning kɔri.

Wosi nɛ thimo ta ba koro. Huna thari ndɛ ka kupiringpiring do.

Wu thɔlɛ bia biiye. Ying ke bangka bamba, yi ke kɛndɛ tɛpi husɔkɔ. Yi nɛnɛ yi boi ta e kai thi͡na͡nde bia be gbang. Ying do dekiyi͡nɛ bia be ka gbang. Yi tɔngkinande bia. Bindɛ kutande ta. Ba bɛnɛ yi kute awa ba yaha womandi mandi a teti bia, ba wundɛ ka ing kɔtɔ, wundɛ thi͡na͡nde bia bemandi. Mɛnɛ yi kute yumba na na thɔ na mu yi ya ni ka mɛti ka mbɛ o mbɛ na ba ko thi-na͡nde bia. Ka lɔkɔ mabɛna, namɛ ming done mumu na ming sa thakiande ba mung, na wosi na kutunande ming ming do ba kutande. Wuna dome nda ba wuyɔhɔ, ka ming ning kute na ming a kɔri ning. Mɛnɛ wundɛ yuɔkɔi kɛndɛ ka hugbɔkai, huna kiti ndɛ ka yumbaing be. Ba mɛnɛ yi kute ming do yumbɛng be a kutu͡na͡nde yumbɛng ming do ka gbang e bindɛ tha ndɛ degeyi bagbong be tha kutande. Namɛng kute wung payo nde na bia be tha niyande yahɛng, na wuna dɛnge wung, huna paye nde nda bia kɔ niande yaha, na there ka wosi.

Mɛnɛ yang yue nde hung, na ya a tepe Yengkeni na, na huna ha, lɔngtha.

has tricked us. See, here is the one we were fighting. So for that, my brother, wherever we see the spider, let us kill him".

The spider did not want to be killed. That is why he ran away to the wall of our houses here.[4]

It is the same with two people. You go into a house and make a quarrel. You, you have nothing yourself, you go and make a quarrel between better people. You make the better ones fight over you, you who have nothing. You made them fight; but they did not see each other. So you see, someone who is good at slander[5] destroys people. Because he had not great strength himself, he set a fight between those who were great. So too with a Limba man who has nothing in the village himself - he makes two people fight. "At that time,[6] if we had known about it, we would not have fought; it was the spider that made us fight, we had not seen each other. That is why we said that it was good that everywhere we see him /spider/ we should kill him". Since he heard that in the bush there, that is why he ran away to the humans. If you see us Limbas making two people fight when we have nothing - we are not good. They did not fight each other for no reason when they did not see each other.[7] You see then - long ago people were afraid to put slander against each other,[8] and that is why; that is why people are always afraid to put slander against each other. This began with the spider.

Since I had heard that story, I told it to Yenkeni. That is it. It is finished.

The spider tricks two animals much bigger than himself. However, the teller implies, this turned out badly in the end for the spider: he had told lies in secret (yangfa) and as a result had to run to human protection against those he had deceived. The narrator drew a long analogical moral at the end, almost as long as the narration of the events of the plot.

1. i.e. not comparable to mine, much less.
2. The quiver of the rope, when touched by someone at the other end.
3. The struggle itself was in a way the climax of the story as performed; it was depicted in high, vehement and fast tones. The heavy struggle of the two great animals is contrasted to the carefree light-hearted way in which the spider so happily went and lay down, his tiny body almost soundless. The contrast was represented by the change in the narrator's tone from loud vehemence to airy softness.
4. Where there are known to be many spiders and cobwebs. The plot, as often, in effect ends with an explanation for and comment on the present distribution of animals - some in the bush, some in the village. cf. e.g. The hen wins.
5. Yangfa, here in the sense of maliciously deceiving others and thus bringing a quarrel between them.
6. This is supposed to be said by the elephant and the hippopotamus.
7. i.e. they would not have fought but for the spider's yangfa.
8. i.e. cause a quarrel by their talk.

The spider and the bat. (Biriwa)

Mboro bena. Wosi na fungɛ nde kubiasi ning fufɛ. Kubiasi kongkoi ko kube bindɛ ko, na a kai ka mana balonggbɔ nama. Bindɛ fungande ka mɛti na, nɔna nde Kamabai ka na. Wundɛ dong fufɛ na, na yina dɔma ngsɛkɛ bena thahine. Awa, na wosi, na yama dɔma na bɔha nde thahine.

Mɛnɛ bindɛ fungande, bindɛ kai nia yikia, ka rumo. Wuna ngale bia nu, e, ngsɛkɛ bena thahinɛng. Wuna dɔng wosi na ɛ na fufɛ na yina keng ko, na yina dɔma ngsɛkɛ bena thahine. Wuna dɔng fufɛ na ing, na ngsɛkɛ bena. Na mbo wo dongoi wo? Na yama dɔma bɔha nde thahine. Na eye.

Wundɛ nginde ka balonggbɔ wo kɛnama wo, Wundɛ wosi, ka kai bindɛ ka mana ka. Ndɛ nginde hati, na ying do ning thahine. Na na ying be se ning ka mana. Wundɛ se, balonggbɔ nama, wundɛ se na ba mana. Wundɛ ngale nda, wundɛ kai ka kɔra thɛ wo, wo koki. Sisa ba kai ka toto, bɛng siso. Na bɔha nde thahinɛng. Wuna ngale wosi na e na keng ko kiyang ko na, na yama dɔma bɔha nde thahine. Na yi nɛnɛ yina dɔma ngsɛkɛ bena thahine, yi fufɛ. Wosi dongoi. Wundɛ thong.

Na thong wundɛ, wuna ngale wundɛ, na yang do kai ka thaaka. Wuna dong fufɛ na he, na karimɔkɔ, na do thako

The spider and the bat. Ali Sisay. Rec. 26/5/61

A story for you. A spider once went on a journey with a bat. The journey that they were setting out on - it was going to greet his /spider's/ friend.[1] They arrived at the village, like at Kamabai.[2] He said to the bat "You are called 'Greetings sranger'" - the spider speaking - "I am called 'Take it stranger'"[3]

When they arrived they went and gave them lodging in a room. Then all the people got up, saying "Greetings strangers". Then the spider said "E, bat! That is your name. You are called 'Greetings stranger'". Then the bat said "Yes, greetings". "What of the one sitting there?" "I am called 'Take it stranger'". "Oh".

He sent to his friend, he the spider, in the place where they had gone to visit. He sent a child saying "You have a stranger.[4] Come and greet him". She came, his friend, she came to greet him. She got up, she went and killed a fowl, a cock. Rice was cooked. It was brought. "Take it strangers". Then the spider got up. "E! that is my name. I am called 'Take it stranger'. You now, you are called 'Greetings stranger', you thebat". The spider sat - he <u>ate</u>!

When he had eaten, then he got up, he said "I am going to defecate". Then the bat said "Hey! Master. Here people do not defecate! I heard the people of the village saying that here

ta ye. Na luye dugurɛng be si tepe na do sa thako fuyɛ ba. Na a, na gbɔnɔkiɔng kangka. Na yi kɔ nia na yi sa yang thome sisa bang. Na nɛka hɛ ba na koe bɛng thɛ wo, wo niɔ kufrai, ning sisa mung lɔhɔi mu. Na yang do thɔng, ba yama dɔma bɔha nde thahine. Wuna dɔng fufɛ na wung ka ka bali, na wung ka ka bali, na yang ko dɔngɔ. Ndɛ ding nde nɛnɛ thaba, ndɛ king ing wupɛpu. Ndɛ dɔngɔi. Ndɛ thɛmɛni thaba ba, wundɛ dɔngɔi ka sɔsa, ñɔna nde ka yalà ba na. Ndɛ kɔi sɔsa. Wosi nɛnɛ wundɛ dɔngɔi, wundɛ kɔi thɔma kakai. Wundɛ sɔse thaba bang haang, ndɛ ngɔlɔi, ndɛ nime wuyete. Wosi nɛnɛ a thɔng. Nɛnɛ ndɛ thɔng haang, wundɛ fung fuye, bang nde. Mba na heng fuye ba na ka koyong. Na karimɔkɔ na yang do kai ka thaaka - a dɔng fufɛ na. Wuna dɔng fufɛ ha, na dondɔ thako ta ye. A, na karimɔkɔ, na gbɔnɔkiɔng kangka. Wundɛ ngale, wundɛ kai. Makai thɔng mapɛkɛli thɔng kupaho ko, wuna ngale fufɛ, wundɛ silɔkɔi, wundɛ kai ning bathantha ba mu lɔpɛ mung. Wundɛ kai ma likisi ka ngbidi ki. Wundɛ wosi ngale, wundɛ thare. Wundɛ se ka bangka do. Na e karimɔkɔ, na wu yi tepe wu na thia, na dondɔ sa thaaka, fuye. Na nɛka hɛ bai na yang kai likisa. Na kɛnɛ na tepe hɛ yang yina, wundɛ fufɛ na, na na tepe yang yina na ying tha me, na awa, na ying ko kutiɔkɔ. Ndɛ ngale hɛlɛma, wundɛ kai. Makai thɔng yupung, ndɛ fufɛ ngale, wundɛ kai silɔkɔ kɛndɛ, wundɛ kai ma likisi. Wundɛ liki-si ning, wundɛ labeke mafɛng ka ngbidi ki. Wu lɔpɛ wu pɛɔ

they do not defecate at night". He said "Ah! Get out of my way. You are trying to stop me from eating the rice. Look at it now where it is standing - the fowl, it has been fried, with rice, good rice. I am going to eat it, for I am called 'Take it stranger'". Then the bat said "All right. It is all right. I will sit". He had brought tobacco with him, he had a little pipe. He sat there. He cut up the tobacco. He sat there smoking, as if sitting in the hammock.[5] He started smoking. Now the spider, he was sitting, he was eating inside /the house/. He, /bat/ smoked the tobacco for long. He lay down. He slept a little. The spider was eating! When he had eaten for long, he went out into the night. It was like yesterday night, much rain. He said "Master, I am going out to defecate" - speaking to the bat. Then the bat said "Here they do not defecate..." "Ah! master, get out of the way there". He got up. He went. Just as he had gone and loosed his trousers, then the bat got up, and went round /behind/, he went with thorns, sharp ones, he went and beat the spider's bottom. The spider got up. He ran. He came to the house. "E! master! What you said was true! They cannot defecate here at night. Look at this, I went and was beaten". "But when I told you that", said the bat, "when I told you that, you would not agree to it. Well, you will see for yourself". He got up again, he went. As he went and crouched down the bat got up, he went round there, he went and beat him. He <u>beat</u> him, he touched him behind on his bottom. The thorn stayed

kɛndɛ, bathantha ba. Wundɛ se na e karimɔkɔ, na yang sa nda fung. ndɛ. Na wɛli, na tepe hɛ yang yina, na ying tha me. Wundɛ se ka bangka do. Wundɛ se dongke nda.

Wɛli, ka nio nde bing yikia, ka, ka hukongko hang, thatɔli thaale na kɛndɛ. Bindɛ ngɔlɔi nda ka nini ha. Ndɛ wosi ngale, ndɛ thaaki ka kupahu ko. Wundɛ dɛng ka madɛnggbɛlɛ ma. Wɛli, wuna nɛ fufɛ yunung furu ha ho ka mutiki mu. Ndɛ gbongale ta hɛ na bali.

Mɛnɛ kang wo puthɔi, hati wo ngindo ba saa pithinia ka tenge bindɛ ka, ka hukongko hang. Wundɛ dɛng na ngɛkɛ bena thahinɛng be. Wuna me fufɛ na ing, ngɛɛkɛ bena. Wundɛ kai pithini ka fufɛ ka , na ka bari ye thahine, na yang be pithi. Na awa. Wundɛ fung ka kubentheng ka. Wundɛ pithini ka fure fufɛ ka. Wundɛ kai ka wosi ka. Na wosi, na be se ka pithinia kɛnda do. Aha, na pithinia gbɛlu tenang. Na mɛnɛ yang ngale wunambe, yang ko pithini. Na e, na naa tepe hɛ na yang be pithini homa. Na ninang mpati be hɛ, na bia sokori. Na tepe nang na pithinia tenang, na yang ngale wunambe na yang ko pithini. Wuna dɛng hati wo na awa, na wung ka bali. Na yang ko kai. Wundɛ kai ka nanda ma ka. Kɛndɛ ka balɔnggbɔ ka wosi wo. Ba wosi nda nɛnɛ, wung pengke nda ning kulaho na hɔng hatong kong kai ka tepe na thahinɛng be ka hukongko ha na bindɛ thaakɛ kɛndɛ. Wuna nio wosi sobe. Wundɛ ngale nda, wundɛ kai nɔna mandi ka ka gbongaing ka, na ka laini ka. Wundɛ thareke. Ndɛ pɛ fufɛ na ka

there, the sharp thorn. He came and said "E! master! I will not go out again". "Well, what I told you today, you did not agree to". He came back to the house, he came and sat down there.

Well, where they had been given lodging in the room, there were two beds[6] there. They lay down now to sleep. The spider got up, he defecated onto his trousers, he put them onto the beaten earth by the bed. Well, the bat smelt the smell of the excrement. But he did not say anything.

When the sun rose, a child was sent to sweep[7] the place where they had been lodged, in the room. She said "Greetings strangers". Then the bat replied "Yes, Greetings". She went and swept at the bat's place, saying "Excuse me stranger, let me sweep". "All right". He /bat/ went out onto the verandah. She swept the place where the bat had slept. She went to the spider's place. "Spider, let me sweep your place here". "Ah! Sweep as far as this line. When I get up in a little, I will sweep". "Oh! My mother said that I was to sweep it all". "That is what children are like! They are prying! I said sweep as far as that - when I get up in a little, I will sweep".[8] Then the child said "Well, all right. I will go". She went back to her mother. That was where the spider's friend was. The spider now, he was ashamed. He thought "The child will go and say that the strangers in the room have defecated there". The spider was worrying about that. He got up, he went as far away as the water by the paths, at the road. He ran away.

kubengtheng ka. Fufɛ dongke wundɛ sose nda thaba ba. Wundɛ ngale, wundɛ kai lo kupahu ko. Wundɛ bili yako kung, wundɛ se. . Wosi nɛnɛ, fufɛ na, wung nio nda ning kulaho. Wundɛ seke.

Nɛnɛ wundɛ seke, awa ndɛ wosi, bara ba ndɛ ko nde thamɔ bang, ndɛ ko nda dahitha wundɛ ko thia ka bothɔ. Wundɛ ke nda ngalina ba mpati be kanama be, ba tongita Kayi na, wundɛ yɛrɛmɛ nama, ba nda tengkingteke. Wundɛ ngale, fufɛ bilande ka bothɔ ba, na donge nɔng nde ndɛ na wundɛ thome ta nda. Kontho nda, yɔkɔ thung thaba. Wundɛ thɔ ka bothɔ ba ka wosi ba. Wundɛ thɔng bara ba na fɛrɛ. Wuna ngale wosi, wundɛ kai, wundɛ kai, wundɛ kai, wundɛ pengke hukɛriyɛ, wo ngole ka gbonga ba. Wuna wundɛ king kugbokɔdi, wundɛ fange na gbonɔkiong hɛ dondo. Nɛka hɛ bai, na yama bara lɔsi ka bothɔ bamba, kɔɔta mu yang se ka hie thakɛriyɛ. Yang do tongɔti Kayi na.

Wundɛ tɛng. Wundɛ kai hɛlɛmang na Kayi o Kayi, Kayi o Kayi. Na hiti ha kute yang ha ka kubangkang koka, fiti ho kute yang ka kubangkang ko ka, bugbenggbeng bu yi kɔi thɔng ning mpati be mu, na ying be bu kong. Yang do dingɛ bara. Wuna dong Kayi, na hɛ na yang konge ta hɛ bu nde na na, na kɔɔta mu dinge yi. Na tepe na ying na be bung kong, na yi be bung kong. Kayi ngale nɛnɛ, wundɛ ngutu ka kubulɔ ko. Wundɛ kai dɛng mafɛng ka kubangkang ko. Wosi se. Mpati mu ngale nda papaude, papaude, papaude, papaude. Wundɛ thathang bothɔ ba.

The bat was left on the verandah. The bat sat there, smoking his tobacco. He /spider/ got up, he went and washed his trousers. He put them on quickly, he came. Now the spider felt ashamed before the bat. He peeped.

When he peeped, well, the spider - the meat that he had not been able for, that he had been eating, he put that into his bag. He went and stored it in his bag for his children, to bring home for Kayi, his wife, when he went home. The bat got up, and went into the bag. He had been sitting there all that time without eating - hunger! Only tobacco. He went into the spider's bag. He ate all the meat, completely! Then the spider got up. He went, he went, he went. He came on a squirrel lying on the road. He had a stick. He struck /the squirrel/ with the stick saying "Get out of my way here. Look at this. When the meat is weighing me down in my bag, I don't know what I will do with a squirrel[9]. I am bringing /meat/ for Kayi".

He arrived. He went and called "Kayi o Kayi! Kayi o Kayi! The smoke I see in that hut, the smoke I see in that hut - it is from the leaves[10] you are ready to eat with your children - go and throw them out. I have brought meat". Then Kayi said "E! I will not throw them out, I don't know what you have brought". "I told you to throw them out, to throw them out". Kayi got up, she put them into a bowl, she went and put them behind the house. The spider came. His children got up then saying "Papa o papa! papa o papa!". He lowered[11] the

Nds lante ka husingka nana. Na lante wunds, nsng ksng funge fufs na puku puku ka botha ba. Wunds kai tuts ka hato mayong ma. Wunds pskali nda botho ba, hali ka ksnds bara. Wuna dong wunds na e Karimoko, na mba walahi na wung nia mai wu, na ho kanda tha ngolo na ho kiyang ko ngolo, ko yina kori. Wunds leme sasiko. Wunds yu hato mayong ma. Hato ngoti, wunds tuku. Wunds thalande ka wo hati hslsma. Wunds yu ning. Nds ngoti, nds tuku. Wunds yu wo. Nds ngoti, nds tuku. Mpati bitati.

Wosi nde nsns wunds ps nde hutala. Hutala ns hohoi kugbadang. Fufs ngale hslsmang ksnds; Wunds kai ka hutala hang. Wunds kai sari kubuths ko. Wunds thie mampa ma. Wosi ngale nda. Kayi nda a bereng, wosi a bereng. Kontho ko ndai o. Wunds ngale na mba yang do kai saa ka hutala ho ps nde ya hang. Na ming be se thie alako ming be kutu na ming donge. Wunds ngale, wunds kai.Wunds kai ka dungko ka hutala ha. Na dungkoi wunds, wunds pengke ksnds fufs na. Na e, na fufs na ho ksnda tha ngolo ho kiyang ko ngolo. Na mba nauma nda dondo na yina kori. Wunds yile kubuths ko. Buths ko thingoi. Hung ngoti ka gboro ba. Hung tamboi. Wuna ngale fufs, wunds siloko ka mbathe king. Masiloko ka mbathe ki, mayu mbathe ki na, nds wosi, king thingoi nda. Wunds ngoti ka gboro bang. Huya hang tamboi. Ksng ngoti mang, wunds tuku.

Awa, na tuku nds, fufs ngale, se do Kayi do, na yang

bag. He hung it on one of the hut supports. When he had hung it up, the bat came out from there, puku puku[12], from the bag. He went and perched on the eldest child's head. He opened the bag. There was no meat there at all! He said "E, master. Now believe me,[13] what you have done to me - if your life does not end, my life will end. I will kill you". He sharpened his sword. He hit at his eldest child.[14] The child fell down, he died. He crossed over to another child. He hit at him. He fell down, he died. He hit at the other. He fell down, he died - all three children.

Now the spider had a palm tree there. This palm tree was strong. The bat got up again from there, he went to the palm tree. He went and pierced a hole in the gourd. He drank the wine. The spider got up. Kayi was now weeping, the spider was weeping - it was hunger now oh! He got up "Well, I am going to the palm tree I left there, so that we can come and drink so we may find a way to live". He got up. He went. He went and climbed the palm tree. When he had climbed it, he found the bat there. "E, bat. If your life does not end, mine will end. For now, here, I will kill you". He shook the gourd. The gourd-cord broke, it /gourd/ fell onto the rock. It broke. Then the bat got up, he went round to the climbing strap. As he went round the climbing strap, and as he cut at the strap, he the spider, it broke. He fell onto the rock. His head was broken. There he fell, he died.

Well, when he had died, the bat got up, he came here to

pungke kama nda wo. Ba mauma ya yang ko yina dɛng, na ba na kai nde ning ing wundɛ, na wundɛ ni yama thɔrɔ, na mba bɛna kore nɛnɛ ya ning, na bɛna kore nɛnɛ ya ning.

Kayi. "I was able for your husband. Now I will marry you. For when we went together, he brought me suffering. Well, that is why I killed him, that is why I killed him".

A story about the mutual tricking of bat and spider, in which the bat in the end gets the better. The whole narrative is thought amusing - the topics of greed, over-eating, excretion, and stupidity outwitted are considered very funny in themselves.

Several words are used derived from English (e.g. those for "fry", "room") and pauses for thought were commonly filled by the English exclamation "All right" which I have not reproduced in every case.

1. A woman.
2. About 30 miles away.
3. He suggests the names to trick his companion, so that when the crucial moment of being given food arrives, only he, the spider, will answer the offer.
4. i.e. a guest to be entertained.
5. i.e. the bat is amusingly pictured as acting like an old man sitting swinging a little in his hammock, smoking his pipe - a common sight in a Limba village.
6. Beds built into the hut from beaten earth.
7. It is normal for a young girl to be sent by her mother to sweep out the hut where guests are lodged.
8. The spider is represented as speaking very angrily.
9. Usually the spider would have been glad to find a dead squirrel on the way and would have taken it to eat; this time he complains he already has, as he thinks, a heavy bag of meat.
10. Leaves of the <u>ficus capensis</u> sometimes eaten for sauce in the wet season when food is short, but not considered very appetising.
11. i.e. from his head where he had been carrying it.
12. The sound made by the bat's wings on the bag.
13. <u>Walahi</u>, an exclamation (not very common in Limba).
14. Trying to kill the bat on the child's head.

The spider and the bearded cave. (Biriwa)

Wosi kai ka yua hutala. Ndɛ ka pɛngki kugbɔrɔ ko ing kutɔng. Kugbɔrɔ ko nɛnɛ kung sa fina kutɔng ko. Na ying fine kung yi a tuku e linga na gbɛɛng, ka fɔngɔlɛ ying paip mafɔi, ying ngale. Awa.

Wosi ndɛ yongong kugbɔrɔ ko keng, kutɔng ko. Ndɛ ngɔti. Ndɛ ling na gbɛng. Mahongkolɛ ndɛɛ paio mafɔi, ndɛ ngàle. Wundɛ du. Na wali Kanu, na yang kute do ya thome bitɔini.

Mba, mahɔngkɔlɛng, ndɛ kaiyɛ wofuye. Ndɛ dome, wundɛ tepe wofuye na na yng yu hutala na mɛmpɛ sangkala na ming ko kai ka thie mampa ma. Bindɛ furu.

Sangkala na ngyathiki na ngkaa ka hutala ka. Na awa. Bindɛ bathɔi ba kaa. Bi si thɔng fungande, na ngyathiki na kang sithi ka kɔtɔkɔi ka. Ndɛ rɔgbɔkɔi ka kuyeng ko, ndɛ wosi na rɔgbɔkɔi. Wufuye fungande ka kugbɔrɔ ko. Ndɛ yongong na wosi o wosi, na yang pengke do bali ba thakaba. Wosi dome na mbɛ bɛng? Na ya tha nong pɛngki bɛng ba kugbɔrɔ nio ing kutɔng. Ndɛ ngɔti. Wosi kai sɛgɛthi. Ndɛ dinge ning ka nɛti ka. Ndɛ kai sɛng. Ndɛ dungung Kayi na. Kayi pone.

Ndɛ kaiyɛ ntɔ nama wunthe. Ndɛ dome na ngkaa ka thɔma bara. Na awa. Bathaha na. Bindɛ kai. Bindɛ dongɔi, ba thɔma bara ba. Wundɛ dome na gbɛgbɛlɛ gbɛgbɛlɛ, na a thamo kutholi ko ka ngɔ nda, na tenang mɛmpɛ

The spider and bearded cave. Fanka Konteh. 28/11/61

A spider went to clear a palm tree. He went and found a cave there that had a beard. That cave, it must not have its name called as having a beard. If you call its name, you die and spend the whole day dead; in the evening if you are sprinkled with leaf medicine,[1] you get up.

Well, the spider called the cave's name, the beard. He fell. He spent the whole day thus; in the evening he was sprinkled with leaf medicine, he got up. He went to the village "Thank you Kanu; I have found here a way to eat my comrades".

Well, in the evening he went for the giant rat. He said, he told the rat "I have cleared a palm tree. Tomorrow morning we will go and drink the wine".[2] They spent the night.

In the morning "Friend, let us go to the palm tree". "All right". They started to go. When they were about to arrive "Friend, go and wait for me in front". He hid in a tree, he the spider hid. The rat arrived at the cave. He shouted out "Spider oo spider.[3] I have come on an amazing thing". The spider said "What is that?" "I had not ever before seen a cave with a beard". He fell. The spider went and took him. He carried him to the village. He went and skinned him. He gave him to Kayi. Kayi boiled him.

He went for one of his comrades. He said "Let us go and eat meat".[4] "All right". It was the deer. They went. They sat down to eat the meat. He said "<u>Gbɛgbɛlɛ gbɛgbɛlɛ</u>" [5] sucking the bone, "it is sweet, your comrade's bone; this time

ko kɛnda ko ko gbɛgbila. Wuna thɔngthɔngɔng bathaha na na mbɛ mu wosi? Na ng ng na a tɛpɛ nang na Kayi a thɔ pona, kɛrɛ mɛɛti mang sa kunthe. Na eye. Bindɛ ngɔlɔi.

Sangkala ndɛ dinge bathaha na. Na bathaha na ngkaa ka hutala ka. Na awa. Bindɛ kai. Bi sing thɔng fungande, ndɛ rɔgbɔkɔi wundɛ wosi. Na kaang sithi ka gbɔrɔ ka. Bathaha kai. Ndɛ kai pɛngki kugbɔrɔ ko ko ing kutɔng. Ndɛ dome na hɛ hɛ, na wosi o wosi. Wosi me na o. Na mbɛ mu na? Na yang tha hɛ nɔng bɛng pɛngki ba kugbɔrɔ ko nio ing kutɔng. Ndɛ ngɔti. Wosi kai sɛgɛthik Wundɛ dinge ka mɛti ka. Wundɛ kai sɛng.

Ndɛ kaiyɛ tati na. Na tati na ngkaa ka thɔma bara. Tati dome na awa. Bindɛ kai. Bindɛ fungande ka yikia ba ka wosi ka. Bara bang funguto. Bindɛ dɔngɔi ka thɔma. Bindɛ thɔng haang. Ndɛ dome, wundɛ wosi, na gbɛgbɛglɛ gbɛgbɛlɛ, na a thimɔ, gbɛgbɛlɛ gbɛgbɛlɛ, na tenang mɛmpɛ ko kɛnda si gbɛgbila. Wuna thɔngthɔngɔng tati na na mbɛ mu wosi? Na ng ng, na tɛpɛ nang na Kayi a thɔ pona, kɛrɛ mɛɛti mang sa kunthe. Na eye.

Awa, ndɛ ngale sangkala. Ndɛ kai ka hutala ka. Bi sing thɔng fungande na ngyathigi na kaang sithi ka kotɔkɔi ka. Ndɛ rɔgbɔkɔi wundɛ wosi. Tati fungande. Ndɛ kai pɛngki kugbɔrɔ ko ko ing kutɔng. Ndɛ dome na hɛ hɛ wosi. Wosi dome na mbɛ mu? Na yang tha hɛ nɔng bɛng pɛngki ba kugbɔrɔ nio ing kutɔng. Tati ngɔti. Ndɛ tuku.

tomorrow yours will be sucked gbɛgbɛlɛ." At that the deer asked "What's that spider?" "No nothing. I was saying that Kayi knows how to cook, but the salt is not enough".[6] "Oh". They lay down.

In the morning he took the deer. "Deer, let us go to the palm tree". "All right". They went. When they were about to arrive, he hid, he the spider. "Go and wait for me at the cave". The deer went. He went and found the cave with a beard. He said "He! He! Spider oo spider". The spider answered "Yes? what is it". "I had not ever before seen a cave with a beard". He fell. The spider went and took him. He carried him to the village. He went and skinned him.

He went for the bush cow. "Bush cow; let us go and eat meat". The bush cow said "All right". They went. They arrived at the spider's house. The meat was brought out. They sat down to eat. They ate for long. He said, he the spider, "Gbɛgbɛlɛ, gbɛgbɛlɛ", sucking the bone, "it is sweet, gbɛgbɛlɛ gbɛgbɛlɛ", sucking the bone. "This time tomorrow yours will be sucked gbɛgbɛlɛ". At that the bush cow asked "What's that spider?" "No nothing. I was saying that Kayi knows how to cook, but the salt is not enough". "Oh".

Well, they got up in the morning. They went to the palm tree. When they were about to arrive "Friend, go and wait for me in front". He hid, he the spider. The bush cow arrived. He went and found the cave, the one with a beard. He said "He! He! spider". The spider said "What is it?" "I had not before ever seen a cave with a beard". The bush cow fell. He died.

Wosi kai sɛgɛthi. Wundɛ dinge ka mɛti ka. Wundɛ kai sɛng. Ndɛ dungung Kayi na.

Kayi sing thɔng pong, ndɛ kaiyɛ gbongkilibo na. Na gbongkilibo,na ing. Ngkaa ka thɔma bara. Na awa. Bindɛ kai, bindɛ ing gbongkilibo. Bara bang kai funguto. Bindɛ dɔngɔi ka thɔma. Wuna dome ndɛ wosi na gbɛgbɛlɛ gbɛgbɛlɛ, na kutholi ko ka ntɔ nda, na tenang mɛmpɛ ko kanda si gbɛgbila. Wundɛ dome na mbɛ mu wosi? Na ng ng, na tɛpɛ nang na Kayi a thɔ pona, na kɛrɛ mɛɛti mang sa kunthe. Na eye. Bindɛ patang thɔma.

Sangkala na ngkaa ka hutala ka. Bindɛ kai. Bisi thɔng fungande, wundɛ wosi rɔgbokɔi. Na gbongkilibo na kaang sithi ka kɔtɔkɔi ka. Gbongkilibo kai. Wundɛ kai pɛngki kugbɔrɔ ko kɔ ing kutɔng. Wundɛ dome na wosi o wosi, na o, na yang tha hɛ nɔgɛ bɛng pɛngki, kugbɔrɔ si niɔ ing kutɔng. Gbongkilibo ngɔti. Wundɛ kai sɛgɛthi, wundɛ wosi, wundɛ dinge ka mɛti ka, Wundɛ kai sɛng. Wundɛ dungung Kayi na.

Kayi sing thɔng pong, wundɛ kaiyɛ baloma na ba saa ka thɔma gbongkilibo na. Bindɛ dɔngɔi ka thɔma ha. Wundɛ tepe wundɛ wosi na gbɛgbɛlɛ gbɛgbɛlɛ, a thɔmo kutholɛ ko ka ntɔ nda, na tenang mɛmpɛ ko kanda si gbɛgbila. Wuna thɔngthɔngɔng baloma na mbɛ mu wosi? Na ng ng, na tɛpɛ nang na mapong ma ka Kayi a thimɔ kɛrɛ mɛɛti mang sa kunthe. Na eye. Bindɛ ngɔlɔi.

Sangkala na ngyathiki na ngkaa ka hutala ka. Na awa.

The spider went and took him. He carried him to the village. He went and skinned him. He gave him to Kayi.

As Kayi was cooking, he went for the red deer. "Red deer" "Yes?" "Let us go and eat meat". "All right". They went, he and the red deer. The meat was brought out. They sat down to eat. Then the spider said "Gbɛgbɛlɛ gbɛgbɛlɛ," sucking the bone, "your comrade's bone; this time tomorrow yours will be sucked gbɛgbɛlɛ". He said "What's that spider?" "No, nothing. I was saying that Kayi knows how to cook, but the salt is not enough". "Oh". They finished eating.

In the morning, "Let us go to the palm tree". They went. When they were about to arrive, he the spider hid. "Red deer, go and wait in front". The red deer went. He went and found the cave with a beard. He said "Spider oo spider" "Yes?" "I had not ever before seen this - a cave with a beard". The red deer fell. He went and took him, he the spider, he brought him to the village. He went and skinned him. He gave him to Kayi.

While Kayi was still cooking, he went for the antelope, to come and eat the red deer. They sat down to eat. He said, he the spider, "Gbɛgbɛlɛ gbɛgbɛlɛ", sucking the bone, "it is sweet, your comrade's bone. This time tomorrow yours will be sucked gbɛgbɛlɛ". At that the antelope asked "What's that spider?". "No, nothing. I was saying that Kayi's cooking is sweet, but the salt is not enough". "Oh". They lay down.

In the morning "Friend, let us go to the palm tree". "All

Bindɛ kai. Bi si thɔng fungande, na baloma na kaang si-thi ka kɔtɔkɔi ka. Na yang do thɔ ka feli. Ndɛ rɔgbɔkɔi, wundɛ wɔsi.

Baloma fungande ka kugbɔrɔ kɔ. Wundɛ kai kɔ. Wundɛ kɔi nɛka. Ndɛ neke haang. Wɔsi dome na ɛ ngyathigi baloma na e yi fungande ta hɛ ka kugbɔrɔ kɔ? Baloma dome na yang fungande. Na mbɛ mu pengke yi? Na kɔthɔ. Na e ying kutta wu pengke yi kɛndɛ wu? Na ng ng. Na ɛ yi thɔng na yi a thɔkɔ. Na ɛ yi kutta thɔng? Na ng ng. Ndɛ wɔsi fung. Wundɛ dome na e kutta hɛ wung wu kɔi wung? Na ng ng. Ndɛ thurie. Na mbɛ mu na wung? Baloma dome na yang kɔɔta. Na dɔma hɛ kuthatha nɔng nio ing - na tɛpa hɛ wung. Baloma dome na kuthatha tha hɛ nɔng nio ing - wundɛ pɛ. Wuna dome wɔsi na ba thɔng dɔma kuthatha tha nɔng nio ing kutɔng. Wɔsi ngɔti. Baloma ngɔti. Bindɛ ling kɛndɛ na gbɛɛng.

Mahɔngkɔlɛng wɔsi lengke paio mafɔi. ~~Balem~~ Ndɛ ngale. Na ndɛ mangale thɔng yako ba ka ngote baloma na, baloma paio mafɔi. Baloma kute nda ndɛ sing fungung mbɔ king ba kɔra baloma na. Baloma dome na mbɛ mu nɛng ni? Na a se yina ka ngaina. Baloma dome na pɛna dɔrɔ. Baloma ngale. Baloma tepe na e yi a simɔkɔi na yang do thɔkɔi?

right". They went. When they were about to arrive "Antelope, go and wait for me in front. I am going to the bush". He hid, he, the spider.

The antelope arrived at the cave. He went and stood, he stood and looked.[7] He looked for long. The spider said "E, friend antelope, have you not reached the cave yet?". The antelope said "I have reached it". "What have you found?" "I don't know". "Don't you see what you have found there?" "No". "Oh, you, you are half-witted. Don't you see it?" "No". He the spider came out. He said "Don't you see that thing standing there?" "No" He came near. "What is that?". The antelope said "I don't know". "Say 'the cavern here has a -' - say that now." The antelope said "The cavern here has a - " He stopped. Then the spider said "Just say that the cavern has a beard". The spider fell. The antelope fell. They spent the whole day there.

In the evening, the spider was the first to be sprinkled with leaf medicine. He got up. As he was getting up quickly to go and fall on the antelope, the antelope was sprinkled with leaf medicine. The antelope saw him as he was about to bring out a knife to kill the antelope. The antelope said "What are you doing?". "I am coming to help you up". The antelope said "Just stop it!". The antelope got up. The antelope said "Did you think that I was half-witted?".

Another story of how the spider's greed was in the end unsuccessful, for he was caught out by his own stupidity and haste. As so often the antelope is represented as small, shy, charming, curious and clever, its character portrayed in part by tone of voice, expression, and, to a certain extent, gesture. Other versions of the story include other animals in the earlier stages.

The meaning of "a cave with a beard" is not clear, and I could get no further explanation. It may well be intended to be obscure or strange, as is its power of killing anyone who mentions its name, and allowing them to be revived later.

1. <u>Mafɔi</u>
2. Early morning is a common time to go to a prepared palm tree to collect the wine. A friend would be delighted to be asked for his company on such an occasion.
3. The call, long-drawn out and resonant, recurs several times and was half-intoned by the narrator.
4. A very acceptable invitation by Limba standards, for meat is relatively hard to get and associated mainly with occasional feasts.
5. Again a kind of refrain, said quickly and pointedly, with intentional effect.
6. The spider replies in a plausible airy tone to the quick suspicious question of the other.
7. The antelope is portrayed as acting with an innocent, even simple air which enfuriates - and misleads - the spider.

The spider and the chimpanzee. (Biriwa)

Pɛthi na thɔlɛ nde bahu. Na wo yang ni gbɔng ka degila. Wundɛ yoge ba pɛngkitande bahu ka bia mu. Wumɔ wumɔ wo thɔng ning kutu, wundɛ thɔngthongong na e bahu gbɔng? Pɛthi dome na ndo. Na gbɔng ka mbɛ? Na gbɔng ka degila. Na dangande, na yang pungke ta degila.

Wundɛ dangande, wundɛ pɛthi. Wundɛ kai hɛlɛng ka kɔtɔkɔi. Wa wunthe thɔngthongong hɛlɛng ning na pɛthi, na e baho gboing? Na ndo, Na ka mbɛ? Na gbɔng ka degila. Na yang na yang kahie ta, na dangande.

Wundɛ kai hɛlɛng haang, wundɛ kai hɛlɛng pɛngki wo wunthe. Na ɛ pɛthi na ɛ bahu na e gboing? Na ndo. Na gbɔng ka mbɛ? Na gbɔng ka degila. Ɛ, na yang kahie ta, na dangande.

Wundɛ kai haang. Wundɛ kai pɛngki wosi na. Wosi dome na ɛ ngɔthiki pɛthi, na bahu gboing? Na ndo. Na gbɔng ka mbɛ mu na? Na gbɔng ka degila. Na yang a pungku degila. Na awa, na saa do. Pɛthi dungung ning bahu. Na awa, na tɛng nɛmpɛ sangkala. Pɛthi kai ke. Wosi bahe bahu. Wundɛ fai, wundɛ fufu, wundɛ sɛng. Bindɛ pone ing Kayi mumaandi. Bindɛ fure thɔng na bara ba na piripiri.

Sangkala pɛthi se. Na ngsɛkɛ bena. Wosi dome na ng ng, na ngsɛkɛ. Na yang tɛng. Na eye. Na awa. Bindɛ kai bohande kudegeli ko ing pɛthi. Malengka mang, wundɛ tonge

The spider and the chimpanzee. 1. Fanka Konteh. 30/11/61

A chimpanzee once reared a goat. "I will sell it for a fight". He began to take the goat round the people. Everyone that saw it asked him "Is the goat for sale?". The chimpanzee said "Yes". "For what?" "For a fight". "Go on; I am not able to fight".

He went on, he the chimpanzee. He went on again forward. Another one asked him "Chimpanzee, is the goat for sale?" "Yes" "For what?" "Sale for a fight". "I, I am not strong, go on".

He went on for far, he went and met another one again "Oh chimpanzee, is the goat for sale?" "Yes". "Sale for what?" "Sale for a fight". "Oh, I am not strong, go on".

He went for far, he went and met a spider. The spider said "Oh, friend chimpanzee, is the goat for sale?". "Yes". "Sale for what?". "Sale for a fight". "I am able to fight". "All right, come here". The chimpanzee gave him the goat. "All right, come tomorrow morning". The chimpanzee went off. The spider took the goat, he killed it, he singed it, he skinned it. They cooked it, he and Kayi, plenty of it. They spent the night eating the meat, the whole night.[1]

In the morning the chimpanzee came "Greetings to you". The spider said "Yes, greetings". "I have come". "All right". "Well now". They went and took hold of the fight, the spider and the chimpanzee. The first thing, he threw down the

pɛthi na. Wuna dome ndɛ wosi na mbɔ, na pɛna ning ing dagbi. Na kumang teng ndɛ kahie ta. Ba wulengke wundɛ ning tɔnga wung. Bindɛ ngale. Pɛthi yongthongong wosi na, wundɛ lɔpitande ning. Ndɛ ngale, na saa. Bindɛ pɔpande hɛlɛ. Ndɛ lɔpitande hɛlɛng wosi na. Bindɛ ngale. Pɛthi dome na saa. ɛ, na tena. Na awa, na haang nɛmpɛ nda. Pɛthi dome na awa, na bali tɛ. Pɛthi kai ke.

Wung furu. Sangkala pɛthi se. Na ngsɛkɛ wosi. Na yɔ. Na ngsɛkɛ pɛthi. Na awa, na yang tɛng. Wosi ngale. Bindɛ/bɔhande kai ~~hɛlɛ~~ Ndɛ lɔpitande hɛlɛng wosi na. Ndɛ ngale. Bindɛ bɔhande hɛlɛ. Ndɛ lɔpitande hɛlɛng wosi na. Ndɛ ngale. Wundɛ dome na saa. Na ɛ, na tena, na sitha hɛlɛng nɛmpɛ. Pɛthi dome na awa. Na yang tɛng kɔthɛ hɛlɛng sangkala. Pɛthi kai ke.

Wosi dome, na Kayi na yandi kuloho, na masite mɛmpɛ kudegelɛ ko. Awa. Kayi nɛnɛ ndɛ yame na kahia ba wosi. Ndɛ na wobɔnda wo. Kayi dome na bali tɛ. Na hang kang be puthɔ.

Kang wo puthɔi. Wosi segithe kupahu ko, wundɛ dung-ung Kayi, wo bagbasa wo. Wundɛ segithe thika ba, wundɛ wosi, wundɛ pithi. Wundɛ dɔngɔ ka tena pakala ba. Pɛl-ɛthi tɛng. Na ngsɛkɛ bena wosi. Na yo. Na awa, na yang tɛng. Wundɛ ngale. Kayi kai bohande ing pɛthi. Wundɛ yongthongong pɛthi, wundɛ lɔpitande ning. Ndɛ ngale, na saa. Wundɛ kai yongthongong hɛlɛ pɛthi na, ndɛ lɔpitande ning. Wuna dome wosi ka ndɛ ɛɛye pakala bang ka, na

chimpanzee. Then the spider said "Friend, leave him to be beaten(?). See, he is not strong". Because the first thing was he threw him down. They got up. The chimpanzee lifted the spider, he dashed[2] him down. He got up "Come". They took hold of each other again. He dashed the spider down again. They got up. The chimpanzee said "Come". "Oh, it is enough". "All right, till tomorrow then". The chimpanzee said "All right, no matter". The chimpanzee went off.

The night passed. In the morning the chimpanzee came. "Greetings spider". "Oh, greetings chimpanzee".[3] "All right, I have come". The spider got up. They went and came together. He dashed the spider down again. He got up. They came together again. He dashed the spider down again. He got up. He said "Come!" "Oh, enough. Wait till tomorrow again". The chimpanzee said "All right. I am coming again early in the morning". The chimpanzee went off.

The spider said "Kayi, please, I beg you, help me tomorrow in the fight". Well Kayi now, she is stronger than the spider. She is the female. Kayi said "All right; when the sun rises".

The sun rose. The spider took his trousers, he gave them to Kayi, the woman. He took her skirt, he the spider, he tied it round him. He sat down to dry the rice.[4] The chimpanzee came. "Greetings to you spider". "Yes". "Well, I have come". He got up. Kayi went and they came together, she and the chimpanzee. She lifted up the chimpanzee, she dashed him down. He got up. "Come". She went and lifted up the chimpanzee again, she dashed him down. Then the spider said - where he

awa Kayi na ndɛ na ma kɔ lɔpitande. Na awa, na lethe hɛ nda, na dagba ning hɛ fɛ batiki wo. Pɛthi dome na eye, na kumang teng wosi tɛ. Wundɛ fange Kayi na hanthe pe, Kayi ngɔti. Wundɛ kai bohé wosi na ka ndɛ teyeng pakala bang ka. Wundɛ fɔrɔng ning hulɔngkɔ, wundɛ fɔrɔng ning hɛlɛng, wosi bereni. Na awa, na yang kai. Na i. Yang do nɛmpɛ se, ndɛ pɛthi na.

Pɛthi makai thɔng, na Kayi, na ngbɔnɔkɔng dundɛ, na nthara, Na pɛthi ko dundɛ mina kɔri, Na mɛnɛ ming dɔngɔi nde. Bindɛ ngale. Bindɛ thare ka babana ba kɛndɛ kapothi. Bindɛ kai rɔgbɔkɔ.

Sangkala pɛthi se. Wundɛ tha nda pɛngki wa. Ndɛ nɛki. Wundɛ tha nda kutu. Wundɛ kai ka kusese ka. Na kusese, na saang hɛ do ka lemia mandi. Na wosi na bohɛ nda baho ka hulɔngkɔ ho kiyang, na ba kudegeli. Na wosi wobɛna na ndɛ rɔgbɔkɔi nda. Na yang kuuta nda ning Wuna dome kusese na se se, sese seng, na thia balɔhɔi, thia bathɔngkɔi, na kaa yɛthi maraka, na thakang mpati mu be ka wosi ba na thatati. Ho ka yɛrɛmo Kayi na hunthe, na hobugulɛ, Ho ka wosi nang banambarang wo, awa na homandi, hobukulɛ. Na e yi kaa kɔ kɛndɛ kabegede ka kusɛri ko, na e yi ko hopa ka babana kapothi kɛndɛ, awa na yi ko luyɛ ka thare bindɛ ka.

Pɛthi se yɛthi maraka ma. Wundɛ kai kɔ ka kusɛri ko. Wundɛ segithe huraka hoyete ha, wundɛ lɔpe ka babana ba na gbi. Hato si thɔng ning ba berina, wosi dome

was drying the rice - "Go on Kayi; that's the one who is always dashing me down; go on, avenge me now today, beat him today, the scoundrel".[5] The chimpanzee said "Oho! Behold it is not the spider". He struck Kayi once only, Kayi fell. He went and seized the spider where he was drying the rice. He thumped him, he thumped him again; the spider cried and cried! "Well, I am going". "Ee".[6] "I am coming tomorrow" - he the chimpanzee.

As soon as the chimpanzee had gone "Kayi, let us go away from here, let us run, the chimpanzee will kill us here if we stay here". They got up, they ran to the banana trees below there, they went and hid. [In the morning the chimpanzee came. He did not find anyone there. He looked, he saw no one. He went to the finch. "Finch, come here and divine for me. The spider took a goat from my hand for a fight. That spider, he has now hidden. I can't see him now". Then the finch said "Se se, se se seng; put good, put bad; go and collect stones, to the number of the spider's children, three stones; that for his wife Kayi - one big one; that for the spider, the rascal, well a big one, a huge one. You go and stand there above on the hill, then you will hear where they ran away to".

The chimpanzee came and collected the stones. He went and stood on the hill. He took a small stone, he threw it towards the banana trees - gbi![7] The child was just going to cry, but the

na ng ng na gbɛgbila kutholi, gbɛgbila, hato be tha bereng ba bindɛ pɛthi luya. Wundɛ segithe hɛlɛ ho huraka. Ndɛ lope hɛlɛng kɛndɛ. Hato si thɔng ni ba berina, wundɛ wosi dome na ng ng ng ng, na gbɛgbila kutholi, gbɛgbila kutholɛ. Hɛ́ɔ́ kɔi gbɛgbila kutholi ko. Pɛthi sɛgɛthi hɛlɛng ho huraka. Wundɛ lope hɛlɛng kɛndɛ. Hato si thɔng hɛlɛng ni ba berina, wundɛ dome na gbɛgbila kutholi, gbɛgbila kutholi. Wundɛ segithe ho ka Kayi ha. Ndɛ lope Kayi na. Wuna dome wosi na mba ba yi pɛ, ying do thanthɛ wo, na be thɔng dɔng na gbɛgbila kutholi, na gbɛgbila wuyete, gbɛgbila wuyete. Wundɛ segithe ho ka wosi na. Wundɛ lope wosi na. Wosi berehi. Wundɛ bereni na woi woi. Hato tha bereng, yɛɛsmo Kayi tha bereng - kɛrɛ wosi, wundɛ bereng ba na lopo ndɛ. Pɛlɛthi kai ke.

Na se nda hɛlɛng pɛɛsthi, na puthoi kang, wundɛ tha nda pɛngki wosi na. Wosi kaɛ ke nda wufuye, wundɛ thareke.

spider said "No no no; suck a bone, suck" so that the child would not cry for the chimpanzee to hear. He took another stone. He threw it there again; the child was just going to cry, but the spider said "No no no no. Suck a bone, suck a bone". The child began to suck the bone. The chimpanzee took still another stone. He threw it there again. The child was again just going to cry, he said "Suck a bone, suck a bone". He took the stone for Kayi, he threw it at Kayi. Then the spider said "Well, for you, you who remain, who are old, let me say suck a bone - suck a little, suck a little". He took the stone for the spider, he threw it at the spider. The spider cried and cried. He cried and cried "Woi, woi" The child had not cried, his wife Kayi had not cried - but the spider, he cried because he had been hit.[8] The chimpanzee went off.

When the chimpanzee came again when the sun rose, he did not find the spider there. The spider had gone off in the night, he had run secretly away.

The spider, stupidly over-confident and boastful, is not only beaten by the chimpanzee but outdone in courage and strength by his wife Kayi, even by his own children. His lack of forethought not only leads him to challenge the chimpanzee - whose strength is well-known - but twice to betray his own hiding place to his enemy. One of the attractions of the story to Limba listeners is the ridiculous and utterly unmanly way in which the spider, the husband, behaves; he puts on his wife's skirt, is weaker than she, cries, runs away.- all normally expected characteristics of a woman not a man. The dramatic description and enactment of the fight itself was one of the highlights.

1. As so often, the description of their act of eating is in itself amusing as told in a Limba context.
2. The pause before the word "dashed" (lɔpitande) gives an extra effect of the great strength with which the chimpanzee knocked the spider down suddenly and completely, very hard.
3. The scene and mood of the two opponents is set by the way in which they exchange greetings.
4. Normally a woman's task.
5. A very rude word of abuse. The spider's excitement and over-vindictiveness leads him to betray his disguise.
6. The faint weak cry of the spider illustrates again his complete incapacity to make good his original offer to fight.
7. He hits one child, then, later, the others.
8. The contrast between the spider's weakness and the endurance of the others was brought out very clearly by the tone.

The spider and the chimpanzee. 2. (Yaka)

Wosi nde ing pɛthi. Mɛnɛ pɛthi bohe taka, wundɛ kuhunu ning. Mɛnɛ wundɛ ning ba kuhunua, wundɛ boe nda. Wuna tepe pɛthi na yang king taka. Na wo thɔng deke, na ndɛ na thɔng taka wo. Huna tepe wosi, na yang do ba dekia. Na king taka, na ming pɛyande masɔkɔ ma. Na ka yɔkɔ.

Mɛnɛ pɛthi ke ba dekia hang, wundɛ tɛng. Na mande. Na yang tɛng nde ba dekia hang. Wosi hung. Ndɛ ngutɔkɔi. Bindɛ pɔpande. Mɛnɛ bindɛ ba pɔpande hang, pɛthi lɔpitɔkɔ. Wosi nda na yang pungke. Kumang wundɛ tha pungku. Ndɛ yiinge thakino, wundɛ wosi.

Na puthɔi ~~kang~~ nda kang, na Kayi na bohiang hɛ nda. Wundɛ bohe. Wundɛ bohe murudu wo ka wosi wo. Wundɛ tutɔkɔ kufaka kɔ. Ndɛ bohe yaba ba.

Pɛthi tɛng. Kayi na kahue. Gbɛng nda pɛthi a yiinge thakino.

Na puthɔi kang, wosi ing Kayi ing mpati be ka Kayi be, bindɛ ke rɔgbɔkɔ ka korokoro bang. Pɛthi tɛng. Nthobo ki nde kɛndɛ. Ndɛ gbale king. Ndɛ there lathi. Wundɛ thu tharaka. Na ndɛ lope thɔng ku kugbekɛ kɔ ka hati, Kayi lopo. Wosi tepe na ba bereng nde, nɛ nɛng kɔthɛng pɛthi na. Wosi lopo. Wundɛ kɔ berina. Wuna tepe Kayi na wo lopo hɛ yang wong, ying tepe na ba bereng. Na ba na lopo nda yi, ying kɔ berina. Na

The spider and the chimpanzee.2.Koloi Dema. 12/10/61

The spider and the chimpanzee. The chimpanzee got a sheep, he fed it up. When he had fed it, it grew big. Then the chimpanzee said "I have a sheep. Whoever fights me, he is the one to eat the sheep". At that the spider said "I want to fight". "I have the sheep. Let us wait for the fixed date - on Monday".

When the chimpanzee went for the fight, he came. "Greetings, I have come now for the fight". The spider came out. He took off his things. They took hold of each other. When they had wrestled for long, the chimpanzee was knocked down. Then the spider said now "I was able!" Behold, he was not able. He spent the whole day being beaten, he the spider!

When the sun rose, he said "Kayi, take it for me now". She took, she took the trousers of the spider, she put on the hat on her head. She took the gown.

The chimpanzee came. Kayi was the stronger. The whole day now the chimpanzee spent being beaten!

When the sun rose, the spider, and Kayi, and the children of Kayi, they went and hid in a cave. The chimpanzee came. There was raffia there. He rolled the raffia, he wove a sling, he put stoned in it. As soon as he had hit the child's arm, then Kayi was hit. The spider said "Don't cry! You know the chimpanzee!"[1] The spider was hit. He started to cry! Then Kayi said "When I was the one to be hit just now, you said "Don't cry'. But now that you are hit, you start to cry.

ming painguande. Na yameng kahua ba yi.

Pɛthi tɛng. Wosi thakino nda. Bindɛ pangande. Na thɔma taka wong, na hali te thakang nda yang yina.

Let us part. I am stronger than you".

The chimpanzee came. The spider was beaten now. They parted. "Eat the sheep, now, for all this time I have beaten you".[2]

The spider's wife turns out to be both stronger and more sensible than he - a reversal of the usually expected roles of husband and wife.

A variant of Fanka's story of same title. The point is not so much in the plot, though this is well known, than in the vivid description, which always causes amusement, of the way the spider got knocked down and beaten, and displayed such greed and stupidity in taking on the notoriously strong chimpanzee in a fight, and then betraying their safe hiding place by crying out like a child when he was hit by a stone.

1. i.e. he would be likely to attack them if he knew where they were.
2. The spider got the sheep in the end, having paid its cost in being beaten.

The spirit, the pumpkins and the spider. (Waka)

Kɔntho ko na ngɔtɛ nde thɔng, e kung ngɔta haa wumandi mandi. Awa thɛmu wobɛna waali thue nde thɔng ngatuu, ha, dondo segithe haang te ka Kampi, haa thɔ ka ma mawala ma h ma hung makiranko ma homa, hudunggbu huna ngɔe nde thɔng, na lɛgbu. Kusɛri ka. Mbɛ o mbɛ ka. Hudunggbu thɔng. Waali wong segithe ngatuu ngang, wundɛ thue ngɛng.

Kɔntho ko ngɔti nɛnɛ. Wosi nɛnɛ e wɔtɔ nama Kayi bindɛ dɔngɔi. Ka ka segithe ka, mbɛ o mbɛ ka. Awa, mɛnɛ bindɛ yue na waali wo king kangka ing ngatuu nga nde, bindɛ ke kɛndɛ. A ke ka lawa ngatuu ngang. Waali wo nɛnɛ, ngatuu ngang, mɛnɛ ngɛng tewu, ngatuu ngabɛna, nga kong sɛgithi, wundɛ ko ngɛng thɔngthɔngɔng. Mɛnɛ ko tewɛ, wundɛ a thɔngthɔngɔng. Mɛnɛ ko tewɛ, wundɛ a thɔngthɔngɔng. Kuna me ba thadɔ.

Awa, wosi nɛnɛ, wundɛ ke ka lawa ngatuu ngang. Wundɛ ke ka waali wong ka. Waali wong ke tɛpi na holɔhɔi na awa, ne a pungku ne beng dinga? Na ndo. Wundɛ thadi ngɛng, kɛmɛng biiye. Na hing mung. Wundɛ thadi mung. Ba mɛnɛ bindɛ ba mung thada, bindɛ dinge ngɛng. Wong Nggbogbong, Kayi, Nggbungdɛng, bindɛ kati mung. Lokɔing basɔhi ngatuu kɛmɛng biiye, bindɛ thangkang ngɛng thɔma.

Mɛnɛ bindɛ ba ngɛng thangkina thɔma, deni biiye

The spirit, the pumpkins and the spider. Niaka Dema. Rec. 5/10/61

Hunger once came. It came very very much. Well, at that time, a spirit planted pumpkins, ha! they were from here as far as Freetown, all the way to the Wala country, to all the Koranko country[1]. The country all lay a flat farm, level. There was no hill. There was nothing. Only the flat farm. The spirit took the pumpkins, he planted them.

Now the hunger came. Now the spider and his wife Kayi were living there. There was no place for them to get food from. There was nothing. Well, when they heard that the spirit there had pumpkins, they went there, going to beg for the pumpkins. The spirit - as for those pumpkins, if they are not yet ripe, the pumpkins will be like this: he will ask each one if it is ripe; he will ask each one if it is ripe; he asks, the pumpkin, lets itself be picked.[2]

Well, the spider, he went and begged for the pumpkins. He went to the spirit. The spirit said "It is good. Well, will you be able to carry them?" "Yes". He picked them - two hundred of them! "Here they are". He picked them. When they had picked them, they carried them away. They were Ngbogbong, Kayi, and Nggbungdeng.[3] They took them. In five days, all those 200 pumpkins - they finished eating them all!

When they had finished eating them in two (?) days

beng be, awa, binds thangkang ngɛng na heu. Kɔntho ko ngɔti hɛlɛ. Ka ka segithe ka hɛlɛ. Binds kube nda, a ke ka tue. Mɛnɛ binds bohe ba kaa ka tue hang, na Nggbungdɛng, Kayi, Nggbogbong, holɔhɔi na ming kaa. Na ming keng tue ka ke nde ming ka ke nde ming ngko ngatuu ŋang ka.

Awa, mɛnɛ binds ke, huwe babɛna sɛngks wong dedeng nda. Binds segithe ngabereku, binds kube. Nggbogbong, Nggbungdɛng, binds kube. Na tɛng thong binds, a thadiɔkɔ nda be hosi. Ba waali wong tha binds tepe ba tɛpa na hing ngatu ngang. Binds thadi ngɛng, a thɛmining ka mbɔ nda. Ba mɛnɛ nga tews ngang ngɛna, waali wo a thongthongɔng, ba tɛpa holɔhɔi, awa, bɛnɛ ndo tews na, awa na kong ku kong thadɔkɔ.

Awa, binds segithe ngatuu ngabɛna. Fuwe babɛna binds yuku ngabereku. Binds ba kaa hang, Nggbogbong na yengke kɔtɔkɔ, wunds ka ka kongkosa ba kɛnama bang.

Na Nggbogbong ni ba thathina kubereku kong kubereku ko sa me ba ngɔta. Na Nggbogbong ni ba thathina kubereku kong, kubereku kung sa me ba ngɔta. Wuna tɛng kangka wosi, na ɛ Nggbogbong, na nama se beng kɔ ing batuu bang ka gbonga bang ka wanini wo, na buna waali wong pengke do mina dondo? Na holɔhɔi, a papa ha, na ko hs thong seyɛ, na masɔbɛ ye.

Awa, Kayi tɛng hɛlɛ. Na holɔhɔi na yi na e na hating wong, mbɛ ho tha meye? Thampo waali wong wo do yeng ka

well they had finished them completely, hunger came again. There was no place for them to get food from. They set out, going to steal.[4] When they started out to steal, he said "Nggbungdeng, Kayi, Nggbogbong. It is good for us to go. Let us go and steal where we went before, where we were given the pumpkins."

Well, when they went that night, the moon was shining. They took baskets, they set out. Nggbogbong, and Nggbungdeng, they set out. As soon as they arrived, they were picking them for themselves - by force! For the spirit had not said to them "Here are the pumpkins for you". They picked them, cutting them with a knife now[5]. For if they were not ripe, the spirit used to ask them saying "Well, if you are ripe", well, the pumpkin would pick itself.

Well, they took those pumpkins that night. They tied them into the baskets. They went for far. Nggbogbong was going in the front. He came to his village.

When Nggbogbong tried to put the basket down, the basket would not come down! When Nggbogbong tried to put the basket down, the basket would not come down. Then the spider arrived there. "What, Nggbogbong? How is it you are standing in the path with all those pumpkins? What about him - the spirit? What if he finds us here?" "It is good. Father, ha! If he comes for us - that is trouble!"

Well, Kayi arrived[too]. "It is good for you, you my child - why are you not obeying that? Perhaps the spirit will follow us

saa dondo. Thampo ming se do boha kaa kutuang kong kobsna. Na Kayi tsng na,wunds kute ngatuu nga sa me ba ngaye ka yaha hang, ngabereku nang.

Nggbungdsng tsng hslsng, nds ni na. Ngabereku ngang sa me ba ngayuwe ka yaha hang. A raith.

Wana tsng hsls - wosi, wo biye binds wong. Na beng, na mbs ku koe hs beng dondo? Mbs mu koe hs beng? He beng, ming do yemo ye. Ming do yemoi ing waali wong, ming do ming yue kangka songko ba ba dinge binds bang ka saa hang. Hoflohoi, mbs ho sa beng hung biite ha, na papa na holohoi na ko hs tho seye. Na yang ns na ming ns ña ming do bangio dondo, na homa thangkaha thang, na thsng boho ing ngabereku ngang. A raith. Wana tsng, wosi. Msns wosi ba tsnga, na e, na wunds hing nina, ngatuu nga sa me ba ngaye ka yaha hang. Binds ko koi ksnds ni ngsng, Nggbogbong, Kayi, Nggbungdsng, wosi, homa binds koi ksnds. Ha, na nams na ming hs nie dondo? Iyo, ngatuu ngang sa me ba ngayuwe ka yaha hang. Wosi karoko ba wunds na kalang, wunds karokoi. Wunds ngoti bupu. He he. Ngkoyo king ngakande. Ha ha, na ming ns na ming sa ungku. Na holohoi na ming tengkiteke ksnds ngatuu ngang.

Msns binds ba ksnds tengkiteke ngatuu ngang, ka sengks wong, binds ke matsng do. Binds ke thong ko ka yukue binds ks na ngatuu ngang ks, ka ngabereku ngang. Binds ke. Msns binds ba tsnga ksnds hang na yo, Ala,

and come here. Perhaps we will be caught here with these pumpkins". When Kayi came up, she saw that the pumpkins would not come down from his head in the baskets.

Nggbungdeng arrived also. He tried too. The baskets would not come down off his head.

Well, he arrived also - the spider who owned them. "You! Why are you standing here? Why are you standing here? Hey you! We are being followed here oh! We are followed here by the spirit. We, we heard there something as if they were starting to come. It is good - why will you not take them inside?". "Ha! Father, it is good you have come for it. I - we are in difficulties here. All our heads are held by the baskets". Well, he came up, the spider. When the spider came, he said "What! See this! The pumpkins will not come down from their heads". They were standing there with them - Nggbogbong, Kayi, Nggungdeng, and the spider, they all stood there. "Ha! What are we to do here today?. Iyo! the pumpkins will not leave our heads". The spider shook himself - for he is the senior - he shook himself, and he fell down bupu! He! he! his neck came off! "Ah'. We don't think we will be able. It is good for us to return the pumpkins there".

When they were taking the pumpkins back there, in the moon,[6] they went, returning. They went to stand in the place where they had tied up the pumpkins into the baskets. They went. When they had arrived there precisely, ha! Alla! the pumpkins

ngatuu ngang ngɔti ka tuteke bindɛ ngɛng ka thangkaha thang kɛ. Kutuu wo kutuu kung thare ka ngholi nama, kutuu wo kutuu kung thare ka ngholi nama, kung ke kɛndɛ labe.

Na bɛnɛ waali wong kuwuɔi wung ka mandɛ, ɛ na yang se ka tuto. Yang nɛ a ke na bang gbɛhinɔkɔi ka thue nde yang ngatuu ngang ka. Wosi nda tɛng, a pɛngki ngatuu ngang nga labuɛ nda. Kɔrɔ wundɛ pengke nda ngabereku ngang. Wundɛ pengke kɛndɛ wosi na. Wosi na e, na kumang nina ni hɛlɛ yi yama. Yang se yeheng dondo bena ngki ngatuu kɛmɛng biiye. Beng ke ngɛng thɔng yɔkɔ banthe - yɔkɔing baaye thɔdɔ - ɛ, kumang, nina ni hɛlɛ beng, beng tɛng hɛlɛ, a se hɛlɛng ka tute yama. Na, na ba wung tha meye, na ngatuu nga kɛndu ngang, na wung sa me. Na holɔhɔi, na ba ko ke na sa bena ni nating, na mbɛ o mbɛ ka na sa nda dungkung. Wuna ngɔti wundɛ ka ngathai, na yandi, na yandi kuloho, na ming kaho kɔnthɔ. Na yang, na yang sa nda hung me. Na yandi kuloho. Bindɛ theteke kɛndɛ.

Bindɛ thadio nda kɛmɛ wunthe nda. Bindɛ dinge ngɛng ka saa. Awa, mɛnɛ bindɛ dinge ngɛng ka saa, bindɛ se ngɛng thong. Na thong bindɛ ngɛng, awa, wuna tepe wosi, na holɔhɔi Kayi, awa ming ke hɛlɛng theteke. Kayi dome na e wɛnda wong, na e timo timo thong na ko thong ke ka lawute wa wunthe ngatuu ngang. E, na kɛrɛ na ha, na kɔnthɔ ko ngɔtɛ kong, nɛɛ? Na wung ka ko ka

fell down from their heads where they were carrying them. Each pumpkin, each one, ran to its stalk. Each pumpkin ran to its stalk and went and stuck on fast there.

The spirit dreamt of this in a dream[7]. He said "Oh! I have been robbed. I will go and look where I planted the pumpkins". The spider had come now. He /spirit/ found the pumpkins now fastened on; but he also found the baskets now there. He found the spider there. "Spider! What? Behold this is what you have done to me now! I came before and gave you 200 pumpkins. You went and ate them in one day - in two days, I mean.[8] Behold, that is what you have done now! You have come back again, coming to rob me. Ha! That is not allowed. With our pumpkins, that is not allowed. I will give you nothing at all now". Then he /spider/ fell at his feet. "Please. Please. I beg you. We are hungry". "I - I will not agree to that". "Please. I beg you". They begged him there.

So they had one hundred pumpkins picked for them now. They took them away with them. Well, when they had brought them away, they came and ate them. When they had eaten them, then the spider said "It is good - Kayi, let us go and beg again". Kayi said "What, my brother! Always then going to beg pumpkins from one person?" "Well, but ah! but hunger has come - has it not? but it is not for one person".[9] "All right, let us go and get

wa wunthe. Na awa, na ming kɛ nda kuta kunthe. Na ming se tindɛ thome.

Awa, mɛnɛ bindɛ ke, awa, bindɛ ke hɛlɛng ngka ka wuyete yete thung. Awa, ngatuu ngang bindɛ bina thangkinɛ thɔng ngɛng na heu, ing waali wong kasinthe.

So, mɛnɛ Yengkeni tepe awa na se ka thanua huyumba awa huna ho lɔngtha, thɔkɔ ba ka Karangke.

one /pumpkin/, we will come and eat that much".

Well, when they went, well they went and were given some again, little by little. Well - the pumpkins, these people finished the whole lot completely, they and the spirit between them!

So, since Yenkeni said what she had come to learn Limba, well that is it, it is finished, by grace of Karanke.[10]

The greedy and extravagant spider even goes as far as stealing from the person who had given him food to save him from hunger. The whole story centres round food - the amazing number of pumpkins eaten by the spider and his wife in a short time, the desperate hunger felt in between by the spider, their failure to get away with the food they had stolen. One of the important points of the story was the vigorous way in which this hunger and eating were described.

Various obviously English words are used - all right; nothing; so. Niaka - not unusually in oral narrative - made a few slips, in particular about the number of days spent in finishing the food.

1. i.e. the pumpkins extended over most of the north of Sierra Leone.
2. They were magic pumpkins which picked themselves, falling off into the hand when ready.
3. The children of the spider and Kayi, given funny names.
4. The Limba feel very strongly that theft is wrong.
5. i.e. they had to force them off, as they were not ready in their normal magic way.
6. Therefore both journeys had been made at night, by moonlight.
7. Special spiritual insight is quite often associated with a dream. See chapter 5, p. 287
8. He corrects his slip of the tongue.
9. i.e. I am not the only one hungry.
10. The leading figure among his listeners.

The spider woos a wife. (Yaka)

Ba nde kuta, wa na kiɛ nde hati. Wundɛ thue kutuᵘ, kung ting, kung thungutu ka kuthahine. Wundɛ tepe kongko ting kathinthi ka ka kuthahine ko.

Hato nɛnɛ - keng ko kuna Sira - wundɛ tepe na wo nɔng thɔng thadi kutu ko, kathinthi ka, nɛna dɛng yɛ-rɛmo.

Mama o mama se, wundɛ thamɔi.

Wosi se. Na yang tɛng ba yɛrɛmo, na yang thimong ba ning dɛnga. Thɔnɔ wong tepe na wo thɔng kong pungku thada kutuᵘko kathinthi ka kuthahine ko, na yina dɛng yɛrɛmo. Wosi tepe na wung ka bali, Wundɛ thunung ma-dungkɔ. Wundɛ tepe kongko nɛɛ thɔnɔng? Thɔnɔ wo tepe na kung kutɛ, ko ka lele, kung kutɛ. Wundɛ boho hɛlɛng, wundɛ tepe kongko nɛɛ thɔnɔng? Na kung kutɛ, ko ka lele, kung kutɛ. Wundɛ boho hɛlɛng, na kongko nɛɛ thɔnɔng? Na kung kutɛ, ko ka lele, kung kutɛ. Wundɛ biyande kathinthi ka kuthaine kong. Wundɛ tepe na ɛ kongkong thɔnɔ? Wundɛ tepe na ng, na kuna. Na ba tɔng ka kɛk-ɛng, na a lɛthi ka thangkɔ. Na bɛnɛ thimong ba dɛnga yɛrɛmong. Wosi lethe kutuᵘkong. Wundɛ thuhɔi. Wundɛ tepe na ɛ kung kutɛ kongkong? Thɔnɔ wo tepe na kuna. Wundɛ tepe na hing yɛrɛmong.

Wosi tepe na na kingkɛde kingkɛde, na nie ma na ba hati nda wong.

Na huna, lɔngthang.

The spider woos a wife. Naboni Dema. 8/10/61

You see - someone once bore a child. She planted a pumpkin. It grew, it reached right up to the sky. She said "This has grown up, up to the sky".

Now the girl - her name was Sira - she said "Whoever it is that can pick the pumpkin up in the sky, you are the one will marry me as a wife".

Every animal came, and was unable.

The spider came. "I have come, about the woman. I want to marry her". The mother in law said "Whoever is able to pick the pumpkin up above in the sky, you are the one will marry her as a wife". The spider said "All right". He began to climb. He said "Is it this one, my mother in law?" The mother in law said "Not that, the higher one;[1] not that". He set off again. He said "Is it this one my mother in law?" She said again "Not that, the higher one; not that". He set off again. "Is it this one my mother in law?". "Not that, the higher one; not that". He went up above right into the sky. He said "This one mother in law?". She said "Yes, that one. Don't drop it on the ground. Clutch it in your hands if you want to marry the woman". The spider clutched[2] the pumpkin. He came down. He said "Is this not the one?" The mother in law said "That is the one. Here is your wife".

The spider said "<u>kingkɛde kingkɛde</u>! stop bothering me![3] what you did to me because of your daughter!"

That is it, it is finished.

The spider, as often, is shown acting in a ridiculously stupid way: to go through all the trials of winning a wife and then - the extreme of folly - to refuse her when won! Secondly to use insulting words to a mother in law, as he does at the end, is not only wrong, it is blatantly stupid.

The story is told briefly, and the potentially long account of the various animals who tried to win the girl is referred to only by one sentence.

1. This repeated phrase by the mother in law was half chanted, and in a fuller telling might well have been a proper song.
2. i.e. he had to come down the tree again with all his legs clutching the pumpkin to his stomach - a comic picture.
3. The spider's rude rejection of his mother in law's offer caused horrified and appreciative laughter.

The elephants and the spider. (Biriwa)

Kampɛng be binds tole baho. Na wo nɔng thɔng baho wo, na wo nɔng thɔng gbusu huloma ka gboro bang. Wo tɛpi na ng ng, na thɔi ta. Binds dangande. Binds kai ɛnki hɛlɛng wo wunthe. Binds thɔngthɔngɔng na mbs ka beng kai? Binds tɛpi na ming do se ka sisa bahu wo nɔng thɔng gbusu huloma hang ka gboro bang. Binds tɛpi na dangande, na yang thɔi ta.

Binds kai pɛngki wosi na. Na mbs ka beng kai? Na ming do se ba sisa bahu wo wo nɔng thɔng gbusu huloma hang ka gboro ba. Wosi mei, na ndo, na yang ko thɔ. Binds dungung wosi na bahu. Wosi kɔri bahu. Wunds thong. Wung cenge ngalang ngaale, kotati kampɛng be se ka gboro bang. Binds ngindis wosi na. Na gbaku wo tuku. Wosi nds si kai, wunds tɛpi yɛrɛms nama, na na^ng fungande ka gboro ka, yamai yongina, na be se.

Wunds kai fungande. Yɛrɛms nama yongoni. Wunds thɔngthɔngɔng na mbs ba yongoni yi? Nds tengkeleke. Wunds kai thongthingina ing be mandi be. Na mbs ba yongoni yi? Wunds tɛpi na badonso na se. A se yama ka thongthingina na e ying kute manangks^ng ba ka kampɛng ma ka mahe ing fɔking? Yang tɛpi na na pe kampɛmg donge ka ka gboro ka.

Binds ngale. Binds thare. Wosi thong bahu bagbong. Wunds tha kutu bali o bali.

The elephants and the spider. Fanka Konteh. 21/1/61

The elephants, they reared a goat. "The one who will eat the goat is whoever can dig a grave in the rock". /Those who came/ they said "No, no; I cannot". They went on. They /elephants/ ~~went~~ went and met another. They asked "Where are you going?" They /elephants/ said "We are coming to bring a goat to whoever can dig a grave in the rock". They said "Go on, we cannot".

They went and met a spider. "Where are you going?" "We have come to bring a goat to whoever can dig a grave in the rock". The spider replied "Yes. I will be able". They gave the spider the goat. The spider killed the goat. He ate it. It came to two days, on the third the elephants came to the rock. They sent for the spider. "The chief has died".[1] As the spider was about to go, he said to his wife "When I arrive at the rock, call me, saying 'They have come'".

He went and arrived. His wife called him. He asked "Why are you calling?" He went back. He went and asked "Are they many? Why did you call?" /He came and/ said "A hunter has come - coming to ask me 'Have you seen the tracks of elephants before or this year?' I said that 'I left the elephants at the rock'".

They got up. They ran. The spider ate the goat for nothing! He did not meet any trouble, at all.

How the spider tricked those much bigger and stronger than himself. Everyone the elephants met would have liked to eat the goat, but only the spider had the combined greed and cleverness to manage this without having to pay a price at all, by frightening them away with his lying reference to elephant-hunters.

1. i.e. the time has come for digging the grave in the rock.

The spider and the squirrel make a farm. (Taka).

Wosi ko ngaye. Wundɛ ko yɔi. Huthomping wundɛ nɛnɛ a thalande. Wosi ngaye. Wundɛ ke na yang ke ka dethua nggbunggbudung. Wundɛ pengke pakaa bang. Wundɛ dome na kute pakaa. Na kute wundɛ bɛng, wundɛ ke tɛpi ka Kayi, wundɛ dome na kute pakaa. Wundɛ ke. Bɛng dapɛ. Wundɛ dingke bapang. Bɛng pamo.

Huthomping si nda a tɛng, a pɛngki pakaa ba bapothɛ. Wundɛ dome na yama biyɛ pakaa. Wosi dome na ma biyɛ. Huthomping dome na ma yɔi. Wosi dome na kɛrɛ tha kati gbɔnga. Na ma biyɛ huyaa. Huthomping tepe na yang gbɔnga ba kiyang kathinthi, na a thaluande kathinthi. Na kɛrɛ na thaluande yi kathinthi, yi pɛngki pakaa bang, yang kate gbɔnga. Na ma biyɛ. Bindɛ gbakali kɛndɛ.

Wundɛ dome na huthomping na yang ko dɔngɔ. Wundɛ dɔngɔi. Wosi ngone pakaa bang. Wundɛ sɔkɔi.

Na sɔkɔi wundɛ, wuna tepe huthomping, na ma biyɛ pakaa. Wundɛ segithe na hani be kɛnama. Bindɛ ke. Bindɛ segithe bɛking. Na ming nangthang pakaa bang. Bindɛ kɔi kɛndɛ. Bindɛ thaluande. Bindɛ pengke pakaa bang. Ba kɛking gbɔnga ba kɛnamɛng kathinthi. Bindɛ thiki fooma ka bɛking be. Bindɛ tutɔkɔi. Bindɛ thaluande ing pakaa bang. Bindɛ ke ka yikia ka.

Wosi nda ba tɛnga hang, wundɛ tha pɛngki pakaa ba. Wundɛ tepe na yang, na yang kong thɔngthɔngɔng wo

The spider and the squirrel make a farm. Singko Dema and Korombo Dema. 3/10/61

A spider stood up, he was going to hoe. Now the squirrel was jumping in the trees. The spider stood up, he went. "I am going to find a bush rope". He came on some rice. He said "I have found rice". When he saw it, he went and said to Kayi, he said "I have found rice". He went. It was in ear. He took someone to chase the birds. It had the birds chased from it.

When the squirrel came, he found the rice ripe. He said "I own the rice". The spider said "I own it". The squirrel said "I hoed it". The spider said "But you did not bring a road. I own the farm". The squirrel said "My road is up above, jumping from tree to tree above. You found the rice here". "I brought the road. I own it". They quarrelled there.

The spider said "Squirrel, I will stay". He stayed there. The spider reaped the rice. He threshed it.

When he had threshed it, then the squirrel said "I own the rice". He took it and shared it out among his people. They went. They took bags. "Let us carry the rice to the village". They stood up there, they jumped from tree to tree, they came to the rice. For that is where their road is, up above. They put it all into the bags. They lifted them up to carry them. They jumped from tree to tree with the rice. They went to their home.

But the spider - when he came he did not find the rice there. He said "I will ask who came for the rice. For I

seyɛ pakaa bang. Na ba yama pame mamaing be. Awa, yang ngone. Yang sɔkɔi. Yang se nda kutu wo nanthɛ bɛng. Na yang sa me.

Awa, na nathɔ bɛng, bindɛ kɔsɔngɔng. Huthomping tepe na ma biyɛ huyaa. Wosi tepe na ma biyɛ huyaa. Bindɛ fung. Bindɛ kai ka gbaku wong ka. Be mina kɔsɔngɔng ba huyaa ha.

Mɛnɛ bindɛ yongino, awa mɛnɛ bindɛ kɔsɔngɔng, huthomping tepe na yama biyɛ huyaa. Awa hung ke ka wosi ka. Wosi tepe na ma biyɛ. Wuna tepe huthomping na ama biyɛ. Wosi thɔngthɔngɔng nɛng king gbonga? Huthomping tepe na yang ka ing gbonga na yang ing be kiyang na ko thalande kathinthi. Mɛna tepe wosi na ma biyɛ huyaa. Na yang kate gbonga.

Mɛnɛ hung ke ka gbaku wong ka, gbaku wong tepe na e ying kuting huthomping, na wo biyɛ dunggbu. Na kate gbonga ba ka dunggbu ka. Na ka thɛmu wo na wosi na biyɛ pakaa bang. Ba na katɛ gbonga bang, ndɛ na biyɛ huyaa. Mɛna tepe huthomping na nina hung. Na yang yɛrɔkɔi. Na pakaa bang ing wosi na ming hanande.

Awa mɛnɛ yi kute nda na yi ni wali, na yi a kati gbonga, kɛkina a there nde hung ka wosi ing huthompingɛ. Na yi ni wali yi a kati gbonga ba ka dunggbu ka.

Awa, mɛnɛ ɛingkɔi yue nde hung, wundɛ yɔkɔ a tɛpi yina. Na hoho huna ha, na mbɔrɔ kibɛna, lɔngtha.

chased away the animals. Well, I reaped it. I threshed it. I have come now and seen someone carrying it away to the village. I will not allow it".

Well, when it had been carried to the village, they went to the judgment. The squirrel said "I own the farm". The spider said "I own the farm". They went out. They went to the chief. "May you judge for us, about the farm".

When they were called, well, when they went to the judgment, the squirrel said "I own the farm". Well, the word went to the spider. The spider said "I own the farm". Then the squirrel said "I own it". The spider asked "Have you a road?" "I do not have a road; I and my people jump from tree to tree up above". Then the spider said "I own the farm. I brought the road".

When the word went to the chief, the chief said "You see squirrel - he /spider/ owns the farm.[1] He brought the road to the farm. For now the spider owns the rice. For he brought the road, he owns the farm". Then the squirrel said "That is the word. I agree. For the rice, we will share it with the spider".

Well, you see now, if you do work, if you bring a road - it began from there, from the spider and the squirrel. If you do work, you bring a road to the farm.

Well - since Singko heard that word, he had to tell it to you. That is the word, that story. It is finished.

Set, as often, in the framework of the operations of the rice farming year, this tale explains why it is that people must always make a path to their farm. This is an obvious convenience in farming that is, of course, never in practice questioned, but the actual account of the events here is amusing for its own sake - e.g. the picture of the little squirrels leaping from tree top to tree top with great bags of rice on their heads.

The story was told by two people, one insisting on taking over when the other had to leave. Some of their pronunciation was rather different.

1. The chief speaks persuasively to win him over to accept the judgment. Apparently they agree to share the rice in the end.

The chameleon and the spider. (Yaka)

Mbɔrɔ bena. Yɔngkɔ na nde ing wosi. Yɔngkɔ ko nde mahe huyaa. Mɛnɛ yɔngkɔ mahe, wuna dome wosi, ha, na yɔngkɔ na pakaa bang, na wo ko lɔhɔ ing bɛng na a tɔrɔng e ponua, nɛ thia ka kang e bɛng thitha. Na ali ba nda ko yɔi. Wuna dome yɔngkɔ na yang yɛrɔkɔi. Bindɛ yoe. Yɔngkɔ tepe mpati nama kang ka yaa. Wundɛ pang do. Pakaa bang bɛng tha muku. Wuna dome yɔngkɔ na hung ka bei. Ying ni ma thɔrɔ, na yang pɛ ka Kanu.

Wung ba dɔngɔ hang, yɔngkɔ kie nde kuheyɔ. Wundɛ kie kung. Wundɛ kore kɛndɛ baloma. Wundɛ sɛngki ning. Wundɛ gbonge ning kuthagba. Wundɛ ni ba gbonga hang kuthagba kong thithi ka kang. Ndɛ firi kuyeng kong, wundɛ ni huthamba. Na ni wundɛ hung, wundɛ longe hung huthamba. Hung thithi ka kang wo. Wundɛ bohe hung ba hanga. Na dondondong ya longe huthamba kɔnɔ wɔtɔng kore ma ye, dondondong ya longe huthamba kɔnɔ wɔtɔng kore ma ye. Wuna ngaye wosi na ɛ na mbɛ hɛ huthamba ho yue yang hang? Wuna dome yɔngkɔ ba wo kɔthɛng na wosi thɔkɔni nde ning ba pakaa ba ko ya badethɛ, wosi be nda se dɔng na poni. Yɔngkɔ tha nɛnɛ bangang ba wu be nɔng wundɛ ni. Wundɛ poni bɛng. Wundɛ ba ya hang, pakaa bang hha muku. Wuna ngaye ni nda yɔngkɔ, ba na thɔkɔni ning wosi. Ha, wosi se ka dikina hang kuheyɔ kung. Yɔngkɔ ke ngaye yɛrɛmɛng be biiye beng. Wundɛ boye sandeng. Wundɛ boye thika. Wundɛ boye yaba. Wung dɔngɔi. Wundɛ boye ning wong yaba ing thika e sandeng kɛrɛ yɛrɛmɛng biiye

The chameleon and the spider. Sanggbang Yeleme. 10/10/61

A story for you. The chameleon and the spider. The chameleon was going to clear a farm. When the chameleon had cleared it, then the spider said "Ha! chameleon. For the rice - whoever wants to do it well, he must put it in water and boil it, and put it in the sun and dry it before you hoe it in".[1] Then the chameleon said "I accept". They hoed. The chameleon told his children "Let us go to hoe". He chased the birds from the rice - but the rice did not grow! Then the chameleon said "All right. You have caused me suffering. I am leaving it to Kanu".[2]

It stayed like that. The chameleon went and set a trap. He set it. He killed an antelope there. He cut it up, he took off the skin. When he took off the skin, it dried in the sun. He carved wood, he made a long drum. When he had done that, he fastened the skin on the drum. It dried in the sun. He took it to beat it. He sang "Dondondong, I have fastened the skin on my drum, but I killed my wife oh, dondondong I have fastened the skin on my drum, but I killed my wife oh". Then the spider got up. "What? What drum do I hear today?". Then the chameleon said - for he knew that the spider had deceived him; for rice is [normally] hoed in uncooked, and the spider had come and said to cook it! He had cooked it; when he had hoed the rice it did not grow up. Then the chameleon stood up, for the spider had deceived him. Ha! the spider came to the trapping, to the bent trap. The chameleon got up. He had two wives. He bought head ties; he bought a cloth; he bought a dress. It stayed like that. He bought the other a dress and a cloth and

beng. Wundɛ ni kɛndɛ wung haa, na tha wu ni bagbong na ba na longe huthamba hang, na be ma meye. Na kɔnɔ na be hung ko fang, na beng na nunɔkɔ. Wundɛ tha nɛnɛ banga.

Bindɛ nda ba saa hang wundɛ wosi ing wɔtɔ nama. Bindɛ pengke yakali bang. Na e ka wong, na mbɛ hudundeng ho yi fang hang? Na nɛka hɛ nda ka bangka. Na yɛrɛmo kiyang na kore yang. Na wundɛ na longe yang hudundeng hang. Na wung ka nɛnɛ wuhɛna. Mba wosi thɔkɔni nde ning. Na mɛnɛ thɛmu wo yɔngkɔ na nda yi ba nɛnɛ yethi kunɛ kong ko thɔkɔni nde ning wosi kong, wuna wundɛ yethi na ba kɔra hɛ wɔtɔ nda. Na yi ke thia ka mandi, na yi ke ning thi ka mandi mang, mɛndɛng masɔhi, masɔngmanthe. na ying ke nɛki ning.

Wundɛ nda ba kaa hang, ndɛ pengke nda ning, wo tonowe, wo kore wundɛ ning ba lɔnga huthamba ho yue. Mɛnɛ be nda ning si ka pɛngka wo tonowe, wuna ngaye wundɛ, wundɛ se do yɔngkɔ do, na e karimɔkɔ. Na ni ma mɔnɛ womandi mandi mandi. Na ba yi tepe ma na be ke kɔri yɛrɛmo kiyang wo, na ba ke ning kɔri.

Wundɛ nda ba ke thia kuthengke hang na pereke. Wuna ngaye wundɛ ka sɔnga keng hɛlɛng wundɛ wosi. Na na ni yang Kayi na pe he. Wuna songe wundɛ kɛndɛ. Wuna se wundɛ nde do yɔngkɔ do, na ke karimɔkɔ na thɔkɔni nde ma ha, na ying dome ma na huthamba ho longe yi ha na yɛrɛmɛ na kore yang na wo kiyang. Na tha nɔng nɛnɛ thɔkɔng na tha kɔri ning. Na kumang bambui. Wuna dome yɔngkɔ na hing, na ka wung ni nde yi ma wung na. Na

head ties - his two wives. He did that for long. He did not do this for nothing. "Since I have fastened the skin on the drum, answer my singing. When I beat the drum, you hide". He was not refused.

Now the spider came, he and his wife. They found the dance going on. "Oh, uncle, what is that drum you are beating?" "Look here now at the house. It was my wife I killed. It is she[3] I used to fasten the drum. It is no other thing" - because the spider had deceived him. So at that time the chameleon was returning revenge[4] for the spider's deceit, that was what he was returning. He said "Kill your wife. Go and put her in the water, when you have put her in the water leave her for five days. On the sixth day go and look at her".

When he went now [on the sixth day] he found her there - rotted! His wife he had killed to fasten the drum he heard! When he found her there rotted, he got up. He came here to the chameleon. "E! master! You have brought me to great great great misfortune. For you told me to go and kill my wife, I went and killed her".

When he went and put his hand on her - <u>pereke</u>! it went right in[5]. Then he got up and he too sang a song, he the spider "What I did to Kayi alone yesterday!" That is what he sang there. Then he came to the chameleon here saying "E! master! ah, you have deceived me. You told me about the drum you fastened - it was my wife that I killed! If you had not deceived me, I would not have killed her. Behold, it was a lie!" Then the chameleon said "It was for what you did to me before.

wuna yethe yang. Na ba na hung nde yi ni hang na ba tuka ing kɔntho ing yɛrɛmɛng be kiyang. Na kumang thɔrɔ se peye, na ba tha nde tuku. Na ba yi nde na hɔng sing thɔkɔng yɔngkɔ na. Na kumang yama nɔng bɔng thɔkina yina. Nɛ yang tuku na kɔnɔ yi na ying dɔngɔi nda hukire. Na yang nda na yang dɔ thɔng nde. Na kɔnɔ ying nda na yɛrɛmɛ ka.

Mɛnɛ yi thɔngthɔngɔng ma yang Sanggbang Wuyeleme, yang ~~nɔng~~ ko yina tepe e Yengkeni mbɔrɔ ki kɔthe yang ki. Kɔnɔ yeke yɔngkɔ nɔng ing wosi wumɛ wo yamɛ?

Huna hoho, lɔngthang.

That is what I was returning. For you thought that I would die of hunger, I and my wives. Behold, suffering came to cease - for I did not die. But for you, you thought you could deceive the chameleon. Behold I now am greater in deceiving you. Till the time I die, you will be living without a wife. As for me, I have food to eat. But you - you have now no wife".

Since you asked me, me Sanggbang Yeleme, I was telling you, Yenkeni, the story I knew. But of the chameleon and the spider which of them was the greater?

That is it, it is finished.

A competition in cunning in which the spider as usual loses. The chameleon is fairly often portrayed as rather ingenious. He gets his own back for the loss of his rice by making the spider kill his own wife - a comparable loss.

1. The opposite of good advice, as all the listeners would know.
2. i.e. he would not make a formal case of it.
3. i.e. her skin.
4. Lit. "company" (kunɛ).
5. i.e. into her rotting body.
6. The chameleon was greater according to all the listeners. Though the ending is formally a dilemma the answer is so obvious that it could equally well have been expressed directly as the triumph of one of the two characters.

The spider and the squirrel. (Yaka)

Huthɔmpi ing wosi bindɛ ke kuthahine. Bindɛ ke biyande. Mɛnɛ bindɛ ba biyande ha, na e thahinɛng be, na sɛkɛ bena. Na ye. Na wung ka bali. Bindɛ dɔngɔi. Bindɛ nio panda. Bindɛ thɔng.

Na puthɔi kang, na beng do sɛ beng, na ming thimo ba bena sangkina. Ba beng se kiyang do. Na yang thimong hugbakine hang. Bindɛ dɔngɔi. Bindɛ bohe thɛ, koki, bindɛ ke biiti ka hukongko hang. Bindɛ lɔngkɔti. Bindɛ ke yuku manang. Bindɛ thonge yara, bindɛ ke yuku ka ngasɛ ngang nga ka manang wo ngang. Bindɛ thonge alahati kɔyɔ, ngkala ki ka gbɔ ka. Bindɛ se king yuku thɛ wong.

Sangkaa bang, na awa, na holɔhɔi na sangkaang bena thahinɛng beng. Na hing kangka musangkaang. Na ung thɔng wa ke thimong mung, na muna wa wo ding ka kaa. Na kusangkaang kong kendeng kuna nda. Bindɛ ke kɔ. Yara ki nɛnɛ ki yukɔing ka gbada do. Kɔyɔ bang ba yukeng ka gbada do.

Wosi tɛng. Na e mu wa sɛgɛthi na yi wung sa nio bei? Wuna tepe dugureng na e, na e gbaku wong kutɛ tepe yina na hung musangkaang. Na wumo wuma na wung thɔng wong thimo na yi segithe. Wosi ngaye, wundɛ segithe kɔyɔ bang. Na hing wu kiyang. Kumang ka thɛ. Wundɛ yosɛ thɛ wong. Kɔra kɔra kɔra. Huthompi nɛnɛ, wundɛ

The spider and the squirrel. Niaka Dema. 27/10/61

The giant squirrel and the spider, they went travelling. They went and entered a village. When they had entered it "Oh! strangers. Greetings!" "Yes. It is all right". They sat down. They were given food. They ate.

When the sun rose, they said "You who have come, we want to say goodbye[1] to you, for you have come here to me. I want the chiefship"[2]. They sat down. They caught a hen, a cock, they went and brought it into the room. They shut the door. They went and tied a cow. They cut thread, they went and tied the horns of the cow. They cut a thick creeper, a rope of the bush. They came and tied it on the hen.[3]

In the morning, "All right. It is good to say goodbye to you strangers. That is our goodbye over there. Whichever a person wants, that is what he is to take when he goes, that is the gift now for goodbye to you". They went and stood. The thread was tied in the compound here. The creeper was tied in the compound there.

The spider came. "Whatever a man takes, that will not be a case with you?" Then the inhabitants said "E! Is it not the chief that said to you 'here is your goodbye'? Everyone - whichever he wants you are to take". The spider got up. He took the creeper. "Here is mine". Behold it was to the hen! He pulled along the hen! <u>kɔra, kɔra, kɔra</u>![4] The giant squirrel

ke segethi yara king. Wunds yose. Wunds kuté manang.

Ba mens binds ke ka gbani ka, wunds tepe, wunds wosi na e ka wo, na na ming ni, na ming kora manang wo. Huthompi tepe na ming kora bithokobitho.

Ba mens huthompi pengke kseriys na, binds be na koto kunthe, huthompi ing kseriys. Wosi nsns wunds wuntheng. Ba mens binds sengki manang wo ka gbonga bang, wosi thayels thang thaaye, e ngkkedangang ngaaye. Huksriys se nda nsns ba thia huthompi na hunung. Wenda huthompi na nde wo doma kseriys wong. Na huthompi na kaa keye ing doni bang kentu bang. Binds ps wosi nda wo, kseriys wo, binds ps nda ka gbonga. Huthompi ke.

Ba mens wosi tutokoi kubereku kong, binds ke ke ke. Huksriys ke ngo ka gbanga bang, wunds yathokoi. Na a, wosi pengke binds. Wunds huksriys na. Na mbs ba ko yi bang ba ye? Na detha hs do thaksriys tuku. Wunds pei kends ksriys na, wunds dangande. Wunds ke ke ke ke ke. Huksriys se thong hels pengki ning. Wunds thoi kuwang. Wunds thare ka kotokoi ka. Wunds ke hels ngo. Wunds tuku. Wunds segithé hels, wunds wosi, na e beng, na mbs mbai bamba ye thaksriys mung a ko thong tuku? Na yang a kaiys ho pengke yang hs kangka hang ka yengke hs yang ka. Wunds segithe bara bang, wunds dsnge, wunds kubuye huksriys hang ka yengke hs wunds pengke ning ka. Wunds si nda teng, wunds tha pengki nda huksriys hang.

Kumang hanthe na ning thothi mathimani. Wunds thong

now, he came and took the thread. He pulled it. He got the cow.

When they went to the bush by the village, he said, he the spider "Friend,[5] what we will do, let us kill the cow". The giant squirrel said "Let us kill it, we are both fools!"[6]

When the giant squirrel meets the small squirrel - they are of one body, the giant squirrel and the small squirrel. The spider, he is one only. When they had cut up the cow on the road the spider had the two back legs, the two front legs. The small squirrel came to bring cleverness to the giant squirrel. The brother of the giant squirrel, he is the small squirrel. "Giant squirrel, go on with the load to our home". They left the spider now - the small squirrel - they left him now on the road. The giant squirrel went off.

When the spider put the basket on his head, he went, went, went.[7] The small squirrel went and lay down on the road. He kicked. A! The spider came to them. It was he, the small squirrel! "What is this about you? Look here now, the squirrels have died!" He left the squirrel there. He went on. He went, went, went, went, went. The small squirrel came again to meet him. He went in to one side, he ran in front, he went and lay down again. He died. He took again, he the spider, and said "Oh, you, what is this? The squirrels keep dying! I will go for the one I found there, the first one".[8] He took the meat, he put it down. He set out for the squirrel where he had found it before. When he arrived there, he did not find the squirrel there now! Behold, it was one that had been tricking him!

make, wundɛ segithe kubereku kong. Wundɛ dinge ka kaa. Wɔ̀si si nda tɛng, wundɛ tha ŋkki bara bang. Kɛriyɛ segithe bara bang.

Nang yue na wosi ha, na bahunung na ye. Na beng kutande ing wundɛ na yi sa ning ŋungku ka hunung. Kɔnɔ ing kɛriyɛ, wundɛ thamɔi nde. Kɛriyɛ na bahunung.

Huna ha, lɔngtha.

As soon as he had gone, he [squirrel], took the basket, he carried off the meat!

If you hear the spider, he is a clever one! If you meet him you will not be able for him in cleverness. But with the small squirrel, he was unable for him. The small squirrel has cleverness.

That is it, it is finished.

The spider as usual is greedy and stupid, but is tricked by the small squirrel. Huthompi is a giant squirrel, hukɛriyɛ one of the smaller squirrels (often said to be very clever), who helps him to trick the spider.

1. i.e. give them a gift when they leave.
2. Their host is giving great gifts to show that he is aiming at winning or keeping their chiefship.
3. They tie up the cow with thread, the hen with a thick rope, a reversal of the usual procedure, so that the greedy spider, asking for the animal tied with rope, gets only the hen!
4. The noise made by the hen as it is dragged along.
5. The term of address often used by the spider to one he intends to deceive.
6. It is the height of folly to kill a cow on the road, and then have to carry the meat the rest of the way. The spider hopes in this way to get more than his share (it belongs to the squirrel) and tries to carry off most of it.
7. The repetition emphasises both the length of the journey and the heaviness of the meat.
8, To eat them.

The spider and the squirrel. 2. (Yaka).

Neng kute, yang na ba kati mbero. Na ying kute nde, wosi ing hukerziye, binde tepe na ming be ke huthahine. Na na ming ke, na ming nio panda, na na beng tsng, na yina sens bena. Na yang nens, na yama boha nde thahine.

Nens wunde wung ba nia, wunde wosi, hukerziye wunde thunghutepe thung thero ka. Saa, binde nambe kende. Timo timo, na wung teng thong, na boha nde thahine, wosi na se. Na huthena hang teng nda, wosi na thong. Nens binde nambe kende, binde kube ba saa hang. ~~Nens~~/Binde sangkino ka ke binde ka, Nens binde sangkina, pakaa beki, kerlye nens, wende simokoi, ba wunse wunde nio thero. Wunde kube make nang. Nens binde ba kuba, binde sangkino, pakaa beki. Wunde simokoi nens, wunde kerlye wo nang, nde nio thero wung. Binde sangkina pakaa beki bang. Wunde nens wosi na a dinge ning, wosi sangkino pakaa beki. Kerlye - binde kube make, wunde tha bokie wosi na, ba nde simokoi thero bang. Bena ni wunde, na binde ke thong haaa, nde ngoi, nde tuku. Binde ke haaa, nde ngoi ni, wosi dangande thung. Binde ke ni haa, nde ngaye kabeng, wunde thane ka kotokoi, wunde ke ngo, wunde tuku. Wena he ning wosi hutu haa, nde tepe na bo na make ning hutu na, a pengki he thong kerlyeng be tuke. Na ba wo yengke kang pengka wo, na yuba be nie kulye. Ka pengke wunde wo ke, wunde dinge pakaa ba, wo nsne nde ngaye, wunde sekthe pakaa bang, nde thare.

The spider and the squirrel.2 Maheni Dema. 13/10/61

You see, I am about to bring a story. You see, the spider and the squirrel, they said "Let us go on a journey". "When we go, when we are given rice, when it comes, you are "Greetings to you', I am 'Take it stranger'".[1]

When he did that, he the spider, the squirrel just bore the suffering. For long, they were long like that. Always, when it came to "Take it stranger", the spider answered. When the time for eating came, the spider ate.

When they had been there long, they set out to come. They were said goodbye to in the place where they had gone to. When they were said goodbye to - a bag of rice[2] - the squirrel was thinking of how he had had suffering. He started to go. When they started out, they were said goodbye to - a bag of rice. He was thinking, he the squirrel, that he had had suffering. They were said goodbye to with the bag of rice. Now he, the spider had brought him.[3] The spider was said goodbye to with the bag of rice. They set out to go. He did not take it for the spider, for he was thinking of his suffering. When he did that, when they had gone for far, he lay down. He died.[4] They went for long, he lay down. The spider just passed by. They went again for far, he got up from behind, he ran in front, he went and lay down. He died. This was what the spider kept seeing. He said "What is this that I am seeing today? Always coming on dead squirrels today. The first I came on - wait, let me go for him". Where he had found it, - where he had carried the rice, he now got up /the squirrel/, he took the rice. He ran.

Mɛnɛ yi kute nɔng nda ba wo dinge yi, ba ni mathianing. Mɛnɛ wundɛ ba ning nia mathiani, wuna tepe kɛriyɛ na wung ka bei. Na wung nie ma wung, na wung ka bei. Na yina dinge yama. Mɛnɛ ni ma wung, na wung ka bei.

Mɛnɛ wundɛ ba kutukunɔkɔ haa, wundɛ wosi wundɛ dinge nda pakaa bang ka bɛki wong, ba thua kɛriyɛng beng, kumang, wunthe wong ndɛ na ning kamani. Ba do ma mangke nda thɔng wundɛ do, wundɛ ndɛ dinge bɛki wong, wundɛ kube ka yengke hɛ wundɛ pengke kɛriyɛ ka. Kɛriyɛ wo ngaye, na hɛ ma thaki. Wundɛ segithe bɛki wong, wundɛ ke.

Wosi tɛng nda. Nthɔ na e bɛki? Ndɛ tengkiyeke, kumang na kɛriyɛ na segithe pakaa bang.

Nɛng kute nɔng nda wa wo yi ding ba ni ni mathiani. Ba wuna tɛngkɛ nde kɛriyɛ, ba kulɔsi kɔ niɔ wundɛ kong ing wosi. Wosi nɛnɛ, ndɛ dingɛ ning. Nɛng kute ntha, wa ba nda ni.

You see now, the one you take with you, don't fool him. When he had fooled him then the squirrel had said "All right. For what you have done to me, all right.[5] It was you who brought me. Since you did that to me, all right".

When he had pretended to die for long, he the spider, he had carried the rice, the bag - /he went/ to collect the squirrels - behold, it was only one! that was the one making him dance. For here, the place where he came to last, he /squirrel/ took the bag. He /spider/ set out to the place where he had first found the squirrel. The squirrel got up "Today you will suffer". He took the bag, he went right off.

The spider came now. He said) "Where is the bag?" He returned. Behold the squirrel had taken the rice!

You see now, the person whom you take with you, don't fool him. For thus the squirrel made return for the loss he had suffered from the spider, the spider who was taking him. If you get something, do not do that.[6]

A tale of how the squirrel repays the spider's cheating. The teller was rather repetitive and confusing, but the story is included as another version of the previous The spider and the squirrel. cf. also the similar theme in The spider and the bat. The moral here is that if you take someone with you on a journey you should not cheat them or you may suffer in the way the spider did from the squirrel.

1. This is the spider's suggestion - the squirrel is to answer to the first greeting, the spider to the hosts' offer of food; in this way the spider gets all the food, the squirrel only suffering (i.e. hunger).
2. The farewell gift. 3. The one who has "brought" the other is considered his superior, is given the farewell gift, and, usually, has it carried for him by the other.
4. Pretended to die. 5. i.e. was leaving it for the moment, hoping for revenge later.
6. i.e. if you are given something (e.g. rice), do not take it all yourself and cheat your companion.

The leopard gives the spider his strength. (Biriwa)

Wosi na kɔi nde thong, wundɛ tepe ba dɔma na kutɛnɛ ko kongko, yang ko kung thong. Thambili dɔng ba dɔma na ha na mɛnɛ ying thongɛ kuing, na ko patɛng ba kafai o. Wung dɔng na wosi, na e yang? yang do? A, te fuye kafai te, yama patɛng kafai ba thongɛ kuing? Na mba na miniti wunthe na ko kai ka ngɔtɛ. Kuyeng ko komandi nɛnɛ. Ali mandɛng masɔngmanthe bia kɛmɛ wunthe bindɛ sa kung pungku thongɛ. Kɛnɛ dongɛ nde thambili kufɛng, na yɔkɔng yang kutɛ nong wo thandɔkɔ ba thongɛ kuyeng ko. Wung dɔng na wosi na mba yang miniti wunthe. Wundɛ dɔng na thambili na nia hɛ kulau na bɛ yang thuruye kutɛnɛ ko. Wundɛ king nde nɛnɛ wɔ wo gbinge wundɛ. Wo gbinge nde, wundɛ ndɛ na kuthoro. Thambili dɔng na mba yang bɛ dongɛ kɔ yang do, na bɛ wɔ wo thandɔkɔ bɛ thongɛ kuyeng ko. Wundɛ thuruye. Wosi dɔng na kaiba na ngka. Wundɛ thuruye kung. Na thuruye nda wundɛ, wundɛ kai thong kuyeng ko. Wung tha nambe, kuyeng ko wɔti.

Wung dɔng na thambili, na e, na bia kɛmɛ wunthe se bɛ thongɛ kuyeng ko, bing thɛ pungku. Na yina kung se thongɛ ba miniti wunthe. Wundɛ thongɛ kung. Kung ngɔti. Huna dɔng thambili na wosi na bɛ nong nda yina ko luyɛ, na yi yamengɛ bɛ bia mu foma. Mɛnɛ dɔng ndɛ na wosi - keng ko kanda ko, na mba yang ko nda yina dungung kengɛ kufɛna. Na mba keng kubang nda, ha, na wung thɔlande na yame bɛ bia mu foma. Awa, wundɛ dungung ning ntha kimandi. Wundɛ dungung

The leopard gives the spider his strength. Seli Konteh. 5/11/61

A spider once stood up. He said "That cotton tree,[1] I will cut it down". The leopard said "Ha! If you cut it down, the earth will finish". Then the spider said "I? I? Ah - the whole size of the earth, I will finish it by cutting down the cotton tree?.[2] Well, in one minute it will fall down". Now it was a big cotton tree - even in six days, a hundred men could not cut it down. Then the leopard sat on one side, "So I am seeing a person boasting about cutting down the tree!" Then the spider said "Well - in one minute". He said "Leopard, allow me, let me go near the cotton tree". Now he had someone who worked for him. The one who worked for him, he was a lizard.[3] The leopard said "While I am sitting here, let no one boast about cutting down a tree". He went near. The spider said "Worker, let us go". He went near it. When he went near it, he went and cut the tree. It was not long - the tree fell.

Then the leopard said "E! A hundred people came to cut down the tree, they were not able. You came and cut it down in one minute". He cut it down. It fell. Then the leopard said "Spider whenever I hear about you, you are more than all other people". Then he said to the spider "Yourname - well, I will give you another name. For that name now - ha! it looks as if you are more than all other people". Well, he gave him something big - he gave

ning mudekile mu kanama mu. Awa, wunde gbikinande fatha ho kanama ha. Ba thambili wunde yameng nde fatha ba songola. Awa, nang kute nda thambili, fatha hang gbikande. Yaba ba ing wosi ba maumang, ba dunguno nde nde ing thambili ba. Ali na a tutoi mang ka kuyeng ko kabegede,wunde a woti, wunde se nio beli o beli. Wunde ko ko nona dona, wunde kati ngkala nona kangka, wunde ko nda wung tharoko. Awa, kame dome nde wunde ko kutu fatha hubena, awa ba thabili na. Kena kute wunde hatha ha, ka kuyeng ko thonge thong wunde ko, kang kute mang hung.

Thambili nda nde, awa fatha hang gbikande. Wunde yameng nde fatha ba songola. Binde se ka saa ka gboro ba, ka pangkande. Mene binde se ka pangkande hang, wunde dongoi nda, wunde thambili, wunde neke nda songola na. Awa, fatha ka nda. Awa songola nene, wunde neke thambili na. Thambili woti. Ka mawoti mang, wunde koi ba yeloko. Ngathang nga thuroi, nga kotoko nga. Ba wunde nëke nda fatha ho kanama ha hung fungande ta nong hu ka songola wo. Bakabi wunde thare nde nda, binde kutande ta nde. Songola a neki thambili na; thambili nda nene a thari. Ba wunde kute nda fatha ha ho hunthe hang, wunde dungung hung ka wosi. Thambili nda wunde thareke.

Ba nene thambili neke wosi na, wunde king hele ba segitha fatha ha, e wunde dogile songola na. Kere wosi na, wunde tha nda me. Wunde thare ka bia co. Wuna hani

him things to fight with. Well, he lessened his own strength. For before the leopard was more than the lion in strength. Well, you see now, the leopard's strength is lessened. The dress the spider has now, it was given him then by the leopard. Even if he /spider/ perches right up on a tree, and he falls, nothing will happen to him at all. If he stands up, like here, and takes his thread like over to there, he will walk across on it. Well - where he got that strength, well, it was from the leopard. There he got his strength. From the tree that he cut down, there he got it.

Well, the leppard now - his strength is lessened. Before his strength had been more than a lion's. They came to a rock, to meet. When they came and met, he sat down now, the leopard. He looked at the lion. Well - no strength now. Well, the lion looked at the leopard. The leopard fell. As he fell, he started to jump. His legs are short, his front legs. For when he looked now, his strength did not reach that of the lion. Since he ran away then, they have not met each other. The lion looks at the leopard, the leopard runs away. For he sees now that he has given away one strength to the spider. The leopard now runs away.

But when the leopard saw the spider, he wanted to take back his strength again, and fight the lion. But the spider would not let him. He ran away to the people here. That is why

ke kupiringpiring, ke ming do bie mu, hani ke kupiring-
piring, yi e kutu wosi ne. Thambili e neki, wunde se nde
ning kutu. Kene gbikiande nde hetha ha ka thambili hang
ing sɔngɔla.

on every house wall among us people, on every house wall, you will see the spider. The leopard is looking for him. He will not be able to find him now. That was how the strength of the leopard was made less than the lion's.

A story accounting for the leopard's inferiority to the lion; the leopard was so impressed with what he mistakenly thought was the spider's prowess in cutting down a cotton tree that he gave him some of his own strength.

1. i.e. a very big tall tree.
2. The leopard means that the world would be at an end if such an unexpected thing were to happen as the spider cutting down the tree. The spider takes his remark literally.
3. The lizard is associated in other stories too (e.g. The three rascal boys) with power over a cotton tree. It is he in fact who fells it, not the spider.

The spider and the leopard. (Biriwa)

Wosi na dɔmɛ na hudaning, na ngkaa ka thithia. Hudaning dɔmɛ na awa. Bindɛ kai. Wosi tepe na hudaning, na hɛng kute thɔng besɛlɛssɛluing be, na awa, na kekereng bena. Na awa, na ying bohe thɔng wo ngangiaha, na feni bena ye. Hudaning ɛe. Bindɛ kai ka dɔngɔ ka thithia ha. Na hudaning fungung thɔng fe wo, wosi dɔmɛ na he, na awa, na kekere wona. Na hudaning ngake thɔng kekere wo, wundɛ dɔmɛ na awa na feni bena. Hudaning thi ka bɔthɔ. Wundɛ dɔngɔi hɛlɛng. Na hudaning ngake thɔng fe wo, wundɛ dɔmɛ na ɔ, na kekereng bena. Na ndɛ ngake thɔng kekere wo, ndɛ dɔmɛ na iɔ, na awa feni bena.

Wosi dɔmɛ na e yathigi yi kɔi hɛ yama yamita ka thithia ha. Na feni be kɛnda be, a bɔi nda. Hudaning dɔmɛ na wosi, na nduang nda. Wosi dɔmɛ na awa. Wung nambe hang, hudaning yongong hɛlɛ na nduang nda. Wosi nɛnɛ wundɛ me ta. Hudaning kɔi dua. Wung nambe haang, wosi yongong na yathigi hudaning, na ye. Wuna dɔmɛ wosi, na e yathigi, a nguru nda yama? Na ye. Ndɛ bathɔi, wundɛ wosi. Na ndɛ kai thɔng haang, ndɛ kute hudaning thaki bu bu. Na wosi tɛng nda thɔng, ndɛ labeke, ndɛ dɔmɛ na e hudaning thaki dondo. Ndɛ kai hɛlɛng haang, ndɛ pengke hɛlɛ bu bu bu ka hudaning bu. Ndɛ yongong hudaning, hudaning. Wundɛ dɔmɛ a nguru yama yathigi? Wundɛ kai thɔng hɛlɛng labeke. Wundɛ dɔmɛ na o hudaning thaki dondo.

The spider and the leopard. Fanka Konteh. 6/11/61

The spider said "Fire-fly, let us go fishing". The fire-fly said "All right". They went. The spider said "Fire-fly, if you get the seluselu fishes, well, those are the crabs. Well, if you catch one which puts up its claws - those are the fish".[1] The fire-fly agreed. They went and sat down to fish. Whenever the fire-fly pulled out a fish, the spider said "Ha! that is a crab". Whenever the fire-fly caught a crab, he said "Well, those are fishes". The fire-fly put them in his bag. He sat down again. Whenever the fire-fly caught a fish, he said "Oh! those are the crabs". Whenever he caught a crab, he said "Oh! well, those are fishes".

The spider said "E, friend. You are better at fishing than I am. Those fishes of yours, they are many now". The fire-fly said "Spider, let us go home now". The spider said "All right". After a long time, the fire-fly called again "Let us go home now". Now the spider, he did not reply. The fire-fly began to go home. After a long time, the spider called "Friend fire-fly oh!" Then the spider said "Oh friend, are you refusing to answer me? oh!" He set out, he the spider. When he had gone for far, he saw that the fire-fly had defecated fire. When the spider reached there, he touched it, he said "E! The fire-fly has defecated here". He went again for far, he again came to fire from the fire-fly. He called the fire-fly "Fire-fly!" He said "Are you refusing to answer me fire-fly?" He went again and touched it. He said "Oh! The fire-fly has defecated here".

Ndɛ kai haang, ndɛ kai pɛngki kugbɔrɔ. Ndɛ kai kɛndɛ pɛngki thambili wo kiɛ mpati bitati. Wundɛ dome na e, na yang thɔkɔti hɛ nda ka dethia yina, na yang lue ba yi kia, na yang se ka tharɔkɔ haang, na yɔkɔng na kute yang yina maumang. Thambili dome na ng ng, na ngsɛkɛ, ngsɛkɛ thaine wo. Wosi dome na ya feni ba tongitɛyang mpati mu. Thambili dome na alɔho. Na awa, yuna ka bu bu. Wosi yune. Fuye ba tɛng. Wosi dome na awa, na yama hɛ nda ngɔlɔ ing mpati mu. Thambili dome na awa. Bindɛ ngɔlɔi. Na wosi ni thong ndɛ thikili hatong wo ka thambili wo, hato berentɔkɔ, na ta ta ta ta. Thambili ngale ba bɔha wosi, na ba thɔma ning. Wosi dome na ba feni be hɛ na hato berɛni. Na awa, na gbɛtha wunthe. Ndɛ gbɛthi, wundɛ thuru. Wundɛ segthe, wundɛ thenge huya ha. Ndɛ gbinɔkɔ fe wo, wundɛ segithehuya ha hɔ ka fe wo, wundɛ biling hato. Wung fure mang nia na piripiripiripiripiri.

Sangkala, thambili ngale ba bɔha wosi na ba ning thama. Wosi kute wung. Wuna dome wosi na thambili, thambili, na kugbɔrɔ kɔ tɛng ba yina ngote ing mpati mu. Na saa ka bohita. Thambili ngale. Wundɛ bohite kugbɔrɔ kɔ. Wuna dome wosi na e kubapi ka dundɛ? Wuna dome thambili, na ya kung kangka. Na be kai thɛmina thasingka be se kia ka kugbɔrɔ kɔ ku be tha nda ngɔta . Wosi ngale ing kubapi kɔ. Na ndɛ yu thong kuyɔng kɔ, na kɔ tukɛ. Wundɛ kai hɛlɛ yu kɔ, na kɔ tukɛ. Wosi kai ke.

He went for far, he came to a cave. He went there and met a leopard[2] who had borne three children. He said "E! For a long time now I have been looking for you, I heard that you had given birth, I came and travelled round for long, it is only now that I have found you". The leopard said "Yes. Greetings. Greetings stranger". The spider said "Here are fishes I have brought your children". The leopard said "Good. All right, hang them over the fire". The spider hung them up. The night came. The spider said "All right, I will lie down now with the children". The leopard said "All right". They lay down. The spider had just pinched the leopard's child - the child sobbed, ta ta ta ta. The leopard got up to seize the spider, to eat him. The spider said "It was for the fish that the child was crying". "All right, take one down". He took one down, he put it on the fire. He took it, he pulled off the fish's head. He ate the fish. He took the fish's head, he put it in the child's mouth.[3] That is what he spent the whole night doing, all all all all night.

In the morning the leopard got up to seize the spider, to eat him. The spider saw that. Then the spider said "Leopard, leopard, your cave is going to fall on you and your children. Come and hold it". The leopard got up. He took hold of the cave. Then the spider said "Is there no axe here?" Then the leopard said "There is one over there". "Let me go and cut supports to come and put in the cave so that it will not fall". The spider got up with the axe, he went and cut a tree. He said "It is dead".[4] He went again and cut another; he said "It is dead". The spider went off!

Thambili pɛ kɛndɛ ka bohita kugboro ko. Thambili bohite haaaang, ndɛ nɔngki kɛndɛ. Wuna tɛng kothoro. Na e thambili, na bumbɛ? Ha! na wosi na dɔmɛ nde na kugboro ko kɔi ngɔta, na bohita. Na na kai nde ndɛ ka thonga thasingka, na kuuta nda ning. Ndɛ tha se. Wuna dome kothoro, na thambili, na na bangɔi kɔthɛ yi, na kɛrɛ na yang thulung nde yina ka kugboro ko, na kɛrɛ na nang thulu ying kothɛ, na nang ni thong, bohe yama ing thong yama. Thambili dome na yang sa'wungni. Na eye. Kothoro silɔkɔi kugboro ko. Wundɛ silɔkɔi kasanghanthe. Na awa, na pɛ na. Thambili pɛyɛng. Kothoro dome na awa, lingai. Na ba hɛ kai, na dongito. Kothoro dongɔi. Thambili bohe kothoro, wundɛ thong.

Thambili fung,kai ka dethia wosi na. Wundɛ kai haang, wundɛ kai pɛngki wosi na ka hutala hang kabegede. Wundɛ dome na haa, na wosi na ying thaki hɛ. Wosi dome na ba ma hɛ thakang. Na e yi kothɛng nu hɛ yang thong? Na ng'ng.Na eye, na awa, na ngangina fothi hang. Ndɛ segithe kusɔlɔ ko, ndɛ gbayi kung wulɔhɔi. Ndɛ sirini mɛɛti na. Ndɛ thi ka fothi ho na thambili wo. Thambili dahithe. Wundɛ dome na e wosi, na a thimɔ. Na awa, na ngangina hothi, homandi ho ko nda se. Thambili ngangang. Wundɛ thɛmɛng huthing ha ho ing basoli ba ha. Ndɛ thi ka fothi ho ka thambili wo na ro. Wosi thuhu. Wundɛ se ning gbokosi. Na yi a thɔkɔ. Wundɛ kai ke.

The leopard was left there holding up the cave. The leopard held it for very very long. He became thin there. Then a lizard came. "E! leopard. What is the matter?" "Ha! The spider said then that the cave was going to fall, hold it! He went off then to cut supports. I haven't seen him since. He has not come back". Then the lizard said "Leopard - since you are aggressive - if I saved you from the cave, if I saved you only, as soon as I had done it, you would seize and eat me". The leopard said "I will not do that". "All right". The lizard went round the cave, he went round six times. "Well, let go". The leopard let go. The lizard said "Well, goodbye". "Don't go, sit down for a little". The lizard sat down. The leopard seized the lizard, he ate him.

The leopard went off, going to look for the spider. He went for far. He went and found the spider up a palm tree. He said "Ha! Spider, you will suffer[5] today". The spider said "Don't make me suffer. Do you know what I am eating today?" "No". "Well then, all right, open your mouth wide". He took a palm kernel, he prepared it well, he smeared salt onto it, he put it into the leopard's mouth. The leopard chewed it up. He said "E! spider, it is sweet". "Well, open your mouth, a big one is coming". The leopard stretched wide. He cut off the bunch of palm fruit[6] with its prickles, he put it into the mouth of the leopard, - right inside, <u>ro</u>! The spider came down. He came and thumped him. "You are a fool". He went off.

Tha bili ngɔlɔi kɛndɛ haang, kulobi tɛng. Na bumbɛ thambili? Na wɔsi na dɔmɛ nde na kusɔlɔ na be ngangang fothi hang, na kusɔlɔ komandi ko ing ko se. Na kumangte huthing hang na thi ka fothi ho kiyang ha. Kulobi dome na awa, yang ko pulu ngasɔlɔ nga. Kulobi pule ngasɔlɔ nga. Kulobi kai ke. Thambili pɛ kandɛ thung.

Humɔki tɛng. E thambili, na bumbɛ? Na, na wosi na thiɛ nde yama huthing ka fothi hang; na kɛrɛ ng na bangɔi yi kɔthɛ, na na ming thɔng thong huthing ha, na ying kɔi yi mini mina. Thambili dome na yang sa wung ni. Na eye. Humɔki kɔi, bindɛ thɔng huthing hang ka fothi ho ka thambili ha na fɛrɛ. Bindɛ patang. Bindɛ dome na awa, na lingai. Na ba hɛ kai. Bindɛ dongɔi, Thambili kɔi, wundɛ thɔng humɔki na fooma.

Thambili ngalen kai ka dethia wosi na. Ndɛ kai haang, ndɛ kai pɛngki wosi na. Na yɔɔ, na wosi ng, na fɛ na yi thaki. Wosi dome na hɛ, na pɛna pɛna pɛna pɛna. Na furu na se homaandi, ho dingite bia. Na mba wuna yang do kai ka lukua bithɔnɔ be kiyang. Na furu ha be tha bindɛ dingiti. Thambili dome na lenggkang ndo luka. Wosi kɔi, ndɛ luku ning na fɛrɛ. Ndɛ gbapite ka kuyeng ko. Wosi gbokisi ning, na gbɔ, na yi a thɔkɔ. Wosi kai ke.

Ndɛ nambe haang, humɔki pɛngki hɛlɛ ning ka lukɔi nde ka. Na yandi humɔki, na saa ma pɛkɛli. Humɔki dome na ming sa nda wung ni. Na yeheng ming kai na funguna, ming fungung huthing ha ka fothi ho kɛnda, na ying kɔi, ying thɔng

The leopard lay there for long. A giant rat came. "What is the matter, leopard?" "The spider said that it was a palm kernel, that I was to open my mouth wide, that a big kernel was coming. Behold it was the bunch of palm fruit that he put into my mouth". The giant rat said "All right, I will take the kernels out". The rat took them out. The rat went off. The leopard was left there[7].

Ants came. "E! Leopard, what is the matter?" "Ha! the spider put a bunch of palm fruit in my mouth". "But - hm! Since you are aggressive - if we eat the bunch, you will stand up and lick us up". The leopard said "I won't do that". "All right". The ants began, they ate the bunch in the mouth of the leopard, all of it. They finished. They said "All right, goodbye". "Don't go". They stayed. The leopard stood up. He ate all the ants.

The leopard got up, going to look for the spider. He went for far. He went and met the spider. "Ha! Spider, ha! today you will suffer". The spider said "Ah! Let me go, let me go, let me go, let me go! A great wind is coming, carrying people off. So I am going to tie down my wife's relations,[8] so that the wind will not carry them all". The leopard said "First I am to be tied down". The spider stood, he tied him down completely. He fastened him to a tree. The spider thumped him. "Huh! you are a fool". The spider went off.

He was there for long, ants came again to where he was tied. "Please, ants, come and free me". The ants said "We will not do it. Before we went and released you, we took out the palm bunch from your mouth, you stood up, you ate us all.

mina na fɛrɛ. Na fɛ nda na ming sa wung ni. Na yandi ku-oho, na yang sa hɛ nda wung ni. Humɔki kɔi, binds thɔng ngkalɛng ki na fɛrɛ. Binds dome na awa, ming patang. Na awa lingai. Na ba hɛ kai. N´ds bohe hɛlɛ humɔki na, wunds thɔng hɛlɛng binds foma.

Nds bathɔi, kai ka dethia wosi. Nds pengke wosi si pang. Na yɔɔ, na wosi, na fɛ nɛng thaki. Wosi dome na hɛ hɛ hɛ hɛ, na be yina tepe na dunggbu ba ka gbaku wo, na thambili sa kends lathi. Na mɛns ying lathe kends, e munia manangkɛng ma. Thambili bathɔi na nds lathi thɔng ka dunggbu bang, nds silɔkɔi, nds munu. Ka munie kends ka, wunds lathe hɛlɛng kends, nds silɔkɔi hɛlɛng, wunds lathe, nds munu. Nds silɔkɔi hɛlɛng, wunds lathe, nds munu. Ka thɔng nds lathi ka, nds munu hɛlɛng kends. Kɛng linge mang na gbɛɛng, wunds tha pungku fungande dunggbu ba hutete. Kang wo kai ke. Wosi dueke. Wunds thulu hɛlɛ ka thambili.

Today we will not do it". "Please, I beg you, I will not do that today now". The ants stood, they ate the ropes, completely. They said "All right, we have finished. Well, goodbye". "Don't go". He seized the ants again, he ate them all again.

He set out looking for the spider. He found the spider chasing birds. "Aha! Spider, today you will suffer." "Ah, ah, ah, ah![9] Let me tell you - the chief's farm, a leopard must not tread there. If you tread there you must gather up your tracks".[10] The leopard set out. Wherever he trod in the farm, he turned round and gathered there. When he gathered there, he trod there again. He turned round again, he trod, he gathered. He turned round again, he trod, he gathered. Wherever he trod, he gathered again there. There he spent the day, the whole day. He was not able to reach the middle of the farm! The sun went. The spider went back to the village. He was saved again from the leopard.

A story of the spider's cleverness in tricking the leopard who is constantly trying to catch and eat him. His successive wiles are regarded as very amusing. I also heard this story, in much the same form, in Kakarima, from more than one teller; in each case it opened by the same episode of the spider and the fire-fly.

1. The spider is trying deceitfully to get all the fishes for himself, leaving his companion with only the crabs.
2. The spider had not expected to meet the leopard, and the point of the next episode of the children is the quick recovery that the spider makes to avoid the danger from the leopard, using the fishes he has taken from the fire-fly as his excuse.

3. To choke the child - in another version, to kill it.

4. I am not sure if this refers to the tree (not strong enough to use for a support) or the axe (its edge too blunt to cut a support). In any case it was understood as merely a clever excuse by the spider to go off.

5. Lit. defecate. i.e. suffer so much that he would defecate.

6. A big and heavy cluster of palm fruit.

7. The point of this episode is not very clear, as it is evident from the following paragraph that the leopard still has the bunch in his mouth.

8. Lit. mothers in law, i.e. his wife's mother and her other close female relations older than her.

9. Exclamation of fear, well mimed by the teller.

10. i.e. if the leopard wants to go into the chief's farm where the spider is chasing the birds, he will have to conceal his tracks by covering them over again. This of course the leopard cannot do as each time he turns round to cover them up to makes new tracks.

The spider, the leopard and the antelope. (Yaka)

Thambing e kuwakayi, binds thingke masɔkɔ ma ba thurɔkɔ. Na thuruye masɔkɔ ma, binds se thurɔkɔ.

Na thurɔkɔi binds awa, wosi a kaho kɔntho womandi. Wuna tepe wosi, wosi tepe na yang na thɔrɔ. Wuna tepe thambing, awa, thambing ba tɛpa, na mbɛ mu nɔng thɔrɔ? Na hɛ thɔrɔ na thimo yi ba kuta? Wuna tepe thambing na ndo. Wosi ke. Wunds ke dethi humamandeng. Wunds ba dethua, na dethi wunds hung, awa, wunds se yukutu thambing na ka ngkoyo king. Humamandeng hang a yu. Wunds yuku ka ngkoyo king. Ndɛ ke, wunds thambing, mds pengke lɔhɔ. Na wunds ninda thong ba thara, ba kaiya ba ning boha, humamandeng hang gbongóyi. Mamu kiti. Mandɛng masɔhi, thambing kuuta mama. Masɔkɔing ma bɔi, wunds kuuta mama. Wunds nongke. Wunds tɛng ka wosi. Na handa wong, na pka humamandeng ha. Wosi pɛki humamandeng ha.

Ndɛ hung ba pɛka, wunds tɛng. Wunds ngɔe. Wunds tutunɔkɔi. Na tutunɔkɔi wunds, wunds ngindis kila foma. Na thambing tuku ye! ka mamɛng be. Wunds ba nginda kila bang mamɛng be se. Binds se kɔ homa, bathahɛng be a tɛpi ba thambing tuku. Kumang wunds tuke ta. Baloma a yelɔ. Na wunds tuke ta. Binds kɔi kɛnds a boke thambing na. Binds boke ning kɛnds. Na boke binds ning kɛnds, baloma yɛlɔkɔi ka gbɔ ka. Beng be, awa,

The spider, the leopard and the antelope. Gbelu Wuthia. 19/10/61

The leopard and the wild cat, they fixed a time to dance. When the time came near, they came and danced.

When they had danced, well, the spider was hungry, very hungry. Then the spider said, the spider said "I am suffering"[1]. Then the leopard said, well, the leopard said "Whatever is this suffering?" "Do you want to see suffering?" Then the leopard said "Yes". The spider went, he went and looked for a bell. When he had looked for it, when he had found it, well, he came and tied it onto the leopard's neck. The bell was making a noise. He tied it to his neck. He went, he the leopard, he came on a monkey. Just as he was beginning to run, to go for the monkey, to kill him, the bell spoke. The animal ran away. For five days the leopard did not get an animal. For many days, the leopard did not get an animal. He became thin. He came to the spider. "Father, unloose the bell". The spider unloosed the bell.

When he had unloosed it, he /leopard/ came, he lay down, he pretended to die. When he had pretended to die, he sent a messenger and all, saying "the leopard has died oh!"[2] to all the animals. When he had sent the messenger, the animals came. They came and all stood there, the deer were saying that the leopard had died. Behold, he had not died. The antelope is wily. "He has not died". They stood there, wailing[3] the leopard. They wailed him there. When they wailed him there, the antelope leapt off into the bush. They - well they went to the leopard,

bindɛ ke ka thambing ka, wo tukɛ wong. Thambing bohe kɔndɛ bindɛ. Wundɛ dahathi. Wundɛ kute fatha ho wo kai ka gbɔ ka.

the dead one. The leopard caught them there. He ate them. He got strength for him to go in the bush.

A story of three animals, all of whom have a reputation for cleverness; as in the story of The spider and the bearded cave the small antelope (baloma) is the cleverest of all.

1. Thɔrɔ, suffering, often refers specially to hunger.
2. The usual terminology of the messengers regularly sent to announce a death.
3. Make his funeral ceremonies with wailing.

The elephant and the rice. (Yaka)

Thamɔ bɛna ngɔtɛ nde. Koyong wong yiinge, ndɛ hure. Wosi nɛnɛ ngayeng ka. Bindɛ tingo pakaa ba. Na Kayi, na ngayeng ka e ming, aa holɔhɔi na ming sɛgithe kuthodo ko, ko ming ko yonge kong. Bindɛ segethe kuthodo kong, bindɛ pethi, wundɛ tote yisa bang.

Ba mɛnɛ kang puthɔi nda, na bindɛ tɔrɔng nda pakaa bang, bɛng thithi, na thai bindɛ ka kang wo, na bindɛ ke nda ka bia, bindɛ tha me ba theto kuthodo kong. Ba mɛnɛ bindɛ tɔrɔni hɛlɛ pakaa bang, bɛng kɔi thadebe kɔhi. Bindɛ tha kutu kuthodo. Ba mɛnɛ bindɛ dɔngɔi nda, kɔnthɔ kong bohe bindɛ, mbthɔng ka nda.

Kampa ngaye kangka, wundɛ tɛng huthahine. Na thahine wo ka wosi na yang. Na ha, na ming dondo yonge pakaa, na mung ming yina na panda ka. Wuna tepe kampa na king kuthodo. Wuna tepe wosi, na e handang wong, na ming thimo ba yi tɛnga dondo. Thadebe kɔhi thantha na kong dɛng gbogbong. Kayi - bindɛ sɛgithɛ thasɔi, bindɛ dɔngɔi. Kampa segithe, wundɛ kie sigidio, huya ha hang, huna kie wundɛ kɛkɛng bang. Wundɛ segithe, wundɛ pɛngpɛngɛng mpere ki. Bindɛ thiki kɛndɛ pakaa bang ka mpere ki. Na thiang thasɔi. Bindɛ kɔi. Bindɛ thingke thadebe kɔhi thang. Wundɛ kɔi. Na pɛngpinginang kɔbi wong. Wundɛ ɛalang kɛndɛ pakaa bang. Bindɛ hɛri pakaa bang. Bindɛ thie hɛlɛ ka mpere ki. Bindɛ dumung hɛlɛ pakaa bang, na pɛngpinginang kɔbi

The elephant and the rice. Niaka Dema. 17/10/61

The wet season once came on. The rain fell all day; it fell all night. Now the spider had no wood. But they had rice. He said "Kayi, we have no wood. It is good to take the mortar that we pound the rice in". They took the mortar, they broke it up.[1] She cooked the rice.

When the sun rose, they heated the rice. It became dry. When they had spread it in the sun, then they went round the people.[2] They refused to give them [spider and wife] a mortar. After they had heated the rice again, there was ten baskets of it. But they had not found a mortar. As they sat there, hunger took hold of them.[3] There was now no food.

An elephant got up there. He came travelling. He said "I am the spider's stranger [guest]". "Ah! We here - we have no mortar here for us to pound rice here; we have nothing that we could give you as a welcome-present". Then the elephant said "I have a mortar". Then the spider said "Ah my father, we wish you to come here. We will beat these five basketfuls."[4] Kayi and he took up the pestles; they stood holding them. The elephant stood bent over, he put his head on the ground. He opened up his anus. They put all the rice in there, into his anus! He said "Put in the pestles". They stood, They beat the ten basketfuls. He stood up. "Spread out a big mat". He poured out the rice onto it. They fanned the rice. They put it into his anus again. They pounded the rice again. "Spread

wong. Binds hɛri hɛlɛ pakaa bang. Binds thie bamɛthɛ na. Na thie thɔng binds kaaye, kotati ko na ndɛ mangkitande mpere ki, kampa, wundɛ ke. Wundɛ pɛyɛ binds buyotho bu. Wundɛ dinge pakaa bang. Wundɛ ke.

Ba mɛnɛ wundɛ pengke kugbɔlɔkoma wundɛ tepe, na naa wong, na yang thimong ba yina thakia. Mɔng wong tepe na ng ng, na yang thimo ya yina ba me thakia. Na mutiking mu kɛnda mung na yang sa pungku mung munua. Na yang, yang ke.

Kampa dangande. Wundɛ ke. Thamɔ bamɛndi, nɔng na wuna. Kɔntho ko mandi, Kongkɔsɛng ba nɛnɛ bɛng thakiande ta. Wundɛ pengke hɛlɛ kunaa wong hɛlɛ. Na naa wo, na thimong ba yina thakia. Kunaa wong tepe na e, handang wong. Na yang thakiɔi ta nɔng ing wa. Na yang hati ka wo ma thakiɛ. Na ba mauma na yang thimo ba me thakia. Kampa tepe nang yɛrokɔi. Na sɛgitha kɔbi wong, nai pɛngpingina ka gbada hang. Mɔng wo segithe, wundɛ hungutu kɔbi wong. Wundɛ segithe hutɔng hang, wundɛ ngaki ka mpere king. Pakaa bang bohe ba hunga ka mpere ki. Mung kɔmande thadebe thasɔhi, te yongo nde nthɔng mung ing wosi. Wundɛ dinge do mɔng wo do. Mɔng wong kalangani na e handang wong, na wu ni yame wung ka thamɔ bamba, ha, na yi ni wulɔhɔi.

Wundɛ segithe, wundɛ tote wuyete. Wundɛ karis mɔng wong wo tha nde mei ba kampa thakia ning wo. Wundɛ thɔngthɔngɔng na mbɛ ka nɔi ko kute pakaa bang? Mɔng

out a mat".[5] They fanned the rice again. They put in the clean rice. When they had put it in twice, the third time, when they had shut up his anus, the elephant went off! He left them the chaff. He took off the rice! He went off.

When he came and found an old woman with no husband,[6] he said "Mother; I want to defecate for you". The old woman said "No! I don't want you to defecate for me! I will not be able to clear up all the dung there". "Well, I'm going away".

The elephant went on. He went. It was a heavy wet season - like now. There was much hunger. The farm settlements were not far away from each other. He came to another old woman. "Mother; I want to defecate for you". The old woman said "What, father! I have never yet been defecated for by anyone! I have no child to defecate for me. Well, now I would like you to defecate for me". The elephant said "I accept. Get a mat, and spread it out in the compound". The old woman went and brought out a mat. He took the stopper, he pulled it out from his tail. The rice began to come out from his anus. It piled up, five basketfuls, the amount that had been pounded by the spider. He had brought it here for the old woman. The old woman thanked him many times. "Oh, my father, what a thing you have done for me this wet season[7] - you have treated me well".

She took and cooked a little. She gave a bit to the woman who had refused before to let the elephant defecate for her. She asked "Wherever did you find this rice?". The old woman said

wong tepe na yang, na kampa na se nde yama thakiɛ. Wuna tepe mɔng wong , na e, na e nde yang ko payɔ. Na kumang pakaa bɛna nde wundɛ ka hɔyɛ. Wundɛ tepe na yang thimong ba thia thasi ka kampa na wɔbɛna se thakiɛ. Wundɛ nde na hɔng na se wundɛ thakiɛ kunaa wong pakaa ba. Na ba thimong wo be ma se thakiɛ. Mɔng wong tepe na holɔhɔi na kampa na saa hɛ dondo.

Kampa se. Na yang nang thimong ba me se thakia. Kampa tepe na yang nang bangang, na ba masɛsi nde yang ke yina tepe na be yina thakiɛ. Na yi bangang. Na yang dangande ka wohɛna. Na ala handang wong, na kɔnthɔ kong yamɛ nda ma ko kahuɛ. Na ba hung. Nang yɛrɔkɔi.

Wundɛ ke. Bompa o bombpa wundɛ thɔng. Pɛngkɛ ndɛ mama, a ngɔng nda, thakothu mung yamɛ bɔya. Mɛndɛng masɔngmanthe, wundɛ thaki ta. Wundɛ tepe na mɔng wo, na yang do se ka kupangande kong. Na tɛnang se ka matepe mang. Ba mɛnɛ masɔkɔ mang thurie, wundɛ tɛng thakothu tha nda tha yamɛ nda ba bangka ba kɛnama bang. Wundɛ tɛng na ka gbani ka na. Wundɛ tepe na naa wong, na yang tɛng nde. Naa wong tepe nang yɛrɔkɔi. Na hunguta kɔbing. Wundɛ hungutu kɔbing beng. Naing thangkang tayua kɔbing beng? Wundɛ tepe na ndo.

Wuna tɛng kampa na kɔ kobegede. Kampa kɔi kopothi. Wundɛ thaki, wundɛ thaki. Na thaki wundɛ, mung yamiti ba kusɛndɛ kong. Wuna tepe mɔng wong na e na kumang wuna yisiɛ yi yama, yang na hɔng na ke nde thakiɛ ka wuna.

"I - it was the elephant that came and defecated it for me". Then the other old woman said "Oh! I was afraid before. Behold it was the rice that he had in his stomach". She said "I want to make a chance for that elephant to come and defecate". She was thinking that it had come and defecated rice for the [other] old woman. "I want him to come and defecate for me". The old woman said "It is good; elephant, come here".

The elephant came. "I, I want you to come and defecate for me". The elephant said "I refuse. At the beginning I went and said to you that I would defecate for you. You refused. I went on to someone else". "No, my father; this hunger is too much for me. That is why I ask". "I accept".

He went - every leaf he found, he ate; every animal he found, he swallowed. His stomach became larger. For six days, he defecated nothing. He said "Old woman, I am coming on Tuesday. That is the time I am coming for what we spoke of." When the time came near, he came. His stomach was bigger than her house! He came to the bush nearby. He said "Mother, I have come". The woman said "I accept". "Bring out mats". She brought out mats. "Have you finished spreading the mats?". She said "Yes".

Then the elephant came. He said "Stand on the upper one". The elephant stood on the lower one. He defecated, he defecated; when he defecated, it was more than the farm hut! Then the old woman said "Behold, that is what you have brought for me! I had thought it would be what you defecated before. Behold, what

Kumang wuna yisi yama ka thakis thayithe thang. Wu si nda hung thuhung, mutiking kung kangkite ni. Wu si nda be kenama beng bi si nda teng, wunde tuku ing kutiking mung se kampa thaki mung.

Na yue nde hung, wa maumang mene masesi mang na wo ke na tepe bei yeroko, kere wu ni nde thong wunde wung, masesi nde nde, wunde dende a kutu pakaa ba. Kono wunde thambo mathaki ma ka kampa mang. Na a boi. Wuna na yue nde hung, longtha.

you have brought me is to defecate the leaves!" She had hardly finished speaking, when the dung covered her up! Before her relations could reach her, she was dead, from the dung the elephant had defecated.

Since I heard that story - so now if someone comes and says something to you, accept at the beginning. But for what she did at the beginning at that time, she would have got the rice. But she disliked the elephant's excretion, saying "It is too much". Since I heard that story - it is finished.

The story, though mainly about the elephant and the old woman, starts with a reference to the spider, so that it is not surprising that the tone of the whole is humorous, indecent and far-fetched.

1. They decide to use their mortar, in which rice is pounded, instead of bothering to go and fetch firewood to cook the rice. This is self-evidently the extreme of short-sightedness.
2. Asking to borrow another mortar.
3. A ridiculous situation - to be short of food through their own stupidity with all that great mass of rice around them.
4. The amount is either a slip by the narrator, or, just possibly, an intentional deceit by the spider.
5. This follows the regular procedure of pounding several times, then pouring it out onto one of the large mats for rice.
6. i.e. she was hungry having no one to help her get rice.
7. i.e. a time of special hunger.

The monkey and the potto. . (Yaka)

Kendɔ kube kubiasi ing kɔlɔthɛ. Mɛnɛ bindɛ ke haa, awa bindɛ ke hungung pɛkaa ba totio. Mɛnɛ bindɛ thɔng, kɔlɔthɛ ko sɛgɛthi , awa na a kahi na mi g nie. Mɛnɛ bindɛ dɔngɔi kendɛ ka mɛdɔngɔ mɛbɛna, awa, hudɛkɛ dengo ndɛ nɛnɛ kendɛ, na fureni bi na dengio hudɛkɛ ha. Mɛnɛ hudɛkɛ ha piringe, na wung ka namɛ o namɛ na thahi ɛng be na be tɛnge be, na bi na tue hudɛkɛ ha. Kɔlɔthɛ ngaye, na wɔ wo tue hudɛkɛ thanio ta. Na hing yama. Na wa wo muyɛ hudɛkɛ thanio ta. Wundɛ thanio ta. Nina dome ndɛ kendɔ, na wung ka bei. Wundɛ boho kendɛ. Wundɛ yuko. Bindɛ peno.

Mɛnɛ bindɛ ke ka kɔtɔkɔi, bi dɛ ke fungung pɛkaa ba ke totio. Mɛnɛ bindɛ totio, kumang kendɔ nɛnɛ, wo nɔɛ nɛ ning sorokinang. Na thangkang thong bi dɛ thɔma na feu, kɔlɔthɛ na wundɛ be dɨgidigi wundɛ kɛndɔ ba tɛngkilina kunɛ kobɛna. Na thangkang thong bindɛ thɔma na feu, bindɛ pɛti yisa ba. Kendɔ pɛki huthɔrɔ ho kɛnama. Wundɛ sɛgithe kamɛsa wo. Wundɛ thie kendɛ sorokinang wo. Bindɛ yongong batotio,bagbɔdɔ wo ka gbako. Na yi kɔtheng yisa bamalo, wundɛ thɔng. Wundɛ pothie hati, hang mpati binang. Wung tha thɔng kendɛ nie nambe, bagbɔdɔ fung kendɛ, wundɛ tuku. Ha ning te beng mpa-ti be pothio be, bindɛ tuku homa. Huna domo ndɛ na a kahi, na wung ka nɔng diɛ, na babiasing be na. Nina ngaye kendɔ na bathuru basi thanio ta, nang thɔng be mina kute na. Na ying nɛke ngasempɛ nga, na wung thɔlaɛ ta ning basi. Kɔ-lɔthɛ ba hung yua, na yang kutɛ. Wundɛ kɛ ka mandi ka. Na

The monkey and the potto (?). Bubu Dema. 11/10/61

A monkey set out on a journey with a potto. When they had gone for far, well, they[1] went and took out rice, for them to be cooked for. When they had eaten, the potto took and said "Well, it is difficult what we have to do". When they stayed there in that place, well, rice-flour was being put down there. "It is the dead that are having the rice-flour put for them". When the rice-flour disappeared - there was no alternative. "The strangers who came, they are the ones stole the rice-flour". The potto got up. "The person who stole the rice-flour is not hard to know. Look at me. A person who eats rice-flour is not hard to know. He is not hard to know". Then the monkey said "It is all right". He was caught there. He was bound. /Then/ they were let go.

When they went on further, they went and took out rice for them to be cooked for. When they were cookedfor, behold the monkey now - he had poison.[2] When they had finished eating completely, the monkey was struggling to take revenge[3] on the potto what he had done. When they had finished eating completely, they left some rice. The monkey opened his bag. He took his box,[4] he put the poison there /in rice/. They called the woman who had cooked, the head wife of the chief - you know the rice for gladness,[5] she ate /it/. She gave a handful to her child, as many as four children. It was not long from then, the head wife went out there, she died; as many children as she had given a handful to, they all died. Then it was said "It is

wundɛ siring thɔng na wung bolɔi. Namɛ bindɛ yonginio ing gbako, na bena kɔrɛ mpati be ing yɛrɛmɛ wo kiyang wo. Nina boho kɛndɛ kɔlɔthɛ, wundɛ yuko na thebeng. Gbaku wo na yang sa ning kutiɔkɔ, na wundɛ kore ba kiyang.

Mɛnɛ yi kute nda hali ming do Yumbɛng be, na ying kube katha, na ying thɔkɔng wa, wa wunthe kutɛ bafunung . Ba wu thɔkɔng nde kɛndɔ kɔlɔthɛ na wo, ka malɔkɔ mabɛna wo yuko nde, wuna tɛngkiyeke kɛndɔ kunɛ kobɛna. Ba ni yi kute nɔng nda, hali wo dɔngitandɛ yi, na ba ning ni yangha. Mɛnɛ kubiasi kobɛma thangke nde, na yi kute nda bia be ko paiyande bitɔndɔ ba muinia ning.

hard. This was not happening here ever. It is the travellers". Then the monkey got up. "A poisoner is not hard to know - if you just look at us. If you look at my nails, they are not like poison". The potto got up and heard that. "It was not me". He went to the water. When he rubbed, the skin came off! When they were called by the chief he said "It was you who killed my children and my wife". Then the potto was seized then, he was bound tightly. The chief said "I will not look at him.[6] He has killed my people".

If you see now, we Limbas - if you set out to go anywhere, if you lie against someone, it is not just one person that is clever. For the lie that the potto told against the monkey, on that day he was bound, the monkey returned revenge. So you see now, the one who is living with you, don't slander him. Since that journey was finished, you see now people are afraid of telling lies about their companions.

A story of how the monkey revenged himself for the potto's trick. The moral is that you should not tell lies against, or "slander" (yangfa), your companion, for, as shown by the story, you are not the only one who is clever, and cleverness may be turned against you. A comment following the story was "the one who revenges is the most" - the one who started the tricking suffered most.

The monkey is one of the small varieties, with a white chest (as if it had been eating some white substance such as rice-flour). I am not sure what animal the kɔlɔthɛ is; I have translated it as potto but it may be another kind of monkey. It is a small animal, and distinguished by its black hands and nails.

1. Their hosts. 2. A black poison, believed to be used by witches.
3. Lit. return the "company" 4. Made from bamboo joint.
5. i.e. the food left by a stranger to show that he is glad and has satisfied his hunger; a little only is left as a token, and the one who has cooked eats this "for gladness" rather than because she is hungry.

The monkey and the chameleon. (Biriwa)

Bako ing yɔngkɔ, binds kai ka huthahine. Na kai binds, binds pengke hutala ho ka wɔ. Bako thie mampa ma. Na boho binds, bako tepe na wo thie mampa thanio ta. Thaya nama tha tha siloko. Binds neke yɔngkɔ. Binds kute thaya nama thang tha siloko. Binds bohe yɔngkɔ na. Binds dagbe ni. Yɔngkɔ bohitege.

Binds fungande ka mɛti ka. Binds totio sisa. Bɛng kato. Na thɔng binds, yɔngkɔ siring surigɛna ka kutonggi ko. Na kaiyɛ hatong kutonggi ko, na labɛki wundɛ, wundɛ ngɛti. Na nɛki binds, binds tɛpi na thaine bɛna sirinɛ surigɛna ka kutonggi ko. Yɔngkɔ tɛpi na wo sirinɛ surigɛna thanio ta. Binds nɛki thalɔngkɔ tha ka bako tha. Tha bolɔ. Binds dagɛ ni, na fungung kudinggbong. Bako thari ka feli ka.

Mbɔrɔ ki pati.

The monkey and the chameleon. Musu Konteh. 13/1/61

A monkey and a chameleon went travelling. When they went, they came to someone's palm tree. The monkey drank the palm wine. When they were caught, the monkey said "Anyone who drinks the palm wine is not hard to know. His eyes turn round".[1] They looked at chameleon. They saw his eyes turning round. They took hold of the chameleon. They beat him. The chameleon bore the trouble.

They arrived in the village. Rice was being cooked for them. It was carried to them. When they had eaten, the chameleon smeared medicine[2] on the pot. When the child went for the pot, when he touched it, he fell down. When they saw that, they said "The strangers rubbed medicine on the pot". The chameleon said, "If anyone rubs medicine, he is not hard to know." They looked at the monkey's hands. They were black. They beat him, till his tail fell out. The monkey ran to the bush.[3]

The story is finished.

Rather similar to the previous story <u>The monkey and the potto</u>.

1. Refers both to the literal turning round (apparently) of the chameleon's eyes, and to the sense in which a drunk man's eyes "turn round".
2. Black medicine, said to be fatal.
3. This probably implies, or could have been expanded to, "thus monkeys live in the bush".

The monkey and the fish. (Safroko)

Fen^i be bing thimonde gabku. Bing foma thungande loko banthe, bing bohe feyi wo mandi hugbakine hang. Kers feyi wo boho wo hugbakine hang, hati wo kanamang wo wo thona.

Loko ba fsnai, feyi wo mandi wo kai ka ba malamaleng ba nekiyo ba hati wo kanamang wo nams ko ning pungku ba kutuys ning tali ba ba pila ning. Bamalamaleng wo tepei msns yi ko pungku ba kuta huthukuma hota bako, sisa hung kiyang do, yang ko leheni tali ba. Feyi wo simioko ka nds kute huthukuma hota bako. Wunds kai ka gbengka ka mandi ma, ka nds ko kute nga bako ba ka, ka bing theriyeke ka. Feyi kute nga bako ba. Feyi wo mang, mande bako. Bako wo mcyi ngsskeye mang feyi. Feyi wo tepe keba sa ka nska muthong mu kiyang ka kubo ko. Bako wo, na luye ngds ba mu thuyang mu, thimong be ka tetiya mung. Wunds thongthongong nams na yang kaye. Feyi wo tepe, dungko ma mgbidiki kiyang ki, yang ko yina katioko. Bako wo kenge ka mgbidiki ta feyi wo. Feyi wo tepe na bohitoko wulohoyi. Bako wo bohitoko wugbang. Feyi wo kate ning huteke ka mandima. Feyi tepe na keba na hati wo kiyang wo thona, kers bapili wo tepe na ka tali ba na yoko huthukuma hota bako peng-kiye. Lako wo simioko yako, bako tepe na feyi mbombs ba yi tha peng tspa yako. Yang do ning thathukuma thatati, yunekeng thong ka kuysng ko ka tute hs yang

The monkey and the fish. Written Suri Kamara. Sept. 1961

The fish, they wanted a chief. One day they all came together. They gave the chiefship to a big fish. But the fish who got the chiefship - his child was ill.

Another day, the big fish went to a diviner to have looked for him about his child, whether he would be able to get him medicine to cure him. The diviner said "If you will be able to get the heart of a monkey, bring it to me, I will make medicine".

The fish thought about where he could get the heart of a monkey. He went to the bank of the river. There he always saw the monkeys, where they were looking for food. The fish saw the monkeys. The fish greeted. "Greetings monkey". The monkey replied "Greetings fish". The fish said "Friend,[1] come and look at my plants in my farm". The monkey - when he heard about the plants, he wanted to destroy them![2] He asked "How will I go?" The fish said "Go up on my back, I will carry you myself". The monkey jumped onto the fish's back. The fish said "Hold on well". The monkey held on well. The fish took him into the middle of the river. The fish said "Friend, my child is ill. But the doctor said there was no medicine unless the heart of a monkey was found". The monkey thought quickly. The monkey said "Fish, why did you not say that before? I have three hearts. I hung them on the tree where I was perched.

ka. Ngtɛngkilina mbe kaye thang. Yang ko yina ngki thathukuma thale. Feyi wo simiɔkɔ na thathukuma thatati thang ning ndɛ bakɔ wo ma bara mamandi. Feyi wo dapalang ka tute hɛ bakɔ wo. Bakɔ wo kenge hɛlɛng ka kuyɛng kɔ ka hɛ ndɛ ka.

Feyi wo thimong de ba thɔma bakɔ wo, kɛrɛ bakɔ wo yamɛng ning ka funung. Bakɔ wo kai ke kanamɛngka. Mbɔrɔ ki pati.

Let us go back and go for them. I will give you two hearts". The fish thought that the three hearts and the monkey - that was much sauce![3] The fish turned back to where the monkey had perched. The monkey jumped onto the tree again where he had been before.

The fish wanted to eat the monkey. But the monkey was cleverer than he. The monkey went off to his own people. The story is ended.

A story written by Suri Kamara. He asserted that it was "a Limba story". However I think it very likely that he in fact first met it in a school book (he spent several years at a mission school) or heard it from someone who had read it there. However the treatment is not un-Limba. The action is presented in the form of a typical competition by presenting the monkey as at first eager to go with the fish in order to deceive <u>him</u> - i.e. by intending to destroy his farm. The fish also wants to deceive. But in the end "the monkey was cleverer". The introduction of the diviner and of the exchange of greetings, is also characteristic.

1. He wants to deceive him.
2. The most typical and well-known action of monkeys as far as the Limba are concerned.
3. He intends to eat them all as sauce with his rice.

The monkey and the catfish. (Yaka)

Bakɔ nde ing sere a yuku nde kunɛ.

Kunɛ ko fung ka bakɔ. Bakɔ dinge huyensi. Bɛnɛ bindɛ yoi, bindɛ thangkang. Panda ba yiso. Bakɔ tepe na sere e, nɛ tha pungku dɔngɔ ka huyensi hang, na yi sa thɔng yisa bang. Sere nɛnɛ; bathondɛ ka. Na wundɛ ni ba dɔngɔ ka huyensi hang, a delimo. Na wundɛ dɔngɔi thɔng, a yɛlɔkɔ ka muthomite ba thome yisa bang. Sere thamɔi. Bakɔ thɔng kɛndɛ yisa bang.

Na puthɔi kang ka sere ba yaa hang. Bɛnɛ bindɛ yoi, bindɛ thangkang. Panda ba yiso. Sere tepe na wu ni he me wung, na ya hɛ a yethi. Wundɛ tepe bakɔ na, na na ying pungke thɔng mɛthina yɔngkɔ hang, na yi a thɔng yisa bang. Bakɔ gboke yɔngkɔ hang, hung tha mɛthɛ. Marɛng a hung. Sere tepe na ba yi sa thɔng yisa bang. Sere thɔng. Wundɛ tha ngku bakɔ na.

Mɛnɛ kunɛ ko pɛngkande, sere thɔi ka mandi ka. Bakɔ dungkɔi kathinthi ka kuyeng ko. Sere maling. Bakɔ kute. Wuna tepe bakɔ na sere wo ka mandi mang, pɛa matukutu mang. Sere wong tepe nɛnɛ na ali kɛndɔ pɛa makiribe.

Bɛnɛ ying tepe na be na kate mbɔrɔ, huna, lɔng-thang.

The monkey and the catfish. Nabeni Dema. 7/10/61

A monkey and a catfish formed a company.[1]

The company's turn came to the monkey. The monkey brought out a chair. When they had hoed, they finished; their food was brought. The monkey said "Catfish, if you are not able to sit on the chair,[2] you will not eat the rice". Now the catfish, he has no bottom. When he tried to sit on the chair - it was slippery! As soon as he had sat down, he fell off into the soup they were eating with the rice. The catfish failed. The monkey ate the rice there.

When the sun rose, it was at the catfish's farm. When they had hoed, they finished; their food was brought. The catfish said "What you did to me yesterday I am going to return today." He told the monkey "If you can clean your hand,[3] you may eat the rice". The monkey scrubbed his hand - it did not come clean, the blood came out. The catfish said "Well then, you will not eat the rice". The catfish ate it. He did not give to the monkey.

When the company was finished, the catfish went into the water, the monkey went up above onto a tree. The catfish jumped. The monkey saw him. Then the monkey said "Catfish in the water, stop your half-dying (matukutu)". The catfish answered "You too, monkey, stop your jerking (makiribe)".[4]

Since you said I was to bring you a story, that is it; it is finished.

A story about competition, marking the ingenuity of the two opponents who, apparently in all innocence, deprive the other of his expected food.

An English speaking Limba said that the correct translation should be "catfish", but I do not know what kind of fish this is.

The narrator "heard the story from the old people".

1. Kungɛ. This means both an agricultural company for hoeing in which the participants work and eat in turn on each others' farms, and also an exchange of ill deeds and revenge. Both senses are implied here.
2. This could be taken as ostensibly a compliment, as chiefs and honoured visitors are given chairs to sit on, when possible, when they eat or rest. The catfish however is too slippery to stay on the chair.
3. Again this sounds quite polite, as it is usual for anyone to wash his hands, or at least his right hand, before eating. The monkey's black hand will not come clean.
4. The words are for some reason considered funny in themselves, and were enough to start people laughing at once.

The story of a sheep. (Safroko)

Mboro ki ta taka wo thimo hugbakine. Ka lengke nde hugbakine ha ho kuto nde ka thara. Taka nɛ hang ning fɛ wo pungke thara. Na luye ndɛ ba hugbakine ha, wung thime ning. Na wung wo pungke thara. Ka nda bali sɛmpɛ a teti muthuyang mu biya, a kaiyi ka tɔnginiyɔkɔ mbɛɛ mbɛɛ. Ka huthukuma ho kanamang na ndɛna kutu hugbakine ha.

Maloko ma fungande. Mamaing gberɛngɛ, bing tha pungku. Mang ɟɔngkɔ kai. Na wo thimong hugbakine. Pengke mang taka na, mang taka neke ɟɔngkɔ na. Wundɛ kengke, wundɛ kengke. Bindɛ kai ka kɔ ba thara ba hugbakine ha. Kuyeng ko ma thathino ma yo, yɔngkɔ kenge ka kuthiki/da ho ta taka wo. Taka wo sileke ta ma fɛng ba nɛka, wundɛ thare, wundɛ thare, wundɛ fungande. Wundɛ ma ke ba donge ma, yɔngkɔ tepe na ba yama donge. E, taka bili huthɔkɔ, wundɛ kɔ nda a bereng, hang fɛ huberina hobɛna bohe mang.

Yɔngkɔ dunguno hugbakine hang. Nga fɔli na nda a thipiki timɛ o timɛ, biya kɔ nda a nɛki yɔngkɔ na, hang fɛ yɔngkɔ piyɔ ka neko. Wung bilɛna bai hugbakine ha a kai ye mɛng.

The story of a sheep. Magba Wara Wara. Written Suri Kamara. Sept. 1961.

A story about a sheep that wanted to be chief. In the beginning chiefship was got by running. The sheep right up to now is able to run. When he heard about the chiefship, that pleased him, because he is able to run. He does not care (?), he only destroys people's plants, going to show himself off, mbɛɛ mbɛɛ.[1] In his heart [he thought] he would get the chiefship.

The time came. The animals tried. They were not able. The chameleon went. He said he wanted the chiefship. He met the sheep. The sheep looked at the chameleon. He leapt, he leapt.[2] They went and stood [ready] to run for the chiefship. The instant the stick was lowered, the chameleon leapt onto the tail of the sheep. The sheep did not turn round behind to look. He ran, he ran. He arrived. As he was going to sit down, the chameleon said "Don't sit on me". The sheep turned out a fool.[3] He began to cry. Right up to now that crying has hold of him.

The chameleon was given the chiefship. His big gowns were changed all the time.[4] People began to look at the chameleon. Up to now the chameleon is looked at. That is why the chiefship - walking like that.[5]

A race for chiefship in which an apparently unlikely animal wins. The story is given briefly. Another person, specially if telling rather than writing it, might have expanded it by enumerating the other contenders or including more imitation and description.

Most unusually for a Limba story the animal names are preceded by the title mang which should perhaps be translated by "Mr." (?). cf. also The monkey and the fish.

1. The standard cry of sheep or goat.
2. i.e. the sheep - demonstrating his skill and speed in running.
3. i.e. useless, without anything.
4. A reference to the chameleon's changes of colour.
5. A slow stately walk - in a chief dignified, in a chameleon comic, and yet in a way analogous.

The hen wins. (Biriwa)

Mbɔrɔ. Ying kuteng hothe ing bathaha a degile hugbakine ka Kampi. Bangka bang dɔmá kaaskthi/ɛ ɔfiɛ, kɛna dɔmɔ na wo lengke fungandɛ, na ndɛ kutu hugbakine. ha.

Fothe ngale. Na yang, na yama lengke kaa. Ndɛ sɛ. Ndɛ sɛ ka sɔnga kulunga ba kaa kɛndɛ. Ndɛ dome na mberu sa yi koroma tɛ, yɛ yɛ kuru yɛ ka ka thongko, koroma tɛ, yɛ yɛ kuru yɛ.

Bathaha ndɛ ngale ba kaa kɛndɛ. Ndɛ tepe na yang kai nda na wula kɔndɔng wula wula na kɔndɔng. Wundɛ thare, wo ba kaa, wundɛ keng wung.

Na kɔi wundɛ, yɔngkɔ ngale, a leng ba hugbakine. Na ndɛ na kai kutu. Ndɛ dɔng na kufilɛ ndɛ pɛkilɛ yina, na kɔra yɔngkɔ na, yɛ yɛ kuru yɛ.

Thɛ ngale na ndɛ na kɛndɛ tɛng. Kuthori ngale na ndɛ na kɛndɛ tɛng.

Kanu dome na awa, na wo sisi mpati bemandi.

Kuthori lengke saa. Awa, ndɛ fungandɛ. Wundɛ songe na yama pɛtɔ hugbadɛ ha, kaiyakayang. Ndɛ domo na gbɔnɔkɔ. Thɛ ndɛ sɛ. Ndɛ dinge mpati kɔhi kaale. Ndɛ thɛri kaa, ndɛ sɔngɛ na nunu tɛng, na nunu tɛng kɛntu do ka thɛriɔkɔ. Ba ndɛ fungandɛ, ndɛ dungkuno na hugbakine ha.

Bathaha ndɛ thare. Hothe ndɛ thare. Yɔngkɔ ndɛ thare. Thɛ pɛɔ na, wundɛ kute na. Be homa bindɛ kai ka ngaboli ka. Thɛ pɛɔi na ka Limbɛng bɛ.

The hen wins. Dauda Konteh. 9/11/61.

A story. You see the tortoise and the deer, they fought for the chiefship in Freetown. The house that is called the Secretary Office,[1] there it was said that whoever reached there first, he would get the chiefship.

The tortoise got up. "I, I will go first". He came. He came singing a song about going there. He sang "Mbere sa yi koroma tɛ, yɛ yɛ kuru yɛ ka ka thongko, koroma tɛ, yɛ yɛ kuru yɛ[2]"

The deer got up to go there. He said "I am going now, wula kɔndɔng wula wula na kɔndɔng".[3] He ran. He was going, he leapt.

When he stood up, a chameleon got up, following for the chiefship. He said he was going to get it. He said "Kufilɛ ndɛ pɛkilɛ yina, kill the chameleon oh, yɛ yɛ kuru yɛ"

The hen got up, saying she would reach there. The bush fowl got up saying that she would reach there.

Kanu said "All right. Whoever brings many children".

The bush fowl was the first to come. Well, she arrived, she sang "I am left[4] in the compound, scrabbling in the earth". She was told "Move aside". The hen, she came. She brought twenty children. She came in the distance, she sang "Nunu comes, nunu comes to our place, to find food". When she reached there, she was given the chiefship.

The deer ran away. The tortoise ran away. The chameleon ran away. The hen was left. She got /the chiefship/ now. They all went off to the bush. The hen was left with people.

A story explaining how the hen won the race for chiefship, and why the hen is now with humans, the other animals in the bush. The story is rather confused (was it at "The Secretariat" or by Kanu that the race was instituted? and why "many children"?), but the theme of the race, the conclusion pointing to the present situation, and the songs, are all typical of the kind of elements likely to occur in a Limba story.

1. "The Secretariat" is not infrequently mentioned by Limbas in the main road villages as a kind of omnipotent place where European decisions are taken and recorded.
2. The song has no intelligible meaning as a whole, though some of the words are Limba; its rhythm represents the tortoise's gait.
3. The song is said to represent the deer's leaps.
4. i.e. left alone with no children.

The dog and the tortoise. (Wara Wara Yagala)

Ka bari bena wui, beng do gbakuing..... Yang teng, yang Mase, Misis Gbawuru thu.

Kutheng na thiande nde ing bogbo. Be dome nde ba dethua ba hugbakuing. Mena bogbo dome na - kutheng dome na ming be kai ka Kemp ka dethua hugbakuing. Mene binde kai ka Kemp kabena, binde kai wame, binde kai dong na baye. Binde thingke masoko na tenang na tenang na bing te.g ba hugbakuing hang.

Mene binde kai, kutheng na kutheng dome na ming be kai ka kosinoko. Mateng ka kosinoko mang, wuna dome kutheng na o. Na ya wo yama pungku ba hugbakuing, kokorokokoro, kokorokokoro.

Ba kumang, hunung na wame ba mbe o mbe ka kuekeng ko. Bogbo ni, wunde yumpu mpati mumaandi, nde sikithe te dondo ing Kakemp, teng ka denga ka gbongaing ba.

Kutheng wo nene wo pitege hupungka kaa nda ma. Mene kutheng se ko, na yang ne, na masoko ma hungande, na ming be ko kai, na kotoko. Na yi sa pungku kaa. Bogbo dome na eye na yang yerokoi. Na mba awa, na yang kotokoi.

Mene nde kube, wuna dome nde na kombo kombo o kokoro to, mba kokoro to. Kombo kombo o kokoro to, mba kokoro to. Kombo kombo o kokoro to, mba kokoro to..... Wuna wanie nde, wuna dongo nde ka hemua.

The dog and the tortoise. Mase Kargbo. Rec. 5/8/61

Excuse me you chiefs .....[1] I have come, I Mase, Mrs. Gbawuru II.

A dog once competed with a tortoise. They said they were seeking the chiefship. Then the tortoise said - the dog said "Let us go to Freetown to seek the chiefship". When they went to Freetown, they went and did[2] - they went and said "All right". They set a date, saying that at that time, at that time they were to come about the chiefship.

When they went, the dog, the dog said "Let us go and get ready". As they came to get ready, then the dog said "Oh! Look at the one who is thinking he is to beat me for the chiefship - /going/ kɔkɔrɔ kɔkɔrɔ kɔkɔrɔ kɔkɔrɔ.[3]

Behold, cleverness is more than anything in the world. The tortoise had many children. He took them, all the way from here to Freetown, he came and placed them on the roads.

Now the dog, he trusted to his ability to go. When the dog came and stood ready, he said "Now I, the time has come - let us go. You go first. You are not able to go /fast/". The tortoise said "All right. I accept. Well, all right, I will go first".

When he set out, then he said[4] "Kombo kɔmbɔ o kɔkɔrɔ tɔ, mba kɔkɔrɔ tɔ. Kombo kɔmbɔ o kɔkɔrɔ tɔ, mba kɔkɔrɔ tɔ, Kombo kɔmbɔ o kɔkɔrɔ t , mba kɔkɔrɔ tɔ....." Then he did - he sat down to rest.

Wuna ngaye kutheng. Na walaahi, yang ing bəgbə ming thiande. Walaahi, yang ing bəgbə ming thiande. Ya wo yama pungku bə hugbakuing wo kəkərə makai wo, kəkərə kəkərə. Hə.

Wuna ngaye ndɛ. Na pampang kanthapande, pampang kanthapande, sangsang nuweke pande ni wo. Pampang kanthapande, pampang kanthapande, sangsang nuweke pande ni wo, Pampang kanthapande, pampang kanthapande, sangsang nuweke pande ni wo....

Wuna ni bəgbə na kombo kombə o kəkərə tə, mba kəkərə tə. Kombo kombə o kəkərə tə, mba kəkərə tə. Kombo kombə o kəkərə tə, mba kəkərə tə.... Wuna ngaye ndɛ, ndɛ hami.

Wuna ngaye ndɛ kutheng. Hng, walaahi, ya kəkərə kəkərə wo yama pungku bə hugbakuing. Yama ka tutə ka yambeng ba. Dumba thung. Ndɛ thaki mandi. Pampang kanthapande, pampang kanthapande, sangsang nuweke pande ni wo. Pampang kanthapande, pampang kanthapande, sangsang nuweke pande ni wo. Pampang kanthapande, pampang kanthapande, sangsang nuweke pande ni wo....

Bəgbə ka nthəng ndɛ hemue kai, wuna na ndɛ ka me ka yathə. Hatə me hala kangka. Na kombo kombə o kəkərə tə, mba kəkərə tə. Kombo kombə o kəkərə tə, mba kəkərə tə. Kombo kombə o kəkərə tə, mba kəkərə tə.... wunde dongəi a hemi.

Wuna dome kutheng, walaahi ya bəgbə na kəkərə

Then the dog got up. "Walaahi,[5] I and the tortoise we are competing. Walaahi, I and the tortoise are competing. See the one who is beating me for the chiefship, the one who goes kɔkɔrɔ kɔkɔrɔ as he walks. Ha!"

Then he got up. "Pampang kanthapande,[6] pampang kanthapande, sangsang nuwɛke pande ni wo. Pampang kanthapande, pampang kanthapande, sangsang nuwɛke pande ni wo. Pampang kanthapande, pampang kanthapande, nuwɛke pande ni wo....."

Then the tortoise sang "Kombo kɔmbɔ o kɔkɔrɔ tɔ, mba kɔkɔrɔ tɔ....." Then he went and he rested.

Then the dog got up. "Hng! Walaahi, see the kɔkɔrɔ kɔkɔrɔ who is beating me for the chiefship! I will go and sit on the hammock[7]. Just wait!" He urinated. "Pampang kanthapande, pampang kanthapande, sangsang nuwɛke pande ni wo....."

The tortoise - wherever he rested, there another /tortoise/ answered him in the distance. A child answered there again.[8] "Kombo kɔmbɔ o kɔkɔrɔ tɔ, mba kɔkɔrɔ tɔ....." He sat down and rested.

Then the dog said "Walaahi, see the tortoise, the kɔkɔrɔ

kɔkɔrɔ na, e wundɛ na ma pungku. Ming ngathande kung. Na sitha thung. Walaahi. Na pampang kanthapande, pampang kanthapande, sangsang nuwɛke pande ni wo. Pampang kanthapande, pampang kanthapande, sangsang nuwɛke pande ni wo. Pampang kanthapande, pampang kanthapande, sangsang nuwɛke pande ni wo....

Mba, mɛnɛ binde hungande nda, binde teng nda na dundu nai, bɔgbɔ nda na dundu nai ing bangka bamba. Bɔgbɔ mɛ nda ka tutu nda nde ka tiya wo. Hng , kombo kombɔ o kɔkɔrɔ tɔ, mba kɔkɔrɔ tɔ. Kombo kombɔ o kɔkɔrɔ tɔ, mba kɔkɔrɔ tɔ. Komba kombɔ o kɔkɔrɔ tɔ, mba kɔkɔrɔ tɔ.

Bɔgbɔ sikithe hugbakuing. Na beng kute nda ke bang ing wunde bang, kutheng thamɔi. Na beng kute nda kutheng kɔ ni na walaahi, na beng kute na kutheng dongɔ, ha, kaba ba ni nde nde bang na a thiande ning bɔgbɔ. Kumang bɔgbɔ tutɔi nda ka bɛlɛn - Bɔgbɔ dongɔi nda nɛnɛ mɛng ka wanie, na yang king dondo ye wui.

Na yue nde mung, na Yengkeni teng, yɔkɔng ba bena sekithi, lɔngthang.

kɔkɔrɔ he is beating me, we are competing for it now. Just wait! Walaahi, pampang kanthapande, pampang kanthapande sangsang nuwɛke pande ni wo ....."[9]

Well, when they reached there now, they came now right to here, the tortoise was now here in this house! The tortoise answered now from where he was sitting in the chair. "Hng, kombo kɔmbɔ o kɔkɔrɔ tɔ, mba kɔkɔrɔ tɔ....."

The tortoise took the chiefship. If you see now that he has the property - the dog failed. If you see now that the dog always goes "Walaahi" - if you see the dog sitting, ha! it is the surprise he had when he competed with the tortoise. Behold, the tortoise was now sitting in power(?). The tortoise was now sitting there, doing - saying "I am here now, see!"

Since I heard that, and Yengkeni came, I had to tell it to her. It is finished.[10]

A story about a race for the chiefship, between the fast-running dog and the clever tortoise who finally wins by placing his children all along the path, including the goal (the chief's chair); the children in turn take up the tortoise's song so that it seems as if only one tortoise is competing. The conclusion includes both the triumph of the tortoise and also an explanation for the dog's bark and his air of surprise (for which cf. also The dog and the rice).

One of the main interests of the story for the audience was Mase's singing, the chorus taken up and repeated by several children who sang away in a disciplined and ordered way as they sat in a tight row on a long bench. The songs were sometimes repeated as many as ten or fifteen times and took about as long, or longer, as the narrative parts of the story. Mase's acting of the dog's contempt for the slower tortoise, added to his later weakness and surprise, also contributed to the effect of the whole.

The story was told by the wife of the paramount chief of the Wara Wara Yagala chiefdom, Alimami Gbawuru II. He had been elected a few weeks before after a hard struggle against other

competitors. He had been greatly supported and helped by his vigorous senior wife Mase who, like him, had spent many years down country, and spoke English and several other languages in addition to Limba. This story was told immediately after they had heard a recording describing the election of another Limba chief, and the particular setting and topic of the story were probably stimulated by the current interest in elections to chiefship - this at any rate made it specially effective in the situation in which it was told.

1. She asks the chief and elders for silence so that she can begin.
2. Wanie, wanini etc. - words used when the speaker cannot think at once of the right word; rather like our "someone or other" "something" etc. Usually followed after a pause by the correct word. Hesitations and slips like this occurred fairly often in this story where the concentration on singing rather than narrating was specially marked.
3. The dog is despising the tortoise's gait.
4. The song represents the way the tortoise walks, and Mase sang it in a rather slow but sharply rhythmic way to make this more vivid. The chorus on each occasion sang Mba kɔkɔrɔ tɔ. The whole was, here and later, repeated many times over.
5. A (rather unusual) exclamation of surprise or determination, here also representing the sound made by dogs.
6. The song of the dog's running, sung more quickly than the tortoise's song, the succession of quick short syllables showing his speed.
7. Where the chief sits.
8. The song is passed on from tortoise to tortoise.
9. The dog's song is now very breathless and weak. The teller does not need to describe his exhaustion, showing it instead by the way he sings his song.
10. A most unusual ending for a woman.

The goat, the leopard, and the lion. (Biriwa)

Bahu na nde kulɔnggbɔ ing yɛrɛmo wo ka sɔngɔla. Kulɔnggbɔ kongkhé, thambili kɔthɛng ba kulɔnggbɔ ko. Thambili kai ka sɔngɔla ka, kama nama wo, wundɛ kai tɛpi na sɔngɔla, na hng, na yang do yina se ka tepe bali. Sɔngɔla dome na ba mbɛ? Na bahu na bindɛ na kulɔnggbɔ ing yɛrɛmɛ nda. Na wuna sɛ yang yina ka tepe. Na kɛrɛ na yang ko ni fɛra ho yang sisie yina bahu na, na ba yi ni se thɔma. Na ba ndɛ na kulɔnggbɔ ing yɛrɛmo kanda. Na mbɛ maɓɔkɔ ma? Na nɛmpɛbathɔ. Na ng ng, na alɔhɔ.

Yɛrɛmo wo ka sɔngɔla, wo bindɛ kutande ing balɔnggbɔ nama wo, bahu na. Na bahu. Na ng. Na thambili kai na ni yangfa, na ndɛ tepe na mina kulɔnggbɔ ing yi, na ndɛ tepe na ndɛ ko yina kati ka sɔngɔla ka kama wo kiyang wo, na ba ndɛ yina thɔma. Na ba mina kulɔnggbɔ ing yi. Na huna kai ndɛ tɛpi ka kama wo kiyang wo. Na kɛrɛ na ba palɔi. Na saa nɔng. Na awa, na beng bathɔi husaa hang, na dingang hutɔngɔ ka hukɔrɔng hang.

Malɔkɔ mang fungande. Ndɛ thambili kai. Na bahu, na malɔkɔ ma fungande, na ngkaa. Na mbɛ muna ming ding? Na ngtɔngita ning hutɔngɔ. Na awa. Na alɔhɔ. Bindɛ dinge hutɔngɔ ha. Bindɛ kai fungande. Na bamani be tɛng sɔngɔla. Sɔngɔla dome na albhɔ. Na dɔngɔ. Sɔngɔlɔ dɔngɔi. Thambili dɔngɔi. Bahu dɔngɔi. Yɛrɛmɛ wo ka sɔngɔla dɔngɔi ko kuwang. Bindɛ kɔi gbongkila. Yɛrɛmo ka sɔngɔla wo a nɛki kama nama na ba be tha bohe

The goat, the leopard and the lion. Fanka Konteh. 1/12/61.

A goat was once the lover of the lion's wife. Now the leopard knew about this love. The leopard went to the lion, her husband, he went and said "Lion. Ha! I have come to tell you about something". The lion said "About what?" "The goat is making love to your wife. That is what I have come to tell you. But I will make a chance to bring you the goat, for you to eat him. For he is your wife's lover". "When?" "The day after tomorrow". "Yes; good".

The lion's wife met her lover, the goat. "Goat". "Yes?". "The leopard has done slander, he said that we are making love. He said he would take you to the lion, to my husband, for him to eat you. For we are lovers. That is what he went and said to my husband. But don't be afraid. Come anyway, and when you are setting out to come, bring with you honey in a pot".

The time came. The leopard went. He said "Goat, the time has come, let us go. What will we take with us?" "Let us take her honey". "All right; good". They took the honey. They went, and arrived. "Visitors have come to you, lion" they said. The lion said "Good. Sit down". The lion sat. The leopard sat. The goat sat. The lion's wife sat opposite. They began to talk. The lion's wife was watching her husband so that he would

bahu na. Wuna kute nde kama wo kɛnama wo ba ngote bahu na, yɛrɛmo ngoti ka kɛkɛng ko kapothi. Wundɛ berengtokoi, na ɛ. Wuna dome kama wo na ɛ, na yɛrɛmo kiyang wo koi tuka. Na thambili na e yi koota tali? Thambili dome na ng ng, na yang koota tali. Na mbu yi bau? Na e yi kothɛng tali. Bahu dome na ndo. Na mbɛ tali babena? Na kuthagba ko ka wosɛngkirɛ. Songola nene. Wundɛ kuuta wa wosɛngkirɛ yokong thambili. Ndɛ dome ka thambili, ndɛ songola, kama nama wo, na thambili na thohinang kuthagba ka sɛngkirɛ. Na yɛrɛmo kiyang wo ba nia tala, be petho. Na awa, na themina. Songola wo kaiba wo, wundɛ segithe mbo, wundɛ themɛng huyele ho ka thambili ha. Wundɛ dungung bahu na. Bahu thi ka hutongo ha, wundɛ dungung yɛrɛmo. Yɛrɛmo dahathi. Wundɛ dome na ng ng. Wundɛ sikiokoi.

Wundɛ dome, wundɛ songolo, na namɛ? Na a ndinti? Na ndo. Na thambili, na thohinang hɛlɛng. Na awa. Wundɛ themɛng hɛlɛ. Wundɛ dungung bahu na. Bahu thi ka hutongo ha. Wundɛ dungung yɛrɛmo songola wo. Wundɛ dahithi. Wundɛ pethe thaya tha.

Kama wo thongthongong hɛlɛ, na namɛ? Na a ndinti tala bang? Yɛrɛmo dome na ndo. Na ndinti. Ndɛ kaiba wo, wundɛ songola, wo kaiba wo, wundɛ thongthongong bahu na na namɛ bahu? Bahu dome na yang ka ing bali. Na kuthagba ko thung ko ka wosɛngkirɛ wo. Songola wo kaiba wo dome hɛlɛng, na yandi thabili, na thohinang. Thambili

not catch the goat. When she saw her husband about to spring on the goat, the wife fell down onto the ground. She cried and moaned to herself. "Oooh". Her husband said "Oh, my wife is going to die. Leopard, don't you know of any medicine?" The leopard said "No, I don't know of any medicine". "What about you goat? Do you know of any medicine?" The goat said "Yes". "What is the medicine?" "The skin of someone spotted". The lion looked round, he did not see anyone spotted, except for the leopard. He said to the leopard, he, the lion, her husband, "Leopard, lend me some of your spotted skin, so my wife may have the medicine and get well". "All right; cut some off". The lion, the male lion, he cut off one of the leopard's legs. He gave it to the goat. The goat put it in the honey, then he gave it to the woman. The woman ate it. She said "Ah, ah". She turned over.

The lion said "Well? Should I give her more?". "All right". He cut some more. He gave it to the goat. The goat put it in the honey, he gave it to the lion's wife. She ate it. She opened her eyes.

Her husband asked again "Well? Should I give her more of the medicine?" The wife said "Yes, give me more". The male, he the male lion, he asked the goat "Well goat?". The goat said "I don't want any trouble.[1] I only know that it's a skin, the skin of someone spotted". The lion, the male lion, said again "I beg you, leopard, lend me some". The leopard said "All right"

dome na awa. Songola thɛmɛng hɛlɛ. Wundɛ dungung bahu na. Bahu thi ka hutɔngɔ ha. Wundɛ dungung yɛrɛmo ka sɔngɔla na. Wundɛ dahithi. Ndɛ ngale. Wundɛ dɔngɔi.

Sɔngɔla wo kaiba wo dome na namɛ, na e wung nitiɔ? Na ng. Na kɛrɛ na wung pɛ wuyete. Na mɛnɛ wundɛ kutɔ hɛlɛng, na alɔhɔ. Wuna dome sɔngɔla na namɛ bahu? Bahu dome na yang ka ka bali, na kuthagba ko thung ko ka wosɛngkirɛ wo. Na thambili na thɔhinang hɛlɛ. Thambili dome na awa. Sɔngɔla thɛmɛng hɛlɛng. Wundɛ dungung bahu na. Bahu thi ka hutɔngɔ ha. Wundɛ dungung yɛrɛmo ka sɔngɔla wo. Wundɛ dahithi. Wundɛ ngale. Wundɛ dɔngɔi ka huyensi kabɛgeɛde.

Wundɛ dome na ng ng, na mɛnɛyang do nde hɛlɛng kutu na alɔhɔ na yang be thɔi pethɔ. Sɔngɔla dome na namɛ bahu? Bahu dome na yang ka ka bali thung, na kuthagba ko thung ko ka wosɛngkirɛ wo. Na thambili na thɔhinang hɛlɛ. Na awa. Wundɛ thɛmɛng. Wundɛ dungung bahu na. Bahu thi ka hutɔngɔ ha. Wundɛ dungung yɛrɛmo ka sɔngɔla wo. Yɛrɛmo dahithi. Wundɛ dome na ng ng.

Kama wo thɔngthɔngɔng na e na a ndinti hɛlɛng? Na ng. Na bahu na namɛ? Ɛ, na yang ka thung ka bali, na kuthagba ko thung ko ka wosɛngkirɛ wo.

Sɔngɔla sing nda thɔng dɔng na thambili na thɔhinang, thabili thareke. Sɔngɔlɔ wo kaiba wo leme ning. Bindɛ tharitande hang, wundɛ tha pungku pɛngka ning, thambili na.

Wuna dome yɛrɛmo, na awa bahu, na ko kai ke. Na

The lion cut again. He gave it to the goat; the goat put it in the honey, he gave it to the lion's wife. She ate it. She got up and sat.

The lion, the male lion, said "Well? is it better now?". "Yes. But not quite better. If a little more could be got, fine." The lion said "Well? goat?" The goat said "I don't want any trouble. I only know that it's a skin, the skin of someone spotted". "Leopard, lend me some more still". The leopard said "All right". The lion cut again. He gave it to the goat; the goat put it in the honey, he gave it to the lion's wife. She ate it. She got up and sat on a chair.

She said "Aha, if I could get some more of that, it would be fine, so I could be completely better". The lion said "Well, what now goat?". The goat said "I want no trouble. I only know that it is a skin, the skin of someone spotted". "Leopard, lend me some more". "All right". He cut. He gave it to the goat; the goat put it in the honey, he gave it to the lion's wife. The wife ate it. She said "Aha!"

Her husband asked "Shall I give you more still?" "Yes". "Well goat?" "Oh, I don't want trouble. I only know that it's a skin, the skin of someone spotted".

The lion was just about to say "Leopard, lend me some more" - before he had spoken, the leopard had run off. The lion, the male lion, followed him. They ran thus for far, but he was not able to catch the leopard.

Then the wife said "Well goat; escape!" When the lion

thamɔi na thong sɔngɔla ba pɛngka thambili na, wuna dome ndɛ, ndɛ sɔngɔla wo kaiba wo, na ba yang tha pungku pɛngka thambili na, na yang pengke nda bahu na, na ndɛ na nda yang ba thɛmɛng. Na àlako yɛrɛmo kiyang wo be petho, bà tha tuku. Wundɛ tengkeleke. Wundɛ si se ka thɔnga, wundɛ tha pɛngki bahu na. Na mbu bahu? Yɛrɛmo tepe na bahu tharkke hɛlɛng. Na ndɛ thulo bali. Na ndɛ na nde yang se bohi. Na kɛrɛ na ndɛ thare, awa.

Na ying kute nda, hunia wa yangfa, awa, thambili na nie nde bahu na yangfa. Yangfa bang bɛng pate kɛnama. Wuna yangfa lehe ta.

failed to catch the leopard, he said, he the lion, the male "Since I have failed to catch the leopard, I have still got the goat, I will go and cut from him. So my wife may be well and not die". He went home. When he got there, he did not find the goat there. "What about the goat?". The wife said "The goat has run away too". "Then he is saved from trouble, for I came here to catch him. But since he has run away, all right".

You see now how it is to tell on someone, to do them slander. Well the leopard did slander to the goat, but this slander ended up against himself. Thus slander is bad.

The plausible goat tricks the lion with the help of the lion's wife. The moral is that yangfa (here passing on gossip against another) is bad and ends up to the disadvantage of the doer of it. One of the main attractions of the story was the characterisation conveyed through the verbal exchanges between the actors portrayed by the teller - the deceitful and selfish leopard, the clever and apparently innocent goat, the wife's acting as she at first pretends to be very faint, then gets stronger, playing on her husband's concern.

I have heard a rather similar story about a jackal, lion and leopard, in which the wife does not appear, but the sick lion is persuaded that pieces of the leopard, mixed with sweet honey, are doing him good.

This story is a good example of the danger in arguing simple-mindedly from one text to a people's actions or beliefs. The conclusion with the moral that the informer suffered (a stock ending, it is clear, in Limba stories) might make it appear that the Limba did not feel equally strongly about the wrongness of adultery and the rights of the husband ~~here~~ - but this in fact is a subject on which all married men (including, most definitely, the teller of the story) are quite clearly and explicitly agreed.

1. He is disclaiming all responsibility himself, he says.

The goat and the leopard. (Yaka)

Ba nde kuta, mameng beng a tepi na ming dongoi ka huthoko maumang. Ming dekeyue ta. Binde thingke masoko ma. Binde lehenue ka binde degiye ke. Binde leheni. Binde ba lehemua, bin thingke masoko mang. Na ka yekede, na wumo wuma wo kothe na kothie wunde, na wa ba pito.

Maloko mang bohe ba thuruye. Thambing a thekindo baho na. Baho bohe ba komoko. Na ba ming thingke maloko ba degiya, na yang nene na mudegiye ka. Wuna bohe wunde ba siyoko. Wunde pengke ka thai waali murani. Koyong wong teng. Waali wong wo badonso. Wunde kei ka hudonso hang. Wunde thai murani mung. Wa ka kende. Koyong wong teng. Bahu pengko kende tenga. Koyong wong angoti. Baho segithe murani mu ka waali wong. Wunde biiti ka bangka ba ka waali wong beng. Wunde numokoi. Wunde tute yuma na na waali wong pengke ning na wo kong ning thong. Kumang wundo ni waali wong wulohoi.

Waali wong na teng koyong wo, nde simokoi ba mu thai he wunde ka kang wong. Wunde thunung mase. Si nda teng, murani mung ngayeno ing baho. Wunde tepe na yandi, wo ngainie ma murani mung, na bene king ndee ka thurie, na wo hungeng, na sa ning ni bei. Na yandi kuloho. Baho ni na bee. Wunde tepe na yandi baho. Na yi ni he ma wulohoi. Na mu piteke yang, yi se ma mu ngainie, mu tha pengka mu ning koyong. Wunde bahu se. Na nena ngaine murani mu? Bahu tepe na ndo. Na mbe mu seye he? Bahu tepe na mameng na tepe na dami mamu ka kekeng kong na a

The goat and the leopard. Nabeni Dema. 14/10/61.

You see - the animals said "We are living here foolishly now. We are not fighting". They fixed a date. They made a place for them to fight. They made it. When they had made it, they fixed the date, "On Friday, everyone who knows?what he knows ? - let no one forget".

The day began to draw near. The leopard was the enemy of the goat. The goat began to sit sadly.[1] "We have fixed a date to fight, but I have nothing to fight with". He began to go round. He came to where a spirit had spread out his things to dry. The rain came. The spirit was a hunter. He had gone to his hunting. He spread out his things. There was no one there.[2] The rain came. The goat was there when the rain came. The rain fell. The goat took the spirit's things, he took them into the spirit's house. He hid. He thought that if the spirit found him, he would eat him. Behold, he had done good to the spirit.

The spirit, when the rain came, he thought about the things he had spread out in the sun. He began to come. Before he had arrived, the things had been taken up by the goat. He /spirit/ said "Please, the one who took up my things, if he is near, let him come out, I will not do anything to him. Please, I implore you". The goat went b[illegible]. He said "Please, goat, you did good to me today; the things I forgot, you came and took them up, so that they would not be touched by the rain". The goat came. "Was it you took up the things?" The goat said "Yes". "What did you come here for today?" The goat said "The animals

degeng. Na yang na mudegiye ka. Waali wong tepe na ba yanto thukuma. Na dongo, mbe totia. Nde totio. Wunde thong. Wunde sekithe pingkari bang. Wunde thiki. Wunde dungkung bahu na. Na neke he kuyeng ko. Na neke he kuyeng ko koi ko. Na mbe tha yina thongke ngasoke. Bahu kasi bu bung. Wunde dethe kuyeng kong. Wunde fange. Kuyeng kong ngoti. Wunde tepe ne madegiye kute? Bahu tepe na madege mena. Bahu kalangani kende. Wunde thunung mase.

Maloko thuruye. Binde thungande. Binde se. Kutheng ngaye kangka. Wunde se ngaki kuyeng kong. Wunde tepe ne madegiye kute? Binde tepe na madeke. Yari ngaye helong kangka. Wunde se kapi kuyeng ko. Kung gboloi. Wunde tepe ne madeke kute? Binde tepe na madegiye, madegiye. Thambing ngaye kangka. Wunde dungkoi kuyeng kong. Wunde kape. Wung gboloi. Wunde tepe ne madeke kute? Binde tepe na madeke. Kampa ngaye kangka. Wunde se ngokoti kuyehg kong. Wunde tepe ne madeke kute? Binde tepe na madeke. Yadi ngaye. Kuyeng ko koi nde kende. Wunde hange huyongko hang. Kuyeng ko sakande. Wunde tepe ne madeke kute? Binde tepe na madeke. Thambing ngaye. Na bahu, na wa nene, na mene ying tha thongong madeke mamandi, na ya yina a dahathi. Bahu ngaye. Wunde ni na repe. Wunde thunge kuyeng ko. Thambing tepe na gba. Nei mena yi degiye? Na mene ying tha tongong madeke mamandi, na ming na a thong. Bahu tepe na ne? Na ndo. Na bia nia nanang, na pempingina thangko thang. Thambing ni nana. Wunde hange kende thambing na. Thambing tuku. Wunde tepe na madeke kute?

have said that every animal in the country is to fight. I have nothing for fighting with". The spirit said "Lift your heart.[3] Sit down. Let yourself be cooked for". He was cooked for. He ate. He /spirit/ took a gun. He loaded it. He gave it to the goat. "Look now at the tree. Look now at the tree standing there. So that /you may know that/ I do not tell lies". The goat put in the fire.[4] He looked at the tree. He shot. The tree fell. He said "Is this not a way of fighting?" The goat said "It is a way of fighting, this". The goat thanked him much there. He began to come back.

The date came near. They gathered. They came. The dog got up there. He came and bit the tree. He said "Is that not a way to fight?" They said "It is a way to fight". The cat got up there too. She went and scratched the tree, it peeled off. She said "Is that not a way to fight?". They said "It is a way to fight, a way to fight". The leopard got up there. He climbed the tree. He scratched. It peeled off. He said "Is that not a way to fight?" They said "It is a way to fight". The elephant got up there. He came and pushed down the tree. He said "Is that not a way to fight?" They said "It is a way to fight". The lion got up. A tree was standing there. He struck it with his hand. The tree split. He said "Is that not a way to fight?". They said "It is a way to fight". The leopard got up. "Goat, you now. If you do not show a great way of fighting, I will eat you". The goat got up. He went repe! he butted the tree. The leopard said "Huh! Is that the way you fight? If you do not show a great way of fighting, we will eat you". The

Kampo a kiti ka thagbɔ ko. Theni, yari, kuther , manang, e teke e so e mbapu , binɔ kɨte ka yumbeng do. Mumu nda a kiti ka thagbɔni ke. Binɔ na yue nda na gbu, na mɔdege ma ka bahu, mɔdege ma ka bahu mang.

Ne yue nɔng nda na bahu a thekeniɔnde ing thambing, kena there nde hung.

goat said "Oh?" "Yes". He told them to do like this,[5] stretching out their arms. The leopard did like that. He shot there at the leopard. The leopard died. "Is that not a way to fight?".

The elephant ran off to the bush. The hens, the cat, the dog, the cow, the sheep, the horse, the donkey, they ran off to us humans here. The other animals ran off to the bush. When they heard gbu![6] they think "It is the goat's way of fighting, it is the goat's way of fighting".

If you ever hear that the goat and the leopard are enemies, there it began then.

The goat, in spite of his weakness and small size compared to other animals, beats them in the contest, and kills the leopard. That is why the animals in the bush now fear the sound of a gun, thinking it is the goat coming; why the domestic animals are now with man; and why the goat and the leopard are enemies.

Episodes in the story recall some of those in Bayo, and A contest in strength.

1. The posture of one in despair or anxiety, usually with head or chin in hands.
2. i.e. to watch the things. 3. i.e. cheer up.
4. He fires it by putting a match to it.
5. The narrator demonstrated, stretching out his arms.
6. The sound of a gun.

The elephant and the goat compete in eating. (Yaka).

Ba nde kuta, bafu ke nde ka ngeta. Kampa pengke ning kende. Wunde dome na wuing wu koi wung, ne mbe mu wunde pungku serina? Bahu dome na yang do selong bei. Kampa dome na ba yempe na ming ko kutande, ne ming gbungitande ba thoma. Baho dome na yang yerokoi.

Mene kang wong puthoi, baho kube. Kampa teng. Binde ke thungande. Na e ne ming se thungande ka thoma ha? Baho dome nang ko se na ba ying tepe na feng na yang sa pungku nia beng. Wune se yang. Na ba ming gbungutande ba thoma hang.

Binde koi. Binde ngete hae, binde. Kang wong kube ba tho. Kang wong ba tho, binde dome na mbe ka he ming fure? Na ka gboreng ka. Binde ke kende. Binde ke ngo. Kampa nene hato bang, a dahathi thong a furung, wunde ngone. Bahu nene a thupungku. Wunde se furu. Wunde ko yise ka foye do. Mene binde ngoe, baho ko tengkina ka ngoe wunde ka matha. Wunde bohe ba dahitha. Wuna thongthongong kampa, na e na mbe mu he dahathi? Na yang do dahathi ntha, na na yang thangkang do, na yang thaliande mutingpo. Kampa ke nene, wunde ke yekioko. Wunde tepe na e, na yang se dondo dongo. Wunde pengke matha ma. Wo si teng ka ngoe bahu ke, matha ka gboreng bang, wuna dome kampa na e, na yang se nde dongoi. Wunde yelokoi ka gbo ka. Bahpe kende.

Na kampa yue nda bahu na bee, wunde a kiti. Na bahu ter helong na ba ming gbungutande ba thoma hang. Awa, wunde a kiti Na bahu themande ta ing kampa, wuna, wunde a ko kiti bahu na.

Awa, wuna, longtha.

The elephant and the goat compete in eating. Kumaru Dema
14/10/61

You see, the goat went to eat grass.[1] The elephant came to him there, He said "That thing standing there, what will he be able to do?" The goat said "I am able to do something". The elephant said "Tomorrow we will meet, we will compete in eating" The goat said "I accept".

When the sun rose, the goat set out. The elephant came. They went and met. "E! Have we come together for eating?". The goat said "I come because you said yesterday that I unable to do it." That is why I come - for us to compete in eating".

They stood, they ate for long, the two. The sun began to set. When the sun had set, they said "Where will we sleep?" "On the rocks". They went there. They went and lay down. Now the elephant - in the daytime, he chews properly, he swallows. But the goat chews slightly. He does not sleep. He sends it down to his stomach. When they lay there, the goat was sending it up where he lay in a hollow. He began to chew. Then the elephant asked, "What are you chewing now?" "I am chewing something. When I have finished here, I will go over to something big".[2] Now the elephant, he went and looked. He said "E! I will not stay here". He saw the hollow. When he came to the hollow in the rock where the goat was lying, the elephant said "E! I will not stay here". He rushed off into the bush. The goat was left there.

Now when the elephant hears the goat say <u>bɛɛ</u>, he runs away, thinking "the goat has come again for us to compete in eating".

Well, he runs away. That is why the goat is not liked by the elephant. He runs away from the goat.[3]

Well, that is it, it is finished.

A story told for its amusing plot. The goat is again represented as able to trick an animal immensely bigger than himself.

1. Eating with its head on one side, in a way the elephant finds ridiculous.
2. Implying that when he has finished his present mouthful (which the elephant takes to be the rock) he will go on to something bigger, viz. the elephant.
3. I was told that elephants do always run away when they hear the sound of a goat (or of a fowl).

Sara and the jackal. (Biriwa)

Sara na kai nde dɔngɔ ka wula. Thontho pengke ning. Na Sara na yang tɛng ka wula bang. Na awa, na na se yina na bathonang king ndɛɛ, na wo ing kugbɔkɔdi. Na nɛ kute ning, na tharai. Wu niɔ bathonang wo, kumang badonso na wundɛ dɔng. Thontho wo dome na eye. Bindɛ dɔngɔi ka wula bang.

Malɔkɔ, bathonang wo tɛng ing kugbɔkɔdi ko. Sara fung, wundɛ thareke wo bilɛ wula bang wo. Thontho wundɛ tha me ba thara. Bathonang wo neke nanang. Buda yi. Na e Sara, ho nde yi tepe hang na thia. Na bathonang wo, na wundɛ sare yama do. Na neng kute mandi ma si fung, na ba kɔi, na mba mandi ma mang, na marɛng na. Na mɛna bathonang wo ko leng. Thontho thare. Wundɛ dɔng na ɛ ɛ. Na wuna ndai mabereng ma ka thontho mang, e ɛ.

Sara and the jackal. Bankolo Mansaray. 5/11/61

Sara once went and lived in the wilderness. A jackal met him there. "Sara, I have come to the wilderness". "All right. Since you have come - there is a sick man here, he has a staff. When you see him - run!" The sick man - behold he meant a hunter.[1] The jackal said "Yes". They lived in the wilderness.

One day, the sick man came with the staff. Sara went out, he ran away, he the owner of the wilderness. The jackal refused to run. The sick man looked at him like this.[2] Buda yi![3] "E! Sara! What you told me was true. The sick man - he has pierced me here". "If [4] you see the water coming out, don't stop, for that water is blood. That is what the sick man will follow". The jackal ran. He said "E, E". That is why the jackal makes that cry "E, E".

A story explaining the origin of the jackal's cry. The main point enjoyed in the story, however, was the depicting of a hunter as like a sick man from the jackal's point of view, and the miming of the hunter's actions.

1. With a gun, which seems like a cripple's stick.
2. Aiming at him with the gun, illustrated by the teller.
3. The sound of the shot.
4. Sara is calling back to the jackal.

The lion and the donkey. (Biriwa)

Mbapɣ ing sɔngɔlá. Mbapu ngale. Wundɛ kaika dethia ka ka thole bangka. Sɔngɔla ni hɛlɛng ndɛ ngale ba kaa ka dethia ka ka thole bangka. Ka kai mbapu kutu ka, kɛna kai hɛlɛ sɔngɔla kutu.

Awa. Mbapu ngale, ndɛ kai gbarani ing mpati be kɛnama. Bindɛ tengkeletege.

Sɔngɔla ngale, wundɛ kai. Na ɛ. Na yang do dɔmɛ heheng na yang do se do ba thola bangka, yang pengke hɛ nda do gbaranioi. Na kɛkɛng ko kongkoi na alɔhoi yo. Na mba mpating be wuna ming ni, a thonda ngayeng ing thɛ-kɛsɛ ing ngkalɛng, na ming kɔminande. Na wuna nda ming ni fɛ. Bindɛ thonge ngayeng nga. Bindɛ thɛmɛng thɛ-ɛsɛ ing ngkalɛng. Bindɛ kɔminande. Bindɛ tengkelege. Bindɛ du ka mɛti ka.

Mbapu ngale. Ndɛ kai. Ndɛ kai pengke ngayeng nga ing thɛkɛsɛ bang ing ngkalaing ki. Ndɛ dome na ɛ kɛk-ɛng kongkoi ka kolohoi yo. Na a thime yama. Ba thɔ heheng ming linga heng gbarania, ming du ka mɛti ka. Fɛ hɛ nda ming pengke ngayeng. Namba wu nda ming ni, na ming kikang na ming lukuta. Na mung dueke ka mɛti ka. Bindɛ kiki. Bindɛ lukutu bangka ba. Na ba awa na ming kai ka mɛti ka. Bindɛ dueke.

Sɔngɔla tɛng, na ɛ kɛkɛng kongkoi alɔhɔ. Ming thonge ngayeng, ming kɔminande, fɛ na se ming, ming pengke nda bangka ba ba lukutoi. Na mba ming njang

The lion and the donkey. Fanka Konteh. 5/11/61

The donkey and the lion. The donkey got up, he went to look for a place to build a house. The lion too, he got up to look for a place to build a house. Where the donkey had gone and seen a place, there the lion too went and saw the place.

Well. The donkey got up, he went and cleared the place, with his children. They returned.

The lion got up, he went. "Oh! I had said before that I was coming here to build a house; now today I find it cleared. This country here is good o! Well, children, this is what we will do - cut poles and small sticks and bush ropes, and pile them up. That then is what we will do today". They cut the poles. They cut the small sticks and bush ropes. They piled them up. They returned, they came home to the village.

The donkey got up, he went. He went and found the poles and the small sticks and the bush ropes. He said "Oh! This country here it is good o! It makes me glad. For before we spent the day yesterday clearing the place, we went home to the village; now today, we find poles. Well, what then we will do - we will stand them all up, we will bind them. We will go home to the village". They stood them all up. They bound[1] the house. They went home.

The lion came, "Oh! this country is good; we cut poles, we piled them up, when we came today, we find that the house is now bound. Well, let us prepare earth, let us put earth balls into

kɛkɛng, ming be kasi bangka ba. Binds yongkomo kɛkɛng ko. Binds kase bangka ba na fɛrɛ. Na awa, ngduang ka mɛti ka. Binds du.

Mbapu tɛng. Na e. Ming do se thong kiki bangka, ming lukutu, fɛ mɛnɛ ming se ming pengke nda ba kasoi. Na ba na ming lapinga. Binds lapang bangka ba. Na awa na nduang ka mɛti ka. Binds du.

Songola tɛng. Na ɛ. Ming do kasɛ thong, ming pengke nda bangka ba lapingoi. Na ba ming gbikilang. Bahaq gbikili. Na awa. Na nduang ka mɛti ka. Binds du.

Mbapu tɛng. Na ɛ. Ming do se thong bapang fɛ hɛ nda ming pengke ba gbikkloi. Na ba ming thongang bawai, ing ngkalɛng. Na ming dueke. Binds thonge ngayeng nga ing ngkalɛng ki. Binds kominande. Binds dueke ka mɛti ka.

Mbapu tɛng hɛkɛ. Na e. Kɛkɛng kongkoi alɔho. Na fɛ ba ming pengke nda bawai ing ngkalɛng. Na ming bohang bangka ba. Na ming paini gbaka bɛng fɛ na fɛrɛ. Na ming dueke. Binds bohe, binds gbake. Binds lukutu na fɛrɛ. Binds dueke ka mɛti ka.

Songola tɛng. Wunds pengke nda bangka bang bagbakoi. E, kɛkɛng kongkoi alɔho. Na mba na pengke ming bangka bang bagbakoi, na mba ming pulang huthengku. Binds pulu huthengku hang. Binds pulu huthengku hang, binds dutu, binds se kiki. Na awa, na nduang.

the house". They soaked the earth. They put in balls for the whole house. "Well, let us go home to the village. They went home.

The donkey came. "Oh! We came and stood up all the poles for the house, we bound it. Today when we come we find it balled. Let us splash on earth".[2] They splashed the house. "Well, let us go home to the village". They went home.

The lion came. "Oh! We only put balls, now we find the house splashed. Let us smooth it out". They smoothed it. "Well, let us go home to the village". They went home.

The donkey came. "Oh! We only came and splashed the house, now today we find it smoothed out. Let us cut the rafters and the ropes. Let us go home". They cut the wood and the ropes. They piled them up. They went home to the village.

The donkey[3] came again. "Oh! This country here is good! Today we find rafters and ropes. Let us roof the house; let us finish putting all the sticks[4] up on it. Let us go home". They took up and put on the sticks. They bound it all down. They went home to the village.

The lion came. He found the house with the sticks on it. "Oh! this country is good! Well, we have found the house with the sticks up, well let us gather thatch". They gathered the thatch. They gathered the thatch and brought it to the village; they came and put it all on. "Well, let us go home".

Binds dueke.

Mbapu teng. Na mba kekeng kongkoi alɔho nɛɛ. Na ming do pɛ ming gbake bangka, ming dueke, fɛ hɛ nda ming pengke huthengku. Na mba ming bune nda bangka ba. Binds bune. Binds patang bune bɛng na fɛrɛ. Binds dueke.

Sɔngɔla ngale. Sɔngɔla teng. Na e. Ming do pulɛ thɔng huthengku, ming pengke nda banga ba buno. Na mba na mɛmpɛ na ming saang ka bangka ba mɛmpɛ, ming be nda se ka ggɔlɔ ka bangka ba ing murani mu kɛntu nda nɛmpɛ foma.

Kang puthoi. Sɔngɔla se. Awa, te se sɔngɔla fongkɔlɛ, mbapu se hɛlɛ fongkɔlɛ ing kubɔri ko kɛnama maloko manthe. Te na bilande bindɛ ka bangka ba, wumɔ wumɔ kɔɔta na bindɛ na ko ni wali ba. Wo teng. Ndɛ bilande ka kuwang. Wo teng. Wundɛ bilande ko kuwang ni hɛlɛ. Bindɛ dongoi. Bindɛ kothiande tai yo.

Bindɛ kɔi gbongkila. Ba a gbongkoli, be a gbongkoli. Wuna dome sɔngɔla hɛna kɔntɔkɔi mpati mu be kɛnama be, na kɔntɔko hɛ. Mbapu dome kangka na be kɔntɔkɔi na bia na gbongkoli. Mbapu ngale kangka. Sɔngɔla ngale kangka. Bindɛ se thungande huteke ha ka bangka ba na gbese. Wuna dome bindɛ na e yathigi, na ngɛɛkɛ, na ng ng, na ngɛɛkɛ. 8 na kumangteng mina ko ni wali dondo ing yi, na ming kothiande ta. 8, na ngɛɛkɛ yo. Na ng ng. Sɔngɔla dome na kubɔri ko a bɔi ye. Na yang, nang thoi ing hudonɛo.

They went home.

The donkey came "Well, this country is good, isn't it? We left, we put the sticks on the house, we went home; today now we find thatch. Well, let us put the thatch on the house". They thatched it. They finished thatching it all. They went home.

The lion got up, the lion came. "Oh! We only gathered the thatch, now we find the house thatched. Well, tomorrow, let us come into the house tomorrow, let us come and sleep in the house with all our things tomorrow".

The sun rose, the lion came. Well, at the time when the lion came in the evening, the donkey also came in the evening with his family, at the same time. At that time they entered the house. Neither of them knew that the other was doing the work. One came, he entered on one side. The other came, he entered on the other side. They sat down. They did not know about the other.

They began to talk. These ones talked, those ones talked. Then the lion said that his children should be quiet "Be quiet now". The donkey said over there "Be quiet, people are talking". The donkey got up here, the lion got up there, they came and met in the middle of the house - the middle exactly. Then they said "Oh, friend, greetings" "Yes, greetings". "Oh, behold, we were working here together with you, we did not know about each other! Oh, greetings". "Yes". The lion said "My family is large. I, I know how to hunt. Tomorrow let us go to see,

Na mɛmpɛ na ming be kai ka dethia na ming se donge ing kubɔri ko.

Kang puthɔi. Bindɛ ngale, sɔngɔla ing mbapu. Bindɛ kai ka feli ka. Sɔngɔla kai kutu mamɛng be, tating. Ndɛ neke na tiing. Wundɛ ngɔti. Ndɛ neke hɛlɛ wunthe na tiing. Wundɛ ngɔti. Wundɛ tuku. Wundɛ thɔngthɔngɔng mbapu na na e yi ko puŋgku dinga mamɛng be biile be? Mbapu dome na mɛnɛ yi ngidingti ndɛ hɛlɛ kɔra wunthe, na alɔho nde. Sɔngɔla neke hɛlɛng. Bindɛ ngɔti biile. Na e yi ko pungku dinga binang be te bindɛ foma? Mbapu dome na wung tenge ta yama. Na ɛ, na ng, na ngidinta hɛlɛ. Kɔra be binthe. Sɔngɔla neke hɛlɛ na tiing. Bindɛ ngɔti hɛlɛ biile. Na ng ng na a tɛng wuyete. Mbapu kai kɔ. Na awa, na gbape hɛ wo dondo wunthe. Na yi do gbape hɛlɛng wo wunthe. Na awa na mbembe tutuya hutete ha. Ndɛ tutu. Sɔngɔla luku na mapu ka mbapu. Na awa na ndua.

Bindɛ bathɔi a se. Mbapu kɔi na be piking na ba fɛthie. Hang bindɛ fungande. Mbapu yikinɔkɔi na yigi-yigi. Mamɛng be ngɔti foma. Sɔngɔla segithe bitati, wundɛ denge. Wundɛ segithe bitati, wundɛ denge. Na awa, na mbapu sɛgitha bambe, mpati be kɛnda bembe thong. Na yang nɛnɛ bembe. Bindɛ segithe. Mbapu senge wunthe, bindɛ kai ka pona. Sɔngɔla senge wunthe, wundɛ kai ka pona. Bindɛ patang pona foma. Bindɛ dɔngɔi ka thɔma ha. Wuna dome mbapu ha, na mpating be, na halanggba wowoi, na mamɛng bembe foma, na ndɛ tha fang pingkari, na a

since we have come to live with our families".

The sun rose. They got up, the donkey and the lion. They went to the bush. The lion went and saw the animals, the bush cows. He looked intently - tiing! They fell. He looked again at one intently - tiing! It fell. It died. He asked the donkey "Are you able to carry the two animals?" The donkey said "If you add to it by killing one more, good". The lion looked again. Two more fell. "Will you be able to carry the four, all of them?" The donkey said "It is not yet sufficient for me". "What?" "Add more; kill others". The lion looked again intently - tiing. Two more fell. "Yes; that is about sufficient". The donkey went and stood. "Well hang one here at my side, hang the other one here; well these ones put on the middle of my back". He put them on. The lion bound them firmly on the donkey. "Well, let us go home".

They started coming. The donkey said "If I fart, don't laugh". After long, they arrived. The donkey shook himself, shaking yigiyigi. The animals all fell off. The lion took three, he put them down. He took three, he put them down. "Well donkey, take these ones so that your children may eat them. I am taking these ones." They took them. The donkey skinned one, they went to boil it. The lion skinned one, he went to boil it. They finished boiling it all, they sat down to eat. Then the donkey said "Ha! my children, that man! - all those animals, he

nɛki dɔrɔ na tiing, bindɛ ngɔti. Ha, na yang thungke ta halanggba wowoi. Na mɛmpɛ na mɛnɛ ming ni dundɛ hugbongkila, na na mɛmpɛ wundɛ ko mina patang kɔbia na fɛrɛ ka nɛka. Ndɛ mathuhung thong, wuna dome sɔngɔla na mpating be na ha, na hailanggba woi na wo ing sɛmbɛ. Na mamaing bembe foma be kore yang be hɛ na ndɛ dome na doni bang tha a boi. Na mɛnɛ ming dongoi ka bangka bang, na na ming ni dundɛ mɛmpɛ hugbongkila ing wundɛ, na mɛmpɛ wundɛ ko mina patang dundɛ a mpu na fɛrɛ e ndɛ mina kata. Na yang na yang donge tai ka bangka ba, nang ko fung. Bindɛ fung hɛlɛng foma - sɔngɔla fung, mbapu fung malɔkɔ manthe hɛlɛng. Bindɛ pɛng bangka ba. Bindɛ kai ke. Wumɔ wumɔ tha kɔthɔ na ntɔ nama kaye malɔkɔ mabɛna manthe ma. Bindɛ pɛng bangka ba.

did not fire a gun, he only looked at them intently - tiing; they fell. Ha! I am not able to bear this man. Tomorrow if we should have a quarrel, tomorrow he will kill us all, by looking". As he was finishing speaking, the lion was saying "My children, ha! That man, he has power. All these animals I killed today, he said that the load was not much. If we live in the house, if we quarrel here tomorrow with him, tomorrow he will put us all on his back and take us off. I, I will not live in the house, I will leave". They all went away. The lion went away, the donkey went away, again at the same time. They left the house. They went off. Neither of them knew that his companion had gone off on that one day. They left the house.

A story of the misunderstanding of lion and donkey, ending with a kind of competition between the two in which, in this case, both lose. The story is enacted in the framework of the various operations needed for building a native thatched hut from wood and earth, a series of operations well known to every Limba, and normally taking several months. Here they seem to be completed in a few days by the two animals in a series of parallel episodes. The animals first end each stage by going home singly, later together, and finally both leaving the house completely.

1. Make the frame of sticks later to be filled in with earth formed into balls.
2. The second stage of putting the earth into the frame.
3. The narrator seems to have made a slip in the alternation between lion and donkey.
4. Put the small sticks across the larger rafters.

The cat and the vulture. (Wara Wara Bafodea)

Na be be ma kiɛ kui ha, nɛ? Na na wɔ nambe nthɔng e kɔthɔ ba bebɔrɔ. Na wuna koyɔhɔi.

Na yiba wo kute wo wundɛ e yari, na bindɛ ɛ kɔ domande na karimɔkɔ io karimɔkɔ, sabu babɛna ba king kɛndɛ. Ba bindɛ ba ka gbonga na ke ka maka ba nia hudonso. Bindɛ ka ngalang kasɔhi. Kosɔngkunthe kong, panda bang bɛng patɛ bindɛ. Ka kɔ bindɛ nio yikia ka hintima, ka bangka bang kɛndɛ, bu ka. Wuna dome na yiba na ɛ, ming do yingɛ hɛ ming tha thong ntha iɔ, na yɛ a furuna ming nindɛ. Wuna dome yari, na kɔntɔkɔ. Na dondo nɛ ming dondo, na hɛra ho tɛng na ming thɔma haa yi tɛngina e yang tɛngina. Yari na domɛ ka tepe yiba na. Detha hɛ be thɔkiande, wong kathinthi, wong kakɛng. Kanu na yɛ kasisini nabɛna.

Yiba wo meyɛ, ndɛ kɔntɔkɔi nda ka hintima ha. Bu ka. Foi wo ngaye kangka dɔng doing doing doing. Yari wo ngaye, wundɛ bohe. Ndɛ kɔpi ning, ndɛ kɔpi ning, ndɛ tongie yiba na. Na wong se hɛlɛng, wundɛ kɔpi, ndɛ kɔpi, ndɛ tongie yiba na. Yiba dome na ha, na yang tɛngɛng nde. Ɛ, na kɛrɛ yang do hurutu na, na kɛrɛ yi tha me. Na ng ng. Na ba kɔntɔkɔ nda ye, yama pɛyɛ nda ba yang tɛngɛng nda, na yama pɛ nɛnɛ nda ba kutiɔkɔ kuhili ko keyang. Wung ka nambe, foi wo tɛng. Yari bohe ning. Wundɛ thong. Na wong tɛng hɛlɛng, ndɛ bohe ning, ndɛ

The cat and the vulture. Saiong Mansaray. Rec. 5/9/61

You will listen to me, won't you? If someone lives long he knows about the old people, that is good.

The vulture that you see with the cat, they stand calling each other "Master, oh master" - there is a reason there for that. They went on a road, going to hunt. They went for five days. On the sixth, their food was finished. Where they had found a lodging, it was dark in the house there, no fire. Then the vulture said "E, we have spent the day without eating anything, thus we have to spend the night too". Then the cat said "Hush.[1] Here where we are here, a chance will come for us to eat - until you are filled, and I am filled". The cat was speaking, saying it to the vulture - look how far they are from each other, one up above, one on the earth! It was Kanu who made it like that.

The vulture agreed. He was quiet now in the dark. No fire. A rat came out from there - <u>doing doing doing doing</u>.[2] The cat got up. He seized it. He split it open, he split it open, he showed it to the vulture. When another came again, he split it open, he split it open, he showed it to the vulture. The vulture said "I am filled now. E! I would have spent the night hungry, but you did not let me" "No. But hush now, <u>I</u> am left now to be filled. I am left now to look for <u>my</u> food". It was not long - a rat came. The cat seized it, he ate it. Another one came again, he seized it, he ate it. He was filled. They slept.

thɔng. Ndɛ tɛngɛng. Bindɛ furu.

Na, wung thime hɛlɛng yiba na. Na ba yi nɛnɛ, na wung sɔlinɛ yi na ka hintima wung, wang ba nɔ nɛnɛ yama nda - Badonso wo kore nde tati. Nɔna donda na e ka Musaia. Kɛrɛ yari wong wundɛ kɔthe ta. Kɔrɔ yiba wo nɛnɛ wundɛ kɔthɔ. Ndɛ kutɛ nde hiti hang. Ndɛ kɔthe ba dɔmɛ na ha, na mama wo na ndɛ ngɔti, tati wo. Wuna dome yiba na yi, yi furung hɛ yama, yang nɛnɛ yama na yinging hɛ ying yari. Wundɛ thaye yari na. Ndɛ kengete ning. Ka ngɔti nthɔng tati wo kɛ, yiba ngaye wundɛ ke kɛndɛ ki yari wong. Na hɛ hɛra ho ming thɔng, yang ing yi. Yi hurung hɛ yama, yang be nɛnɛ na yinging. E bindɛ thɔma baya babɛna kɛndɛ haaa, haa bindɛ tha patang.

Ba huna na yari wo, yiba wo, bina na bindɛ thundande ngakengi, karɣimɔkɔ io karimɔkɔ. Yɔkɔ yang be hungutu mbɔrɔ kibɛna, na beng kie nakulukha, huna, lɔngthang.

Ha! That pleased the vulture. He said "For you now - for what you have done for me in the dark, when light comes, I now - " A hunter had killed a bush cow, it was like from here to Musaia.[3] But the cat did not know. But the vulture, he knew; he saw the smoke.[4] He knew that ha! an animal had fallen, a bush cow.[5] Then the vulture said "You, you let me sleep today. Now I will let you spend the day, you the cat."[6] He took the cat. He flew with him. To the place where the bush cow had fallen, there the vulture went and put down the cat. "Here is the chance for us to eat today, I and you. You let me sleep in the night, I will let you spend the day". They ate much meat there - for very very long, they were not able to finish it.[7]

That is why the cat and the vulture they call each other by the names "Master, oh master". I had to tell you that story. You listened to me. That is it. It is finished.

The point of this story is the ridiculousness of the central situation - a cat and a vulture communicating at all, when one is up in the sky and the other below, let alone cooperating in the way shown in the story. Both at the time, and on any hearing of the recording I made, the audience were particularly amused by the address of cat and vulture as "Master, oh master", normally a term of great honour and quite unsuitable for these two rather unpopular creatures.

1. The term usually used to comfort a child or a mourner.
2. The sound made by the rat's running.
3. Several miles away. 4. From the gun-shot.
5. i.e. one of the biggest animals.
6. i.e. you fed me at night so that I was able to sleep; now I will feed you by day so that you can pass the day in comfort.
7. This episode is also thought funny in its own right - a cat and a vulture to tackle a whole bush cow!

The finch's leana (Biriwa)

Kusese na kai nde thohi dontho ka kepetha. Na kere na yang si thohi dontha bang, na yang do hatie. Na awa, na yang boi, na yang ko yina thungkung dontho ba. Kepetha dome na awa na bali te. Na na ying boi nong, na thungkung yama dontha ba. Kepetha dungung ning dontho ba.

Wung segithe hunina hunthe, kepetha kai. Na kusese na yang tengie dontho ba. Kusese fung ha bangka bayete ba, na e kepetha, na yang boe ta he, na kaa. Kepetha kai.

Kepetha kai helong dongo hunina hunthe. Nde kai helong, wunde kepetha, a kaiye dontho ba. Nde kai. Na kusese na yang tengie he nda dontha ba. Kusese fung hele, na e kepetha, na yang tepe nde yina na na yang boi nong thong, na yang thungkung dontho ba. Na yang boe ta he. Na kaa. Kepetha kai hele.

Wung segithe hunina, kepetha ngale hele a kai ba dontho ba. Kepetha teng. Na kusese. Na yang tengie he dontha ba. Na wung teng nda thanina thaale, na hang he yi boe ta. Na yang tengie he dontha ba. Kusese fung. Na kepetha, na yang tepe nde yina na na yang boi thong yang thungkung yina dontha ba. Na yang boe ta he. Na kaa. Na te nong yang boi, na yang ko yina thungkung dontho ba. Kepetha tengkileke. Wunde kai dongo.

Wung sekithe helong hunina. Wunde ngale hele,

The finch's loan. Fanka Konteh. 4/12/61

A finch went and borrowed a loan from a hawk. "But", he said "now when I am borrowing this loan, I am only a child. Well now; when I grow big, I will repay you the loan". The hawk said "All right; that is no trouble. When you grow big, you will repay me the loan". The hawk gave him the loan.

One year passed. The hawk went: "Finch, I have come for the loan". The finch came out, from his little house. "What? Hawk, I have not grown big yet". The hawk went away.

The hawk went and sat down again, for one year. He went again, he the hawk, going for the loan. He went - "Finch, I have come now today for the loan". The finch came out again. "What hawk? I told you before - when I have grown big I will pay the loan. I have not got big yet. Go away".[1] The hawk went away again.

A year passed. The hawk got up again, going for the loan. He came. "Finch, I have come today for the loan. It has now come to two years - even now you have not got big. I have come today for the loan". The finch came out. "Hawk, I told you before that when I am big I will pay you the loan. But I am not big yet. Go away. When I have grown big I will pay you the loan". The hawk went back. He went and stayed there.

Another year passed. He got up again, he the hawk,

wundɛ kepetha, a kai ba dɔntha bang ka kusese ka. Na kusese na yang tɛngiɛ hɛ ba dɔntho ba. Na kepetha, na yang tepe nde yina, na yang boi nɔng thɔng, na thungkung yina dɔntho bang. Na kaa. Kepetha bathoi. Wundɛ koi tengkileke.

Timɔ timɔ ndɛ a dangande thɛ na. Thɛ sikinande ta. Wundɛ thɔngthingiɛ ta ning. Na koi nda thɔng kepetha tengkiteke, thɛ thɔngthɔngɔng ning, na kepetha, na mbɛ ka kɔ yi kai ka thanina thanthang, timɔ timɔ a dangande yama. Na mbɛ ka kɔ yi kai gbeng? Kepetha dome na kusese na thohɛ nde dɔntho kiyang, na ndɛ dome na yang boi nɔng thɔng na yang thungkung yina dɔntho bang. Wuna dome thɛ na e kusese? Na ting pati na, ndɛ sa boi. Na wo thanthɛ na nda, na ndɛ sa boi, na tina wundɛ. Na ba nɔng kai kɛndɛ timɔ timɔ na tina ning pɛngki. Na ndɛ sa bwi wu dangande nda tindɛ. Wuna dome kepetha na ng? Na e thia? Na kusese na - yang tepe yina na kusese tina wundɛ, na hali thanina kɛmɛ wunthe, e kɛndɛ yi kaa, na tina kusese.

Kepetha ngale. Na eee. Na kumangteng kusese a thɔkɔni yama. Kumangteng wo thanthɛ nda. Kepetha kai. Na kusese, na yang tɛngiɛ dɔntha ba. Kusese dome na yang sa yina thungkung dɔntho ba, na yɔkɔng yang boe. Kepetha dome na bambui, na ying do thanthɛ nda. Na a thɔkɔni yama kɔ timɔ timɔ. Na ying do thanthɛ na nda, na thungkuna. Na mɛnɛ yi tha ma thungkung dɔntho ba, na

to go to the finch for the loan. "Finch, I have come today for the loan". "Hawk I told you before that when I am big I will pay you the loan. Go away". The hawk set out home, he began to go back.

There was a hen that he was always passing. The hen took no notice of him. She had asked him no questions. When the hawk began to go back, the hen asked him "Hawk, why have you been going along here all these years, always passing me? What is the real reason why you go past here?" The hawk said "The finch borrowed a loan from me, he said 'when I grow big I will repay you the loan'". Then the hen said "What, the finch? he stays that size. He will not grow big. He is old by now. He will not grow, that is his size. Don't keep going there: you will always find him that size. He will not grow beyond that size". Then the hawk said "Really? Is that the truth?" "Yes. The finch, I have told you that the finch is that size. Even after a hundred years, if you went there the finch would be that size".

The hawk got up. "Eee! Behold the finch has tricked me. Behold, he is old already". The hawk went. "Finch, I have come for the loan". The finch said "I will not repay you the loan until I am big". The hawk said "It's a lie! You are old already. You have been lying to me the whole time. You are old already. Pay! If you don't pay me the loan, I won't allow it!".

yang sa yina me. Kusese dome na yang thanthe ta hɛ. Kepetha dome na bambui, na ying do thanthɛ nda. Na thɛ tepe yama na tina pate yi, na yi sa boi. Na hali yang saa dundɛ thanina kɛnɛ wunthe, na tina yang yina pengka. Na thɛ na tɛpi. Wuna dome kusese na eee, na e hung na tepe thɛ? Na ndo. Na ng, na mba be yina tepe, na dontho bang, na ba thɛ thohe na nde dontho ba. Na kaa ka thɛ ka, na be yama thungkung dontho bang nde. Nd kusese na na ba yi na thohe nde kusese dontho.

Thɛ dome na ba yang tɛ thohe nde ndɛ dontho bang, na ndɛ tepe bambui. Na mɛnɛ yi tha ma thungkung dontho bang, yi thɛ na yang sa yina me. Na yang ko sɛkɛthi mpati mu. Wuna dome thɛ na ba yang tɛ thohe nde ndɛ dontho ba, na kaa kɛnamɛngka, he na kaa thungkung. Kepetha dome na ba yina. Thɛ si nda dong na bambui, wundɛ sekithe hato ka thɛ wo, wundɛ dinge, wundɛ kai thong. Kang puthoi hɛlɛng, wundɛ se, na thɛ, na thungkuna dontha ba. Thɛ dome na yang ka yina huthungkuna dontho. Kepetha kare hɛlɛng hati nama wunthe, wundɛ dinge.

Thɛ pɛthoi huthungkuna dontho ba tha ndɛ thohi - ba yangfa. Wuna yangfa lehe ta. Na yi ni wa yangfa, ba ko pate kɛnda. Awa wung kute na nde thɛ, a thungkung dontho ba tha ndɛ thohi.

The finch said "I am not old yet". The hawk said "That is a lie, you are old already. The hen told me you stay that size, that you will not grow big, that even if I kept coming here for a hundred years I would find you the same size. The hen told me". Then the finch said "Ooh! is that what the hen said?" "Yes". "Oh. Well let me tell you: that loan - it was for the hen that I borrowed the loan. Go to the hen, say she is to pay me back the loan. Say that 'it was for you that the finch borrowed that loan'".

But the hen said "It was not for me that he borrowed the loan. He is telling a lie". The hawk said "If you don't pay me the loan, you hen, I won't allow it. I will carry off your children". The hen said "It was not for me he borrowed the loan. Go to him. Let <u>him</u> pay you". The hawk said "It was for you". Before the hen could say "It's a lie", he caught the hen's child, he carried it off, he went and ate it. The sun rose again, he[hawk] came "Hen, pay me the loan". The hen said "I am not due to repay you any loan". The hawk again caught one of her children, he carried it off.

The hen was left with the paying of the loan she had not borrowed. It was because of her tale-telling.[2] Thus tale-telling is bad. If you do tale-telling to someone, it will finish against you. That was what the hen got - repaying the loan she had not borrowed.

A story about two birds well known in every village - the finch picks away near the kitchen at the back of the hut at the food also sought by the hen; and every now and then there are shouts and running to rescue chickens from the hawks that try to swoop down on them and carry them off.

The moral is the common one about tale-telling or slander (yangfa) and the story resembles The sun, the hawk and the hen, The finch and the eagle, and in part, Kanu and palm wine.

1. As the story proceeds the finch is shown getting angrier and angrier in would-be righteous indignation at the unreasonable demands of the hawk.
2. Yangfa.

The sun, the hawk and the hen. (Biriwa)

Kang na kai nde thohi dontho ka kepetha ka. Na nde dome thong nda ba ka thunguta dontho bang ka kang wo, na nde kenge thong haang, binde pangkande ing kang wo toke. Wunde tengkilege. Na kang puthoi helang, bi thong ko ni ba kaa helang ka thunguta dontho ba, binde pangkande helang ing kang, wo toke. Wunde tengkilege.

Maloko mafena nda, the thongthongong na kepetha, na mbe ka koi yi kai? Na yang do ko kai ka thunguta dontho ka kang wo, na kere ming do nda ko pangkande wo toke, na yang sa nda pungku ba kaa. Wuna dome the na e yi koota ko maloko ma? Na ng. Awa na fura do kiyang. The na tepe. Na awa, na yang kokori thong kothe sangkala, fithibii, na yi ngale, na yi a pangki ning kothe nde sa nie bile yaba batoke ba. Na awa, na yi na a pangki.

Kepetha fure. Sangkala the kokori. Na awa, na kaa. Na yi he nda ni a pangki. Na nde sa nie bile yaba batoke bang. Kepetha ngale nene. Nde kenge. Kang sing thong se ba bila yaba batoke bang, kepetha fungande. Na e kang, na timo timo nda ko yang a se, kere ming nda ko a pangkande, na yang sa nda thungku ba fungande. Wuna dome kang, na ngka na tepe yina maloko ma? A, na the na tepe yama. Na eye. Na awa, na kaa ka the ka, na kang tepe na dontho ba se nde yang thohi ba yi bang, na be yama thungkung nde. Na ba yi na thoho nde kang dontho ba.

Kepetha teng ka the ka. Na he, na kang tepe na be yama

The sun, the hawk and the hen. Fanka Konteh. 30/11/61

The sun once went and borrowed a loan from a hawk. When he said now that he would go and recover the debt from the sun, when he had flown up for far, he met with the sun - it was hot. He came back. When the sun rose again, as he was trying again to go and recover the debt, he met again with the sun - it was hot. He came back.

One day now, the hen asked him "Hawk, where are you always going?" "I am going to recover my debt from the sun, but we always meet each other when he is hot, and I am not able to go". Then the hen said "Do you not know the time?". "No". "Well, spend the night here with me". It was the hen speaking. "Well, when I crow in the morning, very early, if you get up just then, you will meet with him just then before he has put on his hot gown. Well, you will meet him".

The hawk spent the night. In the morning the hen crowed. "All right. Go. You will meet him today now, he will not have put on his hot gown". The hawk got up. He flew. The sun was just about to put on his hot gown when the hawk arrived. "E! Sun! I was always coming, but when we met, I was not able to reach you". Then the sun said "Who told you the time?" "Oh, the hen told me". "Ah! Well, go to the hen. Tell him 'The sun says that the loan I came and borrowed for you, you are to pay me now; it was for you the sun borrowed the loan'".

se thungkung dɔnthɔ ba, na ba yi na thohe ndɛ ndɛ. Na ndɛ tha ndɛ thohe dɔnthɔ ba ba yang. Na ndɛ tepe bambui. Kepetha come na ba yi na ndɛ. Thɛ dome na ba yang tɛ. Thɛ si ndɛ gbongkoli ba dɔma ba yang tɛ, ndɛ kare thɛ woyete wo, wundɛ dinge, wundɛ kai thɔng.

Kang puthɔi hɛlɛ, na yang tɛngiɛ dɔnthɔ ba ndɛ. Thɛ si dɔng na ba yang tɛ ndɛ, ndɛ bohe hɛlɛ thɛ woyete wo, wundɛ kai ke. Thɛ pɛɛtɔi huthungkuna dɔnthɔ ba tha ndɛ thɔhi, ba nia yangfa. Wuna yangfa lehe tɛ. Wundɛ dɔme ndɛ thɛ ko kutu dɔnthɔ ba tha ndɛ thɔhi, ba nia wa yangfa. Bɛng pati kɛnama.

The hawk came to the hen. "Ha! The sun said that you were to come and pay me the loan, that it was for you that he had borrowed it". "He did not borrow a loan for me. He is telling a lie". The hawk said "It was for you". The hen said "It was not for me". While the hen was still speaking, saying "It was not for me", he seized a young hen, he carried it off, he ate it.

When the sun rose again, he said "I have come for the loan". While the hen was saying "It was not for me" he seized another young hen, he went off. The hen was left to pay the loan that she had not borrowed, for doing slander to someone. Thus slander is bad. That is why the hen got the debt that she had not borrowed, by doing slander. It finished with her.

The plot is very similar to that of The finch's loan, The finch and the eagle, and, in part, to Kanu and palm wine. The moral is a common one - "slander" (yangfa) or talking against someone secretly is bad and will return on the doer of it.

The finch and the eagle. (Biriwa)

Yang ko tɛpi mbɔrɔ. Yang Bongko Pompoli. Yangfa lehe ta. Wɔ sa ni wɔ yangfa.

Kusese bɛti woyete. Ndɛ thohino nde nahulu ba ka mbemba wo ka kuthulu. Nahulu babɛna, bɛng thehe ma nde. Kuthulu - bindɛ pɛo mpatiɛni. Kɛrɛ wundɛ pei magbongkoli. Na mbemba wo kanda thohito nde nahulu na ing wo kiɛ kusese na wo.

Mɛnɛ ndɛ thohɛ nde nahulu babɛna, kuthulu kɔi nɔng, a nɛki kusese na. Ndɛ nɛki, ndɛ nɛki, ndɛ kuutɛ ning.

Lɔkɔ banthe nda, ndɛ kai dɔngɔ ka yongo ka. Kɛng donge mang. Mɛnɛ wundɛ kute thɛ ko ye sing thɔng, wundɛ thɔngthɔngɔng ɛ na thɛ, na ɔ, na mbɛ mu hɛ yi do yi ni? Na yang do dethi muthɔng mu kiyang. Na e ying kɔɔta ka do kusese, na ndɛ na yang dethi. Ndɛ thɔng nde kɛ ba ka fandang. Nang thimong ba ndɛ tɛngkilina bɛng.... Na kɛrɛ e yang ko kutu kusese na? Na ndo na yi akutu ning. Na hng, na namɛ na yang ning kute? Na mɛnɛ bia mung ngale ba yɔnga ha, na kaa hɛ e yi kai rɔgbɔkɔ na yi a kutu kɛndɛ kusese na.

Kuthulu tɛng. Wundɛ kai rɔgbɔkɔ. Kusese ngɔti, kɔ kai kaina, a dethi kima ba kanamang ba. Kuthulu thuhu. Na ɛ na yi te nɔng yang yina nɛkite. Na yina hɛ nda wɔ. Fɛ yɔkɔ ying dungung hɛ nda yama kɛ ba segithe nde befanda be bang. Kusese thɔngthɔngɔng na ɛ na kuthulu, na ɔ.

The finch and the eagle. Alimami Pompoli II. Rec. 21/2/61

I will tell you a story, I Bongko Pompoli. Telling tales is bad. One should not tell tales against someone.

The finch, a small bird, borrowed money from the eagle's grandfather. He borrowed that money. As for the eagle - the children were left. But he left some words "Your grandfather had money borrowed from him by the finch's father".

Since he had lent the money, the eagle spent long looking for the finch. He looked, he looked, he could not see him.

One day he went and sat where they pound rice. There he was sitting. When he saw the hen standing there eating, he asked "Oh, hen". "Yes?" "What are you doing here?" "I am looking for my food" "Do you know where the finch is here? It is he I am searching for. He spent my father's property. I want him to return it....[1] But will I be able to find the finch?" "Yes, you will find him". "Well how can I find him?" "When the people get up to go and pound the rice, go there and go and hide; you will see the finch there".

The eagle arrived; he went and hid. The finch came down, he began to scratch in the ground, searching for his food. The eagle swooped down "Ah! you! what a long time I have been looking for you. Now here you are today. Today you are to give me today the property your fathers took". The finch asked "What? Eagle"

Na ngka na tepe yina? Na thɛ na. Na e thɛ na tepe yina? Na ng. Na woi, na niɔ thɔrɔ ka sintheng na, na yang na hng yang do kɔ dethi thɛ na, na kuuta ning. Kumang yi ing do nɔng yama dethi ing kuuta ma. Mɛnɛ thɛ se ka niɔ sabu bang ba yi hukuta yama na ba kothe yang dɔma dungung yina ning ndɛ, ying tha kutiɔkɔ bangka ba kiyang, ndɛ sa ni lania. Na kuthulu, na o, na ngkaa.

Bindɛ kai. Bindɛ kai kɔ ka mabinthi ma. Na ka yi kothie na mbembaing be kiyang na bile nà waali gbɔng-sɔng namɛng ba thɛni na nɛka hɛ ka mpati be kiyang be wole ka. Na mɛnɛ ying ko kendɛ pengki ngyɔpɛng mɛnɛ bɔlɛ tɛ yi pengki? Mɛnɛ bindɛ kai, kuthulu kai nɛki. Wundɛ pengke bɔlɛ bu ka thɛ wo. Ndɛ kubunung, ndɛ kubunung, ndɛ kubunung. Bung thung makutu. Na e na kusese na ying tepe thia. Na ɛ na mba be tha thiɔ thɛkɛ. Na yang dung-ung yina gbongsɔng ba kanamɛng ba, na baaling be kiyang na.

Wuna thɛni be hukaro ing thuluing be. Huna. Longthang.

"Yes" "Who told you?" "The hen". "The hen told you?" "Yes" "Ah! We have both been having trouble. I - hng! - I have been looking for the hen, but could not find her. Behold, all the time you had been looking for me and had not found me. Since the hen was the reason you found me, so you will know I give her to you - if you do not see my house, you will not believe it. Eagle". "Yes?" "Let us go".

They went. They went and stood near the wall. "There you will know that my grandfathers owned him as a slave. Their family - the hens - look here where my children are sleeping. You will find no leaf there, only feathers that you will find". When they went the eagle went and looked. He saw the hen's feathers.[2] He turned them over, and over, and over. He found only feathers. "Yes, finch, you spoke the truth" Well then, let there be no quarrel between us". "I have given you their family, they are my slaves".

That is why hens are carried off by eagles. That is it. It is finished.

Very similar to the previous two stories. The moral here is stated at the beginning not the end, and the reason why the eagle could not manage to recover his debt is slightly different; so is the plausible lie invented by the finch.

1. The speaker, apparently by mistake, interpolated a few sentences about the hen which should clearly have come later and are omitted.
2. The finch proves that the hen is a slave by showing that his young sleep on hen's feathers.

4. Miscellaneous.

Diko Konteh. History of Bumban. (Biriwa)

Yang Diko, Ka Bumbang, hato Suluku. Yama thanths ba binds foma. Na peye nens ming bifanda ntu, na pengko ning Porothoing be - wunds ps na ka kskeng ko. Na se nde mbembaing be kentu, Songkoingbs, nds kis Sarawa na. Sarawa na kis Wosis na. Wosis na kis Sarawa na. Nds na kis Spagkele na. Nds na kis Karangke na. Nds kis na Suluku na. Nds kis na Bubu na. Wunds kie na Bundu Salahu. Bembe foma gbakuing ka Bumbang do.

Binds fung. Bubu kai ka yola Kamawereng. Wunds se ka yola Kadggbana. Karangke teng Kamagbenggbs. Keng ngale mang ma a pui binds. Binds kai ka Mapaki, se ka koro. Be pso Kadagbana, yapo Yangsong fung, binds kai Kagbangkuna, ka wula ka.

Bali o bali ba se ka kskeng ko, nds na se ka Bumbang do. Wusohani be ngalie kabegede ka e saa, Kskeng ko homa thare dondo, yokong papa na diginis thong. Suluku na degis. Wunds tha na me ba kskeng ko Sohani tenga ka kskeng ko, ko ka Samodu ko. Ming, fandang ntu korogba na. Gbaku na. Wunds ni Yele Musu Kale, ka Yihing. Wunds fung kengd. Wunds kai kamathathi. Binds teng Kakongso, ka Surikongko Nani, wunds bohe bing, be ngale ka Yele Musu Kale ka be. Binds thare do papa do, ka Suluku do. Suluku ngale, wunds kai bohi kubori ko, wunds peng bing. Binds ngati. Mens be ka Suluku ngale do, binds kai kabegede ka. Yele Musu Kale kai bohe

Diko Konteh. History of Bumban. Rec. 3/11/61

I am Diko of Bumban, the son of Suluku. I am the oldest of them all. When we were living here, our grandfathers were found here by the Europeans. He /Suluku/ was the one living in the country. When our great grandfathers first came, it was Sonkoingbe who bore Sarawa; Sarawa bore Wosie; Wosie bore Sarawa; he bore Sankele. He /Wosie/ bore Karanke, he bore Suluku, he bore Bubu. He bore Bundu Saluhu. They were all chiefs at Bumban.

They went out: Bubu went and made a farm at Kamawereng; he came to farm at Kadagbana; Karanke came to Kamagbenggbe. He went from there "to cure them" he said; they went to Mapaki; there he was killed. The others were left at Kadagbana. The old man Yangsong went out and went to Kagbangkuna in the wilderness.

Whenever anything happened in the country, people came here to Bumban. When the Sofas came down from the north, everyone from the whole country ran to here; it was only my father /Suluku/ who made traps /fences against the enemy/. Suluku fought. He did not allow the Sofas to come to this country, in Samodu's war. For us - our father was a warrior. He was a chief. He made /war?/ on Yele Musu Kale[1] at Yiffin. He went from there. He went down. They went to Konso, to Surikonko Mani[2]. He /Surikonko/ caught them, those who came from Yele Musu Kale. They ran to our father, to Suluku, here /for refuge/ Suluku arose, he went and took the children, he let them go.

binds. Ɛ, binds thare. Wunds ne bembe gbɔng. Wo doma Basi, wo bayaha wo, wunds thare dondo. Mɛna dome Suluku na e, na e nina ni yama Yele Musu Kale. Yang se nthong, yang ts bɔha ning, yang ts bɔha kubɔri namaing be bohe Surikongko Nani, na yang se thɔng kasɔ, bohe binds, tɛpis ning. Na be kiyang ngale do, binds kai, Yele Musu Kale kai bohe binds. Wunds tha kɔthɔ balɔhɔi ba kiyang. Wunds tɛpi na bali ka. Binds a thɔkiande. Na Kanu nɔng sabu kutɔing e binds thuriande e binds thalande. Mɛns wunds dɔngɔi, Magba ngale, wunds thare ka Hɛrɛngkai Kakongɛmbaia. Hɛrɛngkai ngale. Nds se do Kalibaio do, Kawungkulu. Kalibbaio ngale, wunds kai ka Yisa. Yisa ngale, wunds se do Kabi do, ka bi Kawɔnɔ. Kabi ngale, wunds se do papa do, Wunds ni Yisa, ka Suluku do. Suluku na mbadɛng. Na thɔkiande mina, ming tɛng ka kutande ning Musu Kale. Bɛng sekithe mang nde wunds yake kulombo, wunds Suluku. Wunds fung do. Binds kai. Nds kai tambi ka Yising. Wunds bohe Yele Musu Kale. Wunds dungung wo ba dingo, nds Suluku. Na yang sa kai, na yang sa nda kɛringande, yang sa nda kutu wukurangkɔ, na yamai yari wo. Ka Kurangkɔing be ka Foinu, ba bars kɔ thɔma namɛ sɛmpɛ kutɔi nda. Na yang kai ta, yɔkɔng ba beng yama do kɔra do. Kɛ koro mang. Yele Musu Kale ka Yihing. Wunds dɔngɔi. Nds lethe kunɛ ko, nds Suluku. Ndonge ta wuing ming donge ka wuing.

They went up north. When Suluku's people set out from here, they went right up north. Yele Musu Kale went and caught them. Ah! they ran. He sold them. The one called Basi, who was the leader, ran here. Then Suluku said "Oh; is that what Yele Musu Kale has done to me? It was not I who captured him, it was not I who captured his children, whom Surikonko Nani captured. I came between them, I caught them, I spoke on his behalf. When my people came from here, they went. Yele Musu Kale went and arrested them. He did not know of my goodness". He said "All right". They were far from each other. "May Kanu make a way for them to be near each other and cross over". When he sat down, then Magba arose, he ran to Herengkai at Kondembaia. Herengkai got up, he came here to Kalibaio, to Kawungkulu. Kalibaio got up and went to Yisa. Yisa got up, and came here to Kabi at Kawono. Kabi got up and came here to my father, he and Yisa, they came here to Suluku. Suluku said "It is good; when we were far from each other, we came and met Musu Kale". Then Suluku went and declared war. He set out from here, and they went. They went and destroyed Yiffin, he caught Yele Musu Kale. Suluku gave him to a man to be taken away (? sold). Yele Musu Kale said "I will not go, I will not cross the borders, where I will not longer see a Koranko. I am a cat, for the Korankos of Foinu, who usually eat there where power is seen[3]. I will not go; you will have to kill me here". There he was killed - Yele Musu Kale, at Yiffin. Thus it finished. He revenged himself, he Suluku. ? We are not expecting that - we are expecting (?).

Yɔkɔrɔ e ka Sɛla ka Bɔkari Manika, bindɛ thiande. Yɔkɔrɔ ngale, wundɛ se do Suluku do. Mɛnɛ wundɛ se ndiɛ, na ya labe, na thiande ing Bɔkari Manika, na yandi na ying be yama kai dekiɛiɛ ning. Wuna dome nde Suluku na e Yɔkɔrɔ, yi wugbandi. Bembe Limbaing, yang wulimba. Ying tha thɔng kutu ka yi kai yɔkɔ kiyang? Ng ng, a ss na ying be lehéni hutete ho kendeng. Bɛng pene mang bakela wo kanamang, keng nama na Barami. Na yang se ba kuthai ye, na yang yako ba yang dejkla ka Sɛla. Na kɛrɛ ba sa ming - ming fɔlɛ hunthe. Yang sa se. Yang sa wung ni. Yang thimong ba bindɛ gbongkilitande. Bɛna dome wɛnda ma Thɛnɛba na ɛ, na Bɔkari Manika,na ɔo, na ba sikinande na Biriwaing be, na ba sikinande. Na bing ka baling bali ba sɔkɔ ba huthetege yina ba bina bohinande, na ba hung sikinande. Bakela wo se. Hung se mang tɛpi do Suluku do; Suluku dome na mba, na yang lue. Na ba wung ni. Wundɛ pɛyɛng hɛlɛ ning, Barami na. Mɛnɛ wundɛ kai, wundɛ kai hɛlɛ wung pethe, wundɛ tepe. Mɛna dome Thɛnɛba, na mba holɔhɔi na Bɔkari Manika, namɛi wung ka kothɛ na yina na mbɛ mu kɔthɛng Biriwaing? Na bithuni bathangkaing. Na bithuni bathangkaing. Huna dome ndɛ. Na Barami, na ɔ, na mba holɔhɔi, na ba ning kai tepe,na mba mɛnɛ ka ing fungku palapalaing, wundɛ segithe kukɔ-tɔ ko yuɔi, na koi na be kai tholi mabala. Huna se nde Barami, hung se mang tɔng danthɛkɛ do Suluku do. Suluku

Yokoro and, at Sela, Bokari Manika[4] were quarrelling. Yokoro got up and came here to Suluku. When he came he said "Here is a kola; I have a quarrel with Bokari Manika; please go and fight him for me". Then Suluku said "What! Yokoro; you are a Gbandi. They are Limbas; I am a Limba. Have you no place to go to except to me? No; you have come to have peace made between you". Then he sent his messenger - he was called Barami - to say "I have come to help. I have been called on to fight the Sela people. But why we will not - because we are all of one descent. I will not come. I will not do that. I would like to talk peace between them." Then his /Bokari's/ brother Teneba said "Oh, Bokari Manika" "Yes?" "Do not take any notice of the Biriwa people; do not notice them; they are not in a position to beg you to reconcile you; do not take any notice of it". The messenger returned. He came here and told Suluku about it. Suluku said "Well, I have heard it. Do not act like that". He sent Barami again. When he went, he went and explained it again; he spoke. Then Teneba said "Some good advice, Bokari Manika - How is it now? <u>You</u> are the one concerned. What do the Biriwa people know? They are only cassava planters; cassava planters". Then he said "Barami" "Yes?" "Good advice: go and tell him, /Suluku/ that if he has no gunpowder let him take split iron, with this let him go and make bullets".[5] That was the message Barami came with, he came and announced it to Suluku.

na ɛ, na Bokari Manika na bilɛ matɛpi? Na e wundɛ lemene wɛnda ma bagbasa? Na ndo. Bindɛ dong na bali ka. Na kupingthang ko kuna yang kai thu ka Sɛla ka. Wundɛ dongoi. Wundɛ yongong kulombo. Mɛna ndɛ yongong Kulomba ko, wundɛ sekithe kung, wundɛ ke tambi kɛndɛ, ndɛ Suluku. Ndɛ dekile ka Sɛla .

Kɛrɛ ming, Porothoing na kothɛ hugbala, ka Yihing kai mina dong na ming bilɛ na. Bing a thi wung ka kuthagba. Ka Sɛla nde hɛ ming a doing there thong kɛkɛng kusɛla haa a kai - Suluku bilɛ. Bi koyeng ka wuing.

Sohani be se, kulombo ko Samodu ko. Kɛkɛng ko foma do na tharo nda. Bɛna koi nde wundɛ, mina dekilɛ kong kung tha fungande do. Bing tengkingteke. Hutete hobɛna a leheni nda thung, bindɛ tha ni bakamai. Kakonsoi, Kakonso, bi Karena be bisohaya kulombo na thare nde bindɛ. Do na ngalie nda bindɛ. Bindɛ se. Na ya thahine - be sɛ beng. Alfa Mosire wundɛ se, ning wɛnda ma wo K - ? Bindɛ se tɛnga ka bia ntu be ka Masenggbɛ. Kɛng ngale na bindɛ. Bia be kotibkoi bindɛ, bindɛ se. Na ya thahineng be kute yang. Huna ho Yota Kakɔla. Na mba yi be bindɛ ni yikia. Bɛna ma ni bindɛ yikia ka Karena ka. Fɛ nda bindɛ koe nda, na mina bilɛ kɛkɛng ko. Ming bangine tai. Ba bindɛ kiko nda ndiɛ, bindɛ denge mpati be kantu. Bindɛ denge mbɛni ntu. Mina ka Karena.

Ka Konike Fore Gbatha Kamamasong, ndɛ na koi nda a dekeli, hang ka Simbiriang, ka Alimami Yalang - ɛ ka

Suluku said "What! did Bokari Manika say these words? What, is he following his sister?" "Yes". He said "All right; it is cassava that I am going to plant in Sela". He sat down; he called out war. When he had called the war, he went with war, and went and destroyed there, he Suluku. He fought in Sela.

Thus we - for the Europeans know how to write - we said we owned Yiffin - they wrote it in a book; we said that at Sela, beginning from the Sela country and going far off, Suluku owned there. They agreed to that.

The Sofas came, with Samodu's war. The whole country ran here /for refuge/. Therefore he /Suluku/ stood up, and it was we who fought the attack. It did not reach here. They /Sofas/ went back. They made that one attack only. They did not make trouble. Those of Karina at Konso, it was the Sofa war they ran away from. They came and said "Here is a stranger for you, we who have come". Alfa Mosire came with his brother K.....? They came to our people at Masenggbe; they left there, and their leaders came. Suluku(?) said "Here are the strangers; I have seen them; that is what I say. Yota of Kakola, you will lodge them". That is how they got lodging at Karina. And now they are today standing up and saying "It is we who own the country".[6] We did not reject them, for they are born here, they have married our daughters, they have married our sisters". We own (?) Karina.

In Konike, Fore Gbata was fighting at Mamasong and as far as Simbiria, Alimami's Yalang's country - I mean Alimami Bangura's

Alimami Bangura thɔkɔdɔ. Bindɛ kɔi nda bindɛ thuhande ka Sarɔkɔ. Gbebe king ka Bumbang a bohi nda thong, a kati. A bohi nda thong, a kati. Do na donge nde Gbebe. Na papa na kɛkɛng ko kɔ ka kitho, Gbebe. Mɛnɛ bindɛ bathɔi nda, bindɛ se. Gbebe nginde do, do Suluku do. Ba ming massɛkɛthi kulombo ko mang na bindɛ se dondo. Be thuhande be nda, bindɛ dekile nda - ying kuteng - wundɛ dekile dundɛ, ha, wuyete tɛ. Bi si thong kai, bindɛ leme, ndɛ Suluku, wundɛ tepe bindɛ, e kai bɔha kɛkɛng ko ka Konike, e tamba kɛndɛ na fɛrɛ, ndɛ Suluku, thɔkɔ ba Gbebe, na se Gbebe ka yaka ning.

Ming thimo ning. Na se bindɛ, maporotho mang sɛ̀ se, Mɛnjɔ ka Kɛmpu ka Mama Kwini peyɛ ning, ba bindɛ tha kɔthɔ ba dɔmɛ na na gbaku wofɛna king dondo dangande wo ka Suluku. Hang Surikongko Nani foma ka bakɛlɔkɔ, haa Bai Fakini foma. Do na nda ma dekingtege ma kanamɛng foma. Mɛnɛ Mɛnjɔ ngate, wundɛ se fungande, na ya thahine, na yang do peno ba saa pinda Samɔdu na. Na hung se nang. Suluku dome na mba na yang luye, na kɛrɛ na yi be hungung hati nda. Ndɛ hungung hato wo kanamang ka Bumbang. Wundɛ fungung bɔi, wundɛ dungkung ning. Ndɛ na Bagbong. Bindɛ ngate. Tindɛ thapiritha wo ka Mɛnjɔ wo, keng nama na Mugitharu, manɛ bindɛ ngale, bindɛ kai pɛngki Samɔdu na ka Thikaso. Ndɛ kɔi ndɛ tonge dantheke. Samɔdu dome na ha, na mɛnɛ fɛ tɛ. E fei a fung ka mandi a se ka thithe? Mɛnjɔ wo dɔng na e

They stood up, and crossed over to Safroko. Gbebe was at Bumban. When he caught them, he took them. He caught them, he took them. Here Gbebe lived. "Father" he said "the country is likely to be taken". They set out at once, and came. Gbebe sent here, to Suluku here. When we undertook the war, they came here (the ones who crossed over), they fought. You see? He fought here, ha! not a little! When they were going to go, he followed them, he Suluku. He harried them, he went and took over the Konike country, and destroyed all that was there, for Gbebe's sake, since Gbebe had come to ask him to fight.

We love him /Suluku/. When they came, when the European system of things was coming, Major was appointed in Freetown by the Mammy Queen, because they did not know that there was any other chief here surpassing Suluku. For all the people of Surikonko Nani at Port Lokko, for all the people of Bai Forkø - it was here that they found something to lean on. /sc. Suluku/. When Major came up country, he came here. He said "Here is a stranger for you. I have been appointed to come and stop Samodu. That is why I have come". Suluku said "Well, I have heard, but you are to give one of your children /followers/. He gave a child, here at Bumban, he gave a servant, called Bagbong. They went north. At that time Major had an interpreter called Mugitaru. When they went north they went and found Samodu at Thikaso. He stood and announced why he had come. Samodu said "Well; today is the first time I have seen it. Will a fish come out of the water on to the dry land?" Major said "Are you

yama na na yi dɔng fei? Na mɛnɛ tha simɔkɔi na ko yina fange. Ying be kɔthɔ na yang hɛlɛ, na wana pɛne yama. Bia na pɛne yama. Na sɛmpɛ ba kɛndeng ba, bɛng pati. Na ba kɛntu ba bɛna nda sɔli, na yi ngindinti wung tɛpa, na ko yina fange. Ha! Mɛngjɔ wobɛna na sɛɛ, ndɛ tha nda tengkingteke. Wundɛ tuku Kabɛsandu. Yɔkɔkng Fɔlɔntiaing be nda ing ndɛ Mugitharu, ndɛ Mugitharu ndɛ na niɛ sabu ye hukɔra ning. Ba nahulu bang na bɛng funguno ba dunguno gbako, Mugitharu sa patang fungutande, wufɔla na. Hugbongkila ho se na kupruf, ho boho mang,ndɛ longito. Ha, wumɔri na nɛnɛ, digidiging wundɛ dungkung ning nthonang wu Mɛnjɔ wo tha nda tengkingteke. Wundɛ tuku Kabɛsandu. Kɛng tuke mang, kɛ mangkio mang ndɛ Mɛnjɔ.

Tindɛ ka yamana wo ka wokɔmana wo ko yongina Kɔmina Ro. Mɛnɛ hung ka Misa Pakisi, ming pengke bindɛ. Be nda se be nda, ming sa nda bing dɛngkɛti thɛngkɛ, ba ngakeni nga ka Porothoing be nga tutande. Ba wu ko nda kai, wu ko nio hilina, thalina thaale, hang thatati, hukɔamɛnti ha gbang, fanda ntu na pengko. Wundɛ thungkung thalina thasɔhi. Kanu sá se ning sɛgɛthi. Ndɛ na haniɛ. Suluku pengko na nde ning kɔamɛnti wo, Mami Kwini. Misa Pakisi nda, Mɔmɔdu Jamo Kɔngsubulo, bahayaing bindɛ a bɔi. Tindɛ nde kilaking ka nanang yɔkɔng a gbali ka mamɔria, e kung saa. Bindɛ king nde nɛnɛ ndɛ ning wo mɔri, keng nama na Tɛrinɔ. Ndɛ kung ni karang. Ndɛ na dingkɛ

saying that I am a fish? If I did not take thought, I would shoot you so that you would know that someone has sent me; that I was sent. Your power is finished. Our power is now in possession. If you repeat that again, I will shoot you". Ha! that Major came; but he did not return. He died at Kabesandu. He had only the Volunteers and Mugitaru. It was he Mugitaru who caused his killing, because when the money was brought out to give to the chief, Mugitaru did not bring it all out [had stolen some]. He was a Fula. When the case came to be judged, he was caught for it and put in prison. Well; he was a Muslim. He tried [by magic ?] to give Major sickness, so he would not return. He died at Kabesandu. There he died, there he was buried - the Major.

That time was the time of the Governor who was called Governor Rowe. When that case happened, we had Mr. Parkes. But we cannot remember all those who are coming now, for the names of Europeans are two-fold. At that time, one year passed, two years, three. When the actual government came, it was our father [Suluka] they found here. He paid for five years, before Kanu came and took him. He was the one who shared it out. Suluku was the one found here by the government, the Mammy Queen, Mr. Parkes, Momodi Jamo, the constable, and many leading men. At that time there were no clerks as now, only writing in the Muslim script, then the letter came. They had a Muslim there, whose name was Cherino; he read the letter. He taught

yama, kɛng dungkuno na yang ba karang humɔria. Mɛnɛ yama-na bang tɛng nda, Suluku na pengko nde hani nda bayahaing bembe na hainie nda...? homa? na se nda ba kuthungkung ko tɛng, wundɛ thungkung hilina hunthe. Na wung niɔi nda Yekeli Kongkɔ wo ko sɛgithɔkɔ hang hilina. Huna dome nda wundɛ na awa bɛ hani, na wumɛ wume be dikidiking be gbang ba nama. Wundɛ sekithe kongko, ndɛ dungkung Nɔngkɔ na. Bindɛ thungkung. Nɔngkɔ na, fani mamanika. Awa, sɛkisɔng wo, Kamabai, wundɛ dungkung Kalawa na. Sɛ-kisɔng wo Kagbangkuna wundɛ dungkung Yɔngsɔng na. Sɛ-kisɔng wo Kamabɔnɔ wundɛ dungkung Bɔnɔ na. Sɛkisɔng wo Kasangkɔri wundɛ dungkung Mɔmɔdi na, na dangande Mɔ-mɔdi, Bɔkari. Sɛkisɔng wo Kamafgre wundɛ dungkung Tɔngki na. Na dangande Tɔngki, hati nama se nda, Yanggba. Sɛkisɔng wo Kayongkiro, wundɛ dungkung kung Surinande na. Ka Yaling dungkuno na nde, kɛrɛ Yaling dome na yama ka gbɔnga bang. Wundɛ ɛagithe wundɛ dungkung Surinande na. Awa, wu pɛɔi wu, Karasa, wundɛ dungkung kung Dikɔ na, wo nthɔkɔma. Ɛnɛ yi kute? Dondo nɛnɛ wundɛ pɛtɔi, wundɛ Suluku.

Na dangande nda wundɛ hati nama bohite. Nina dongɛ nde ming. Ba do nɛnɛ, gbako ka ndɛ. Ndɛ handa ntu wundɛ tha ni bakamai. Bali o bali ba sɛ nda nɛ gbakuing be homa ka ngakɛkɛng nga, dɛ thung na seo. Ndɛ tha nɛ ni wa bai. Nina dongɛ nɛnɛ ming. Mba, mɛnɛ ying se wunang—

Waransi ndɛ tɛ lengke saa. Ndɛ tɛ lengke saa. Na

me, for it was there that I was given to be taught Muslim ways. When the modern days came, it was Suluku who was found here with his headmen - it was all shared ...? When the tax came to here, he paid for one year.[7] When that happened, Yekuli Konko took one year for himself; this is what he said "let me share it, everyone should try hard to get his own portion". He [Suluku] took the tax, he gave [the collecting of] it to Nonko. They paid - Nonko collected it from all the Mandingoes. Well, the Kamabai section he gave to Kalawa; the section at Kagbankuna he gave to Yonson; the section at Kamabono he gave to Bono; the Kasankori section he gave to Momodi, and when Momodi passed away, to Bokari. The Mafore section he gave to Tonki and when Tonki passed away, his son Yangba came. The Kayonkiro section he gave to Surinande; it had been given to Ali, but Ali said "I am on the road", and he took it and gave it to Surinande. Well, the place that remained - Karasa, he gave to Diko, my namesake. You see? He was left here, he Suluku.

When he passed away, his son took over. Thus we are living here; now there is no chief here.[8] Our father did not act wickedly. Whenever anything happened, all the chiefs in the countries, came here, here only. He did not do any wrong to anyone. Thus we are living. Well, seeing you have come -

Warrance was not the first one to arrive[9]; He was not the first one to come. When they came, the barracks were built

se binds, bariki wo tholo do wo ka mɛseyaing, wo ka Fɔlɔntiaing. Wo lengke na ka tholo ka Falaba. Yang kɔɔta Di Si wobɛna tɛ, Di Si Peni. Waransi, binds mangke na saa, Waransi binds lemande na mase. Waransi, Di Si Thandili, Di Si Wuka, binds na be lemande ni ba Di Sini be. Kɛrɛ wo na nda huya ha, nds na dɔma Kɔmina Wari. Ba a tɔhi ngathali, a bili hurongko, a ni hudonso. Ka Di Sini be homa, yɔkɔ namɛng ka.

Mɛnɛ nds se wunang, na a se ka thongthingina e beng nɛnɛ yama yongina ba a thimo na ba saa ba sɔngkɔ ba kɔthɔ na, ba huthanthɛ pati yi. Yɔkɔng ba nda beng simɔkɔ na beng se nda saa nda hung gbongkoli - Yi kuteng? Wuna ting nda. Ba mɛnɛ wundɛ se ba mbe yama yongina, yɔkɔng ba yang pita ye, wu king ba wung kute yi hali ka buku wo, wusia a kɔ nio wu yi piti. Wu kɔthɛ yang wu, ho pei Suluku wo wo thanthɛ wo nda ka hugbada ha na, ka kɛkɛng ko, wuna wu tepe yang wu. Yang Dikɔ, yama pɛɔi nɛ ka wo thanthɛ thanthɛ mina foma, yama pɛ hɛ nda wo thanthɛ wo. Mɛnɛ wung domo nda, mɛnɛ wung domo nda wo thanthɛ ka Biriwa na gbongkile yang na, ngka na ng ko kutu wɔ wo gbongkile ning?

Ba domo ha na dondo na kɔna, na ha mɛnɛ ming king sɛmpɛ, ying do tɛpɛ wung wo, ming ko yina saiang fothi. Do ka kɔna. Ndɛ na thungiande binds homa. Yɔkɔ ba nda hung nio Porothoing be ɛɛ ba saa ying kɔthɔ wubɔrɔ. Kɛrɛ

here for the messengers, the Volunteers. It was first built at Falaba. I was not ignorant of that D.C., D.C. Paine. He and Warrance were the later ones to come, they came soon after each other. Warrance, D.C. Stanley (?), and D.C. Hooker were the ones who followed each other as D.C.s. But the one who was the head, was called Governor Warry. He sewed long native trousers, wore a red gown, and went hunting. Warrance went hunting; Stanley (?) went hunting. Among all the D.C.s, their kind is not there.[10]

When she [R.F.] came just now, saying she had come to ask, you called me; she wants to come for the sake of knowing; because you are very old. But do not think that if you come here I will say it again. You see? That is how it is, since she came and they called on me - except for what I have forgotten; for so it is, even with what you have seen in a book, you are likely to forget some of it. What I know, the words that Suluku left, who was the oldest of our family in the country, that is what I have spoken. I am Diko; I remain today, the oldest oldest one of us all; I am the oldest one left. If you call on the oldest in Biriwa, now since I have spoken, whom will you see speak thus another time?

As for saying that here is a "corner". Ha! If we had power, you who said that - we would tear your mouth; here there is no corner. It was here that all of them gathered. But what happened, the Europeans that come do not know you of old. But

mɛnɛ ba kɔthɔ wubɔrɔ na, ming nie ta ndɛ sirang bathɔngkɔ, ming tha teti lɔɔ, fanda ntu tha teti lɔɔ. Ndɛ tha thɔng-thingina ning hukɔamɛnti, tha ni wuthɔngkɔi. Ming kore ta wɔ, ming tue ta ming. Ming ka namɛ ɔ namɛ, ming kakithe ta ntha ki ka wɔ, ming a ni thung sɔbɛ, a ni wali. Kɛrɛ mɛnɛ wung domo na hugbakine hang ka ndɛ, kɛrɛ mina fɔlɛ hunthe hang, na bindɛ kute kangka ming a bohitɔɛ bindɛ. Kɛrɛ ming nda te donge nda wung te, ba na wung sa nda nio. Hongama na tɛngɛ.

Kɛrɛ ming, mina dondo, papa na dethiɛ hukɔamɛnti ha. Mɛnjɔ wundɛ lengke na ngata do bɛrɛ bɛrɛ bɛrɛ bɛrɛ. Yang Dikɔ, hato ka Suluku wo, yama peye nda. Yang, wuna kɔthɛ yang, wu ni papa. Mɛnɛ wu nio na ba saa ka kɔthɔ ba ka kɛkɛng ko, hing na kɛkɛng ko. Ming do na ndɛ na nde kɔ thulo, wumɛ wumɛ wo fango ka kɛkɛng ko ka gbako kɛ mang, koe ka Themine, koe ka bigbanding. Ying kɛte, mina dɔmɛ fanda ntu na dɔmɛ Sohani be tha tɛti kɛkɛng ko. Wundɛ Suluku.

Yang yama kio nda, yama pɛɔ dondo, wuna mɛnɛ yi se ba saa ka thɔngthingina, hintɛe wu kɔthɛ yang. Lɔngthang.

if they knew about the old days, [they would know that] we have not had any bad custom here, we have not broken the law; our father did not break a law; he was not asked about by the government [i.e. did not cause trouble], he did not do bad. We do not kill anyone, we do not steal; we do not do anything, we do not take any one's things, we only keep hard at it - we work. But if it is said about the chiefship - how [is it] that the chiefship is not here - but we are of one descent. When they have it there, we honour them. But for us, as we are living now, it will not happen now. New ways have come.

But for us, us here, it was our father that invited the government. Major was the one who came up first, the very first of all. I Diko, Suluku's son, I am left now. That is as far as I know, what my father did. Since it has come about that you have to know about the country - here now is the country. It was to us, here, that anyone could be saved, anyone who was attacked in the whole country of the chief - in Temne country, or Loko country. You see, it was we, it was our father that prevented the Sofas from destroying the country, it was he Suluku.

I, I was born, I am left here now. Thus, since you came to ask, so much I know. It is finished.

An account of the history of Bumban, the traditional capital of the Biriwa chiefdom. I have not added detailed historical notes, as this text is included here merely as an example of this mode of speaking and not as a contribution to historical study. The concluding paragraphs, where the speaker is protesting against the idea that Bumban is of little importance, with its series of rhetorical statements about the position and behaviour of the people of Bumban, is also a good example of an oratorical speech of the kind given in public discussions.

Diko Konteh was a very old man, the only surviving son of the chief Suluku (died 1906) who is praised throughout this account (and in many other traditional accounts; see also chapter 4 p. 185) He begins by sketching in the early genealogies of the first chiefs (who are said to have come from the north - see the next text), then treats of the various wars in which Suluku was involved against both Koranko and other Limba chiefs, and of how in this way Suluku enlarged his territories and was a centre of refuge and help for anyone who came to him from all the surrounding country; his repulsion of the Sofa leader Samory is praised in particular. Diko then recounts the names of some of the first Europeans to come up country, and some of the results of the new government, specially the introduction of tax which was allocated to various newly created "sections" in Biriwa each under a named sub-chief. Finally Diko turns to the subject which causes the greatest indignation. This is the government proposal to remove the headquarters of the Biriwa chiefdom permanently from Bumban in favour of the junior village Kamabai, which has the advantage of being on the main road. This in itself caused the greatest distress to the elders of Bumban who are - rightly - very conscious of the historic standing of Bumban as one of the chief centres of all Limba country. They were the more affronted as they had understood some government agent to say that Bumban was a mere "corner", out of the way and useless. This is why Diko ends up with his eloquent description of the exploits and behaviour of the people of Bumban, asking what they had done that the chiefship should be taken away from there.

1. Probably a Koranko.
2. Chief of Konso.
3. This is rather obscure. I think it means that he is so powerful that everyone has to depend on him to eat?
4. The Limba chief in the Bela area.
5. This amounts to a declaration of war.
6. The Mandingoes at Karina had recently (unsuccessfully) made a claim to the chiefship of the country which the Limba considered to belong to themselves.
7. i.e. he chose to pay all the tax for himself that year as a matter of pride. Suluku did this in other years.
8. i.e. there is no longer a chief with the traditional power.
9. One of the listeners had suggested that he was the first.
10. i.e. they were better than those now.

Kiringkoma on Biriwa history. (Biriwa)

Maumang yang do se ka tɛpa thabɔrɔ tha ka bia ntu be nde, ka ngale bing kabegede ka. Haang be ko se dondo. Haang be ko tharɔkɔ dondo, e kaa ka dɔngɔng ka Bumbang. Thabɔrɔ thabɛna, thɛna yang se ka tɛpa.

Bia be kɛntu be, be ngalɛng nde kabegede ka, ka Sangkarang. Ka kɛkɛng kobɛna ngale na bing. Bia bebɛna be bɔrɔ nde. Bi king nde bia bemaani. Kɛrɛ bayahaing be nde, wo wunthe wo ko dɔma Wosiɛ. Wosiɛ wobɛna, bindɛ na ngale ka Sangkarang ka. Bindɛ se thaninaing thabɔyɛ tha ka gbɔnga bang. Awa a se ka ning kadegele. Hang a dethi gbɔnga. Hang bindɛ fungande dondo. Na fungande bindɛ doe ndo, bindɛ sekithege ka mɛti ma dɔma Kamacunia. Bindɛ nambe kɛndɛ ka gbaku wo pengke bing kɛndɛ. Gbaku wobɛna awa, wundɛ bohiti bing ba malɔkɔ. Kɛrɛ wundɛ paɛ̀oi bing. Wundɛ neke na thainɛrg beng ba bathekiriani. Na nambe bindɛ kɛndɛ, wundɛ bangio nda bindɛ. Wundɛ nda wundɛ thimong ba bing gbɔnɔkɔ. Awa, na neke wundɛ ba dɔmɛ na na wundɛ bangio bindɛ, Wosiɛ ning kubori ko kanamang ing kulonggbo namɛ, bindɛ gbɔnɔkɔi. Bindɔ tengkingteke. Bindɛ ngate. Bindɛ tengkingteke mangatati hɛlɛ ka ngalie bindɛ ka. Bindɛ ke kathaa ka ni bing daka, ka ko dɔma na Kadigidigi na. Na tɛng bindɛ kɛndɛ bindɛ dongii kɛndɛ.

Awa, bia be tharɔkɔ nde ning bindɛ be, bindɛ king nde ing bia mɔring, bedigidiging be, bemalemaleng be, be bindɛ

Kiringkoma Konteh. Biriwa history. Rec. 20/2/61

Now I am going to tell you stories about our old people, where they came from, from up country. For long they were coming here, for long they travelled here. Then they went and lived at Bumban. These are the stories I am coming to tell you.

Our people, they came from up country, from Bangkaran. They came from that country. Those people they were the old people. They were many people. But of the leaders at the time, one was called Wosie. That Wosie he and all of them, came from Bangkaran. They came for many years on the way. Well, they came with warriors and fighting. For long, they were finding the road. After long, they reached here. When they reached here, they took for themselves the village called Madunia. They stayed there a long time with the chief that they met there. That chief, well, he kept them for some time, but he was afraid of them. He saw that the strangers were always causing disputes. When they were there for long, he was tired of them. He now wanted them to go away and leave him. So when he saw that they tired them, Wosie with his people and his warriors, they left the place, they returned, they went up. They returned to the place where they had come from. They went to a place where they made a camp, a place called Kadigidigi. When they reached there, they stayed there.

Well the people who were travelling with them they were morimen and diviners and prophets, who showed them how to travel.

tongine na bing kai ka. Awa badigidiging bebena e mɔring bebena binde tepe na ying thuruye kathaa ka yi donge sabathi ning hukousine ho kanda. Keng ngale na binde, binde kai nda ka dɔma ka Bumbang. Kende na teng binde binde dome na awa yi fungande do na yi nie sabathi. Awa. Beng ko do kutu duba. Na Kanu ko yina thulu duba, na beng ko boi. Na beng be do bile kekeng ko.

Kere na teng binde kende, binde pengke nde kende ning kurugba wugbandi. Kurugba wobenai, wunde ko yongina Thukuru. Na pengke binde ning kende hang ba gbɔina ning, wung kahie. Binde dongoi. Binde yole kende. Binde dongoi hunɨna. Wo dɔma Thukuru king kende ka kuseri ko. Na yole thong binde, na mangkite binde pakala kapothi do, Thukuru luye wung. Wung thong ni. Nde dome na ko bing kanthi. Binde be gbɔnɔko kende.

Wunde ɣeye bing ka kulonggbo. Awa binde se degile. Na degili binde, wunde kore hati wunthe wo ka Wosio. Wung thong binde. Awa, binde heleng kende, binde lemi ni. Binde kore bia be kanamaang be, bia ba boi. Na degili binde, Thukuru thamoi. Wunde thari. Nde keringande ngaseri nga. Wunde kai ba Kayungkiro. Kene thari wunde ing kulonggbo ko kanama ko. Awa, Wosie king kulonggbo ko kanamang, binde fungutu binde. Binde kanthe binde. Binde kai Kayungkiro. Awa wugbandi na nene wunde. Kena nda wunde, Wunde lemo hele kende. Wunde there. Wunde kai ke, hang nde thuhande Mabole ma. Kende na donge Gbanding be.

Well, those diviners and morimen said "You are near a place where you will get blessing, you with your children". They left there, and they went now to a place called Bumban. When they reached there they said "Well now you have reached a place here where you will find blessing. Well. You will get blessing here. Kanu will bless you, you will be many. You own the country."

But when they reached there, they met there again with a warrior, a Gbandi. The warrior was called Tukuru. When they met him there, it took long to make him go, it was hard. They stayed, they farmed there. They stayed there one year. The one called Tukuru, he was there on the hill. When they made the farm, they got rice that year under the hill. Tukuru heard that. It vexed him. He said "I will drive them out, let them leave the place.

He went for them in war. Then they came and fought. When they fought, he killed one son of Wosie's. That vexed them. Well, they followed him again (with war) there. They killed many of his people. When they fought, Tukuru failed. He ran. He passed through the hills, he went near Kayungkuro, there he ran with his warriors. Then Wosie and his warriors, they sent them out, he drove them out. They went to Kayungkiro. Well, he was a Gbandi man. There he was now. He was followed there again. He ran. He went off, for a long time he went till he crossed the Mabole river. There the Gbandis settled. It was

Hubong ho kanama na. Kena donge Gbanding be. Kena peya binde.

Awa, maloko mabena nde, Wosie ning bia ba kanamgng, binde dongo ka Bumbang. Binde ni kende sabathi. Awa, kena kiko nde, Sangkele, binde nde a boi. Kere wunde kie - Sangkele na dingitokoi Bubu na. Awa Bubu dingitokoi Suluku na. Awa bia be kondi yang bembei, binde na doro bayahaing be. Kere wunde kie bia bemaandi. Bia mung bena binde paio ka kekeng ko. Awa binde, awa, binde kai ke, binde binde tuku. Kere be binde tati be binde na huyaha ha. Awa bia bebena binde na. Nina thareke hugbakine ha. Na tuku Wosie, Sangkele na tutokoi. Na tuku Sangkele, Bubu tutokoi. Na tuku Bubu, awa, Suluku tutokoi. Na tuku Suluku, hugbakine ha ke ka mpati be kanama be. Mpati bi king. Wo lengke tutoko wui nde na Kalawa. Kalawa wobena, nde na fandang wo, Kalawa bena.

Awa, Bubu, wunde fung ka Bumbang. Nde kai ka yola Kamaworing. Na yole nde wunde kute pakala bamandi. Nde kate kende meti ma kanama, nde dinge kende mpati be kanama. Awa, meti mabena meng boye. Na boye meti ma, heleng awa na thinge nde kende mpati be kanamang ning bia be kanamang, wunde se, wunde se ka yola heleng Kamabai do. Na yole nde, wunde mongkite hele pakala bamandi. Pakala babena, binde tha pungku duuta beng Kamaworing ka, a thokie. Wunde koi, wunde sisi nde hele Kalawa na, hato kanamang, mayong ma. Wunde se dunde ni saraka. Kutene

his part, there the Gbandis settled. There they stopped.

So during those days, Kosie and his people, they stayed at Bumban. They found blessing there. Then there was born there Sangkele - they were many. But he bore children. Sankele was followed by Bubu[1]. Well, Bubu was followed by Suluku. Well, all these people that I have counted, they are (the only) leaders. But he bore many people. Those people they scattered in the country. Well some, they went off, they died. But these three people they are the leaders. So those are who they are. So the chiefship travels: When Kosie died, Sankele succeeded. When Sankele died Bubu succeeded. When Bubu died Suluku succeeded. When Suluku died, the chiefship went to the children born in the family. The first one to succeed was Kalawa. Kalawa is my father, Kalawa.

Bubu left Bumban. He went and made a farm at Kamaworeng. When he made the farm he got much rice. He took his village there again. He took his children there. That village became big. When the village became big, when the children filled the village with his people, he came, he made a farm here too in Kamabai. When he made a farm he got much rice again. That rice, they were unable to take the rice to the village of Kamaworeng. It was far. He stood up, he brought his eldest child Kalawa, his eldest child. He came and made a sacrifice here. The

kobena na koi hutete hang ka meti ma, e kuthukeng ko, awa e makoro e masandeng e mbe o mbe. Mung mangko na kende ka huthukeng kame wunthe hang. Hunthe huna muke, huna nio sabathi. Hung koi na kende. Awa, mene wunde sisi nde Kalawa na ring bendama, binde se nde dongo. Binde hele binde ni sabathi. Awa Kalawa ing wenda ma Seku, binde na se nie ning benda ma ba boye. Binde se dondo Kamabai do. Na se nde binde dongo, awa, dona nie hele binde sabathi. Meti ma ni sabathi hang wumandi.

Awa, na teng nda Porothoing be, na ngale binde Kakamp a sisi laini wo ka treng wo. Laini wo tha thumbung kame o kame. Wunde se Kamabai do. Awa, kere sabu babena, awa, Merikineng be na ngale nde kanameng ka, a se ka Suluku do. Kere Suluku tha bing yeroko. Binde se ka Kalawa do. Kalawa yerokoi binde. Wunde ni bing yikia, na dongoi binde die. Treng wo se, awa, Kamabai do, awa, thoko ba ka thahineng beloho be be pengke mina be. Na yeroko binde dona dongoi nda bia. Treng wo nde se meng peye. Wunde tha pungku dangande. Awa do na nene nda bia.

Na dangande wung, awa, mantoka wo se. Na siso treng wo, na dangande treng wo mantoka wa se. Mantoka wobena nde na wo se nda dangande wo. Nde na ngate bang nda kabegede ke ka Kabala, hang Kekeng ko dapiloko nda nong na dapeleke kuna. Awa nina kaiye wung.

Awa Kalawa wo, wo kie mina wo, wo fande ntu wo, nde na thie nde Kenedi na ka kerang. Nde lengke mang thia.

sacrifice is the big cotton tree in the middle of the village, and a kola tree. Well - with cowries and needles and everything. They were buried there with a hundred kolas. One /kola tree/ grew up, that became a blessing, it is standing there. Well, when he had brought Kalawa and his brothers, they came and lived here. They too found blessing. Well, Kalawa and his brother Seku, they came here with their brothers, many of them. They came here to Kamabai here. When they came and lived here, well, here they too found blessing. The village found blessing, very much.

Well, when the Europeans came now, when they set out from Freetown, they brought the line for the train. That line did not go on to anywhere. It came to Kamabai here. Well - but the reason for that - well, the Americans rose up from their country, they came here to Suluku. But Suluku did not accept them.[2] They came here to Kalawa. Kalawa accepted them. He gave them lodging. When they stayed here, the train came here to Kamabai - well, by grace of the strangers, the good strangers who came to us here. When they were accepted, they lived here now. The train came and stopped here. It could not go on. Well, here the people now were.

After that, well, the lorry came. When the train had been brought, when the train had passed,[3] the lorry came. The lorry, it came now and passed here, it went right up /north/, up now to Kabala - until the country changed round as it has changed now. Well, that is how it went.

Well, that Kalawa bore us. He, our father, he put Kenedi[4]

Na patang Kenedi karang ba konama, awa wunde thie yame, yang Kiringkoma. Yama leme Kenedi na. Yang hele yang ni karang. Awa bia be thinge thiko. Seku thi wo kanama, nde doma Samai. Awa mkna peo nde dondo. Mene ming peo nde die ka meti mang, awa ka karang ba ni mkng bang, ing ming do digidiging ba masite meti mang e mase kekeng ko. Awa, yang na thio nde yang ka karang bang, awa na ni yang karang, e ming funga kende e yang funga kende e yang saa, yang se ka dongo dondo. Nang ni nde wali.

Haang ming ko ni wali. Na ni ming wali hang, awa na nambe wung kekeng ko Porothoing be se, Yingkilising be. Binde se na siginande kekeng ko. Na se thaninie mina hukomenti ho ngama. Hukominamenti hobena, ho ka doma kangsumlo wo. Kangsulo wo wobena, nde na siso. Wuporotho lengke nde sisa ba saa tongine mina, Nde ko doma komisona Fentin. Fentin wobena wunde na se mina thanani ba kangsulo wo. Awa, kangsulo wobena, wunde pethe dondo. Wunde therang dondo ba nia wali ka hunina ho doma nainthin therthi nain, e na therang nde tinde wunde hang fe, awa, binde sikinande kekeng ko a boi. Awa, wunde mase bia ba kekeng ko sikioko, awa ing ba thainie mina ba ming dongo ka yethe ba kentu. Awa, matherang naloko nabena hang ning fe, awa kangsulo wo ing wo mase mina. Awa wunde sikinande kekeng ko a boi.

Mauma ming do donge ma matherang ma ka kangsulu wo nde, mauma ming do donge masikinande kekeng ko, na mbe

to school. He was the first to be put. When Kenedi had finished his school, well he put me [there], me Kiringkoma. I followed Kenedi. I too went to school. Well many people were now put to school. Seku put his child - he was called Samai. Well, we stayed like that now here. When we stay here in the village - well, with our schooling, we are now trying to help the village and help the country. Well, when I was then put to school, well, when I had learnt, I went out there, I went out there and I came, I came and lived here. I worked here.

For long we worked. When he had worked for long, well, when it was long, the Europeans came to the country, the English. They came saying they would change the country, that they had come to teach us about a new government. That government was called the Council. That Council was brought. The first European who brought it to show us, he was called Commissioner Fenton. That Fenton, he came to teach us about the Council. Well, that Council, it opened here. It began to work here in the year called 1939. From when it began till now, well, they changed the country much. Well, it helped the people, for the country to change, well, to teach us so that we could live by our own power. Well, beginning from that time right until now, well that Council is still helping us. Well, it changed the country much.

Now we who were living at the beginning of the council, now we are living with the changing of the country, so we may

donge ba yɛthɛ ntu be fɔma nda ka Salion. Malɔkɔ mabɛna mɛna matuto mang, na ma ko se ka malɔkɔ ma dɔma sɛngkɛlɛ wo se wo wo dɔma Epril, awa ngalang kɔhe kaale ing kasɔngkaale. Mɛna neke ming gbɔnga. Kɛrɛ malɔkɔ mang meng fungande ta hɛ. Mɛna sithe ming.

Awa, there ka malɔkɔ mabɛna hang tenge tenang awa ming kute kufakandeng ba masɛ́mina kangsulu wo, awa ing hukɛmamenti hang, ho bara nang mina bohita hang, wo ka Yingkising be. Wunde bohite mina wulɔhɔi. Awa, maumang ming be dikidiking ming be dengki ho ka yɛthɛ ba kentu. Ba mɛnɛ malɔkɔ mabɛna teng nenɛ ming neke hinting gbɔnga ba na yɛthɛ babɛnɛ se nie, mɛnɛ ming ko kutu wulɔhɔi. Awa wunɛ neke ming gbɔnga hang na malɔkɔ mabɛnɛ hungande. Mɛnɛ wung ko holɔhɔ a dangande be bohite kɔ mina be, awa, ming nekeng gbɔnga ba wung hang, hang malɔkɔ mabɛna be fungande. Kɛrɛ ming kɔɔta hɛ. Wo yang lɔhɔ wo yang bangɔ, ming kɔɔta hɛ. Kɛrɛ haang malɔkɔ mabɛna be teng, ming be neke na wung nie.

Thabɔrɔ thabɛna, thɛna tepe yang bena. Beng do ka Yingkile benɛ beng kai nang ka luya hulimbe ho kiyang ha. Awa, wunɛ hɛ yang bena tepe na kekeng ko ka wung kai. Lɔngthang.

live by our own power,[5] all in Sierra Leone. That time is set, they say it will come in the month called April, on the 27th. That is the road we are looking at.[6] But the time has not yet come, we are waiting for it.

Well, beginning from that time up to now, well we see differences - how the Council has helped us, and the government, the one that for long has been accustomed to hold us, that of the English. It held us well. Well, now, we are to try, we are to arrange in our own power, For, when the time comes now, we are first looking at the road for that power to come about, [to know] if it will be good. Well, that is why we are looking at the road, until that time arrives. Whether it will be good, better than those who used to hold us - well we are looking for the road about that, until the time arrives. But we do not know yet. Which one is better, which one is worse, we do not know yet. But until the time comes, let us watch for how it will be.

These stories, these are what I say to you. You in England - whether you understand the Limba [I speak]. Well, that is what I tell you about how the country is. It is finished.

A brief account of the history of the Biriwa chiefdom with special stress on the village of Kamabai, founded by one of ruling family from Bumban (see previous text). Kamabai has since grown rapidly, and now the convention is that every alternate paramount chief of Biriwa is provided from the Kamabai branch of the Konteh family (of which Kiringkoma is one).

The ruling family of Biriwa is commonly said to have originated from the north, from Sangkaran in Guinea; but the date of this is not at all certain. (In Diko's account the genealogy is longer than the one given here.) This account describes the long journey their ancestors had made to come to the place where they now rule, their early struggles, and the wars against the Gbandi (or Loko), the people then in possession. After they had settled successfully at Bumban one of the family went out to found Kamabai, which became the most flourishing of the many smaller villages founded by members of the ruling family. Kiringkoma then describes the coming of the Europeans, their plans to build a railway to the north (which in fact never got further than Kamabai), the American missionaries who now have one of their stations, with a school, at Kamabai, and the coming of the "Council" as the native administration scheme is always known locally. The present interest was in the advent of Independence (this text was recorded about two months before that date), about which, Kiringkoma concludes, they have not yet made up their minds - they will wait to see what it is like first.

Kiringkoma was at the time President of the local NA court, and able to speak and write English. He was eager to give this account on the grounds that it was good for people in England too to know the "stories" or "histories" (<u>thabɔrɔ tha</u>) of the Limba people.

1. i.e. Bubu was the younger brother of Sankele.
2. Elders from Bumban asserted vigorously that this was quite untrue.
3. The railway was later removed, and the train ended at Makeni.
4. The speaker's brother.
5. A reference to Independence.
6. i.e. the time has not yet come, they do not yet know what it will be like.

Proverbs or witty sayings.[1]

Yi thimo bei babuguyɛ, ma hunithi, ba hunithi a nio ing fɛlɛti. Wundɛ kai ta ka Kampi.

You want a big thing - like an ant-heap getting a felt hat. It did not go to Freetown.

Of someone putting on airs without justification. For explanation see comment chap. 7 p.465

Thɛ wobɔnda sa kukuri ka Biriwa.

The female hen shall not crow in Biriwa.

The Mandingo strangers will never become chiefs in Biriwa. For further comment see chap. 7 p465 and historical texts pp.490ff. above.

Hande sa muku ka gbonga babugulɛ.

Grass will not grow in a big (busy) road.

Of an old man's hair falling out.

Thɛ gbengke ka ngatɛkɛyang.

The hen is thatched in the grain.

Of someone born in fortune, "born with a silver spoon in his mouth". This saying is sometimes used in pleading for someone, arguing that he should be forgiven since he was not, like the hen, born in the grain.

Ba hang pɛthi na nɛnie wundɛ. (or e yemine pɛthi na ba na nɛnoi ndɛ yi kɔng ni kɔri)

Do not shoot the chimpanzee for his ugliness. (or Do not pursue(?) the chimpanzee for his ugliness so that you kill him)

1. See chap. 7 p.465 Several of these were told me by Mr. Thomas Kargbo in Tonko Limba (where they are called thaing), and the comments in quoatations are his.

i.e. however bad a child is, do not go to extremes in scolding or punishing him. This proverb is used to plead for a child.

A yathi (or ba yathi) maporotho, kufama.

Walking (or do not walk) in European ways with a loin cloth.

Of someone putting on airs when he is poor or inexperienced. This is like someone wearing the long flapping loin cloth worn only by small boys, yet thinking he can walk with the pride of a European. "A white man is associated with pomposity, pride and wealth; and it is ridiculous for anyone without the same amount of wealth to put on the airs of the European".

Ba dungkune wɔ thɔkɔi huyaba ba kumpa.

Do not give a fool an onion to peel.

"An onion consists of a series of 'skins', and the fool cannot differentiate between the edible portion and the dry skin. In other words, a delicate job should not be left in the hands of an unskilled person".

Wɔ kɛnda karɛng ka kuthongke.

Your relative is better to get (much) in a scramble.

i.e. Your own relation is more likely to share his portion with you.

Pɔmpɔdi kɔɔta bɔlisa.

An ordinary person does not know a rosary.

i.e. someone with normal sight (without "clear eyes" (kele)) cannot recognise the bɔlisa, i.e."chaplet or rosary of Roman Catholics and other people with supernatural abilities. Almost the same sense as 'casting pearls before swine'".

1.

Riddles.

Gbekeng gbakang. Kubapi ko kangɔi ka nimbo.

Gbekeng gbakang. Answer: The axe comes out of the tree.

i.e. the sound reminds one of the noise made by chopping a tree with an axe as the echoes reverberate.

Kikiri kɔkɔrɔ, e ɓeng kɔthɛng king? Bafɔlɛ sa nggbande.

Kikiri kɔkɔrɔ, do you know that? Answer: a pregnant woman will not carry another.

i.e. the sound of the first two words suggests the great size of the pregnant woman's (bafɔlɛ) stomach (fɔlɛ).

Thɔlɛ thɔlɛ kahɛng, thɔlɛ thɔlɛ ka kɔtɔkɔi.....

Quiver quiver behind, quiver quiver before. Answer: The sticks carried by an old person.

When people come back from the farm they often carry a bundle of long sticks for firewood which project and shake before and behind them.

Mbɔrɔ bena. Mpati be papa, bindɛ bi na kaiyɛ nde kubiasi. Bindɛ ke biiye. Bi si nda se, ba kɔndi yi sa pungkuŋ Kɛmɛng, kɛmɛng, kɛmɛng, kɔhi katati. Wung thangki. - Mandɛrɛ.

A story (mbɔrɔ) for you. The children of my father they once went on a journey. They went, two of them. When they were coming back, you could not count them - hundreds, hundreds, hundreds, thirty. It is finished. Answer: Groundnuts.

i.e. when you put the two parts of the nut into your mouth and chew, the pieces become very many. A similar riddle is told about palm kernels: they begin as one and become hundreds.

1. See chapter 7 pp.462ff.

Mbɔrɔ bena. Mpati be papa, na hungs nde thɔng a ke kuthahine bi si ke huthahine hang, be gbongkoyi. Bi si nda se, boboi. Thatoko.

A riddle (mbɔrɔ) for you. My father's children once came out, going on a journey. When they were going on the journey, they were speaking. When they were coming (back) now - dumb.

Answer: Gourds.

i.e. when the gourds are carried out in the morning they rattle because they are empty. In the evening, when they have been filled with palm wine, they are quiet.

Mpati be yapa, kabi binds kore bahu, hang hs marɛng ngɔleng kends. Mbɛ wo kothɛ king? Ming kɔɔta. Ya wosi. E beng kuuta sugbu? Kabi kɛndɛ ngindo bu, kɛndɛ sa nda fung fande. Awa,wuna.

The children of the old man - from the time they killed the goat right up to this day the blood lies there. Who knows that? - We do not know. See the spider (i.e. we give up). Answer: Have you not seen the seed? From the time when fire was taken there, there the grass does not come up. Well, that is it.

A reference apparently to the firing of the bush where rice is later sown and the extra grass weeded away by the women.

2 versions of a riddle about a palm tree.

1. Mpati be yapa kabi binds kio, binds ngɛthɔi ta. E beng kothɛng wung? Ming kɔɔta. E ying kuteng hutala ngɛthɔi?

The children of the old man - since they were born they have not been plaited. Do you know that? - We do not know. Answer: Have you ever seen a palm tree plaited?

2. Mpati be yapa binds sa ngstha. Hutala ha.

The children of the old man, they are never plaited. Answer: The palm tree.

3. (Tonko Limba). Hati papa, na pɛki nde thɔng nds bɔys nama ns koi ma. Taa.

My father's child, since she combed her hair, thus she remains (sc. unplaited). Answer: The palm tree.

The reference in all three versions is to the way in which the foliage of the palm tree stands out like a woman's dish-evelled hair before she has plaited it. (The three variations on the same theme illustrate the lack of verbal identity in the case of riddles too)

Hatibɛthɔ Yengken se. Mapoths.

The girl Yenken is coming. Answer: The dew.

i.e. of what does the young girl Yenken, fresh from initiation, remind you? Answer: of the freshness and beauty of the dew. Yenken is a name commonly given to an attractive and skilful girl at the time of her initiation.

The following three riddles in Tonko Limba were kindly written for me by Mr. Thomas Kargbo.[1]

Yuku mandi sondo. Hunimpiri.

I have tied water in a bundle. Answer: Orange.

Yangkira ba papa (or kupahu ko ka papa) tɔki kɛrɛ mbumbusu ki tha tɔki. Gbonga.

Father's trousers got burnt but the belt was not burnt.

i.e. the bush for the farm was burnt, but the path was not burnt.

1. Where, he tells me, riddles are usually called ngalɔngkande.

Kindiling kandalang kandi kɔndɔlɔng, keriang bɛna ba yenke tating. E kɔng thii silanhi ka gboti?

Kindiling kandalang kandi kɔndɔlɔng. This is my incantation for hunting buffaloes. Answer: Can you put a sword in your pocket?

Another acoustic riddle. As Mr. Kargbo explains it: "The unwary audience will hardly realise that kindiling kandalang etc. refers to the struggle in attempting to put the sword in the pocket."

TEXTS WITH WORD FOR WORD TRANSLATIONS.

The jealous husband and the chief's son. (Biriwa)

Mbɔrɔ. Wa na dɛngɛ ndɛ yɛrɛmɛ. Ndɛ ni kulɔnggbɔ ing
Story. Person married long-ago wife. She made love with

hatɔ ka gbaku wɔ. Ndɛ nɛnɛ badɔnɔɔ. Na ndɛ kore thong,
son of chief the. He now hunter. When he killed just,

bara ba mulɔhɔi nu, wundɛ tote sisa ba, wundɛ thie bara
meat the good the, she cooked rice the, she put meat

ba kendɛ. Wundɛ katiɛ hatia gbako. Ndɛ kama wɔ nda,
the there. She carried-to son chief. He husband the now,

kɔthɛ batholi ba mang ning dungune. Timɔ timɔ wuna wundɛ ni.
only bones the she him gave. Always this she did.

Malɔmɔ nda, ndɛ kai kori kɔthɛ wɔ. Ndɛ sɛ ning sɛng.
Day now, he went killed crocodile the. He came it skinned.

Ndɛ fungung deli ba. Wundɛ kai pɛthi kangkara ba. Wundɛ
He took-out gall the. He went opened box the. He

pengke sisa ba katia gbako. Wundɛ thi deli ba, na fɛrɛ. Hatong
found rice the son chief. He put gall the all. The-son

teng. Wundɛ fungung sisa ba. Ndɛ dungung hatɔ. Hatong
arrived. She took-out rice the. She gave son. The-son

thong. Hatong tuku. Yɛramong bereng. E, na hatɔ gbaku wɔ
ate. The-son died. The-wife wept. E, that son chief the

na kore yang. Na sisa ba thong wundɛ ba ba kiyang
that killed I. That rice that ate he the the mine

ba bana kore ning. Wundɛ berenie kama nama. Kama nama
the that killed him. She wept-to husband her. Husband her

dɔnɛ na kaiya fanda na. Na kaiya nanda na. Na kaiya
said that go-for father. That go-for mother. That go-for

mbɛnda na fɔma. Na bi be sɛ dɔngɛ ba yang, bi be
brothers all. That they may come live for me, they may

kɔ yama mukuyɛ dunggbu. Hatibɔnda wɔ kaiyɛ bindɛ fɔma.
stand me clear-for farm. Girl the went-for them all.

Bindɛ se dongɔ. Wundɛ mpe kubeli ko. Wundɛ fung ba
They came lived. He put-on-back corpse the. He went-out for

makai ma, fuye bang. Wundɛ kute bia sing fungung hutɔngɔ
going the, night the. He saw people are get-out honey

kangka. Ɛ, na mang bena beng. Na ngkang yama hutɔngɔ.
there. Ɛ, that greetings you you. That give me honey.

Na tuka ka kɔi yi ka hani yang ko yina ngki. Wundɛ
That die where stand you at before I will you give. He

tonge kubeli ko kɛndɛ. Wundɛ dungkɔi ka kuyeng ko kathinthi
put-down corpse the there. He climbed at tree the above.

Bembe tɛng kangka ing bu bu, be fungung hutɔngɔ hang be.
They arrived there with fire the, who get-out honey the the.

Na e, na hato ka gbako, na dɔng hɛ ming na tuka ye, na
That e, that son of chief, that said now we that die oh, that

ming kute bali. Na ming foma kɔthɛ a kai kɔria. Gbaku wo
we see thing. That we all only going to-be-killed. Chief the

nɛnɛ, wundɛ ni nde lɔ. Ndo kai gbɛdɛng kanamangka
now, he made long-ago law. If-you go knock at-his-house

na gbɔ gbɔ, ndɛ yina a fange. Mɛnɛ badonso wɔ luyè wung
that gbɔ gbɔ, he you shoot. When hunter the heard it

kabegede, wundɛ thuhu. Na mang bena. Na yɔ, na ngsɛkɛ
above, he came-down. That greetings you. That oh. That greetings

ye. A, na ming thɔi ka bali. Na kumang hato ka gbako na
oh. A, that we entered to thing. That behold son of chief

mina hɛ mani. Na ming dɔne na tuka ye. Na wundɛ tuku
we today greeted. That we said that die oh. That he died

nɛnɛ. Wuna dɔng haithali wo, badonso, na e yang thulung bena,
now. Therefore said man the, hunter, that I save you,

na e beng ko yama dungune biandeng be, biwɛndande be,
that you will me give your-people the, your-brothers the,

bi be yama kai mukuyɛ. Wo dɛngɔ hatibɔnda wɔ, na yɔ.
they may me go clear-for. Who married girl the, oh.

O, bindɛ kaiyɛ bia kɛmɛ wunthe. Na awa, na ya bindɛ.
O, they went-for people hundred one. That well, that see them.

Na awa, ha, hɛ na bangka ba na ba wo king ka
That well, ha, today that house the that it is at

kussri ko kangka, na kaiyang hɛ ' e beng ba dongo,
hill the there, that go-for-me now and you for stay,

beng kaa ma dumbu. Bindɛ kai. Wundɛ mpe kubeli ko
you to-go me wait. They went. He put-on-back corpse the

hɛlɛng. Wundɛ kai. Wundɛ fungande ka hugboka ha ho ka
again. He went. He arrived at hut the the of

gbaku wo. Ndɛ gbɛdɛng hubulɔ ha. Wundɛ segithe, wundɛ bapɔi
chief the. He knocked door the. He took, he stood

kuwang. Wundɛ denge kubeli ko ka hubulɔ hang. Matha ma
side. He put-down corpse the at door the. Hole the

king tenang ka hubulɔ hang. Wundɛ gbɛdɛng hɛlɛ. Gbaku wo
was so-big in door the. He knocked again. Chief the

segithe singi bari wo, pingkari na, kaaaɔɔɔ, wundɛ fange.
took single barrel the, gun kaaaɔɔɔ, he shot.

Wundɛ kai ke ka bangka kɛnama ka. Wundɛ kai pɛngki bia
He went off to house his to. He went found people

kɛmɛng biile. Na wundɛ dong hɛ na a mukuya gbɛng ba,
hundreds two. When he says now that to-clear day the,

na bafungung hutongo wo koi bangina, na yang fungung
when getter-out honey the stands to-refuse, that I got-out

nde yina ka huwaaline. Na yɛrɛmo ko nda ba bangina
long-ago you from slavery. When wife stands now to refuse

ba nia wali bang, na yang fungung nde yina ka
for to-do work the, that I got-out long-ago you from

huwaaline. A ni, fɛra ka, a ni wali bang e paina
slavery. Doing, chance no, doing work the and to-finish

na fɛrɛ.
completely.

The toad did not love us (Yaka)

Kunopo, kunopo tha mina thimo. Kanu Masala ko nde fosoi
Toad, toad not us love. Kanu Masala was long-ago squeeze

mahoi. Wunds hosoi mafoi mang, wunds ba na sa
medicine. He squeeze medicine the, he for that will-not

bia kute hutuka. Na kono mahoi mang, na mbs wo
people see dying. That but medicine the, that what who

katis Yumbeng? Bathuthu dome na ma kati. Wuna dome
carry-to Limbas? Snake said that I carry. Then said

kunopo na ali. Na ma Binds katis. Na mina thuriande.
toad that no. That I them carry-to. That we are-close-to-each-other.

Nds nens, ha, wunds tha mina thimo. Wunds thimo mina ba
He now, ha, he not us love. He love us for

korua. Wunds domo na ba hing nda mahoi mang. Wunds
kill-all. He was-told that for here now medicine the. He

tho meng ba thong tutoko. Wunds ngaye ba kaa.
entered it for just carry-on-head. He arose for to-go.

Manals thong nanthe na, na toling, na bukute mafoi mang. Nds
Jumping just once the, toling, fell-off medicine the. He

konge meng. Hng. Ba wung tono nde na mahoi mang
spilt it. Hng. For it was-said long-ago that medicine the

na na wa ko kata meng na ba kong nde. Bathuthu wo
that if person was carry it, that do-not spill oh. Snake the

thimo nde mina wong, wunds tha me ba wunds meng yisa.
love long-ago us the, he not allow for he it to-bring.

Wunds thong wo thambo mina wong, nds na katis meng. Nds ke
He just who hate us the, he carry-to it. He went

ting meng kong. Awa, yi kuteng nde nda e ming ko
just it spill. Well, you see long-ago now and we are

tuka, kunopo na. Koro befufs, ming do Yumbeng, ming sa
die, toad. But white-people, we Limbas, we will-not

nde nds ko tuku, koro kunopo banga. Ming ndai ing
long-ago now are die, but toad refuse. We now with

kunopo, na ming thoi nda, kɛ thimo mang ting. Wuna
toad, when we build now, there love he just. Thus

ming ning kanthi. Awa bathuthu wo thimong nde mina wong,
we him chase. Well, snake the love long-ago us the,

wundɛ ko yengkande ning, a yengkande kunopo na. Kunopo
he will pursue him, pursuing toad. Toad

kiti kɛntung do. Awa, wo thimo nde mina wong, awa
runs to-us here. Well, who love long-ago us the, well

na ndɛ pengke nda mina, ming ning a kɔri. Ming sa
when he finds now us, we him kill. We will-not

nda kɔri kunopo na. Awa, Kanu kute mina ba wung. Nɛnɛ ying
now kill toad. Well, Kanu sees us for that. Since you

dome nɛ na ying do thimo ba yuya, awa, hing na ming
said now that you want for to-hear, well, here-is that we

ning kunopo. Huna, longthang.
with toad. That, finished.

The toad and death (Biriwa)

Kanu na dɔmɛ nde na na yang leheni mafɔi ba
Kanu said long-ago that when I make medicine for

Limbaing be, na ngka na kati mafɔi ma ka Limbaing be?
Limbas the, that who carries medicine the to Limbas the?

Bathuthu dome na yama kati. Hunopo dɔmɛ na bathuthu tɛ
Snake said that I carry. Toad said that snake not

kati na yama kati. Hunopo segithe mafɔi ma, wundɛ
carry that I carry. Toad took medicine the, he

tutɔkɔi. Wundɛ kube ba saa. Na male thong ndɛ,
carried-on-head. He began for to-come. When jumped just he,

wundɛ male hɛlɛng, wundɛ konge mafɔi ma. Wundɛ kong
he jumped again, he spilt medicine the. He spilt

mafɔi ma, wundɛ tha nɛng sisi ka Limbaing be. Wuna
medicine the, he not it brought to Limbas the. Therefore

bathuthu ing hunopo a thalikande. Na bathuthu kute hunopo na,
snake and toad quarrel. When snake sees toad

a bohi ning. Na yina tha nde me ba kata mafɔi
catch him. That you not long-ago allow for to-carry medicine

ma. Wuna hunopo ing bathuthu a thalikande. Wuna dɔmɛ
the. Therefore toad and snake quarrel. Therefore said

nde nda Limbaing sing tuku. Nɛnɛ bathuthu sisi nong nde
long-ago now Limbas are die. If snake bring then long-ago

mafɔi ma, Limbaing sa nong nde tuku. Kɛrɛ
medicine the, Limbas will-not then long-ago die. But

hunopo tha me. Wundɛ kongiti mafɔi ma ka gbonga.
toad not allow. He spilt medicine the on road.

Wuna bathuthu ing hunopo a thalikande.
Therefore snake and toad quarrel.

The spider and the chimpanzee 2. (Yaka)

Wosi nde ing pɛthi. Mɛnɛ pɛthi bohe taka, wundɛ
Spider long-ago and chimpanzee. When chimpanzee got sheep, he

kuhunu ning. Mɛnɛ wundɛ ning ba kuhunua, wundɛ boe nda.
reared it. When he it for to-rear, it grew now.

Wuna tepe pɛthi na yang king taka. Na wo thong
Then said chimpanzee, that I am(with)sheep. That who just

deke, na ndɛ na thong taka wo. Huna tepe wosi, na yang
fight, that he eat sheep the. Then said spider, that I

do ba dekia. Na king taka, na ming pɛyande
am for to-fight. That am(with)sheep, that we wait-together

masɔkɔ ma. Na ka yɔkɔ. Mɛnɛ pɛthi ke ba dekia
date the. That on Monday. When chimpanzee went for fighting

hang, wundɛ tɛng. Na mande. Na yang tɛng nde ba
the, he arrived. That greetings. That I arrived oh for

dekia hang. Wosi hung. Ndɛ ngutokoi. Bindɛ popande.
fighting the. Spider came-out. He undressed. They held-each-other.

Mɛnɛ bindɛ ba popande hang, pɛthi lopitoko. Wosi
When they for holding-other the, chimpanzee was-thrown. Spider

nda na yang pungke. Kumang wundɛ tha pungku. Ndɛ yiinge
now that I was-able. Behold he not able. He spent-day

thakino, wundɛ wosi. Na puthoi nda kang, na Kayi na
was-beaten, he spider. When rose now sun, that Kayi that

bohiang hɛ nda. Wundɛ bohe. Wundɛ bohe murudu wo ka
take-for-me today now. She took. She took trousers the of

wosi wo. Wundɛ tutɔkɔ kufaka ko. Ndɛ bohe yaba ba.
spider the. She put-on-head cap the. She took gown the.

Pɛthi tɛng. Kayi na kuhue. Gbɛng nda pɛthi a yiinge
Chimpanzee arrived. Kayi strong. Day now chimpanzee spent-day

thakino. Na puthoi kang, wosi ing Kayi ing mpati be ka
was-beaten. When rose sun, spider and Kayi and children the of

Kayi be, bindɛ ke ɔgbɔkɔ ka korokoro bang. Pɛthi tɛng.
Kayi the, they went hid in cave the. Chimpanzee arrived.

Nthobo ki nde kɛndɛ. Ndɛ gbale king. Ndɛ there lathi.
Raffia the long-ago there. He rolled it. He wove sling.

Wundɛ thu tharaka. Na ndɛ lope thong ku kugbeke ko ka hati,
He put stones. When he hit just the arm the of child,

Kayi lopo. Wosi tepe na ba bereng nde, nɛ nɛng
Kayi was-hit. Spider said that do-not cry oh, that that-you

kothong pɛthi na. Wosi lopo. Wundɛ ko berina.
know chimpanzee. Spider was-hit. He began to-cry.

Wuna tepe Kayi na wo lopo hɛ yang wong, ying tepe na
Then said Kayi that who was-hit today I the, you said that

ba bereng. Na ba na lopo nda yi, ying ko berina.
do-not cry. That for when are-hit now you, you begin to-cry.

Na ming painguande. Na yareng kahua ba yi. Ɛthi
That we separate. That I strong with you. Chimpahzee

tɛng. Wosi thakino nda. Bindɛ pangande. Na thama taka
arrived. Spider was-beaten now. They separated. That eat sheep

wong, na hali te thakang nda yang yina.
the, that even how-long beat now I you.

APPENDIX. LIST OF NARRATORS.

I have given the list of narrators in alphabetical order of first names, followed by brief notes in each case. Unfortunately about some of them I have few details. The number of their stories included in Part III is given after the name.

Abu Kanu(1). Youngish man from Kamabai. He had worked for some years in Freetown where he had not succeeded in making much money, but had learnt Krio. Rather soft-voiced and slow-moving, he could tell a story with great pathos.

Paramount chief Alimami Pompoli II.(1) A member of the ruling house of Kontehs at Bumban, directly descended from the famous chief Suluku. Pompoli was elected in 1956, and, to an even greater extent than some more recently elected chiefs, laid great emphasis on the traditional dress, manners and formal speech. He too derived great delight from the rather dry and clipped way in which he himself told a story.

Ali Sisay (1). Biriwa man, probably in early 30's, had been away from home for some years, mainly working as a lorry apprentice, much attracted to the bright lights of the town. He spoke Krio, and used many Krio words in his Limba. He told his story with great vigour with special emphasis on all the humorous episodes.

Bangkolo Mansaray (6). Middle aged man in Kamabai, related (?) to one of household heads. He enjoyed telling stories, which he did with calm competence and attention to plot rather than with dramatic vigour.

Biasi Loba (1). Middle aged household head in Kamabai.

Bokari Saio(i.e. Bokari the son of Saio). (1). Man in Kakarima.

Bubu Dema (7). One of the elders in Kakarima, related to the local chief. An old man of great dignity and kindliness, very fond of his children, wives, and friends. One of his favorite remarks in story or conversation was to comment on the power and unpredictability of Kanu, and he liked to generalise and comment with affectionate detachment on the activities of those around him, and to speak well and persuasively to reconcile or advise people.

Burema Dema (1). Household head in Kakarima, middle aged and vigorous, but on the verge of becoming accepted as almost one of the elders (?)

Dauda Konteh (4). Son of one of the leading elders in Kamabai, married with several children. He has been totally blind for the last few years, but, owing to his complete determination, is still able to farm, dye cloth, and walk about freely - for which he is very much admired. He told stories in a mainly rather quiet tone, but with occasional flashes of excited drama, and a more expressive face and beauty of gesture than I saw with any other story-teller at all.

Fanka Konteh (18). Middle aged man in Kamabai, who had joined the army and gone abroad during the war. By now he had no land and thus could not farm, and had a great grievance about this. He was very devoted to his small son, but his wife had left him and gone off down country. He was efficent and responsible and, after his army training and knowledge of some English, liked working for Europeans. He was employed as my "watchman" in Kamabai thus giving an opportunity for him to dictate many stories in the evenings. He told the stories in a relatively quiet and straightforward way, without many songs or elaborate imitations, but with a few semi-chants, vehement exaggeration, and, usually, stress on a clearly structured plot. On the whole, he seems to have preferred the animal stories.

Gbelu Wuthia.(2). A small and not very strong youth in Kakarima, so that though he was initiated and thus in theory a man, he was plagued by those younger than himself. He also had rather bad eyes, which gave him an unusual appearance. He claimed to be able to divine, and was building up a following among his contemporaries and juniors, who, in this context, did take him seriously. He told his stories rather briefly and haltingly.

Gboso Dema (1). Household head in Kakarima with several wives and children. He was Niaka's elder brother, but did not share his artistic accomplishments in either singing or story-telling. In the story he told, the emphasis was rather on the ridiculous and boisterous side of the plot than on e.g. the meditative side (as Bubu would have done) or on the beauty of language or repetition (as would have been evident in a story of Niaka's).

Kabi Konteh. (3). Youngish boy in Kamabai, lorry apprentice. Though young, he told stories with most expressive face and gestures and took every opportunity to go and hear stories told by older men.

Karanke Dema (13). For description see chapter 8 section 3. He greatly enjoyed telling stories, and used to derive obvious enjoyment from the flavour of the words themselves. He told stories with very versatile artistry, varyingfrom quiet pathos, emotion or moralising, to violent drama or excitement, accompanying the narration with the frequent introduction of songs. On the whole he seems to have preferred stories about people, possibly because these gave more opportunities for expansion and elaboration (?)

Kelfa Konteh (2) A young man from Kamabai, on holiday from his teachers' training college, and thus the most highly educated of the narrators here. He was among the most popular of the narrators I encountered, mainly because of his powers of vivid imitation, drama, and exaggerations of tone, pace and surprise.

Koloi Dema (2). A boy in Kakarima, rather serious and responsible, who depicted his stories with great care.

Konde ? (1). A man in Kamabai who had travelled down country. His one story was dictated in passing in the course of a rather drunken harangue.

Kumaru Dema.(2). One of the elder sons of the chief at Kakarima, now taking very seriously the need to learn the traditional rituals and speeches. He was ambitious to be counted as no longer among the younger men, and was always rather busy.

Lamina Mansaray (1). Connected with the ruling house in Kabala. He had travelled extensively down country. He was greatly excited by the drama and content of his own stories, and told them with a great air of conviction and realism.

Maheni Dema (1). A boy in Kakarima, son of Bubu Dema. Tall and rather lethargic, but now taking his responsibilities very seriously indeed, knowing that he was to be initiated that dry season.

Mase Kargbo (2). The senior wife of the paramount chief of Wara Wara Yagala, a most vigorous, expansive and powerful personality. She greatly enjoyed singing, and had the children well organised to reply to her song.

Musu Konteh (2). A youngish woman in Kamabai, totally blind; quiet and affectionate and rather popular with everyone. She had been greatly influenced by the local mission, and knew the words of all the mission hymns (Limba) by heart. She told her stories in a rather quiet tone, but with confidence and considerable amusement, often interrupting herself to laugh and laugh.

Nabeni Dema (6). A small boy in Kakarima, very clever and artistic. He used to accompany Karanke Dema on his ngkali drum, and his playing was regarded as rather good. He used to tell stories with tremendous concentration and pleasure, with a quiet voice and pleased smile.

Niaka Dema (13). For description see chapter 8 section 3. He was particularly proud of the fund of Limba stories that he was able to tell, night after night, and was fond of singing and repetition. He too was very ready to adapt tone and representation to the nature of the subject, whether rather quiet and moving, or boisterous and dramatic.

Saiong Mansaray (1) President of the local court, Rafodea, and one of the leading elders of the chiefdom. A very dignified elderly man, he was famous for his detailed knowledge of the history of the chiefdom, but immediately after giving an account of this he switched light-heartedly to an amusing animal story, which made people laugh.

Sangbang Yeleme(3). One of the older boys in Kakarima, not yet initiated in spite of his age, which made his position a rather unhappy one. He had been to school for a short while, but was ill with his stomach for so long that it was decided that "the dead" did not agree, and his younger brother was sent instead. He was ambitious and rather frustrated, with a terrific imiagination which half convinced himself at times. He was also a great actor, and used this in his story-telling, and could put on a charm that could entice almost anything out of people.

Seli Konteh (3). A man in Biriwa who had travelled for some years. He was always smiling, brisk, and neat about his clothes, and a great player of the local form of draughts.

Semangka Yeleme (1). A man in Kakarima.

Singko Dema and Korombo Dema. (1). A boy and adult in Kakarima who joined together in telling a story, one taking up when the other left off.

Suri Dema.(2). Young boy in Kakarima.

Suri Kagbangkuna (Konteh) (1). An old and dignified man, head of one of the Biriwa chiefdom sections (Kagbangkuna). He had strong affections and a cracked voice, but dramatised his story with great emphasis.

Suri Kamara (2, + 5 written). My assistant in the field. Had spent several years at a mission school, and could, up to a point, speak and write English. He was partly Temne, and had a great affection for that language too, but had been brought up in a

Limba area. He regarded himself primarily as a driver, a profession he had followed for many years previously. He had been in the army for some time, and had there acquired a great liking for what he considered European ways, and was always intelligent, efficient, and an excellent talker, though sometimes considered rather over-bearing by other Limbas. He told stories with great vehemence and drama, always emphasing the excitement or strength rather than subtle characterisation or pathos.

Suri Kamara 2. (2). An oldish man from Bafodea who knew many Sierra Leone language, including a certain amount of English as he had worked for Europeans as a cook for many years. He had a rather beautiful singing voice which he used with pride and effect in his stories.

S. Konteh. (2) A semi-skilled (?) Safroko Limba, in Kabala to work on the installation of electricity. Literate and able to speak English.

Tamba Konteh (1). Household head in Kamabai.

Wote Konteh (1). Woman in Kabala (from Safroko chiefdom) who was making a considerable amount of money from marketing.

Yaya Dema (1). A hunter in Kakarima, eldest son of the chief. He was known to be a "travellef" and refuse to settle, and had gone as far as Conakry to find work. Very artistic, plausible and charming, but said to be a bit irresponsible.

Suriba Konteh (3). Related to the ruling house in Bumban where he is now living. Had been in the army for some years, where he was given the nickname of Suriba Nevertire. He told stories with particularly vivid characterisation and great verve.