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THE LIMBA OF SIERRA LEONE

WITH SPECIAL REFERENCE TO THEIR FOLKTALES

OR "ORAL LITERATURE"

II

Ruth Finnegan

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P A R T III

THE TEXTS

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Introductory note.

1. Method of recording.

The texts included here were recorded in three ways: on tape, in dictation to myself, or, in a few cases, written by my assistant Suri Kamara.

Tape recording was the most satisfactory as far as capturing the atmosphere and encouraging a full narration, but presented great difficulties in the transcription; narrators naturally tended to speak very fast at times, or to move, or move away from, the microphone while speaking, and thus were often not very audible when played back. Dialects also increased the problem as the Limba I was able to train to help in transcription by reproducing the exact words he heard, spoke only one dialect among the several that I recorded.

The majority of texts were therefore taken down from direct dictation by the teller. This, though not altogether satisfactory, did up to a point reproduce the story-telling situation as I soon acquired the habit of taking down relatively fast, and this was usually done in the presence of several people all of whom were also listening and reacting to the stories. However it has doubtless led to the omission of possible expansions, imitations, and singing. My habit was normally to take the texts down rapidly at night, then write an English translation the next day, enquiring about parts I could not readily understand and checking through the text itself again with my assistant.

Only a few texts are included that were specially written for me, by Suri Kamara, from dictation or memory. These have been given exactly as written by him (with the exception of a few obvious miswritings, and the paragraphing) but I found it a less helpful means of recording than the others as I had no opportunity to see the story itself enacted by the narrator.

The historical texts at the end were recorded, delivered specially for my benefit. I did not myself witness such accounts being given at times other than the several occasions when people gathered to record them for me.

2. The texts.

a) orthography.

The vowels have in general the so-called continental values, the consonants the English. In addition ɔ and ɛ represent the open o and e respectively; gb is a labio-velar plosive (normally voiced, occasionally in some dialects unvoiced (?)); ng is the velar nasal more usually written as ŋ (impossible here owing to typing difficulties); th is a voiceless inter-dental plosive as distinct from the palatalised t (sometimes distinguished, not very consistently, as t and c respectively in publications by the Protectorate Literature Bureau, Bo, and the American Wesleyan Mission). Long vowels are represented by doubling the letter when this distinguishes a word from another of different meaning otherwise spelt the same.

I did my best to reproduce the sounds as they were dictated to me. However I know that in many cases I must have made mistakes. This was partly due to my own bad ear and the fact that I had many investigations to pursue other than purely linguistic ones. There were also extra difficulties. Working in several different dialects was hard, specially when I had learnt to speak one of them (Biriwa) relatively well; this meant that I tended to hear all words and sounds in terms of those I already knew. This difficulty perhaps affected my otherwise invaluable assistant Suri Kamara even more than it did me. g and k which seem to interchange both between and, at times, within dialects have not been clearly distinguished in the texts as I wrote them down. I am afraid I have probably also made a number of mistakes in the distinctions between e and ɛ (these I found specially hard to distinguish before a nasal), and, when in unemphatic position at the end of a word, e and i. These two areas of doubt are specially unfortunate as they may well affect the tenses of the verb, and though I think most of my transcriptions here are correct, I am not certain about all. u and o were occasionally also hard to distinguish, as were, at times, nasals at the end of a word. I am afraid I have also not been quite consistent about marking long vowels where phonemic.

b) presentation.

The titles and paragraphs are my own. I have tried to fit the Limba text with the facing translation, but where there is a difference of more than about a line in the page endings, I have marked the ending of the Limba page in the English text thus |. Interpolations by listeners and the many repetitions of the songs have not generally been included in the text, but are sometimes noted in the commentary. Very occasionally a phrase that was unintelligible or inaudible has been omitted; this has been marked by dots or, where doubtful, question marks. I have noted where more than a few words have been left out.

I apologise for the untidy condition of many of the Limba texts, but, it will be understood, these presented particular difficulties in typing.

3. Translations.

I have tried to make the translations fairly literal so as to preserve, in one sense, the flavour of the original, while at the same time not rendering them unintelligible to an English reader. A few texts with completely literal translations are included at the end. I have adopted some conventions throughout, such as always translating kumang as "behold", but otherwise have not been altogether consistent. Ejaculations such as e, he he, ha, ye etc. have sometimes been left in their original form, sometimes replaced by English exclamations. Proper names have been given in English not phonetic spellings. Place names

in Limba are preceded by ka which in local English or Krio sometimes becomes part of the accepted name of the place (e.g. Kakarima), and sometimes not (e.g. Bumban); I have, therefore, been no more consistent than the local usage, which I have tried to follow on this point. Phrases where I am particularly doubtful of the translation are omitted (marked by dots), or enclosed or followed by question marks.

The stories are presented in three main sections (not, it has already been pointed out, to be regarded as definitive or exclusive classes). Within each group I have put together obviously close "variants", or those stories about very much the same subject (e.g. about hunters, orphans, twins, spiders); but this is very much a matter of degree, and there is no particular merit in the order I have chosen.

4. Commentary.

Each story is followed by 1) a general comment on some or all of the following points: brief synopsis of the plot (often clearer to a group watching as well as hearing the performance than to a reader, and in addition more easily picked up by a Limba audience acquainted with the possible themes and situations); the conclusion, moral or generalisation; narrator; impact on audience; and particular parallels with other stories;

and 2) detailed notes on particular points. The notes have been kept to the minimum, as so much of the background has already been described in the introductory chapters which should be read in conjunction with the stories.

Chapter 9

1. Stories about people.

The story of Deremu (Yaka)

Ndɛ na kiɛ nde hati. Hato wobɛna, ndɛ na dɔma Deremu. Bɛnɛ wundɛ dingke ning, wundɛ boe, wundɛ tutung ning kuhaka. Deremu hung. Wundɛ thathe ka Kiampi. Ndɛ naa wo, wundɛ pɛ kahɛng do. Wo nde a bolɔng thikɛng.

Hiri bang puthɔi. Ngaboi ngang tɔki. Hukara hang hung thathe. Naa wo ngaye, a ke ka dethua hukara. Wundɛ ke. Wundɛ dethi, wundɛ tha kutu. Ka kuboe hutete mandi mang, mɛng duthu masia. Ba kang wong wo bɛndi wumandi. Kumbɛ kong kahe ning, ndɛ naa wo. Wundɛ pengke magbonggbodo mamandi. Kɔrɔ mandi ka kɛndɛ. Wundɛ dɔngɔi, na wɔ hɔng. Wuna tepe wundɛ na e yang, madonge yang ma se thɔi hɛ yang ka kuboi kong ka dethua hukara. Yang tha kutu. Kumbɛ kong kahɛ ma. Nang dethi mandi haa, yang tha kutu. Na we Kanu mɛnɛ do si ndɛɛ yang do, do donge yang do, nɛ ndɛɛ mandi hunga.

Wuna hung waali wong wo nde kɛndɛ wong. Ne na mandi hung nde, ne ngko ma thungkung? Wuna tepe nanda ma wong, na mbɛ mu yang yina thungkung? Wuna tepe waali wong, na yumba. Wuna tepe naa wo na yang na se hɛ nɔng yang siyɔkɔ te ba mandi, na bɛnɛ yang kute mɛng mandi mang, na yang na mumɔ mumɔ mu yi tɛpi, na ya a pungku ba na dungkuna. Wuna tepe waali wong, na yumba. Ndɛ tepe nang yɛrɔkɔi.

The story of Deremu. Karanke Dema. 29/10/61

A woman once bore a child. That child was called Deremu. When she had reared him and he was grown, his father put him in the men's society. Deremu came out[1]. He went down to Freetown.[2] She the mother was left behind. She was dyeing clothes black /indigo/.

The dry season came. The cane grass was burnt. The indigo came out in new leaves. The woman went out, going to look for indigo. She went. She searched, but she did not find any. There in the middle of the cane grass,[3] the water was a bit dried up; for the sun was very hot. Thirst distressed her, the woman. She came to a big stream bed. But no water was there. She sat down, - wɔ hɔng[4]! Then she said "Ah me! how I have suffered today since I came into this cane grass to search for indigo. I have not found any. Thirst is distressing me. I have searched long for water, I have not found any. Alas, Kanu, if only, here where I am, here where I am sitting, if only water was to come forth here".

Then came out the spirit of the place. He said "If water comes out, will you pay me?" The mother said "What will I pay you?". The spirit said "A man".[5] The woman said "I - after the long time I have spent searching round for water, if I find water now, whatever you say I am willing to give you". Then the spirit said "A man". She said "I accept".[6] Thirst was

Nanda ning kumbɛ ko kahɛ ning. Wundɛ yɛrɔkɔi kɛndɛ. Ndɛ mayɛrɔkɔ mang, waali wong tepe na kɔ hɛ kuwang. Wundɛ naa wo ngaye ka donge hɛ wundɛ kɛ, wundɛ dɔngɔi. Wundɛ fung. Wundɛ dɔngɔi kuwang. Mandi ma fung, ma hungutu waali wong, mamandi. Waali wong tepe na naa wo, na hing mandi ma. Na kɔrɔ sa me nie thie, na yɔkɔng ying thungkung ma wu tepe hɛ yang wung. Mɛna tepe naa wo, nang kie nde hati, na keng nama kuna dɔma Deremu. Na kɔrɔ na wundɛ ke nde ka Kimɲapi. Na na wundɛ tɛng nɔng, na hing ning. Na wundɛ dungkung ya yina. Na ba yi mase ma ba mandi mang. Yang do nie tuke. Na kɔrɔ ying mase ma. Waali wong tepe na yang yɛrɔkɔi. Na awa. Naa wo thie mandi ma, wundɛ bie. Wundɛ ke.

Ba wuna denda waali wong ko sɔng ba tepe mpati be na: "Deremu yo, Deremu na bei; Deremu yo, Deremu na bei; soso niɔng kɛndɛ, Deremu na bei; kirangkɔ niɔng kɛndɛ, Deremu na bei; maningka niɔng kɛndɛ, Deremu na bei. Deremu, Deremu na bei, ye."
Waali wong dɔngɔi. Timɔ timɔ wuna waali wong sɔng.

Deremu nɛnɛ king ka Kiampu ka. Ndɛ simɔkɔi ba ngata. Ba wundɛ nde nda ka Kimɲapi ka, wundɛ ke niɔ gbang ka wali ba nde wundɛ kɛndɛ ni bang. Daiha, a ni wali ba mandi mang kakai. Wundɛ boho hugbakine kɛndɛ. Bia nda wumandi kɛnama ka, yɛrɛmɛng homa, bayeling homa.

distressing the mother. She accepted there. When she had accepted, the spirit said "Stand on one side here". The woman got up from where she was sitting, and sat there. He went. He sat on one side. Water came out, brought out by the spirit - much water. The spirit said "Mother, here is the water. But I will not let you drink it, unless you pay me what I asked". Then the woman said "I bore a child; his name is Deremu. But he went to Freetown. When he returns - here he is. I give him to you. For you helped me with the water. I would have died, but you helped me". The spirit said "I accept. All right". The woman drank the water, she bathed. She went away.

And for that the spirit sang to tell his children:

"Deremu yo; Deremu be ye, Deremu yo, Deremu is mine. If there is a Susu there, Deremu is mine; if there is a Koranko there, Deremu is mine; if there is a Mandingo there, Deremu is mine; Deremu, Deremu is mine. Ye!" The spirit stayed there. All the time that spirit was singing this song.

Now Deremu was in Freetown. He thought about going up.[7] For where he was now in Freetown, he had become well off in the work he did there. He was a diver, working underneath the water. He had got chiefship there. He had now many followers, wives and all, musicians and all.

Wundɛ tepe nang thimong ba ngata kɛntu ka. Na ba kutiɔkɔ nanda. Ndɛ kɔrɔ wundɛ ke ka bamandi. Na bɛnɛ yang kong ngati ka thɛbina yuma? Nɛng be hɛ ma wung nɛkiɛ. Bamandi wong neke. Wundɛ tepe na hng! Na yi nɛnɛng tepe ba ngata na kahinɔkɔi. Nɛng do dɛngiɔi kuyombo ing nanda. Na ka mandi hutete, ka husili. Nɛne simɔkɔi ba kaa, ne yi kaa ka bakurɛ, ne wundɛ na dewuya mbɔni kimandi. Na yi ki kata ka bakarangke, ne ki tohotio, ne ki thunda ka yaba bamandi, ne wung niɔ yaba ba kɔtɔ. Na kinthe king ne yi king kata ka wumɔri, ne king nio wali na kina sii ba kɛnda. Na wuna yi ni. Wundɛ tepe na eye. Wundɛ ke ka bakurɛ wo. Wundɛ ke wong tɛpi, bakurɛ wong. Wundɛ dewe mbɔni king. Kinthe king, kiyete, wundɛ dungkung king. Wundɛ kati ka bakarangke wong. Bakarangke wong tohete king. Wundɛ thundu ka yaba bang. Wundɛ kati ka wumɔri wong kinthe. Wumɔri wong ke king gbali wumandi, ba ning mase ba se kɔra waali wong wo kɛnthɛ ning wong. Wundɛ gbali king, ka manasi ma. Wundɛ dungkung Deremu na. Deremu wundɛ thundung king ka yaba bamandi. Na ndɛ thɔi bɛng, kufaka homa ka yaha do, mbɔni king homa king kunthe. Wundɛ simɔkɔi ba saa.

Bindɛ thunung mase, bayeling homa, yɛrɛmɛng homa, bathɛkɛrɛng homa. Bindɛ se. Ba wundɛ gbako na. Wundɛ tutɔi ka so wo. Bɛnɛ bindɛ ba saa ka nde wundɛ ka Kimápi

He said "I want to go up to my country; to see my mother."[8] But he went first to a diviner to ask "Will I go up in peace? I want you to look about that for me". The diviner looked. He said "Ha! if you are intending to go up, harden yourself. Your mother is keeping war for you[9], at the river, in the middle, in a deep place. If you think of going, go to a blacksmith, for him to make you many knives. Take them to a leather worker, and have them sewn /into sheaths/ for you, and fasten them to a big gown, and let this be the gown next your body. One knife take to a moriman, so it may be worked on, for it is to be your life. That is what you will do". He said "All right". He went to the blacksmith. He went and told him, the blacksmith. He made the knives. One of them was a small one, he gave it to him. He took them to the leather worker. The leather worker sewed them. He fastened them in his gown. He took the one to a moriman. The moriman went and wrote much on it, so that it would help him to kill the spirit who lay in wait for him. He wrote on it, with Arabic water.[10] He gave it to Deremu. Deremu fastened it in a big gown. When he had put the gown on, with a hat and all on his head, and the knives all over it, he thought about coming up.

They began to come; they, musicians and all, wives and all, young men and all, they came. For he was a chief. He was riding on a horse. When they were about to set out, from where he was in Freetown, when he had thought about coming, he had

ka, na simɔkɔi wundɛ ba saa, wundɛ tongite do naa do, e yang do se ka sɛngkɛ wong. Nanda se hung yu. Wung thime ning. Kɔrɔ wundɛ tha ni wulɔhɔi. Ba wundɛ dungkung ning ka waali wo. A simɔkɔ na yang tha ni wulɔhɔi.

Na kube bindɛ ba saa, bindɛ tɛng ka mandi ma. Wundɛ kɔthɛ, wundɛ Deremu, na mandi mang nde dɔma ma na ka dɛngiɔ yi kuyombo kong kɛ. Na duna dondo. Wundɛ kɔi. Wundɛ thuhɔi ka so wong. Wundɛ tepe bembe na thuhang. Bindɛ thuhu ka kutaa kong. Wundɛ kɔi kathuhang do. Wundɛ thɔi yaba bang, ba mbɔni king ba. Wundɛ tepe, ndɛ Deremu, na beng, beng do kɔi kathuhang beng, na be yisi ma, na kɔrɔ na yang, na dondo, na bɛnɛ yang kong kutu sii, na ba Kanu. Na yang tha kutu sii, na wung ka bei. So wong thuhuto. Wundɛ koe kathuhang do. Wundɛ tepe na na wung niɔi na yang thingkitɔi kutaa kong, e yang yɛlɔkɔ ka mandi, na na beng kute thɔng mapothɛ marɛng ma, na berina nde, na wu kiyang thangki. Na na beng kute nɛnɛ thɔng mabolɛ na yetɔkɔ, nang tha tuku.

Wundɛ kube. Wundɛ tɛng ka kutaa kong hutete. Kataa ko thingande. Waali wong thinginande kung. Deremu ngote ka mandi mang. Waali wong bohe ning. Bindɛ kɔi kɛndɛ ka dekia. Waali wong a digidiging ba ning kɔra. Wundɛ nɛnɛ a digidiging ba kɔra waali wong. Wundɛ yose

sent a message to his mother here. "I am coming this month". The mother heard it. She was glad. But she had not acted well. For she had given him to a spirit. She was thinking to herself "I have not done well".

When they set out to come, they came to the river. He knew, he Deremu, that it was at the river he had been told that war was being kept for him; that it is here. He stopped. He got down from his horse. He said to them "Go across". They crossed by the bridge. He stood on the far side /from them/. He put on his gown, the one with the knives. He called out, he Deremu "You, you who stand on the other side, you whom I brought here; for me, it is here, that if I am to find life, it is for Kanu; if I don't find life, all right". The horse was taken over. He stood on the far side. He said "When the bridge breaks under me and I am thrown in the water, if you see red blood, weep, my time is finished. If you see black blood, rejoice, I have not died".

He started out. He reached the middle of the bridge. The bridge broke in two. The spirit had broken it. Deremu fell into the water. The spirit seized him. They began to fight there. The spirit was struggling to kill him. He was struggling to kill the spirit. He drew one knife, and cut at

kingki mbɔ ki, wundɛ yu waali wong. King thingkande mbɔ king. Wundɛ yose kingki, wundɛ yu. King thingkande. Wundɛ yose kingki, wundɛ yu. King thingkande. Mbɔni kɛmɛ wunthe, king the pungku ba kɔra waali wong. Waali wo nɛnɛ a digidiging ba ning kɔra, Deremu na. Wundɛ yose kingki, ka ka kiti bang king, ki lehe nde wumɔri wong king. Wundɛ thothe king dondo ka ngkoyo king. Wundɛ thenginande waali wong. Wundɛ thothe king dondo. Wundɛ thenginande. Waali wong thamɔi ba ning kɔra, Deremu na. Deremu pungke ba kɔra waali wong.

Bembe be kɔi do thithɛ do beng, na yɛlɔkɔi Deremu, thathukuma tha kɛnamɛng thɛng thongkɔi. Bindɛ nda a simɔkɔ na Deremu hɛ a tuku. A bereng nda: Kumang Deremu kahinɔkɔi. Bindɛ kute nda manda mang mɛng bɔlɔi. Bindɛ yetɔkɔi nda, na Deremu tha tuku. Bindɛ yetɔkɔi nda. Deremu wundɛ yongthongong waali wong, wundɛ hungutu ning, wo tukɛ nda. Wundɛ fungutu ning do thithɛ do. Wundɛ sainande, wundɛ fungung huthukuma hang ing dewu bang. Wundɛ tepe na naa na wundɛ kie nde ma, na ndɛ dingke ma, na kɔrɔ na wuna ko dɔma na ki ne hati, na kɔrɔ ne yi sa kɔthɔ ba ka thukuma nama. Na ba naa na wundɛ tepe na ba ma kɔra. Na kɔrɔ na thɔkɔ ba ka Kanu nang tha tuku. Na ba wundɛ ka nde wundɛ ba ma kata kɛ, na yang ko ning kɛndɛ kati.

the spirit. The knife broke. He drew another, he cut. It broke. He drew another, he cut. It broke. A hundred knives - they were not able to kill the spirit. The spirit meanwhile was struggling to kill him, Deremu. He drew another, the one he kept against his stomach, that the moriman had worked. He thrust it in here at his throat, he cut through the spirit's throat. He thrust it in here [back of neck] he cut it through. The spirit was unable to kill Deremu. Deremu won in killing the spirit.

Those who were standing here on the dry land - when Deremu fell into the water, their hearts were bad.[11] They thought "Deremu will die today". They were now weeping. Behold Deremu had hardened himself. They saw the water now: it was black. They danced with joy now - Deremu had not died. They danced with joy now. Deremu lifted up the spirit, he pulled him out, dead. He brought him out onto the dry land. He split him open. He took out the heart, and the gall. He said "My mother bore me; she brought me up, but that is what is meant by bearing a child, but you will not know what is in her heart. For my mother intended to kill me. But by Kanu's grace I did not die. But for her - where she wanted to send me, I will send her there".

Wundɛ bie wulɔhɔi. Wundɛ thɔi mu kɛnama mulɔhɔi. Wundɛ segithe dewu bang, e huthukuma hang. Wundɛ sakinande huthukuma hang, wundɛ thie kɛndɛ dewu bang. Wundɛ mangkitande. Wundɛ dungkung yɛrɛmo kɛnama wo, na dingeyang make. Yɛrɛmong bohe. Deremu wundɛ thutɔi ka so wong. Bindɛ kube make. Bayeling be fange.

Bindɛ tɛng ka gbani. Wundɛ ngindi maseya wo kɛnama wo, na be tɛpi ka naa na yang tɛng. Na Deremu na se. Na ba na kutiɔkɔ. Maseye wong ke. Wundɛ ke tɛpi. Ba wundɛ nde nda na tongite hati nama wong e yang do ke ye. Wundɛ huthukuma ho kɛnama hothongkɔi, ba wundɛ dungkung nda ning ka waali. Kɔrɔ ndɛ kutiɔkɔi nda bakila, na hati nda tɛng nde. Ndɛ yetɔkɔi nda, ndɛ thurɔkɔi nda. Mɛti ba nda, ndɛ pithini na feu. Wundɛ tepe na awa, na wo biyande. Maseya wong se tɛpi.

Bindɛ kube mabiyande ka mɛti ka. Bayeling be fange. Deremu tutɔi ka so wo. Bindɛ biyande ka mɛti ka. Nanda ma wo nda a yetɔkɔ. Bindɛ thurɔkɔi nda ing wundɛ. Haa, wundɛ thuhɔi. Wundɛ biyande ka yikia. Ka nde bindɛ thurɔkɔ kɛ, a ni nanda ma wong yasa. Kumang wo simɔkɔi nɛnɛ ba nɛnɛ kɔra nanda ma; ba nanda ma wo tepe nde ning ba ning kɔra, kɔrɔ wundɛ kahinɔkɔi. Na thuhɔi wundɛ, wundɛ fungung huthukuma hang, ka dewu bang ke. Ndɛ tepe yɛrɛmo na totiyang hɛ huyisa hoyete ka husispɛnsi. Ne

He bathed well. He put on his fine clothes. He took the gall and heart. He split open the heart, he put the gall in it. He closed it over. He gave it to his wife "Take this with you for me". The wife took it. Deremu mounted his horse. They set out. The musicians played.

When they came to the bush by the side of the village, he sent on his messenger "Tell my mother I have come. Deremu is here, to see you". The messenger went, he went and said. For he /Deremu/ had sent a boy before[12] to announce that he was going. She - her heart was bad,[13] for she had given him to a spirit. But when she saw the messenger saying "Your son has come", she rejoiced, she danced now. She swept the whole village. She said "Well, let him enter". The messenger came back and said this.

They began to enter the village. The musicians played. Deremu was riding on his horse. They entered the village. His mother rejoiced now. They were now all dancing around him. After a long time, he got down. He went into his lodging place. There as they danced he gave his mother gifts. Behold, he was thinking about killing his mother; for his mother had intended to kill him; but he had hardened himself. When he got down, he brought out the heart, with the gall. He told his wife "Cook a little rice for me in a small pot. Boil the heart,

pona huthukuma ha, ne lehinua. Na ba thɔng nde. Na ba ming nde. Yɛrɛmong leheni huthukuma ha. Wundɛ tote wuyisa wung, wuyete. Wundɛ dungkung ka Deremu. Deremu bohe, wundɛ yongong na naa, na sɛa hɛ. Nanda ma wong biyande. Wundɛ tepe na hing do tongite yang yina. Na ba na ming thɔkɔti pangande. Na wuna tongite yang yina wung. Na wu yi thɔng, na wulɔhɔi. Kumang, wundɛ tuke. Ndɛ nanda ma wong, wung thime hɛ ning. Kumang wo tuku, Ba wu nie wundɛ kore Deremu na wo. Bɛnɛ wundɛ bohe, wundɛ thɔng. Na thangkang thɔng wundɛ, bindɛ fung ka thurɔkɔ ka gbada do. Bayeling be fange. Bindɛ thurɔkɔi wulɔhɔi. Nanda ma wo a yetɔkɔ nda. Wundɛ mathurɔkɔ wuyete, wundɛ ngɔti. Wundɛ nda ba thuruyo ba yongthingino, wundɛ tuku. Bayeling beng dinge nda hanga hang. Bia thungkande homa kɛndɛ. Wundɛ Deremu, wundɛ thuhɔi ka so wong. Wuna tepe wundɛ, na naa, ne yina kie yama, na kɔrɔ na yang tha na ni wuthongkɔi, na dingke me. Na kɔrɔ na yang ba thatha ka Kimampu, yi yue nang niɔi kɛndɛ gbang na yang a tongɔti na mbɛ o mbɛ. Na kɔrɔ ne ntha wung kɔthɔ, nɛng simɔkɔi na ba yama kɔra. Neng dungkung ma ka waali. Na kumang na kasɛthɛ ba Kanu, na yang hɛlɛ na ke ne hati, na kɔrɔ ne sa kɒthɔ ba ka thukuma nama. Na ba yi na ka nde nei ba kate kei, na ba yengke kɛndɛ kaa.

Mɛna ngaye wundɛ, ndɛ tepe na gbosang huyema. Hung

prepare it. But don't eat it! Don't taste it!" The wife prepared the heart. She cooked a small bit of rice. She gave it to Deremu. Deremu took it, he called "Mother, come here". His mother came in. He said "Here is what I brought for you; for it is long since we parted. This is what I have brought you, for you to eat, it is good". Behold she is to die. She the mother was glad. Behold, she is dying. For she would have killed Deremu. When she had taken it, she ate it. When she had finished eating it, they came out to dance outside. The musicians played. They danced very well. His mother was rejoicing now.

When she had danced a little only, she fell. When they went near to lift her up, she was dead. The musicians stopped playing. They all gathered at the place. Deremu got down from his horse. He said "Mother, you bore me; I did not act badly. You brought me up. But when I went down to Freetown, you heard that I had become well off. I was sending you everything. But you did not know that, you were thinking about killing me. You gave me to a spirit. Behold, by Kanu's help, I am here. I too have got a child, but we will not know what is in his heart. Now the place you wanted to send me to, you have gone there first yourself".

Then he got up. He said "Dig the grave". It was dug.

gboso. Wundɛ segithe, wundɛ thie ning ka kangkara. Na wo tha pengko kupati. Wundɛ segithe boi, wundɛ kosung ka hothi hang. Wundɛ segithe bumbu, wundɛ thie ka yɔngkɔ hopɔkodɔ hang. Wundɛ segithe bumbu, wundɛ kase ka huthopoi hothomi hang. Wundɛ sangkaang. Ba sangkina nanda ma, na naa, na yi sa ma dɔng nena tha simɔkɔ ba yang, na nang tha ndɛ kahinɔkɔ, na yang nde a tuku. Na kɔrɔ na wung bei, na?kɔrɔ nɛnɛ ne yang do koyo? na ba yi kie hati, na ba yi niɔ gbang. Na kɔrɔ neng tha wung simɔkɔ ba yang. Na ba na tuku ye na, na ko mangki wulɔhoi.

Wundɛ mangkuo. Wundɛ fungung palapala, wundɛ dungkung bia be, na fangang. Mandɛng masɔng-maaye, be fang palapala bang. Sɛngkɛ wunthe na thangkɛ, wundɛ boke ning.

Ba wuna, neng yue neng kie hati, ba ning thɔyɔ ka yaha. Nɛng kɔthɛ ta ba ing wundɛ, a niɔ ma bafu, nɛng sa kɔthɔ; na niɔ ma gbang, na yi sa kɔthɔ. Na ndɛ niɔi gbang, na gbang ba kɛnda bɛna. Na kɔrɔ nie ning yaha, wung lehe ta.

Ba yi yue mbɔrɔ kibɛna, yang, yang Karangke Deam, yang masɔkɔ mahɛ mang, yang a thimo ba na king tepe, ba ying do kubɛ make na. Lɔngtha.

He took her, he put her in a chest, so that the earth would not touch her body.[14] He took gold and put it on her mouth. He took more gold, he put it in her left hand. He took more gold and put it on her right toe. He said goodbye. Saying goodbye to his mother: "Mother, you will not say of me that I did not think for you. If I had not hardened myself I would have died. But all right. I ...(?) If you bear a child, you too become well off. But you did not think of that with me. But since you have died, I will bury you well".

She was buried. He brought out gun powder and gave it to the people - "Fire". For seven days they fired that gun powder. After one month had passed, he held a wailing for her.

So, if you bear a child, do not work against him,[15] for you do not know about him. If he is to become poor, you do not know. If he is to become well off, you do not know. If he becomes well off, it is you who owns it. But if you work against him, that is bad.

Now you have heard the story. I Karanke Dema, I wanted to tell it to you on this day, for you are setting out to go. It is finished.

Deremu is attacked, through a spirit, by his own mother, a situation of tragedy, for a mother is usually the one person a Limba man expects to be able to trust fully. Deremu protects himself, conquers the spirit, but kills his own mother; then gives her a magnificent funeral. It was told as a sad story. The moral is stated that you should not plot against someone behind his back, specially in the case of mother and child.

1. From the bush, after initiation.
2. Many young men now go off to Freetown, often before marriage, hoping to accumulate money for bride-price. Some come back with relatively large amounts of money and goods.
3. Cane grass (probably Chasmopodium Caudatum) frequently associated in stories with barrenness, harshness, drought.
4. Noise of sitting, flopping down tiredly.
5. On a spirit's help and payment, see chap. 5 sec. 3.
6. yɛrɔkɔ, the word of formal acceptance.
7. i.e. to his home.
8. To see his mother - a common reason given for a visit home.
9. Lit. "You are having war kept for you by your mother" - instead of the usual gift of food in welcome.
10. Manasi - medicine made by writing words from the Koran on a piece of wood, then washing them off into water.
11. i.e. they were anxious, sick at heart.
12. i.e. from Freetown.
13. Worried, unhappy.
14. Usually the dead are buried only in white cloth; to use a coffin, gold, and large quantities of shot, indicate the magnificence of the funeral. To hold the "wailing" after a month only would also be exceptional.
15. lit. do not do yaha (yangfa), i.e. work secretly behind him.

Sira and the monster. (Yaka)

Yang Karangke Dema. Yang king hɛ ba tepe Yengkeni na mbɔrɔ. Hɛ, ka wo Kɔnia, awa, be ma luyɛ wulɔhɔi nɛ? Yang king ba tepe Yengkeni na mbɔrɔ. Bɛnɛ wung ko ning thime, awa, bɛnɛ wung sa ning thime, awa. Kɔrɔ bɛ ma meyɛ, nɛ? Thɔkɔ ba ka be dongɔ be homa.

Wa na kiɛ nde yɛrɛmɛ. Keng nama kuna Sira. Kɔrɔ yɛrɛmo bɛna, king nde ing hugbanang. King ka fɔyɛ ka nanda ka. Nanda ba kaa ka bie. Na ke kɛndɛ dong nanda ma na, na ɛ ya ba nanda ma ko bong thomiɔkɔ na ba ma bong thomia. Nanda ma tepe na e hating wong, nɛng ko nong fung? Na na hati na e yi hato kiyang na yi? Na hato kɛndɛ na yang. Na kɔrɔ na hunthe ho ya yina tepe na hato na gbongkiyɛ wung, na na wung niɔi hɛng na na fung nong kahai, na ya sa dethia hudongɔ ing wa. Na ma nong ngakiɔkɔ we ma deng. Na yɔkɔ wo ka ing hubima. Wundɛ gbongkoye wung. Nanda ma wo tute yima.

Wundɛ ba saa kia Sira na, wo mayong wong. Sira wobɛna ning, Kanu tha nihithɔrɔ. Wundɛ boe yako yako. Wundɛ mangke kia wong, keng nama na Sara. Sara wobɛna ning, wundɛ tha niɔ thɔrɔ.

Awa, mɛna ngaye nde bia. Wumɔ wumɔ ngaiɔkɔ ba Sira. Na ying ke thong tong danthɛgɛ, wundɛ tepe na yang na wo ma deng na nandang kɔho ta ba nahulu, na wo

Sira and the monster. Karanke Dema. Rec. 4/10/61

I Karanke Dema, I want to tell Yenkeni a story....[1] Well, cousin Konia, well you will listen to me well won't you? I am going to tell Yenkeni a story. If it pleases her - all right; if it doesn't please her - all right. But you will reply to me, won't you?[2] by grace of all who are sitting here.

Someone once bore a girl. Her name was Sira. But that girl, she was amazing.[3] When she was in the belly still, her mother went to bathe. She said to her mother "Eh, mother" - that her mother was not to scrub her too much, "Don't scrub me too much". Her mother said "Eh! my child, will you at last come out? Child, are you my child?" "I am your child; but there is one word I will tell you" - it was the child speaking - "when it happens that I come out in the world, I will not be wooed in marriage by anyone. I will choose for myself the one to marry me, someone with no blemish".[4] She said that. Her mother remembered it.

She came and bore Sira, her first child.[5] That Sira, Kanu did not give her suffering. She grew up very quickly. She bore a second child. His name was Sara. That Sara, he had no suffering.

Well, then people stood up, everyone got ready to woo Sira for himself. But when you go and announce your purpose, she said "I - the one who will marry me (for my mother is not concerned for my bride-price)[6] - the one who will marry me is

thɔng ma dɛng wo ka ing hubima. Awa, wundɛ wung ba gbongkiya, wumɔ wumɔ ke. Hng, bindɛ tha pungku ba ning dɛnga.

Wuna yuɛ ndɛ thumpu. Mɛna domo ndɛ wundɛ, na yang kong dɛng ni. Ndɛ simɔkɔi ba wundɛ. Wo ko hung. Na thɛrɛ ndɛ ba saa hang, ba kaiya Sira na, na ma ning dɛng. Kong the yabɛ, ba ka bahandɛ, woyete wong. Wundɛ thɔi bɛng. Wundɛ the ba ka kulatu. Wundɛ thɔi bɛng. Wundɛ the ba ka bangkiboro. Wundɛ thɔi bɛng. Wundɛ the ba ka kutherru. Wundɛ thɔi bɛng. Wundɛ the ba ka thɔyɔ. Wundɛ thɔi bɛng. Wundɛ the ba ka wangkana. Wundɛ thɔi bɛng. Wundɛ the ba ka kupung. Bɛna mangkɛ wundɛ the. Bɛna maleke wulɔhɔi.

Wundɛ ba bɛng the, wundɛ thunung ba hukaa. Ndɛ matherri kangka, wundɛ Sira, wundɛ yɔng. Ndɛ makutiɔkɔ ning mang do, wundɛ yele kangka kusɔi hang, wundɛ thari ka nanda ma ka. Na ya na ya na ya na ya na ya, na wundɛ yang dɔng, wundɛ yang dɔng na ba wundɛ tɛng, na ndɛ na ma dɛng. Na ba wundɛ tɛng, na wundɛ tɛng. Na ba wundɛ na ma dɛng. Yang tepe ndɛ ba dɔma na wo na ma dɛng, na wo ka ing hubima. Na na wundɛ tɛng, na wundɛ na thimo yang. Na wundɛ tɛng.

Nanda ma hung ka gbada. Wundɛ neke ning. Na hati wong na neng tepe ndɛ na yang sa dɛnga ing wa wofɛnɛ. Na ba na seye yina. Na ma na tepe yina ba dɔma na hing wo thimo yang, na yang pɛ kɛndɛ.

to have no blemish". When she said that, everyone went away. Oh! they were not able to marry her.

The monster heard that. Then he was told about it. He said "I will marry her". He was thinking about her. He came out. He began to come, to come for Sira, saying "I will marry her". He borrowed a gown, that of the green bahande[7] snake, the small one. He put it on. He borrowed a gown from the cobra, he put it on. He borrowed the bangkiboro snake's gown. He put it on. He borrowed the iguana's gown, he put it on. He borrowed the python's gown, he put it on. He borrowed the wangkana snake's gown, he put it on. He borrowed the mamba's gown; that was the last one he borrowed. That is the one that shines beautifully.

When he had borrowed them, he began to go. When he appeared in the distance, she Sira was pounding rice. As soon as she saw him, she threw down the beater. She ran to her mother. "Mother, mother, mother, mother, mother. The man I was talking about, the man I was talking about, he has come. It is he will marry me. For he has come. He has come. He is the one who will marry me". I said before that the one to marry me must have no blemish. He has come, he is the one I want. He has come."

Her mother came outside. She looked at him. "My child, you said before 'no other man will marry me'. Now since he has come befor you, since you have said 'this is the one I want', I will not argue".

Pakaa bang do nde yong barg, badisi, wunde kie beng kangka. Wunde bohe nda bondili wo nde ing thumpu wong. Wuke biite ning ka kongko. Na awa, na hing do yi donge. Wunde fungung pakaa bang nde wunde yong ba. Wunde dome na ya. Na o . Na badisi bang na beng kute wunde thong. Na kontha merike. Nanda ma wo konthe merake wong. Wunde se ning ka dunguna. Wunde yonge. Wunde fungung the wo nde wunde wong. Wunde bohe ning kende. Wo king nde nene na wo nong tho yang se thimo, na wunde na ning thong. Wunde bohe ning wunde Sira. Wunde kore. Wunde kore ning. Wunde yongoni pakaa bang. Wunde totie ning wulohoi. Wunde biiti ning ka yikia kaa .

Wunde nene wunde thumpu, wothongkooi. Ka kekeng ko homa nde yame thongo e dangande mama o mama, a dangande yimbeng foma, yokong thumpu na yame thongko. Ming do yimbeng mo mo wo yisa nde ta yokong thumpu na yame thongko. Ba koto ko kenama thagbukudu homa.

Bene wunde ba ning biita, koro nde thumpu wobena wunde sa thong yisa. Bene wunde ba biitia ning yisa bang, na hing huthoma. Na bia be nong thong se homa, na koro yang thimo ta binde. Na yina thimo yang. Na ba yi se he na yina ma deng. Na yempe na yang peeta. Na koro na aling mba ko tong danthege na bene ba wuna se yi, na koro naling ba ko thong danthege, na yergke na nia huthoma. Wunde dungkung ni yisa babena. Thumpu nene wunde sa thong yisa.

The rice she /Sira/ had been pounding, the disi[8] rice, she put it down there. She took the monster's bundle. She took him into a room. "Well, here is where you can stay". She took out the rice she had been pounding. She said "Mother"; "Yes?" "The disi rice is not what he should eat. Go and get some mɛrikɛ rice" The mother got some mɛrikɛ rice, she came and gave it to her. She pounded it. She let out the hen she had. She caught it there. "The one who is there whom I have come to want - he will eat it". She caught it, she Sira. She killed. She killed it. She pounded[9] the rice. She cooked very well for him. She brought him in, to where he was to lodge.

Now he, the monster, he is very very ugly.[10] In the whole world, he is the ugliest thing, more than all other animals, more than all Limba people. The monster is the ugliest of all. We Limbas, everyone among us - no one is near him, the monster is uglier than all, because his body is all over bumps.

She took him in - but that monster will never eat rice. When she took the rice in for him she said "Here is your food. All the people have come here for long. But I don't want them. You are the one I want. You have come today. You will marry me. Tomorrow I will be taken to you. But before you announce what you came for, if it was for that you came, before you say why you came, we will first make food for you." She gave him the rice.[11] Now the monster will never eat rice. She took in

Wundɛ biiti mandi mang. Wundɛ fung, wundɛ Sira. Mɛna kɔi wundɛ. Wundɛ thɛmɛng yisa bang. Wundɛ gbusɛ sugbu bang. Ndɛ mangke kɛndɛ, ba ndɛ sɛ thɔng yisa. Kɔrɔ wong kong bɛng konthe kuwang ba na Sira bɛ tha kɔthɔ ba dɔma wundɛ tha thɔng. Awa, a mangki ka ka kɛng ka, Sira ba tha kɔthɔ. Wundɛ yongong ning, na Sira. Sira sɛ. Na awa na hing huthɔma. Bɛnɛ Sira bɛ ba dɔma hang na ɛ na ningta thɔma. Wundɛ dome na adɛ, na yang thimbɔi. Sira dinge yisa ba make. Wundɛ ba tɔnga danthɛgɛ ba dɔma na ba yina sɛ yang. Wuna dome Sira na yang. Wuna dome Sira na yang tɛ sɛ thɔng yi tɛ, na nandang dome na yang kaho ta ba nahulu, na yang ning na kaho ta ba nahulu, na kɔrɔ na yang ing yi, na yang sa nda pɛyɔ. Kumang ndɛ kɔthe ta na woi ing nthonang kithɔngkɔi.

Ndɛ ba thununa ba kaa hang, wundɛ pɛngke kupung na. Kupung tepe na ɛ ka wo, na ka bui sɛ ndɛ the yaba ba kiyang, na yaba ba kiyang bang banthe, na ɛ na kɔrɔ yi sɛthɛni ma. Mandɛng matati mama, bumutheng a thɔng yama, bawɔnɔi a thɔng yama, sɔmɔsing a thɔng yama. A, yi sa nda bɛng ding make ye. Na nguta. Thumpu ngutu. Wuna dome Sira na bu. Thagbugudu thang gbongkoyi na mbɛ Sira, mbɛ Sira; mbɛ Sira, mbɛ Sira. Mɛna dome Sira na aye, na natha kutɛ. Na sandɛ wo kiyang na pitɔi yang. Na wuna simɔkɔi yang. Thagbugudu thang tepe ye Sira ye Sira.

Bindɛ thunung ba hukaa. Bindɛ pengke thɔyɔ na.

water. She came out, she Sira. Then he stood up. He cut a piece from the rice,[12] he dug in the cooking place. He buried it there; for he does not eat rice. But he cut the piece from one side, so Sira would not know that he had not eaten. He covered it in the earth. So Sira would not know. He called her: "Sira". Sira came. "Well, here is the food /that is left/" Sira came and said "Oh! eat some more". He said "No. I am satisfied". Sira took the rice away with her. He announced[13] why he had come, that "I came for you". Then Sira said "I". Sira said "I, now that you have come - my mother says 'I am not concerned about the bride-price'.[14] I too, I am not concerned about the bride-price. But now - you and I. I will not be left behind". Behold she did not know that he had a bad disease.

When they began to go, he came to the mamba. The mamba said "Oh cousin, what a long time ago you came and borrowed my gown. It is my only gown. Oh, you caused me trouble. These three days, the tiny flies have been eating me, the bawɔnɔ flies have been eating me, the mosquitoes have been eating me. Well, you won't take it with you when you go, eh! Take it off." The monster took it off. Then said Sira "Oh!" The bumps spoke "What Sira, what Sira; what Sira, what Sira".[15] Sira said "No, it is nothing. I have forgotten my head tie. That is what I thought of". The bumps said "Yes Sira, yes Sira".

They began to go. They met the python. He greeted him

Wundɛ mang. Na mandɛ ka wo. Thɔyɔ mei na yo ka wo, na nsɛnɛ, na ng ng. E, na ngwali ngwali ngwali ngwali. Na yi ke ding yɛrɛmɛ wo na kɛrɛ yi sɛthɛni ma. Mandɛng matati mama ma ke yi huru mang, yang dongeng dondo ka thomo ing mamɛng be mathimni. Somosing a thong yama, bumuthɛng a thong yama, bawɔnɔing a thong yama. Na yaba bang na yisa nda bɛng ding make ye. Na nguta. Ndɛ ngutu bɛng.

Ani ka the wundɛ yabɛng, bɛng thangki boho na feu. Na Sira ni nthong kaba na bu, thagbukudu thang gbongkoyi mbɛ Sira,mbɛ Sira; mbɛ Sira, mbɛ Sira. Wundɛ tepe na adɛ ntha kutɛ. Na kuthangkirang ko thɔthie heng yang, kuna pitɔi yang, wuna ni yangko ni kaba. Thagbukudu thang mei ye Sira ye Sira.

Mɛnɛ bindɛ ba biyandɛ ka yikia, kong ke ka biito ka yikia. Wundɛ biito wo rumu. Wundɛ biito wo rumu. Wundɛ dangandɛ. Wundɛ biito wo rumu. Wundɛ dangandɛ. Wundɛ biito wo rumu. Wundɛ dangandɛ. Ndɛ ba nia kaba hang na he he, wuna thongthongɔng thagbukudu thang na mbɛ Sira,mbɛ Sira; mbɛ Sira, mbɛ Sira. Wuna tepe Sira na adɛ, na ntha kutɛ. Na simɔkɔi na yang na ba yikia ba kiyang ba. Na wuna ni yang na he he. Thagbukudu thang tepe na ye Sira ye Sira.

Bɛnɛ wundɛ ba ke biito ka yikia babɛna, sɛngkɛ ngoeng kendɛ. Wundɛ sa hung kathaa. Ba kamo kamo ka

"Greetings cousin". The python responded "Yes. Cousin, welcome". "Yes. Thank you, thank you, thank you, thank you". "You went and brought a wife. But you have given me trouble. The three nights you have gone and spent I stayed here, eaten by the worthless animals - the mosquitoes have been eating me, the gnats eating me, the flies eating me. The gown - you will not take it with you when you go, oh! Take it off". He took it off.

Everywhere he had borrowed the gowns, they were taken away from him, all of them. When Sira was surprised "Oh!", the bumps spoke "What Sira, what Sira; what Sira, what Sira". She said "No nothing. The bead loin cloth I wove yesterday, that's what I had forgotten. That was why I showed surprise". The bumps answered "Yes Sira, yes Sira".

When they entered the house, they went and took her into the house, she was brought into a room. She was brought into another room, she went through. She was brought into another room, she went through. She was brought into another room, she went through. Shewas surprised[16] "Oh, oh". The bumps asked "What Sira, what Sira; what Sira, what Sira". Then Sira said "No, nothing. I am only thinking about my lodging place. That is why I showed my surprise 'Oh oh'". The bumps said "Yes Sira, yes Sira".

When she was brought into that lodging, there was a mirror lying there. She could not go out anywhere; for where-

wundɛ ke, thumpu a kɔthɔ. Na wundɛ hung ka thutha mathɛni thumpu a kɔthɔ. Ba domo na a kaiye mang ka hudonso kathokie, na wundɛ hung ka gbada, thumpu a kɔthɔ. Wundɛ dongɔi kendɛ ka yeli babɛna.

Mɛnɛ sɛngɛni biiye thangki, mɛna dome nde Sara na e, na naa. Na o. Na Sira wo kaiyɛ nde wong ka hudɔngɔ hang ka ke nde wundɛ ka, naha na yang kuteke ta ning. Na yang na huthukuma ho kiyang na hung donge ta. Na yang thimong na ba ning dethua. Na e yang kuta na donge wundɛ. Mɛna dome nde nandɛ ma wong, na awa. Hating wong, wu gbongkoyi wung, wung thime yama. Mɛnɛ Sara ba funga hang, ko nde nɛnɛ tɔli ngatheng, bitati. Wong Kondengmukurɛ, wong Sosongpeng, wong Salialɔhɔ, bitati ngatheng beng, be tole wundɛ wulɔhɔi.

Mɛnɛ bindɛ ba kuba ba kaa hang, bindɛ biyande wundɛ Sara. Wundɛ tɛng hatɔ. Wundɛ se mang. Wɛnda ma wo me ka kai ngka, wo dɔma Sira wong.

Nɛng kutaɔkɔ nda ning wo dɔma Sira wong, kɔtɔ ko kɛnama ko lehe ta. Kɔrɔ hɛra ka na wundɛ tengkiyege ka bia nama. Mɛnɔngki wu ka kasɔkɔ. Wundɛ matɛng ma nde fɔlɔ bang matengito ing wanda ma mang, ba thagbukudu thang tha nde nda ka bangka ba homa. Hali wo kendɛ denga, yɔkɔng wa wong a kutu hugbukudu hobɛna. Wundɛ matɛng mang kutayi kong thagbukudu thaaye. Wundɛ huru kaaye - thagbukudu thanang. Wɛnda ma si nda ning pɛngki,

ever she goes, the monster will know. If she goes out to spit,[17] the monster will know. If she is told that he has gone to hunt in the far distance, if she even goes outside the house, he knows. She stayed there in that jail.[18]

When two months had passed, then Sara said "E, mother". "Yes?". "Sira, whom that /mān/ went for in marriage, where she went to - it is long since I have seen her. My heart is not resting. I want to go to find her. So I may see where she is staying".[19] Then his mother said "All right. My child, what you have said, it pleases me". Sara went out. He used to train dogs - three of them. One was Kondengmukure, one Sosongpeng, one Salialoho,[20] the three dogs. He trained them well.

When they began to go, they went in - he Sara. He arrived, in the afternoon. He came and gave a greeting. His sister replied where she had gone, the one called Sira.

If you were to see her now, the one called Sira - her body is not well. But there was no chance for her to return to her parents. She was thin and not right. For as they reached there first, when she came with her husband, the bumps were all over the house. Anyone who is married there is bound to get those bumps. When she reached there and was given the kola for marriage (?) - two bumps. She slept there two nights - four bumps. Before her brother had found her - the one

wo dɔma Sara wong, king thagbukudu thasɔnghunthe ka kɔtɔ kɛnama, wundɛ Sira.

Sara na ndɛ teng, wundɛ sɛ ning samasamang. Wundɛ thɔngthɔngɔng na e Sira na mbɛ mu ni yi ka kɔtɔ ko mung? Na ha ha, na handa wong, na ha ha, Wundɛ ngɔi ka ngathai, wundɛ bereng, bereng, bereng. Na se ndɛ thɔ ka ngkala, hita ba ndɛ ndɛ wung nig ba dɔma na yang sa dethia hudɔngɔ, na yama dethiɔkɔ. Na bang kute hung hudɔngɔ. Na ba hung sɛthɛni yama. Na kɔrɔ na wɛndɛ wong, na na se yina na dɔngɔ ka bɛsɛ bɛng ndɛ, na ba biyandɛ. Na dondo na yumba sa ndɛɛteng. Mɛnɛ yumba tɛng ndɛɛ na wundɛ na a kɔri

Awa, weli, wundɛ Sara wundɛ dɔngɔi ka bɛsɛ bang. Wundɛ nɛnɛ ing ngatheng beng yo. Wundɛ thumpu ba kargka ngaye. Wundɛ kuwɔi wung mandɛ wu teng dondo Sara wong. Wundɛ ngayeka donge ndɛ wundɛ ka ka hudonso hang ka. Wundɛ thunung ba husaa. Wundɛ matɛng mang ka gbaning. Ndɛ yung. ung huru hang. Wundɛ tepe na e, na hinf. Na huru yumba, huru yumba; huru yumba, huru yumba. Wundɛ matɛng ka gbadɛ hang, wundɛ yongong na Sira, na Sira. Sira me na o. Na furu yumba. Wundɛ sili thaya. Wundɛ kute Sara donge. Na Sara. Wundɛ kute wudonge. Wuna dome wundɛ na yi, na mbɛ mu seye dondo yi? Wuna mathɔngthɔngɔng mang, ngatheng beng kungkure na krrr krrr, krrr krrr - keng ko yuye bindɛ, keng ko ka Sara ko. Ba ngatheng beng be tɔlɔi wuna. Wundɛ tengkeyege maheng. Ba wo simɔkɔi ndɛ ndɛ na

called Sara - she had six bumps on her body, she Sira.

Sara, when he came, he did not (?) recognise her at once (?). He asked "E, Sira, what is the matter with your body?". She said "Ah, ah, my father". She fell at his feet, she wept, wept, wept. "I have come within a rope. It would have been better for me not to have done it - saying I will not have a husband found for me, I will find one for myself. Well, I have got a husband. It is bringing me suffering. But brother, since you have come, sit in the courtyard;[21] don't come inside. In here a human will not come. If a human comes here, he will kill' him".

Well, he Sara sat in the yard. He had his dogs with him. The monster set out from over there. He had a dream[22] that Sara had come here. He stood up from where he was staying to hunt, he began to come. As he arrived at the bush near the town, he smelt the scent. He said "E? Inf[23] A human's smell, a human's smell". He reached the compound. He called "Sira. Sira". Sira answered "Yes?". "A human's smell" He looked round, he saw Sara sitting there. He said "Sara". He saw him sitting. He said "You. What have you come for?". As he asked it, the dogs began to growl. "Krrr, krrr; krrr, krrr" for they had heard the name Sara. For they are dogs trained thus. He went back. He had been thinking that if he saw a human there,

nang kute dondo yimba na na a kari ning. Kɔrɔ ngatheng be ngbongkoyi, wundɛ payɔi. Wuna dome Sira. ɛ, na yang tha kɔthɔ ning nde. Na ~~ho wan~~ tenge hɛ wundɛ na kɔɔta keng nama. Na mane ta hinti thɔng ning. Na mane ta yama. Wundɛ dɔngɔi nɛnɛ ka donge wundɛ ke. Na yang kɔthe ta keng nama.

Wundɛ thɔngthɔngɔng na mbɛ yi, mbɛmu ɛe yi dondo? Wuna dome Sara, na keng kuna dɔma Sara, Na mbɛmu seye yi? Na ɛe ba saa neka wendang. Wo denge yi wong, na weng na, wo dɔma Sira wong. Na weng na. Na wuna ɛe yang ba ning neka. Wundɛ nɛnɛ wundɛ simɔkɔi wundɛ thumpu na wo nde - huthukuma ho kenɛma wo nda ni kusasipai ba ning thɔma. Kɔrɔ hera ka ho nɛ ning thome. Ngatheng beng bi kenthe Sara na. Na wundɛ ni ba thuriɛ, ngatheng beng kungkure. Wundɛ ni ning yikia ka hukongkɔ. Wundɛ kuwang wundɛ thumpu. Sara kuwang. Wundɛ biiti ning kendɛ.

Thɛmu wo tenang. Wundɛ simɔkɔi ba thɔma Sara na. Wundɛ nafung mang ka ngoe wundɛ kɛ, ngatheng be nɛnɛ be tongke Sara, wundɛ tai bindɛ ka hubiyo hang. Ngatheng be yaathɛ be kɔthɛ. Wundɛ ba pɛtha biyo hang, wundɛ thumpu, ba saa ba kaa ka ngoe Sara ka, ngatheng be kungkure krrr krrr, krrr krrr. Wundɛ ke gbɛdeng biyo hang. E kɔmɔnɛ kɔmɔnɛ kɔmɔnɛ, ka yongina Sara na. Sara me. Wundɛ thole na wo nine. Kumang wundɛ nine ta. Wundɛ me ng ng ng ng. Ha, thahineng be dinge yi beng nɛ, ha thahineng

he would kill him. But the dogs spoke, he was afraid. Then said Sira "I don't know him; since he came here I have not learnt his name. I have not yet greeted him. He did not greet me. He sat there where he is sitting. I don't know his name".

He asked "What then you? Why have you come here?". Then Sara said "My name is called Sara". "What have you come for?". "I have come to see my sister. The one you married is my sister, the one called Sira. She is my sister, that is why I have come to see her". But he, he the monster, was thinking; his heart was delighted[24] to eat him. But no chance to eat him! The dogs were guarding Sara. When he made to come near, the dogs growled. He lodged him in a room. He, the monster, on one side, Sara the other. He took him in there.

It was a time like now.[25] He was thinking about eating Sara as he came out from where he was lying. But the dogs were ordered by Sara. He set them atthe door. The dogs themselves knew well too. When he opened the door, the monster, to come where Sara was lying, the dogs growled "Krrr, krrr; krrr, krrr". He went and knocked at the door. "Hey, brother in law, brother in law, brother in law", calling Sara. Sara answered. He seemed like one sleeping. Behold, he was not asleep. He answered "mmmm?" "Ha! Those strangers[26] you brought with you, ha! those strangers, ha! I am beginning to be a little

bebena, ha yang ko binde paitoi, ba wa sa nda hung ka thu-
thu matheni. Kana dome Sara ng ng na ngo doroma. Na
mene ying thunge ta binde, ka ngoe binde ke, na binde ka
bei ing wa. Wunde fung. Tha ke yohi. Wunde biyande. Ku-
mang lemioko ba thome wana na, Sara na.

Mene wunde ba ke ninite wuyete, wunde segithe silahe
wong. Wunde fung. Make thong ni ka huraka hang ba lemua
a ni thong na gbaka, ngatheng be kungkure. Wu wunde ni
gbaka gbaka ba lemua silahe wong. Ba wunde pengka ka ngoe
Sara ke, ka ngoe Sara ka, ba ning ke thongande. Ngatheng
be kungkure krrr krrr, krrr krrr. Wunde tepe na e, e ka
koe nda wunde ke, na tha nda thungku ba biyande. Wunde sa
thungku ba biyande. Ka wo, ka wo, ha, thahineng be dinge
he yi beng nee? Thahineng be bangoi bei bina ye, hong
binde tha he thong. Sara tepe na ade, na wung kute. Na
biyande doro e ngo. Na bene yi thunge ta binde, na binde
ka bei ing wa. Wunde biyande.

Piripiri, wunde hure thoma thoro ba Sara. Koro wunde
thamoi ba ning thoma. Wunde simokoi ba doma na na tha
nde pungku huwe ba na, na nempe sangkaa na yang ning a
pungku.

Bene sangkaa, mena dome wunde na Sara. Na o. Na
yang king ndee ing huthukoe, Na ho time wumandi na koro na
na yang thamoi ba hung ku thada. Na awa, neng be ma hung
ke mase ba ma hung thadia. Wuna dome Sara na eye. Na

afraid of them. A man won't be able to go outside to spit". Sara said "No. Only lie down again. If you don't knock into them, there where they are lying, they will make no trouble for a man". He went out. He didn't pass water. He went in again. Behold, he was preparing to eat the man, Sara.

When he had gone and slept a little bit, he took a sword, he went out. As he went to a stone to sharpen it - as he pulled the knife once on the stone, gbaka, the dogs growled. What he was doing was pulling the sword back and forward, gbaka gbaka, to sharpen it, for him to go and find where Sara is lying. To go and cut him up. The dogs growled "Krrr, krrr; krrr, krrr". He said "E". There where he was standing, he was afraid to go in. He did not dare to go inside. "Cousin cousin. Ha! the strangers you brought today, well? The strangers are cruel. I think they have not eaten today". Sara said "No, that is not why. Only come inside, and lie down. If you don't knock into them, they will cause no one any trouble". He went in.

The whole night, he spent all the night struggling to kill Sara; but he was unable to kill him. He thought "Since I am not able for him at night, tomorrow morning, I will be able for him".

In the morning he said "Sara". Sara answered "Yes?" "I have got a kola tree, it has many kolas, but I cannot pick them. Come, come out and help me to pick them". Sara said

kɔrɔ na ba ding nde thahinɛng be hɛ ying beng. Wundɛ Sara nda nɛnɛ na tɛng wundɛ, wɛnda ma Sira kondue ning na heu. Na wundɛ, wundɛ thumpu, na ɛa kutiɔkɔ yumba ndɛ ning a thɔng. Mɛna tepe nɛnɛ Sara, na ba hung ka bei. Na tepo ndɛ hung sangkaa ing thumpu, wundɛ dome Sira na, na Sira. Na o. Na totia ngatheng beng wulɔhɔi e bindɛ thɔma, ɛ thia mayo wulɔhɔi e bindɛ thimbɔ. Na tepe wundɛ wundɛ Sara ba kaa hang, wu dome wundɛ na ba ding ngatheng be. Wuna dome wundɛ na awa. Na yang ko bindɛ yuku. Wundɛ dome Sira na na yukua bindɛ. Sira ko bindɛ yuku ka ngpopo na. Simeke ba dɔma na sii ba kiyang bang, na ngatheng be na kɔsinɔkɔi beng. Wundɛ tha nɛnɛ bangang. Wundɛ pe bindɛ kendɛ.

Bindɛ bakaa ka thada huthukoe hang, Bindɛ biyandɛ. Wundɛ thumpu nda nene, wo thimbinɛ pingkari bang do, ba nda kɔra Sara na. Ba yumba sa tɛng ka yikia kɛnama. Bindɛ ba ke biyande hang, wundɛ tepe na hing huthukoe hang, nɛna dungkɔ. Sara tepe na e yang? Na ndo. Na eye. Wundɛ tentine nda ba kɔra Sara na wanthang. Ba ndɛ thamɔi ba ning kɔra huwe. Sara dungkɔi. Wundɛ pengke ngkala king. Nɛ kingki? Na king kutɛ. Sara ngatinɔkɔi. Na e dondo? Na king kutɛ. Na dungkɔ ka kɔtɔkɔi. Sara biyande kathinthi ka na lasi. Wundɛ ba biyande hang, mɛna dome wundɛ na ba karimɔkɔ naka tute yi kɛ, na wu kɛnda thangkɛ. Na fuwe na yang ni kutirai ba yi, na kɛrɛ

"All right". "But don't take the strangers you have with you today". He Sara, when he first came, his sister Sira had told him everything, that "He, he the monster, he will not see a human without eating him". Then Sara said "All right". When he was told this that morning by the monster, he said "Sira". Sira answered "Yes?". "Cook well for the dogs, and let them eat. Put in the palm-oil well[27] so they may be satisfied". When he Sara said they should go, what he had told him was not to take the dogs. He said "All right; I will tie them up". He told Sira to tie them. Sira went and tied them with raffia leaves.[28] He was thinking to himself "My life - it is the dogs are to save it". He didn't refuse; he left them behind there.

When they went to pick the kola, they reached the place. The monster loaded his gun, to kill Sara. For a human will never reach his house. When they had reached there, he said "Here is the kola tree. You will climb it". Sara said "I?" "Yes". He was determined to kill Sara at once. For he had been unable to kill him by night. Sara climbed up. He came to a kola nut. "Is it this one?" "Not that one". Sara went a bit higher. "Here?" "Not that one, climb further on". Sara climbed right to the top. When he reached it, the monster said "Master,[29] there where you are high up there, your time is finished. At night, I tried to get you, but I was

thamɔi. Na kɛrɛ na ka thɛmu wo, na wu kanda thangkɛ. Na yang ko yina fangɛ. Mɛna dɔme Sara na ɛ yang? Na ndo. Na eye. Na ba hung ka bei. Na yang na limba ma ko kɔri, na kɛrɛ na yumba bu sangkaang Kanu Masala na. Ba ndɛ simɔkɔi te ngakenga ka ngatheng beng, be kɛnama be na. Mɛna yele wundɛ thampa, na Kondengmukurɛ, Kondengmukurɛ, Kondengmukurɛ, Kondengmukurɛ, Sosongpeng, Salialɔhɔ. Ngatheng beng, wong Kondengmukurɛ, wong Sosongpeng, wong Salialɔhɔ. Na Kondengmukurɛ, Kondengmukurɛ, Kondengmukurɛ, Kondengmukurɛ, Sosongpeng, Salialɔhɔ. Nang ko sangkang Kanu Masala na kasonghanthe, ali ba dɔma ko hange. Kaaye wo wo yongong wundɛ wong, ngatheng be yue wung kangka. Bindɛ thengkɔkɔi homa. Mɛna kɔtɔkɔi Kondengmukurɛ, ba wundɛ na bakalang wong. Wundɛ songe. Yi yongino yongino - sɔyɔng. Yi yongino yongino - sɔyɔng. Yi yongino yongino - sɔyɔng... Bindɛ ba biyande hang, mase ndɛ ko ma ndo, e Sara mayele thampa mang na ba mu pengke beng mung, na muthong mu kendeng mu na. Bi se ndɛ hung thuhung, ngatheng beng ngote thumpu na. Na wo yoge ndɛ thong e petha kangka, na wo yoge ndɛ thong e petha kangka. Bindɛ thangki ni sainudnde na feu. Bindɛ wɛsi ning na feu.

Bindɛ ba thangka kendɛ ning tetua hang homa, wundɛ Sara wundɛ kɔi ka tute wundɛ kathinthi kɛ. Wundɛ thade huthukoe hang na feu. Wundɛ thuhɔi. Wundɛ pengke thumpu ngoe. Na ba karimɔkɔ neng thimo ba sii ba kiyang

unable. But now your time is finished. I am going to shoot you". Sara said "What, me?" "Yes". "All right. No matter. But before killing me, wait let me say goodbye to Kanu". He was thinking about his dogs' names. He shouted "Kondengmukure, Kondengmukure; Kondengmukure, Kondengmukure; Sosongpeng; Salialoho"[30] The dogs were one, Kondengmukure, one, Sosongpeng, and one Salialoho. "Kondengmukure, Kondengmukure, Kondengmukure Kondengmukure, Sosongpeng, Salialoho. I will say goodbye to Kanu six times before you shoot me." The twice he called out, the dogs heard it over there. They broke all the fastenings. Kondengmukure was in front, for he was the eldest. He sang "You are called, you are called, jump - sɔyɔng! you are called, you are called, jump - sɔyɔng! you are called, you are called, jump - sɔyɔng!"[31] When they reached there, as soon as they came and stopped, Sara shouted out and told them "What you find there is your food." Before he had finished saying it, the dogs had fallen on the monster. They bit him open, and tore out the flesh. They bit him open and tore out the flesh. They split him all up, they scattered all the bits.[32]

When they had finished destroying him, Sara arose where he was up above. He picked all the kolas.[33] He came down. He found the monster lying there. "Master, you wanted to finish my life. I am called Sara. Mine is not finished,

bang ba bang morina. Na ba ma doma Sara. Na ba kiyang bang bang tha more. Na ba ba kenda bang more. Na ba huthukoe hang, na ba kong wung ding make. Wunde thade hung. Na thade wunde hung, nde there kuberiku. Wunde yukuye Kondengmukure na. Wunde tutu ning. Nde there kuberiku, Sosongpeng na. Wunde tutu ning. Wunde there kuberiku, Salialoho na. Wunde tutu ning. Wunde thunung ba hukaa.

Wunde teng ka kongkosa ha. Na Sira. Na o. Wendang wong, na ba dingite thengke ba doma na yama yame ba yi. Na awa. Na awa kaa ing naa ka na pungke ba na se bakinga. Na nie koro na ba yi. Na koro na wungka bei. Na ba yi, na yama bakalang ba yi. Na funung ho ndo kalang wo ing yang yama doma yang do kaiba, na yama yamitse funung ba yi. Na awa. Sira wu gbongkoyi Sara wung, ka koe Sira ka nde theneke. Nde ngoe ka ngathai. Wunde bereng. Handa wong na yang thamoi kende. Na ying tepe nde ma masesi kere yang tha nde me hung. Na ka themu wong na yang pe kenda. Na ying se bakang huya ha ho kiyang.

Binde ba kaa hang, nde ke dong ka nenda ma, na ya. Na o. Na hing Sira na. Thagbukudu tha de nda ing Sira thang, thagbukudu thasonghunthe. Yokang na pungke wunde ba kaa kitha ka nde wunde ka ka thumpu. Wuna dome nanda ma wo, e hating wong, ngwali, ngwali, ngwali, ngwali. Na masesi nde na na gbongkoyi yi hung, na tha nde hung me. Na koro ka themu wo, na ying pungke ba bakinga wenda na.

yours is finished. The kola I will take it away when I go". He picked it. When he had picked it all, he wove a basket.[34] He tied it up for Kondengmukure, he put it on his head. He wove a basket - for Sosongpeng. He put it on his head. He wove a basket - for Salialoho. He put it on his head. He began to go.

He reached the village. "Sira". "Yes?" "My sister, now you understand that I am more than you. Well, let us go; I was able to free you. I was nearly killed for you. But it is all right. For you, I am the senior to you.[35] My sense is the senior's. I am called the man, and I have more sense than you. Let us go". Sira, at what Sara spoke, there where Sira stood she trembled. She lay at his feet, she wept. "My father,[36] I am less than you. You told me at the beginning, but I would not listen. Now I leave it all to you. You came and saved my life".

They went. They went and told their mother. "Mother". "Yes?" "Here is Sira". The bumps on Sira, the bumps were six. But he was able to go and take Sira from where she was, with the monster. His mother said "E, my child. Thank you, thank you, thank you. At first when you spoke about it, I did not at once allow you. But now, you were able to free your sister.

Na yang na kalangang yina ba hung.

Nde Sira wobena, si nda kutu hudongo, yoko Sara na dome na hing ka yi dongo. Wuna kute nde Kanu Masala, wuna sangkaang nde hele mina ming do yumbeng be. Aliba doma na hato wo kaiba na na woyete, e be yengke kotoko beng do bagbasani be e wunde doma na hing ka yi dongo, ying do bagbasa wong, na mea kende. Ali ba domo na ying do bakalang na, ying do bagabsa wong, na yi sa pungku ba dongo ka hudongo, na ba sembe ba kenda. Na yi kute pungku ba bakinga huya ho kenda. Na peyo maheng ma ka hatong kaiba wo. Kena pungku gbongkiya ba yi. Bene Kanu tepe nde mina hung, ming do yumbeng, beng nda foma, ming pai kenda. Hato kaiba na dong ba tepa na ama na pungku gbongkiya na hing ka yi dongo. Na ali na yi bakalang, na ya na, na kere na hing ka yi dongo. Wunde wo a me.

Mene Yengkeni se na ba thaninuo huyumba, ning do kothong mboro na ba tepe Yengkeni na mboro. Yang ko ning king tepe, yang Karangke. Yuye yang ka beboro beng. Konia mene yi thungke ma yuya e yang gbongkiya na meye ma wulohoi, thoko ba be dongoi beng homa, awa, mboro kibena, king thangke, longtha, thoko ba kenda.

I am thanking you for that".[37]

Now for Sira, before she could find a husband, it was Sara that had to say "Here is the man you will marry". Kanu Masala saw this. That is what he told us in farewell, we Limbas. Even if it is only a small boy, and you are the first born, you the women, if he says to you "Here is where you will be married", you the woman - agree to what he says. Even if you are known to be the older, you the woman, you will not be able to stay in marriage by your own power. You will not be able to save your life. Stand behind what the boy says. He is able to speak for you. Since Kanu told us that, all of us Limbas now we follow that. The boy says "I am able to speak for you, to say where you will be in marriage. Even if you are older than me - here is where you will be in marriage." She will agree.

Yenkeni, since you have come to be taught Limba, and say that whoever knows a story, should tell Yenkeni the story, I am telling it, I Karanke, I heard it from the old people. Konia, you consented to listen to me, I talked and you answered me well. By grace of all who are sitting here, well that story is finished, it is ended by your grace.

A long story, with several themes that occur elsewhere e.g. the girl who insisted on finding her own husband (The girl and the spirit, The girl who wanted a fine husband), the three dogs saving the hero's life (The hunter with three dogs), the pretended farewell while really calling for help (The child and the hunter), the insistence that someone should climb higher and higher up a tree (The man killed for a spinach leaf, The spider woos a wife etc.) These are all bound together to make up the present integrated story, ending with a suitable general comment, more closely bound into the story itself than are some others.

Karanke said that he had heard the story from the old people, and had "added a little himself" (a thi wuyete). He had been thinking about it for several days in the farm before telling it.

Thumpu, "monster", was sometimes said to be a spirit, sometimes an animal. He comes into several other stories, (e.g. Bayo, where he helps the human child).

1. I have omitted a sentence where he describes how he had tried to speak the story before into the tape recorder but "the box did not agree". He hopes it is working this time.
2. i.e. formally "reply" (me) to his words. Konia did this, commenting, prompting and reacting audibly throughout.
3. hugbanang - cunning, wily, far-fetched.
4. A weal or bump on his body.
5. Her first child - Karanke pronounces this quietly and tenderly to convey that the mother loved her very much indeed.
6. i.e. the main point is not the property for bride-price, but the qualification of being unblemished, i.e. the situation is a most unusual one.
7. He borrows the skins of the various snakes to make himself look smooth and gleaming. The bahande is said to be a thin green harmless snake about two to three feet long, the bangkiboro a "beautiful" one, living on top of palm trees, not aggressive, spotted, very long, the wangkana small and red.
8. The disi rice is regarded as ordinary, the "American" as the most valuable, white and filling, and suitable for honoured visitors. The girl insists that her suitor must have the very best.
9. yongoni - the word implies that she pounded it extra well.
10. Very ugly and bad. The word pronounced most emphatically.

11. Giving him rice and water suggests her desire to be his wife.

12. The monster is not human and does not eat rice. He buries part of it to conceal this from Sira. Not eating the rice also implies that he has not accepted her as his wife in the normal way.

13. The formal announcement of his purpose - to woo Sira as his wife.

14. Usually the announcement would be followed by some discussion, implied at least, about the bride-price. But in this case Sira quite unconventionally neglects all the usual arrangements.

15. The exchange between Sira and the bumps recurs several times in a kind of chant. The bumps (on the monster, but apparently with a kind of life of their own) reply to her surprised exclamation as she sees that her husband's gleaming body is not as she had thought. In each case she then tries to cover up her remark.

16. She is surprised to see so many rooms. cf. The hunter with three dogs who passes through many doors to his wife's home.

17. People often go outside to clear their throats and spit. This can also be used as a euphemism for urinate, as later in the story.

18. Yeli, apparently from English jail.

19. There is normally a close bond between brother and sister; they like to visit and perhaps help each other with their farm work, even after her marriage.

20. Dogs often have names, sometimes with special meanings. One I knew, for instance, was called "Those I love are not many" (Be thimo boi ta). Here Salialɔhɔ at least has a meaning (jumping well) and was uttered here and later with lingering affection by Karanke, implying how rightly fond Sara was of him. The recurrence of these unusual and attractive names seemed to be one of the effective points about the story for the audience.

21. Muslim praying yard, to be seen in a few Limba villages.

22. The power to see with "eyes" in a supernatural way is fairly often expressed as seeing "in a dream". See chap. 5.

23. The sound of his snuffing, carried on into the next phrases.

24. Ni kusasipai, from English satisfy.

25. Late evening.

26. It is clear from his tone that he is very afraid of the dogs, but he tries to conceal this by making a kind of half-joke about them being "strangers". Sara is not deceived, but pretends to make a helpful reply.

27. i.e. give them good food.

28. Which would not be strong enough to hold them.

29. This term is fairly often used in stories between opponents, e.g. the various parts of the house threatening the witch in The story of the great witch.

30. This was half-sung.

31. This was sung, Karanke singing the first two phrases, the chorus coming in with sɔyɔng. Repeated about eight times.

32. This episode was recounted with great vigour and excitement, which the audience found very effective.

33. A whole crop of kolas would be found very valuable.

34. To put the kolas in and get the dogs to carry. This of course would never be done in real life, dogs are not used as beasts of burden.

35. In years he is younger, but by intelligence senior.

36. She calls him this in entreaty and humility.

37. Thanking is a suitable conclusion to a story.

The girl and the spirit. (Biriwa)

Hati bonda na kio nde. Wunds sa lu ho fanda na tspi. Wunds sa lu ho nanda na tspi.

Wunds boi. Wunds thingi na yokxxbkoro. Wo gbako ngale ba ning denga. Nds kai ka fanda ma ka. Poning ksmeng biile. Na yang thimong hato kanda wo. Na yang thimo ta yina. Na wo nong ma deng na yoko wo ka ing kuburu. Gbaku wo kai ke. Wo gbaku wo lue hels wung. Nds konde poning kohi kanang. Wunds luku soni bisohi. Wunds luku manani kems wuhhhe. Wunds fungung poning bisohi, thika ba ka nanda ma wo. Hati bonda wo bangang. Nanda ma wo dome na yao Kanu. Fanda ma wo dome helang na yao Kanu. Na gbonokong kangka. Na wo nong ma deng na yokong wo ka ing kuburu. Wa a wa ka kokong wunds kai. Wunds tha ne.

Wuna thumpu lue, Thinthilongo. Nds king nde nona ka gbongkong ba na kangka, nona nde Kabala na. Namu sikiokoi limba nati. Wunds thele yaba balohoi. Wunds bili. Wunds thele kupaho kolohoi. Wunds bili. Wunds thele hels bolima. Wunds bili. Wunds bathoi a se ba hati bonda wo.

Nens wunds teng nde nono kangka na, hati bonda wo kutiokoi ning na berede. A, na papa, na naa, na keba wo se wo na na deng. Nanda ma dome na e, na awa. Nds kai bohi ths wo. Wunds kai fai. Wunds tote sisa ba. Wunds

The girl and the spirit. Bankolo Mansaray. 11/11/61

A story. A girl was once born. She would not listen to what her father said. She would not listen to what her mother said.

She grew big. She became full grown - with full breasts, yɔkɔrɔkɔrɔ! One chief got up to marry her. He went to her father. Two hundred pounds! "I love your child". "I don't love you. Whoever marries me - he must have no weal". The chief went away. Another chief heard that. He counted out forty pounds, he tied five horses, he tied a hundred cows, he took out five pounds[1] as her mother's dress. The girl refused. Her mother said "Alas Kanu". Her father said too "Alas Kanu". "Get out from there. The one who will marry me - he must have no weal". Everyone in the country came - she refused.

A monster heard that - Tintilongo.[2] He was - like from that forest there to Kabala.[3] The animal turned into a human being. He borrowed a fine shirt. He put it on. He borrowed fine trousers. He put them on. He borrowed also a long gown. He put it on. He set out, coming for the girl.

When he had reached, like to there, the girl saw him, plainly. "Ah! Father, mother, the friend who is coming, he will marry me". Her mother said "Oh! All right". She went

se dungkung hailanggba wo. Hailanggba wo thome ta sisa ba - waali na wundɛ. Ɛ, wundɛ yote wuyete. Na alako te thimo yi yamai, na awa, na ning kaa.

Wundɛ wɛnda ma woyete, wo tɛnang, wundɛ hati bɔnda wo. Hato na yang ko yina leng. A, na yi sa na leng, na yi a dokoli. Hato na yɔkɔng yang leme yina na kɔdɔ. Kumang bindɛ kutande ning hato na berede. Wundɛ dome na awa. Bindɛ bathɔi. Bindɛ kai haa. Hato leme. Wundɛ dagbe hato. Kɛrɛ hato leme thung.

Awa, bindɛ tɛng ma mɛti, wundɛ kai ngutu yaba banthe. Wundɛ dungung ka thelɛye hɛ wundɛ ka. Wundɛ kai haang, wundɛ ngutu kupaho kɔ. Wundɛ dungung ka thelɛye wundɛ ka. Bindɛ kai ke.

Bindɛ kai ni bangka kurɛnti. Wundɛ kai kɛndɛ pe hati bɔnda wo. Wundɛ kai ke ka feli ka. Wundɛ dethi thɛ wo te thɔng bangka ba te. Wundɛ kai ke kafeli ka. Wundɛ tote wundɛ yɛrɛmo, wundɛ tutong hato. Na awa, na kata sisa ba ka wandang ka ka kai wundɛ ka nia wali bang ka. Hatong kai. Wundɛ makɔi dondo mang, wundɛ kute wopo-thɛ na yurudu. Wundɛ yongong, na numu na saa ye na ya sisa. Waali wo sɔ. Wundɛ yote wuyete. Na awa, na dinga ka wɛnda ka, na ba beng na bali. Hato dongɔi. Na le, wundɛ thɔng. Wundɛ kai. Na wali wali batoti wo. Na ying kalinginɛ ye. Na kɛrɛ na nɛmpɛ na mina kai ing yi ka kata yisa ba. Na awa.

and caught a hen, she went and killed it. She cooked rice. She went and gave it to the man. The man did not eat rice - he was a spirit! E! He took a little bit. "Since you love me so much, well, let us go".

She, the girl, she had a small brother, one so high.[4] The child said "I will follow you". "Ah! You will not follow me, you are dirty". The child said "But I will follow you, whatever happens". Behold he and the child saw each other - plainly.[5] She said "All right". They set out. They went for far. The child followed. She beat the child. But the child still followed.

Well, they came to one village. He went and took off one shirt. He gave it to the one he had borrowed it from. He went for far. He took off the trousers. He gave them to the one he had borrowed them from. They went off.

They went and rented a house. He went and left the girl there. He went off to the bush. He found a hen as big as the house![6] He went off to the bush. She cooked, she the wife, she put it on the child's head,[7] "Well, take the rice to where my husband went to work[8]." The child went. As he was standing here, he saw him /spirit/ red - bright red![9] He called. "?Numu(?) come here, here is your rice". The spirit came. He took a little bit. "Well, take it to your sister, it is you who matter". The child sat down. All of it - he ate it. He went. "Thank you,[10] thank you, the one

Kudu, sangkala wundɛ tote. Na awa, na mina hɛ nda kai, na yang be kai nɛka te nahe wanda te. Bɛnɛ bindɛ kai, a tɛna dondo na, na nɛka hɛ na wanda wo, wo thimo yi wo, na wundɛ na wɔngkɔnɔ bambang. Ndɛ neke. A! Ndɛ ngɔti. Wundɛ yɔhi. Wundɛ rɔgbɔkɔi. Wundɛ palɔi. Ndɛ dɔng wɛnda na na nthareke. Na sitha yamai. Wuna dɔng wɛnda na wo. Wundɛ segithe sisa bang, na saa be thɔng. Na kondong na bamba. Na ning ko hɛ linge kaa na gbɛgbɛgbɛ. Na yang sa bɛng thɔi thɔna, na yang na wu kute yang wu na wuna. Hato dɔngɔi, wundɛ thɔng na le.

Bindɛ batɔi. Bindɛ du ka mɛti do. Wundɛ dɔng, wɛnda na na sithang nde. Wundɛ fungung pakala bang, fulu bɛking kɛmɛ wunthe. Wundɛ kɔminande mung, na legbɔ. Wundɛ fungung lɔnggba wo fulu bɛking kɛmɛ wunthe. Wundɛ kɔminande na legbɔ. Wundɛ fungung mpende ki, fulu bɛking kɛmɛ wunthe. Wundɛ kɔminande na legbɔ. Wundɛ kai pɛngki thɛ wo ka waali wo; ba thɛ wo na ndɛ wati mani wo. Thɛ wo fung ka thɔna hang, sɔkɔdɔ sɔkɔdɔng kɔlɔni hɔ hɔ hɔ. Na awa, na ning kaa, a dɔng wanda na na. Bindɛ fung na kati ragba ragba ragba ragba rrrrr. Bindɛ kai. Thɛ wo patang pakala ba. Bindɛ kai. Thɛ wo patang lɔnggba wo kɛmɛ wunthe. Bindɛ kai. Thɛ wo patang mpende ki kɛmɛ wunthe wo. Bindɛ thuhande nda sɔli watha wo nda ba ka Yingkilani ka nda, kɛna nda wuthuruye, kɛna kio hati bɔnda wo. Hati bɔnda wo ngutɔkɔi, nang be bie, na ying be nda fungande ka bangka ba.

who cooked. You are thanked oh! But tomorrow, we will go together to take the rice". "All right".

All night. In the morning she cooked. "Well, today we will go, so that I can go and see how much my husband has cleared". When they went, as far away as here, he said "Look now at your husband, the one you love, he is that redness!" She looked. Ah! She fell down.

She urinated.[11] She hid. She was afraid. He said to her brother "Let us run off". Then her brother said "Wait for me". He took the rice "Come, let us eat, this is rice cooked for workers. We will be spending the whole day going, all all day". "I will not be able to eat it, I - what I saw, that is why!" The child sat down. He ate it - all of it.

They set out. They came to the village. Then he said to his sister "Wait for me". He took out rice, a hundred full bags. He piled it up in a heap. He took out guinea corn, a hundred full bags. He piled it up in a heap. He took out millet, a hundred full bags. He piled it up in a heap. He went and found the spirit's hen; for the hen was the watchman. The hen came out to eat - <u>sɔkɔdɔ sɔkɔdɔng kɔlɔi hɔ hɔ hɔ</u>.[12] "Well, let us go" - speaking to his sister. They went, taking fast steps - <u>ragba ragba ragba ragba rrrrrr</u>.[13] They went. The hen finished the rice. They went. The hen finished the hundred bags of guinea corn. They went. The hen finished the hundred bags of millet. They had now crossed the salt water

Thɛ wo ni na kokoroko. Na mbɛ mbɛ? O na Sira nong nda na yɔkɔng wofɛna. Bɛng fung mang kɛndɛ na soo. Wundɛ kɔi nda, wundɛ kute Sira na kangka, kathuhang ka nda. Bɛng pulu mang boli bu na tiɔ, wundɛ yele na frrrr. Bung kai labe kuthanda wo na tabi. Awa boli bu na.

Hati bɔnda wo kai ke nda. Na tɛng ndɛ ka ngathɛng nga ka handa ma, kɛng kai mang ngɔti. Na dungun/ung ka hudɔngɔ, na yang me thubu. Na keba wo lome nde yang wo, na waali na.

Nanda na wo wo kute ~~nde~~ ndɛ thong ning ngaburu nga woi, wo dɔng nde ndɛ wo, kɛng kai mang ning dungung. Longtha.

for England. There it was near now, there the girl had been born. The girl undressed. "Let me bathe, you go on to the house".

The hen said "Kokoroko" "What? What?" "Oh! That Sira - you will have to take another".[14] Then he came out from there - soo![15] He stood now, he saw Sira over there, on the other side now. Then he pulled out gold - tiɔ! He threw it - frrrr. It went and stuck on a lobster, fast, tabi! Well, that was gold.[16]

The girl went off now. When she reached her father's feet, there she went and fell down. "Give me in marriage. I agree completely. The friend I followed then - he was a spirit".

Her mother - the man she saw with weals, whom she had said before - there she went and gave her. It is finished.

Another version of Sira and the monster, but with a rather different ending, and no explicit moral.

The teller uses a particularly large number of onomatopoeic words, and phrases in the form of, e.g. na berede - plainly; na frrr - the sound of gold being thrown through the air. He also uses a number of unusual words taken directly from English - those e.g. for "rent", "watchman" and "salt water".

1. As the mother in law's present; the bride-price is depicted as being on a huge scale.
2. One of the more often mentioned spirits; little seems to be known about him though.
3. About fifty miles.
4. Indicating a child of about four years old.
5. The child was "four eyed" with the power to see spirits.
6. To watch the girl when he was away.
7. For him to carry it.
8. She assumes that her husband has gone to clear a farm, as a human (Limba) would do; instead he has gone off to the bush, the place of spirits.
9. Redness seems to be associated with a non-human spirit.
10. i.e. her husband has sent her thanks.
11. i.e. she was very afraid.
12. The sound made by the hen's pecking as it ate.
13. The sound made by their hurrying footsteps.
14. i.e. since his wife Sira has gone, he will have to find another wife.
15. Coming very fast and directly.
16. This explains the origin of gold: lobsters are reddish-gold when boiled. This incident was not thought a very important part of the story however.

The girl who wanted a fine husband. (Safroko)

Na lo wo thimong kama wolɔhɔi. Nalo wo lɔhɔi na ngale nde. Na thimo ta wɔ wo ning kuburu, yɔkɔ wo ning kɔtɔ mata huraka ho fufɛ.

Wali wunthe thuruyeng nde kɛndɛ. Na luye wungwali wo, wundɛ leheni ngkali ki lɔhɔi. Ma fɔngkɔlɛng wali wo sekithe ngkali ki, a kayi ka tharɔkɔ. Wundɛ funge gbɔngɔ ba ka bangka ba ta habɛthɔ wo ka. Na kute habɛthɔ wo wali wo, wungdɛ ngale kang thari, ko yongong nanamang wo, na na, kama wo kiyang wo se. Haibɛthɔ wo kai ka pɔpitɔkɔ wali wo. Na ya kama mu wo. Wali wo se nda ka bangka ba ta haibɛthɔ wo. Bing lehiniyɛ nda wali wo mu wole mu lɔhɔi, mu wole mu, mu ko maleke nɔng kang. Kɛrɛ wo bayapa wo, wundɛ thome ta sisa, yɔkɔ ngati. Kɛrɛ ngati na, na be tha tɔya. Kɛrɛ thɔnɔ wo niye nda toyiniye ngati na. Ngati nga kato ka thahinɛ wo wali wo.

Fintima ha se. Habɛthɔ wo nunɔkɔi nanamang wo. Na yang kai ka fure ka thahinɛ wo, nglingae na. Na na mang wo tepe na ba kai. Hati wo tepe na ko kai. Nanamang wo tepe ba awa ka. Wundɛ kai. Na kute wali wo habɛthɔ wo ko se wuthokiye, wali wo sekithe ngati nga, gbuse ka kɛkɛng ko yako, wute ngati nga ka ma tha ma gbuse ndɛ ma, mangkatati ngate nga wulɔhɔi ka gbuse ndɛ. Ka yɛrɛmɛ wo fungande ka niyo wali wo yikiya ka, wali wo kalangang habɛthɔ wo ba ngati nga, tënto ndɛ nga. Habɛthɔ wo

The girl who wanted a fine husband. Suri Jarawa. Written Suri Kamara. Sept. 1961

The girl who wanted a fine husband. A fine girl once got up. "I do not like a man with a scar, only one with a body like a white stone".[1]

One spirit was near there. When the spirit heard that, he made a fine drum.[2] In the evening the spirit took the drum and went to travel round. He went along the road where the girl's house was. When the girl saw the spirit, she got up at a run, calling her mother "Mother, my husband has come!" The girl went and embraced the spirit. "This is my husband". The spirit now came to the girl's house. They now made a place for the spirit to lie down, a fine place, the place where he lay was shining like the sun. But the man,[3] he does not eat rice, only the scrapings. But those scrapings, they are not to be burnt.[4] But the mother in law burnt the scrapings. The scrapings were taken to the stranger, the spirit.

The darkness came. The girl said goodbye to her mother. "I am going to spend the night with the stranger. Goodbye". Her mother said "Do not go". The girl said "I am going". Her mother said "All right, go".[5] She went. When the spirit saw the girl coming in the distance, the spirit took the scrapings, he dug quickly in the ground. He turned out the rice into the hole he had dug. He covered over the scrapings well where he had dug. When (?) the wife reached where the spirit had been given lodging, the girl did not know that the spirit had not

kɔɔta ba dɔmɛ na wali wo tha thɔng ngati nga. Habɛthɔ wo ning wali wo dɔngɔ ka hukongko ha be kɔ gbongkoli. Haibɛthɔ wo kɔɔta na wali wo, wo kahiyo kɔnthɔ.

Kɛng ngale na wali wo sikiyɔkɔi bathuthu womandi. Wundɛ ngune habɛthɔ wo. Wung sekithe mendɛng matati, na wo kuuta hati wo kanamang wo. Na wo kai ka niyo wali wo yikiya ka, na wo thunge hubulɔ ha. Wali wo pethe hubulɔ ha. Wundɛ ngune hɛlɛng na wo. Kɔmɔnɛ sɛ hɛlɛng. Wundɛ thunge hɛlɛng hubulɛ ha. Wali wo pethe hubulɔ ha. Wali wo ngune hɛlɛng ning. Bing fɔma patang ngunuyo ba ku wɛlɛ ko ta hati wo.

Wung thɔlandɛ nɔng wɔ wo bawali ning wo thimo ta ba niya wali. Bawali wo timɛ o timɛ tɛ ndɛ mɛthi na wung ka wali ba wundɛ ko dokoli. Kɛrɛ wo thimo ta wali wo, timɛ o timɛ wo mɛthɛ, na wung niye ta wali, ka nɛ ning ka ndɛ dokile. Yi be thimo wɔ na ba mɛthɛ, timɛ o timɛi wali ba kandɔ a tetiyo.

eaten the scrapings. The girl and the spirit sat there in the room, they began to talk. The girl did not know that the spirit - that he was hungry.

Then the spirit got up. He turned into a great snake. He swallowed the girl. Three days passed. The woman did not see her child. The woman went to where the spirit had been given lodging. The woman knocked at the door. The spirit opened the door. He swallowed the woman too. The father in law came too. He knocked too at the door. The spirit opened the door. The spirit swallowed him too. They were all swallowed because of the girl.

It is like a worker and a man who does not like to work. A worker is not always clean, because he is at work where he gets dirty. But the man who does not like work, he is always clean, because he does not work, there is no place where he gets dirty. If you like someone for cleanness, your work will always be spoilt.[6]

A story with a similar plot to Sira and the monster and The girl and the spirit, but with a different ending to the plot and a different summing up at the end.

1. Probably diamond is referred to.
2. The point of this drum is not clear - possibly it gave the spirit an excuse to go round and be noticed by the girl.
3. i.e. the spirit. The word bayapa (an old or middle-aged man) is used ironically to refer to the spirit.
4. No reason is given for this, but people are known sometimes to have special personal prohibitions, sometimes said to have been imposed on them by some spirit.
5. An exchange that would please a Limba audience with its echo of conversations so often heard in any village.
6. i.e. the girl had wanted someone clean and shining, but it did not turn out well for her.

The hunter with three dogs (Biriwa)

Mbɔrɔ. Bia na kɔinde, wundɛ se fung badɔnso. Wundɛ ~~se fung~~ tole ngatheng bitati. Wo Denifɛla, wo Sangsangso, wo Thangkangbai.

Wundɛ se ka kuta hatibɔnda wolɔhɔi. Na se wundɛ ka hudonso hang, na wo na yɔkɔng yang dɛnge hatibɔnda woi. Awa, hatibɔnda wo nɛnɛ wothɔngkɔi. Kumang waali. Wundɛ ko se, na se ning pɛngki, hthukuma ha hung ngale ba ndɛ wanthɛng. Mɛnɛ haithali wo kute ning badonso wo, wundɛ dɔng na wo na yama ning dɛng. Na mbɛ na hang ying ko yama dɛng, na yɔkɔ yi kɔthɛng ka yikia ba kiyang. Haithali wo dome na awa, na yang na yang ko ni kusaini ba yina dɛnga. Wundɛ thingke masɔkɔ mang ba hudɛnga ning hang. Na kɛrɛ na yang thimong hinti ba kɔthɔ yikia ba kɛnda bang. Na kɛrɛ na hang yang ko bɛng kɔthɔ, na yang thimong ba kominande nahulu hang ko nting bɛng kai kɔthɔ. Wundɛ kominande nda nahulu bang homa. Ndɛ neke ning nda, wundɛ neke hɛlɛ bang, bɛng nahulu bang, ing bia nama kathabanthe. Kɛna bindɛ kɔthɔ ba dɔmɛ na wundɛ thimo hato.

Wundɛ ngale, wundɛ segithe pingkari bang. Na fɛ na ming be kai, na yang be kai kɔthɔ yikia bang. Mɛnɛ bindɛ ngale, bindɛ kube makai. Bindɛ kai haang, bindɛ kai pɛngki ko kuthara ka huraka hutete. Wundɛ hatibɔnda wo wundɛ thɛrɛng, wundɛ sikiɔkɔi furu. Haithali wo kɔi ka gbada do. Wundɛ hatibɔnda wo bilande, wundɛ kai pɛthi ho hubilɔ. Wundɛ kai ning, wundɛ kai pɛthi ho hubilɔ. Wundɛ

The hunter with three dogs. Seli Konteh. 28/11/61

A story. There were once people. One came out as a hunter. He trained three dogs - one was Denifela, one Sangsangso, and one Thungkangbai.

He came and saw a beautiful girl. When he came and saw her, the hunter he said "It is she - I must marry that girl". Well, that girl was bad. Behold she was a spirit. She used to go; when she went and saw him, her heart rose for him at once.[1] When the boy, the hunter, saw her, he said "She is the one I am going to marry". "Well then, if you are going to marry me, you must see the place where I live". The boy said "All right. I, I will arrange to marry you". He fixed a time for the marriage. "But I want first to see the place where you live. But if I am going to see it, I want to gather the property for the bride-price before I see it". He gathered all the bride-price.[1] He was looking at her now. He was looking as well at it, the bride-price, he and his people. From that they knew that he loved the girl.

He got up. He took his gun. "Let us go today. Let me go and see where you live". They went for long. They went and came to a cave in the middle of a rock. She the girl, she started, she turned into a breeze. The boy stood outside. The girl entered. She went and opened one door. She went further, she went and opened another door. She went further, she went and opened another door. She went further, she opened another door. Six doors to the house before you come into the house!

kai ning, wundɛ kai pɛthi ho hubilɔ. Wundɛ kai ning, wundɛ pɛthi ning hohubilɔ. Thabilɔ thasɔnghunthe, ka bangka bang biho kɔ pɛngki bangka bang. Awa, wundɛ fung ting, a se ka nɛka haithali wo. Wundɛ koeng nɛnɛ mɛnɛ wundɛ patang funga, wundɛ sikiɔkɔi te wɔ mɛti. Badonso nɛnɛ, ndɛ kɔɔta hooma nkani bɛng.

Awa. Mɛnɛ ndɛ ngale,, wundɛ se ka badonso. Badonso wundɛ dinge ngatheni be bitati be, Denifɛla, Sangsangso ing Thungkangbai. Wundɛ dɔng na yang be pe bing. Awa. Wundɛ dɔng na yang sa bing pe. Na ba badonso na yang. Na hani ka yang kai, awa, na yang sa kai ngatheng be ka kɛndɛ. Wundɛ dɔng na yang nɛnɛ na kiyang ka, ha, na ngatheng sa kɛndɛ kai. Wundɛ dɔng na dɔmɛ na na bali tɛ. Mɛnɛ ngatheng bembe kato ka hubilɔ hang, wundɛ pethe holengke hang. Bindɛ bilande. Fung lɔngɔkɔi na gbambung. Bindɛ pethe ning fofo. Hung lɔngɔkɔi na gbambung. Bindɛ pethe ning fofo. Hung lɔngɔkɔi na gbambung. Bindɛ pethe ning hɔho. Hung lɔngɔkɔi ning, na gbambung. Bindɛ pethe homangkɛ hangba kaa nda ka bangka ka. Bangka ba ka haibɛthɔ wo bɛng. Na tɛng bindɛ kɛndɛ, bindɛ kai pɛngki mafakande ma dondo nang ing kangka. Bindɛ kai nda pɛngki furu hufɛlɛng kangka, ba bindɛ kai pɛngki kafai wongama. Ba bindɛ kai nda dongɔ kamɛ o kamɛ faka kakɛtɔ kɔ. Haithali wo wo thimo hatibɔnda wo, wundɛ kai, samisaminɔkɔ ka huthukuma namang. Wundɛ dɔng na mɛnɛ yi thimo yama, awa na yikia ba kiyang ba na dona bɛng. Na muthɔng mung nde beng yama dungune ka mu na yang sa nde kɔ mung kɔ thɔng. Na ba na

Well, she came out then, coming to see the boy. He was standing there. When she had come out, she turned into a human being again. But the hunter, he did not know at all ? what it was ?.

Well. She got up, she came to the hunter. The hunter took his dogs, the three, Denifela, Sangsangso, and Thungkangbai She said "Let me leave them behind". Well! He said "I will not leave them. For I am a hunter. Wherever I go, well, I will not go if the dogs are not there".[3] She said "For me, in my house - ha! dogs cannot go there". She said "Well all right then".

When the dogs were taken to the door, she opened the first one. They went in. It shut behind them gbambung.[4] They opened another. It shut behind them, gbambung. They opened another one. It shut behind them gbambung. They opened another. It shut behind them, gbambung. They opened the last one to go into the house now, the house belonging to the girl.

When they reached there, they went and found differences there from here. They went and found a different air there. For they had gone and found a new world. When they went and sat down, everywhere there was cold on their bodies. The boy who loved the girl, he stood, he was worrying in his heart. She said "Since you love me, well, this is my home here. The food that you gave me there, I do not usually eat that kind of food.[5] For I am not accustomed to that. But since you say that you will marry me, well I, I have come to show my country and my home, since you love me".

yang bare ta mung. Na kɛrɛ na yi dong na ying ko yama dɛng, na awa na yang nɛnɛ yang se ka tongine yina kɛkɛng ko kiyang ing yikia ba, na mɛnɛ yi thimo yama.

Bɛbonso wo wundɛ dongoi nda. Wundɛ kai ning ka bohiɛ muthong mu bare ko bindɛ thoma mu. Wundɛ neke, wung bangie ning. Ba wundɛ thome ta hɛ mung hanthe. Kɛrɛ na na nie ka ba wo dingo. Ndɛ ni nde nɛnɛ - wundɛ dingɛ muthong mu bare ndɛ dinga ka hudonso hang. Wundɛ gbape ka kutheng womandi wo Denilela.

Kɛna dong hatibonda wo na wo be pɛti ning ka thada huthukeng ho kanama. A, wundɛ dong na wo be tha ding ngatheng be, na wo lukɛng bing. Mɛnɛ wundɛ luke bindɛ, bindɛ nda a kai ka thada huthukeng hang. Wundɛ koi nɛnɛ, wundɛ luke bindɛ. Wundɛ dong na wo be tha ding pingkari bang. Mɛnɛ bindɛ kai haang songɔk ba maili, bindɛ pengɛ kuthukeng ko. Wundɛ dong na dungko. 8. Wundɛ dong na e, na namɛ na yang dungkuyɛ? Na mɛnɛ ying tha nɛnɛ dungko, awa, na do se ming do, awa, na ying be pɛo thampa tha kiyang nde. Na kuteng nda thabilo tha homa tha yi dangande ko thang - awa na yokong yama yina pɛthiɛ. Na hufungutande mathimo mang, mɛna ye. Awa. Na dondo do se ming do, na kuthukeng ko kiyang gbeng. Na mɛnɛ yang se yina ngindi, awa, na yokong ba yi nia bali babɛna. Na yi tha bɛng ni, awa, na hudongo hang sa peyɛ. Awa, na yi tindɛ. Awa, na yi sa kotho ka yi kai.

Ha! Kaiba wo koi ka simiɔko. Wundɛ dong ba dona na a na huthimo na thiɛ yama. Na mɛnɛ wung tɛ, na yang sa dondo

The hunter sat down there now. She went and got him food, the kind they usually ate there. He looked. He did not like it. For he had not ever eaten it before. But what he had done when he was taken there, what he did - he took the food he usually took for hunting. He fastened it onto the biggest dog, Denifela.

Then the girl said that he should go with her to pick her kolas. A! she said that he was not to bring his dogs, that she would tie them up. When she had tied them, they would go to pick the kolas. She stood up, she tied them. She said that he was not to take his gun. When they had gone for long, about one mile, they came to the kola tree. She said "Climb up". Oh! He said "What! how should I go up?" "If you don't go up - well, here where we have come, you are to stay by my words. You saw all the doors which you kept going through? Well, only I can open them for you. It is what you reach for love, that is it! Well, here, here where we have come, it is truly my kola. If I send you for them, well you will have to do it. If you do not do it, well, the marriage will not last. Well, that is all I have to say to you. Well, you will not know where to go".

Ha! The boy stood there thinking. He said "Ah! It was love that put me here. If it had not been for that, I would not have come here". He climbed up. As he was about to pick one kola, she said "Go on up for that other one, the one up

se. Wundɛ dungkɔi. Si dɔng ba thada ho, na dungkuyɔ ho hunthe hang ho bekede hang. Si dɔng ning ba thada ho, na pɛna hung, na kaa thada ho begede hang. Haithali wo, wung thong nda ning. Wundɛ dɔng na ɛ, na namɛ na hɛ yi yama ni na? A, ha ha, na ing wu yama thong. Na kɛrɛ thansi ka. Wundɛ tepe na ho mangkɛ ha na huna yi thadi.

Wundɛ neke nda, na ɛ na awa na wung pati ba yi. Na sangkilina Kanu na. Na mɛnɛ yi ba kɔ yi kuta wɔ wolɔhɔi, na yɔkɔ yi denge ning, na awa yi ko nda dɛng waali. Na mba yang, yang do waali. Na na kute yaheng yamai na yangkang, na awa na sikiɔkɔ nalo, na awa, na yang do nde waali na ye. Na ka tute yi ka, na sangkilina Kanu na. Bɛng dɔng mang na ɛ na e fɛ? Na yang na sangkalang Kanu na, na ba mbɛ? Na sii ba kanda pati. Na e yi se nɔng kɛkɛng ko kongkɔ foma? Na ng ng. Na wɛli na yi pɛngki kɛkɛng kongama. Na e yi kuteng kɔkɔ thabilɔ thangthang mathɔlande? Na ng ng. Na awa mapeye mang na nda. Yi sa nɔng nda kutu wɔ wolɔhɔ hali. Na ba dome yang na sangkilina Kanu na, na ying do tuku nda ye, na yang yina kɔri.

Na bali tɛ, na yang ko sangkalang Kanu na. Ɛ ne kute nde nɛnɛ Kanu wo kanamang wo - ka kai bindɛ ka, kutheng wo dingɛ nde muthong nama mu, wo dɔma wo Denifɛla wo, ndɛ na yongong ndɛ ka sangkilina ha. Ndɛ yongong Denifɛla Denifɛla Denifɛla Denifɛla Denifɛla Denifɛla Denifɛla Denifɛla Denifɛla Denifɛla. Wundɛ thɛrɛng hɛlɛ wundɛ yongong.

above". As he was about to pick it she said "Leave that one; pick the one up above". The boy - that hurt him. He said "Oh! What are you doing to me today? Ah! Ah! that hurt me. But there is no alternative". She said "The top one, that is the one you are to pick".

She looked at him now. "Ha! Well, your time is finished. Say goodbye to Kanu. If you stand there and see someone beautiful, you insist on marrying her. Well, it is a spirit you will have married. For I, I am a spirit. When you saw me before, saw me clearly, well I had turned into a woman. Well, I was a spirit all the time. There where you are perched up above, say goodbye to Kanu". Then he said "What! Is it today? I am to say goodbye to Kanu - for what?" "Your life is finished. Have you ever before come to all this country?" "No". "Well, you have come to a new country. Have you ever seen doors like these ones?" "No". "Well, it is the end now. You will never again see a beautiful girl ever. Why I told you to say goodbye to Kanu - you are to die now. I am killing you".

"Well, all right then. I will say goodbye to Kanu". You see now, what he meant by his Kanu - where they had gone, his dog had carried his food, the one called Denifela, it was he whom he called in saying goodbye. He called "Denifela Denifela Denifela Denifela Denifela Denifela Denifela Denifela Denifela". He began again. He called.

Ngatheng be lue ka koye binds ka. Be lukoi nde ing waia, yolokoing be. Binds thenge binds. Binds koi hɛlɛng, a kiɛ kuluha, gbonga bang ka mayongong ma. Binds lue mayongong ma, Denifɛla Denifɛla Denifɛla Denifɛla Denifɛla Denifɛla Denifɛla Denifɛla Denifɛla. Binds thengoi a thari. Wunds dong nde nɛnɛ na kaale, na kotati koi yang kore yina. Hanthe na yongong nɛ, kokaale ko ngatheng be lue, kotati ko si se ka hungande, ngatheng be pengke hatibonda wo. Wunds wo tutoi kabegede wo, makutu nɛnɛ nda ngatheng be si se, wunds dong na ba beng pɛngki kapothi na solina. Binds pengke nɛnɛ hatibonda wo koi, si nda dungung thampa, ngatheng be kai ning ngote. Binds wowongkini, binds dahithe ning na fɛrɛ, binds lugbulugbung ning na fɛrɛ.

Wunds thuhu, ba wunds pati, wunds waali wo. Ngatheng kore ning. Badonso wo thulu. Mɛnɛ wunds thulu, na thuhu wunds, wunds a se. Wunds se nda ka bangka bang. Hani boli bu nda wunds pɛngki a sɛgɛthi. Hani ntha ki ka bangka nda wunds segithe. Wu nioi nda yikia ba kanama na nda. Ba wunds tongino thabilo thang na na pethe na, wunds kothɛ nda. Wunds luku munari mu na fɛrɛ. Wunds tutung ngatheng be. Sangsangso doni, Thungkangbai doni, Denifɛla doni.

A se. Na tɛng binds binds pengke hubilo ha, binds pethe. Hung longokoi na gbambung. Wunds pethe ning fo hubilo. Ngatheng be dangande. Hung longokoi, gbambung. Wunds kai ning pɛthi ho hubilo. Ngatheng be dangande e

The dogs heard where they were standing. They were tied with wire, chains. They broke them. They stood again, listening on the path of the calling. They heard the calling "Denifela Denifela Denifela Denifela Denifela Denifela Denifela Denifela Denifela Denifela". They began to run. She said "Twice. The third time I will kill you". He called once. The second time the dogs heard. The third time they were almost there. They found the girl. The man perched up above, as soon as he saw the dogs coming, he said "The thing you find below, deal with it". They found the girl standing there, still speaking. The dogs went and fell on her. They bit her in pieces. They chewed her all up. They scattered her all.

He came down. For she was finished, she the spirit. The dogs had killed her. The hunter was saved. When he was saved, and he came down, he came, he came now to the house. All the gold he found there, he took. Everything in the house, he took. It became his own house now. For him to be shown the doors, how they opened - he knew it now. He tied up all the things, he put them on the dogs - a load for Sangsangso, a load for Thungkangbai, a load for Denifela.

They came. When they arrived there, they came to the door. They opened it. It shut behind them gbambung. He opened another door. The dogs went through. It shut behind them gbambung. He went and opened another door. The dogs went through with the things. It shut behind them gbambung.

munari mu. Hung lɔngɔkɔi, gbambung. Wundɛ kai ning pɛthi ho hubilɔ. Ngatheng be dangande ing doning bang. Wundɛ pɛng hung. Hung lɔngɔkɔi gbambung. Wundɛ kai nda pɛthi homangkɛ hang. Bindɛ dangande foma. Wundɛ pɛng hung. Hung lɔngɔkɔi, gbambung.

Bindɛ se pɛngki kafai wo wo kanamɛng tinda. Na se bindɛ ka bia be kanama, wundɛ se tɔngɔkɔ danthɛkɛ. Na mathimɔ nie yama kore. Na kumang hatibɔnda wo nde waali. Na mɛnɛ ngatheng be dinge yang be tɛ, na kɔnɔ yang ka nda Awa, na mu pengke yang mu hooma mu dinge ngatheng be mu, na mu kanama na. Wundɛ pɛkɛlɛnɛ nung foma. Wung tonge mang danthɛkɛ ka bia be kanama be. Ba kɛrɛ wundɛ nɛnɛ nda, ngatheng be kore ning nde.

Mɛnɛ yi kute nɔng nda wɔ nɛti ba tɔla kutheng, kutheng a mase, a thulung wɔ. Fɔngkɔlɛ na mɛnɛ yi nine e wundɛ nio ka hubilɔ ka nda, na batuang kai kɛndɛ, wundɛ a bɛndi. Na bawɛthi kai kɛndɛ, wundɛ a bɛndi. Wuna thimo ming kutheng. Huna, lɔngtha.

He went and opened another door. The dogs went through with the leads. He left it. It shut behind them, gbambung. He went now and opened the last one. They all went through. He left it. It shut behind them gbambung.

They came and found their own world now. When they came to his people, he came and told them what had happened.[6] "Love would have killed me. Behold, that girl was a spirit. If I had not taken the dogs, I would not be here. Well, all the things I found there, the things the dogs have brought, they are her things". He opened them all. He showed them to his people. "But for her, the dogs killed her."

If you now ever see a man training a dog - a dog helps you, he saves a man. In the evening, if you sleep and he is at the door, if a thief goes there, he barks. If a witch goes there, he barks. That is why we love a dog. That is it. It is finished.

A story of a man who married a bad wife, a spirit who wanted to destroy him. The situation is, in reverse, similar to that of Sira and the monster. The episode of the tree and the dogs are almost exactly the same in the two stories. The dogs are a very important part of this version - they, unlike the hunter, have proper names - and the concluding comment, like that of The old woman and the dog, is about the value of dogs.

1. i.e., I think, to eat him.
2. Gathered bride-price with help and consent of his family.
3. A hunter is normally closely followed everywhere by his dogs.
4. The sound of the door banging to behind them.
5. She is not human and does not eat human food.
6. The story closes with his announcement of what had taken place.

The man killed for a spinach leaf. (Yaka)

Ya Yaling. King ba tepe Yengkeni na mbɔrɔ. Mbɔrɔ yina Yangkeni.

Wa na denge nde yerema ka meti. Gbaku wong kende wong, wo ko nde thu buyang, kinthe ngkerengkere. Ngkerengkereng kibena, kina tepe nde wunde na wa sa king ngeti. Na ying do king ngeti, na yang ko yina kori.

Awa, thamo bang ngeti. Bembe nde nene be ka dunggbu, wa ing wanda ma - na yang kong ke ba ke lawa ngkerengkere king. Mene wunde ba saa lawa ngkerengkere kibena, gbaku wong tepe na kingki na ying do king ngeti, na yang ning a kori. Na koro binde ka meti bang homa, na koro wa sa king ngeti. Na kina samaka ba ka meti ba. Wuna dome nde hati kaiba wong, awa na wung ka bei.

Mene wung mbe mu nioi? Na teng thong fuwe bang, hati kaiba wo ngaye ka dunggbu ka. Wunde se thadi ngkerengkere kibena, lampu. lampu kinthe. Lampu lampu kinthe kibena, kina dinge wunde make. Ba ngkerengkere kibena nde nene kinthe king nde thong na king thado, mene beng do ka bangka beng ki a thong mandeng maaye. Ying ki ngonua. Kinthe king, kina se nda kaiba wong thengke. Nde dinge ki.

Bene gbaku wong ba hung yuya sangkae nda, wunde neke. Wunde tha ki kutioko. Wuna pene nde wunde bamaka

The man killed for a spinach leaf. Karanka Dema. Rec. ?/10/61

I am Yaling. I am going to tell Yenkeni a story. A story for you, Yenkeni.

A man once married a wife in a village. The chief there planted leaves for sauce-spinach. He said that no one was to pick that spinach. "If you pick it, I will kill you".

Well, the wet season fell. Now, the people were in the farm there,[1] the woman with her husband. /He said/ "I am going to go and beg for a spinach leaf". When he came and begged for the spinach leaf, the chief said "That leaf, if you pick it, I will kill you. Of all those in the village, no one must pick it. It is the sacrifice[2] of the village." The boy said "All right".

Then what happened? When night came, the boy came from the farm. He came and picked the spinach, one bunch (?) of leaves. That one bunch he took away with him when he went. For if even one bunch of spinach leaves is picked you will eat it for two days while you are in your house. You shred it finely. That is what the boy came and picked - one bunch. He took it away.

When the chief heard this in the morning he looked. He could not see it /spinach/. He sent a servant for the boy

ba hati kaibe wong ke. Na ying be ma kende ki thongthongonia ngkerengkere ki se wunde thadi king. Ba bene wunde na, na wo be tepi. Na be tepi.

Bene bamaka wong ke, wunde ke ning thongthongong. Wunde dome na yang ke heng lau. Awa, na wunde tha me. Na ba yang ke nene tue. Hita pitong ba hung tepa. Ba mene bamaka wong se wung tepi do gbaku wong do , mena ngaye wunde nde ka dunggbu ke. Mena ngaye nde ka meti do. Wunde dinge silahe wo kenama. Wunde tutoi ka so wo kenama. Wunde fange so wo kenama. Wunde fange wo wong, bang. Mene binde kube, nasa, gbetu ke dunggbu ka. Wunde mateng mang, na se thongthongong mang, na ma se thongthongong mong na bu wo dongoi wong? Na yina seye wo. Na yina ke ngeti ngkerengkere ki. Wuna se yang yina.

Hallanggbe nene si nde be gbongkiya, nde thongande ning.

E. Wunde ning ba kera hang, hati yeremong pe kende, ke haye hang. Wuna ngaye hati yeremong. Wunde ke na pong kathokie. Na yang se dondo dongo. Do koro wande do ba buyang, na yang dongoi yempe helang nde ha, na yang pe kande na hato ko tuka. Wunde ke kathokie. Wunde ke kende dongo.

Mene wunde ke nde kende ni hukomisine, hatong wo ko ning ki, Wo ko ning thundu keng, na Sira. Sira wobena nde na bohi wunde ba hudingkande. Hatong boe thong ba

"Go and ask there for the spinach for me - the spinach that he came and picked. If he was the one, let him confess. Let him confess".

When the servant went, he went and asked him. The boy said "I went and begged yesterday, but he refused. So I went and stole it."

It would have been better for him to forget about it. For when the servant came and told the chief after he had left the farm, the chief set out from the village. He took his sword. He sat on his horse. He struck his horse gbang! Then he began to go, galloping raaa! right to the farm. When he got there he asked. When he asked, he said "What about that man sitting there? I have come for you. You went today and picked the spinach. That is why I have come for you".

When the man wanted to speak[3], he struck him.

Ah! when he had killed him, there was left his wife, a girl, who was pregnant. The young wife got up. She went far off. She said "I will not stay here, here where my husband was killed because of sauce. If I stay on here tomorrow, if I stay my child will be killed". She went far away. She went and stayed there.

When she bore the child, she gave her child the name of Sira. That Sira - she began to bring her up. When the child began to cry then she began to pet her "Hush, oh, child, hush.[4]

berina, mana wunde ning bohi ba thayua, na kɔntɔkoo hati wo, kɔntɔkɔ. Na handa koro nde ba ngkerengkere. Timɔ timɔ, timɔ timɔ, timɔ timɔ wuna tepe nde hatong, hang hato a bɔpi, hang wunde a dɔngiɔkɔ, hang wunde a kaiɔkɔ, wo ning wung tepe hatong wo wu yuye. Hang, hato a thuthu, wo wu ning tepe. Na hatong bohe thɔng ba berina, wuna wunde dɔng kɔntɔkɔ oo hati wo, kɔntɔkɔ. Handa koro nde ba ngkerengkere.

Awa, bene hatong kute hunung, wunde thinging na berede, wumɔ wumɔ tepe ning ba dethua. Wunde tha me. Bene wunde thinging, mana thongthingine nde wunde nanda ma wo, na yeke ya, na kama ke nde handang? Mana tepe nde nanda ma wo, na hande na nde koro nde ba ngkerengkere. Na nbe gbaku wobena keng? Ka, na ba sa nda ning dengeti thengke. Na ba na a thokie ka ngaye nde yang a dondo ko tenga. Na ba tongine ha gbonga ba ke ngaye nde yi ka. Wunde hato wo na thongthingine, wo thingine yo. Nanda na wong tongine ning.

Bang koi na. Nde pithe yikidi se nthonthi. Ko nde boye maloko, wunde pithe mang, e tutɔkɔ sande wo kanama e tutɔkɔ kutaa, e yantɔkɔ mumu ka ngkoyo, e thinginɔkɔ mgbeni. Wunde yuku mupithi mung kanama ka bondili. Na yɔkɔng yang pengke wo kore nde wa ba ngkerengkere.

Bene wunde ba hunga hang, wunde thunung ba hukaa.

Your father was killed for a spinach leaf." Always, always, always she told that to the child as she suckled her, till she could sit, till she could walk - always she would say that and the child would hear it. Till the child was weaned she told her that; when the child began to cry she said "Hush, oh, child, hush. Your father was killed for a spinach leaf".

When the child grew and got sense, her breasts were filled - <u>berede</u>! everyone tried to woo her. She refused. When she was grown, she asked her mother. "Mother, where did my father go?" Then her mother said, "Your father was killed for a spinach leaf". "What was the name of that chief?" "Ha! I cannot think of him again. For where I came from is far away, a long way to reach this place". "Well, show me the road to where you came from then". It was the girl that asked. Her breasts were well filled oh! Her mother showed her.

Then she stood up. She put on beads, as far as her navel. She bought a hanging loin cloth, she put it on; she tied her head tie, and bound on a head band of beads, and hung beads on her neck, and covered /her wrists/ with bracelets. She tied her clothes in a bundle. "I must find the one who killed a man for a spinach leaf".

When she set out, she began to go. She came to one village.

Wundɛ teng ba mɛti. Bia ngainɔkɔi pɛ. Be kutiɔkɔi hɛ bɛthɔ mulɔhɔi. Na kɔi wundɛ sa hɛ thɔngthɔngɔng ba dɔma na wuna. Na yi sa nɛnɛ thani ba dɔma na wong, na hatibɛthɔ mɛ gbang na. Na ying kutiɔkɔi ning, bɛthɔ thangki kahai do. Bindɛ ngainɔkɔi ba wundɛ. Bindɛ gbangkati ning. Wundɛ se biyande ka gbada hang se ndɛ kɔ. Wundɛ thongthingino na e bayi ka? Na ng, na bayi ka. Na yang, na yang do siyɔkɔ na ba thongthingina na ba dethua gbaku na wa na wo kɔrɛ nde wa ba ngkerengkere. Na nang yuyɔkɔi thong wa wobena, na ndɛ na ma deng. Ha, bindɛ kendɛ be homa bindɛ thimo nde keng ning denga. Kɛrɛ bindɛ tepe na ali. Na wa wobena ka dondo.

Wundɛ dangande. Wundɛ keee. Wundɛ pengke mɛti. Bindɛ gbangkati ning homa. Wundɛ se kɔ ka gbada hang. Be thimo nde nda ning kendɛ ba denga. Wumɔ wumɔ nda wundɛ kɔi nda ka yisinua. Ɛɛ, ba ni hungunia kutayi. Benɛ wundɛ thongthingino na mbɛ, na e bayi ka? Mena dome wundɛ na ng, na bei ka. Na yang do ke sombori. Ɛ, bindɛ ngainɔkɔi. Na yang do thimo yina, na yang do thimo yina. Mena dome wundɛ, wundɛ hungumio kutayi. Huthukoe ho hunguno hang thong, hung biyande kemɛ wunthe. Kɔpiri wong, wundɛ ke ka niɔ kɔpiri wo ka pɔni biiye, kutayi ko. Kutayi ko hinti, wumɔ wumɔ wundɛ hungung kutayi. Mena dome wundɛ, na yang na wu hungung beng wung, na yang kute wung.

All the people stood up, to look at such a lovely girl.[5] As she stood there they said "We will not ask yet (?) about her. She is a fine girl. When you see her, that woman is a perfect woman on earth, beyond all others". They stood up for her.[6] They welcomed her. She came and entered the compound. She stood there. She was asked "Any trouble?" "No, no trouble. I am travelling enquiring, seeking the chief who killed a man for spinach. When I hear of that man, he is the man who will marry me".[7] Ha! all the people there, they wanted her in marriage. But they said "No, that chief is not here".

She went on. She went for very far. She came to a village. They all welcomed her. She came and stood outside in the compound. They wanted to marry her there. Everyone was standing there, getting ready to put a first gift for her. When she was asked "Any trouble?" she answered "No, no trouble. I am here to make a free marriage with someone". Ha! they all got ready. "I love you". "I love you". She answered. She had marriage gifts brought out for her. The kolas given for her came to 100. The money given for her came to £2. They were gifts for marriage.[8] They were first gifts of all. Everyone was bringing out gifts. Then she said, "For me all that you have given, I have looked at it all. But the one who is to marry me,

Na kɔrɔ yang, na wo ma deng, na yɔkɔng kɔrɛ nde wa ba ngkerengkere. Bambe tepe ha, na yɔkɔng wa dondo kutɛ, na wa ka ndɛ.

Wundɛ dangande. Wundɛ dangande meting basɔngbanthe Wo thɔngthɔngɔng ning. Ba wa wobɛna tha hung.

Bɛnɛ wundɛ ba tenga ka meti be ka gbaku wong ba ka ndɛ, gbaku wobɛna ko nde dɔma na Saiong. Wundɛ ba gbangkito hang. Ndɛ biyande. Wundɛ teng. Wundɛ se kɔ ka gbada ha ka gbaku wong ka thong. Te hɛ nɔng te huthambileng thungo, gbing gbing gbing gbing gbing gbing gbing gbing. Bia thungande foma. Bia se ning ka neka ning. Neng kutiɔkɔi nɛnɛ thɔng bethɔ, na bethɔ ka nda ka kekeng kong. Nɛna wundɛ ba fungunuyo kendɛ kutayi - ɛ,yi kɔtheng bei ba ka sembɛ. Bindɛ si neke nda ba dɔma foma nda na hɔng wo sɛ sombori do gbaku wong do. Na hɔng sombori ba ka thebina yuma. Bindɛ fungunie ning kendɛ huthukoe hang, kutayi ko hinti. Huthukoe hang kemeng biiye, kɔpiri wong ke ka biyande kɔpiri wo ka pɔning kɔhikasɔnghanthe. Kutayi. Wundɛ denge mung. Na yang kute nahulu ba nde. Na a boi. Na wung thime yama. Na kɔrɔ yang, na wo ma deng, na yɔkɔng na yuye wa wo kɔrɛ nde wa ba ngkerengkere.

Mɛna ngaye Saiong ka donge nde wundɛ ke. Huthukuma ho kɛnama holɔhɔi nda ba ning denga. Yɛrɛmo wong thimo yang teng.... Yɛrɛmo wo thimo yang teng. Na wo na, ndɛ

is the one who killed a man for spinach". They said "Ah, but it is not here, he is not here".

She went on. She passed through six villages. She asked for him. But he did not come out.

When she came to the village where the chief there was - that chief was called Saio - she was welcomed well. She entered. She came right in. She came and stood outside the chief's house. At that moment, the chief's drum was beaten - gbing, gbing, gbing, gbing, gbing, gbing, gbing. All the people gathered. The people came to look at her. If you saw that girl - there is no girl /like her/ in the country. When she had had the gifts given to her - Well, you know what power is like![9]; they all thought that she had come to live with the chief, to stay in his house with peaceful heart. They brought out kola for her there, as the first gift. The kola was 200. The money was up to £60 - as a first gift! She took it. "I have seen the money. It is much. It pleases me. But the one who is to marry me is only if I hear of the man who killed someone for a spinach leaf."

Then Saio stood up from where he was sitting. His heart was eager to marry her. "The woman I love has come,[10] the woman I love has come. She, it is she who will look after me when I am old".

na ma thanthang.

Mena ngaye wunde. Wunde fung ka gbada do. Na hing yama. Wunde thunokoi do. Na hing yama. Na yama kore nde wa ba ngkerengkere. Na ngkerengkere ki kiyang hing de koi nde ka gbada hang, na kina se wunde ngeti. Na wuna kore nde yang ning. Na se nde ma laute na yang tha me. Na yeremo kiyang na wo ka kaho kontho. Na fuwe na wunde ke king thadi. Lempu kinthi. Lempu kinthe. Na wuna thone nde ma. Na wuna ke nde yang ning kore. Na yama. Na yang Saiong.

Wuna dome yereme na iyo. Hatibetho wo doma Sira wong. Na ba yang kute hudongo hang. Na ba wunde na nda yang dethi. Na yina ma deng. Nang se ka hudongo hang. Wunde nene na kio wunde, nde ka ing hudongo. Tinde themu wobena thong, wunde bili mathong.

Mena ngaye ngaku wo mang. Mena wung ko nia na, na yeremo kenda tenge na wongama, na a bohi the,ba ning nia saraka. Taka na ke wunde yuku. Na hing saraka ba kenama. Nde thungunande bayaheng beng. Wunde tonge wung kenae danthege. Haibetho wong dome na wuna lohoi. Wo doma Sira wong. Na yang yerokoi. Na ba na ka hudongo hang na se yang. Na yang kute hudongo hang. Na nandang kie ma. Na yang be hatho kende. Na yukuo manang wo. Koro yang tha me. Na yokong kang dongo na yokong na yue wo kore nde wa ba ngkerengkere. Na awa, na yang

He stood up. He came outside. "Here I am!" He tapped himself. "Here I am. I am the one who killed a man for a spinach leaf. My spinach here it was growing in my compound. That was what he came and cut. That is why I killed him. When he came and begged, I refused. 'My wife is hungry'. At night he went and picked it, one bunch, one bunch. That angered me, that is why I killed him. It was I, I Saio".

The woman said "All right" - the girl called Sira - "all right, I have found my mate. For he was the one I was seeking. It is you will marry me. I have come to the marriage." Since the day she was born, she had had no husband. Then at that time she was angry.

Then the chief stood up. It was as you usually do - if a wife comes for you, a new wife, you take a hen to make sacrifice for her. It was a sheep,[11] he went and bound, saying "Here is the sacrifice for her". He gathered all his headmen and announced the news to them. The girl - the one called Sira - said "It is good. I agree. I came for a marriage; now I have found the marriage. My mother gave birth to me there; they began to woo me there in marriage, they killed a cow for me. But I did not agree. I said I would wait till I heard of a man who killed someone for a spinach leaf. Now I have found

pengke hudɔngɔ hang tinde. Wung thime yama. Do Saiyong do duŋa dongɔ. Gbaku womandi mandi nenɛ, ha ɛ, wuna doma kekeng ka nde. Benɛ wundɛ ba se nia saraka babena, taka wobena koro. Wundɛ totio.

Themu wong teng. Neng Kothɛ nda, yeremo ngama - gbaku wong tepe thong na wundɛ ko huru ka yikia kerama ka wong na be hure ta hɛ ndɛ nde. Funga hɛ ndɛ ye, funga hɛ ndɛ ye. Na yeremo ngama wong nde na hɛ ndɛ ndɛ hure, Sira nde. Wundɛ biyande te hɛ nong te, wundɛ tayiwo ndɛ. Yerame ngama ndɛ na donge ndɛ wundɛ ing mabɔloni ma kenama ndɛ, hng, wuna doma ntha kilɔhoi. Benɛ bindɛ ba tayua hang, ndɛ ngaye ndɛ. Masapeng mang ndɛ, homɛ, wundɛ dungkung ning. O, na babangka wo nong ndɛ, ndɛ wong na wundɛ a fung! Yina ndɛ peto bangka bang. Na yina ndɛ bagbɔdɔ wong. Na yi sa ni bamo bamo. Mbɛ o mbɛ ndɛ ali tɛ mung simeke wundɛ, ndɛ kondue ning na feu. Ali te kukahi ko wundɛ, wundɛ kondue ning na heu. Sira tepe na hung ka bei.

Benɛ bindɛ ngoyi ka nine hang, Sira simɔkoi.henɛ na kumang wo na kore nde fandɛ na na ba ngkerengkere. Na kunɛ kobena na yang kong kung tangkeng.

Menɛ bindɛ ba ngo ka nine hang, bindɛ tha nie ngoye, menɛ dome wundɛ - na kothang yeremo ngama ndɛ,-kiro ba kenama ali te ho simeke wundɛ ka thukuma kenama wo ko hung gbongkoyi. Wundɛ yongthongong silahɛ wong. Na ba

the marriage. I am glad. With Saio here I will stay". He was a great, great chief. Ha! He was called "there is no earth"[12] When he came to do the sacrifice, the sheep was killed. The girl was cooked for.

The time came. You know how it is with a new wife.[13] The chief said to the one who should sleep in his dwelling "You will not sleep here today. Go out today! Go out today! My new wife, Sira, will sleep here today". She went in, at that time, they spread the bed for her. A new wife, sitting there in all her blackness[14] - well, that is what we call a fine thing! When they had spread the bed for her, he /the chief/ stood up. All the keys - he gave them all to her.[15] Oh! the owner of the house[16], she is to get out! "Now you are being left the house. You are the head wife. You will not have to do anything". Everything, everything he could remember, he told her it all. All his powers of magic - he told her all. Sira said "All right".

When they lay down to sleep, Sira thought "Behold, this man is the one who killed my father for a spinach leaf. That ill deed[17] I will revenge".

When they were going to lie down to sleep, they had not yet lain down , he said - for you know how it is with a new wife, how you talk to her. Everything you are thinking in your heart you will say - he lifted the sword and he said "Here is the

sword, the sword

hing silahɛ wong. Na wo ke nde yang kore na wo kore nde yang kaiba wong wo ngete nde ngkerengkere wo, silahɛ wobena na wong. Sira tepe na eye. Na hung ka bei. Nde dekeng silahɛ wobena. E, na e ying kuteng so wo ka gbada wong? Na kena tute nde yang kɛ. Na si ning kaiye ka dunggbu ka. Sira tepe na oo.

Mene binde ba ngo ka nine hang, na kute thong wunde mande, wunde gbaku wo, bena ngaye wunde. Wunde segithe silahɛ wong, wunde Sira, nde thongande gbaku wong. Na ba yina kore nde handang, na ba ngkerengkere. Wunde thongande ning wantheng.

Fuwe ba. Bembe nda nene ba ninue homa. Bamakeng beng nde ko kenthi ni beng, foma binde tepe ning na ba he nda dondo ko? Na gbo, na ali, na ke he nda ka yikia kendeng. Nang do tongo he yeremo ngama.

Mene wunde ba ning kende kora, nde segithe masapeng mang, wunde pethi gbokoro hang ho ka hubio ha hang. Wunde fung. Ali mu dinge nde wunde mu kenama, wunde segithe mung. Boini bu dungkuno nde nda, wunde, mangaiheng, boini. Homa, wunde tha mung pe. Wunde dinge.

Mene wunde ba kaa haa huwe bang matengkeyeke kenama do, do ngaye wunde do, wang ba nioi.

Mene wang ba nioi, bembe kute gbaku wong nong ko peng thoho, wang ba nio nggberekethe. Bamakeng be na wo ni ba kaa, ai, ba kaa gbedinga hubio ha. Ha. Na wo tengo

I killed the man with who stole the spinach. This is that sword". Sira said "Yes, all right". He leant the sword against the wall. He said "Do you see that horse outside there? It was on it I rode when I was going for him in the farm". Sira said "Oh".[18]

When they had lain down to sleep, when the chief fell asleep, then she stood up. She took the sword - she Sira - she struck the chief with it "for you killed my father for a spinach leaf". She struck the chief at once.[19]

It was at night. Everyone was asleep. The servants that had been guarding him had been told by everyone "Don't stand here". They said "No, all right". "Go to your houses today, a new wife has come to me today."

When she had killed him there, she took the keys. She opened the lock on the door. She went out. Everything she had brought when she was coming she took with her - the gold she had been given, and the golden earrings. She did not leave it. She took /everything/.

When she had gone off far away, in the night, going to return to her home where she had come from, then the light came.

When the light came they looked for their chief who always wakes early. The light became bright. The servants said "He will want to be going. Let us go and knock at the door. Oh! but a new wife came to him yesterday. You know

heng yeremo ngama. Nang kəthang yeremo ngama. Na a thimo. Na thimo ba nia kiro ing wunde wulehai. Na hudengo ho ngama ne. Binde tengkeyege. Binde kute huthea hang hung. He he. Keng wong bandi. Ai.

Mena ngaye sesa wong. Na he. Na mine kang he. Na yang ko he ke neki ka ngoe gbaku wong ka. Na thampo a thona. Wa sa dengeti thangke.

Mbe mu nioi? Wunde make nda pethi hubio hang, mbe mu yue nda binde - gbuu, ngamoi. Binde a neki. Mareng mena thangke nda ka ka madenggbeleng ma. Be nda neki, gbaku wo na ngoe nde wong. Wo thangando. Yeremong kai ke.

Kena leleng nda sesa wong na hee hee. Na hee hee.Na bei nioi. Yeremo se heng do gbaku wo do, wunde se ning keri. Huthambileng thungo gbing gbing gbing gbing gbing gbing gbing gbing. Bia thungkande. Bia se neki. Gbaku wo na ngoe nde wong, wo thebe na due, wo doma Saiong wong.

Mena peno Sara wo kenama wong. Na yemia yeremo. Wunde tutoi ka so wong. Gbang, wunde fange so wong. Raaa. Bene wunde ba yemia haibethe wong, kang wong king saa ha ka tete do na yo, wunde pengke haibethe wo. Ha, na ying do ke wong, ying do ke wong, ying do ke wong. Na ba nda yenokoi ka koe yi ka, na yina yemie yang. Na ko he. Silahe wong nde dungkuno ning, nenang pengke nda ning, na thongande ing yo. Na mbe yethe kune ko ni wunde kong,

what a new wife is like,'[20] it is sweet. He wants to have much talk with her. It is a new marriage, is it not?" So they went away again. They saw the sun rise higher. Now the sun was hot - very hot.

Then the chief's cousin got up. "Ha! let us look. I am going to look at where the chief is lying. Perhaps he is ill. One cannot be sure".

What happened? They went and opened the door. All they heard was the buzzing - gbuu - of the flies. They looked - the chief was lying there. He had been struck. The wife had gone!

Then the cousin shouted "hey! hey! hey! hey! something has happened. The wife that came yesterday to the chief, she came and killed him".

The drum was beaten - gbing, gbing, gbing, gbing, gbing, gbing, gbing. The people gathered. They came and looked, it is the chief lying there, their kind chief,[21] the chief called Saio.

Sara his child, he was sent off "Follow the woman". He mounted the horse. " Gbong" he lashed the horse. It galloped - raaa. When he followed the girl, as the sun was coming to the mid point exactly, he came up to the girl - "Hey! you going there, you going there, don't move from where you are, it is you I am pursuing. Stand!" The sword had been given him. "If you meet her, kill her to revenge what she has done to our

handa ntu wong kong. Gbaku wo kentu wong wolɔhɔi lɔhɔi wong.

Mbe mu ni hebetho wong? Si thong ning pengki, hebetho wong gborinɔkɔi nda na feu. Wunde kɔi nda. Kaiba wong ba thera kangka ing so wong, thadang thadang, be nda tongeke thaya wuwɛling. He, kaiba wo thuho ka so. Huthukuma ho kenama ho ni kusasipai be yeremo.

Na yi, yina yemie yang. Na yina kɔre fandang. Na yina kɔre gbaku wo kentu wo. Mena dome hatibonda wong, na ndo. Na yama. Na yama kɔre ning. Na wuna se yi? Na ndo. Na wuna se yi? Na ndo. Na e be yi me kɔra? Na ndo. Na ng ng. Na yang na wung thime ma. Na kɔrɔ na yang ko yina thongthongong, na yi hukɔra yama hang do e yi hudonga ma hang - na mbe mu thimo yi? Heti kaiba wong, huthukuma ho kenama hang hung ke ka denga hang. Ho ngaye nda wunde kangka hang, hung thongkɔi. Wunde tepe e, na yang na yang thimong ba yina denga. Na ali tha na nda tengkeyege, na ali binde thimong nda, binde hangke kaheng, na tengkeyege ta nda. Na ming be keye ing yi kendingka. Na ali ba domo nda hinti na kaiya na nda ming ing yi, na ming kong tutɔ ka so wong ing yi, na ming tengkeyeke ing yi. Na yang ko kɔi dong ba tepa na sa kɔra. Na yang ko yina denga. Hebetho wo tepe na eye. Na wuna lɔhɔi. Na yang yerɔkɔi. Na kɔrɔ na ali ba ma ko deng, na thacia he ngwo king kɔi king, na yang do ba thie, nang do

father, our kind kind chief".

What did the girl do? Before he could reach her, the girl undressed all her clothes, she stood there. The man came up to her on his horse - thadang thadang[22] - he turned his eyes, secretly looking[23]. Ha! the man got off his horse. His heart was pleased with the woman.

"You, you are the one I am pursuing. You killed my father. You killed our chief". Then the girl said "Yes, it was me. I killed him. Is that why you have come?" "Yes" "Is that why you have come?" "Yes" "To kill me?" "Yes". "But I will ask you a question. Which do you want - to kill me, or to marry me?" The boy - his heart went out to the marriage. The reason he had set out there was spoilt. He said "Ah, I want to marry you - even if it means I do not go back. If they want to, they can bury him without me. I am not returning - let us go, you and I, to your home. Even if they say that I have to go back with you, we will mount the horse together. I will go and say that you shall not be killed. But I will marry you!" The girl said "All right. That is good. I accept. But before you marry me, first pick me one leaf from there,[24] for I want to drink, I am thirsty." The boy got down from his horse, he made the horse

kaho kumbe. Hati kaiba wong ba thuho ka so wong. Wunde kie so wong. Wunde yanti kende mpatha king. Wunde lapong silahe wong. Na e yang be dungko? Na ndo. Na koro ying be ko dungko, na ngutu yaba bang, ne banga kupaho kong, neng denge ing kufake kong, neng ke ma thadie ngwo king.

Kuwo ko nene kothokuee. A tholi thong nong te kusiridi kong ko koi ke gbonga bang kong te, Kusiridi kong. Hati kaiba wong ba bôha ba dungko hang. Ene huthukuma ho kenema hang nde holohoi nda be yeremong, na koe nda nde na, ning maboloni nema ing yikida wo ka hirika hang. Wung thime nda ning. Nde papitokoi kuwo kong. Wunde dungkoi. Wunde pengke kingki. Na kingki nang theng? Na king kute ye. Wunde dungkoi. Nde pengke kingki. Na e kingki na theng? Na king kute. Wunde dungkoi. Wunde pengke kingki. Na kingki na theng? Na king kute. Na ki ka kerende ka king. Bene hati kaiba wong dungko na lesi kathinthi ka, mena dome wunde, na ba ka tute yi ke, na yang ke. Na yama doma Sira. Hatibonda dungkoi. Wunde kare murani mu gbenge wunde mung. Wunde segithe so wong. Wunde segithe mpatha king. Wunde segithe silaheng wo. Wunde fang wo wong, na gbang. Be ke kenameng ka. Hatibonda wong ke. Wunde dinge so wong mase. Nene na theri kangka, bohite silahe wong e bohita mpatha king, ing murani mung ka hati kaiba wong mung. Wuna yingtheke nda wunge, wunde se biyande ing so wong.

stand. He hung the whip there. He stuck the sword in the ground. "Am I to climb now?" She said "Yes. But before climbing take off your gown, and pull your trousers off. Put them down with your cap and go and pick the leaf for me".

The kuwɔ tree is very tall. It is tall like a kusindi tree standing by the road.[25] The boy began to climb, for his heart was now turned towards the woman as she stood there now in her blackness with her beads round her loins. That pleased him. He put his arms round the tree, he went up, he came to one leaf. "Is this the one I am to pick?" "No, not that one". He climbed up, he came to another "Is this the one I am to pick?" "No, it is not that one". He climbed, he came to another one "Is this the one I am to pick?" "No, not that one; the one on the very top". The boy climbed up to the very top. Then she said, "Now you are right up there, now I am going, I who am called Sira".

The girl mounted the horse. She took up the things he had taken off. She took the horse. She took the whip. She took the sword. She lashed the horse gbang, to go to her home. The girl went. She took the horse with her. As she set out from there, she was holding the sword, holding the whip, and the boy's things, that is what she hung over her shoulder. She came in with the horse. She stopped the horse. "Mother". "Yes?"

Wunde yiking so wong. Nde koi. Na ya. Na o. Na hing silahe wong. Mareng ma, ma king ka silahe wong ma kore wunde gbaku wong na mang. Na eye. Na hing silahe wong. Na wo kore nde baiong wo hande wong, yang ke nene ning kori. Hing mpatha ki bohite nde wunde king. Na Sara wo kenama nie hele ma yeme na ba ma se kora. Na wunde thamoi. Na ning murani mubena.

Mena wunde dome nande ma wo, na e hating wong, hating wong, na ngwali. Na nong ba ni yi bang, na yethe yi kune ko na ko nio nde fande kong, na ba ngkere-ngkere. Na nong Kanu na kaidongo e thebina yuma.

Ba neng kute nong nde ali ba domo na gbaku na, na yi hung ka meti, ali ba domo na bei ba ni yi, na wa sa beng ni, na wu kais, wu king wo hung ba bathithidi, na nde ni beng ba ni beng kore.

Mene yang yue nde mboro kibena, Kapoingpoingbang, me thungka juya, na awa, thoko ba ka Saraio wo dongoi wong, mboro kibena, a tepe ki Yengkeni na, bene hung thangke ma, lontha.

"Here is the sword". The blood was on the sword, the sword she had killed the chief with. "Yes". "This is the sword, the one Saio killed my father with. I went and killed him. Here is the whip he was holding. His son Sara pursued me to kill me. But he was unable. Here are his things".

Then her mother said "Oh my child, oh my child, I thank you. For what you have done, since you have exacted revenge for what your father suffered, for the spinach leaf, - for that, wherever you stay, may Kanu give you a cool spirit."[26]

Thus you see now, even if someone is called a chief, when people are told that something is forbidden and someone goes out that does not obey that word - even if you are a chief, don't kill him for that.

Since I heard that story, I told it. Kapoingpoingbang, you patiently heard me, Saraio, who is sitting there, by your grace too I told the story, I told it to Yenkeni. Since it has ended for me - it is finished.

The story of how a daughter revenged her father's murder. The story ends with the stated moral that a chief should not act too harshly. The story is similar in plot to the following <u>The man killed for a banana.</u>

The story was told by Karanke under the name of Yaling, and "replied" to by Niaka.

1. i.e., it is implied, they were poor.
2. Trees are sometimes specially planted as a "sacrifice" in the village. Here however it may be implied that the chief was trying to keep the produce for hi self. Spinach (some kind of green leaf used for making sauce) would probably not in any case be associated with "sacrifice" which is more often of kola or cotton trees.
3. i.e. discuss it, beg, turn it into a calmly argued law case.
4. The mother sings this refrain as a kind of lullaby to the child.
5. The adjective is given the non-personal prefix here - <u>mulahai</u>
6. i.e. wanting to marry her.
7. The girl is depicted as speaking rather slowly and solemnly as if making a public announcement.
8. The list is given in an excited tone, emphasising the great amounts that were being brought out for the girl.
9. This implies that if there is something that is very sought after, a chief is the person most likely to succeed in getting it.
10. Karanke emphasised this point by interrupting himself to say to me "Yenkeni I am telling you so that you may understand well"
11. i.e. something much more valuable than usual.
12. i.e. his chiefdom was so big that there was no country outside it (?)
13. The audience nodded and murmured in agreement.
14. i.e. nakedness.
15. He was making her his chief wife, in charge of the whole household.
16. He tells the previous chief wife to get out - a dramatically related episode here.
17. <u>Lit</u>. "company" (<u>kunɛ</u>)
18. Sira is made throughout this episode to speak only in monosyllables, as if shy and obedient - the opposite of the real truth.

19. This was related very quietly, conveying the atmosphere of night, sleep and stealth.

20. One of the audience interpolated in sympathy "Behold, the wife had run away!"

21. Lit. cool (thɛbɛ)

22. The sound of the galloping.

23. This point in the story caused great amusement.

24. From the kuwɔ tree mentioned later. (I am not sure what tree this is.)

25. He is making a comparison to a tree known to his listeners to make the scene more vivid.

26. [illegible]. The quiet conclusion with announcement, thanks and blessing is characteristic.

The man killed for a banana. (Biriwa)

Mbɔrɔ benai. Hati nalo na dengo nde. Ndɛ nioi fole. Ndɛ nioi kufio hubana. Awa. Nama wo ndɛ kai ning lutuyɛ hubana hang. Gbaku wo dome nde, na do nɔng hung lutu na a kɔri yina.

Ba ndɛ hung luta gbaku wo se. Ndɛ se dangande ka nɛka hubana ha. Ndɛ pengke holutɔi. Ndɛ see na mbɛ wo lutɛ hubana ha? Halanggba wo ndɛ dome na yama. Gbaku wo ndɛ ngale ndɛ yongong bamakɛng be kanama be. Na bɔhang ning. Ndɛ boho. Ndɛ tongo. Ndɛ koro. Ndɛ sengo. Kuthagba ko kung lanto ka hubulɔ hang.

Hati yɛrɛmo ndɛ ngale ndɛ kai ka bia nama. Ndɛ se ka kia. Na hatong ndɛ bereng na kɔntɔkɔ. Na fanda koro nde ba hubana. Wuna hatong ko luyɛ. Haang ndɛ bɔi, a luyɛ ho kongsa wo tɛpi, ndɛ patang bɔya.

Ndɛ dome na naa, na yang na yɔkɔ tɛngkɛlɛng kunɛ ko ko nio nde fandang ba yang, na kuna se ka lethe. Na thinge wundɛ, ndɛ dome na naa ko hɛ kai fɛ. Na awa, na be kai ka kusese ka, be lemia mandi. Kusese ndɛ lemi mandi mang, na sese, thia balɔhɔi thia bathɔngkɔi, thansang bɛrɛ ba ba peo nde yang ing handang wo. Ndɛ ngale, na be kai ka bakurɛ, yi be dɛya mbɔ ki bilɛ; na ndɛ denite furu hang a thenginande; na ndɛ dentie kang wo a thenginande. Ndɛ domo na be kai ka wumɔri, be dethi kulɛba ing

The man killed for a banana. Dauda Konteh. 13/12/61

A story for you. A girl was once married. She became pregnant. She had a longing for a banana. Well. Her husband went to cut a banana for her. The chief had said that "The one who cuts it down, I will kill you".

When he had cut it, the chief came. He came and passed by, to look at the banana. He found it cut. He came. "Who is it who has cut the banana?"[1] The man said "It was I". The chief got up, he called his hammock men.[2] "Seize him". He was seized He was thrown down. He was killed. He was skinned. His skin was hung up above the door.[3]

The girl got up, she went off to her people. She came to give birth. When the child cried she said "Hush. Your father was killed for a banana". This was what the child always heard. For long she was growing up, she was hearing what her mother said. She finished growing.

She said "Mother, I must return revenge[4] for what was done then to my father for me. That is what I am coming to revenge". When her breasts were full she said "Mother I will go today". "All right" "Let me go to the finch,[5] to have it divine for me". The finch divined "Se se, put good, put bad, shaking the stones I was left by my father". He got up, he said "You are to go to a smith,[6] you are to have a knife made for you, a sharp one". When he had made it, it cut the wond (?). When he had made it, it cut the sun (?) She was told to go to a moriman, to get a

hupari na mu mang ding, hupari hang. Hupari hubɛna doning ko kɛndɛ thɔ kangkarɛng mɔlɔng ma wuli wunthe. Ndɛ domo na awa na be kai fɛ, ka yarima.

Ndɛ bathɔi, ndɛ bathɔi kubiasi ko.

Ndɛ tɛng nɔna ka Bumbang. Pompoli ndɛ fungung ngawatha kɔhi kasɔhi. Ndɛ taali ka hatibɛthɔ dangiande. Hatibɛthɔ dangande. Na yang thimo yina ba dɛnga. Hatibɛthɔ wo na yang hɛlɛng na thimo yina. Na kɛrɛ do thɔng tɛpi wu ni nde yi. Ndɛ dome na yang a dagbi bia. Na a ni bathɔngkɔi. Hatibɛthɔ wo na papa na fɛra ka. Na yang sa dɔngɔ kɛnda.

Ndɛ ngale. Ndɛ kai ka Bingkɔlɔ ka Kose ka. Kose ndɛ ngale, na yang ko yina dɛng. Kose dome na yang ko fungung manani kɔhi kasɔhi, na alako be yina dɛng. Ndɛ dome na ng ng na yɔkɔ ying tepe wu ni nde yi. Kose ngale na ya a yaki, a dagbi, a luku bia. Hatinalo ndɛ dɔng na ng ng na yang do dangande, ka kɔtɔkɔi.

Ndɛ kai nɔng ka Makeni, ka gbaku wo wo kɛndɛ wo. Gbaku wo ndɛ lehitɔkɔi. Nang na kute yɛrɛmɛ. Hatibɛthɔ wo na kaho ta ba thio nahulu, na yi do thɔng tɛpi wu ni yi. Gbaku wo ngale na yang na yang dagbi nandang, yang dagbi fandang, yang dagbi wɛndang na wuna yang nde ni. Na alie! Na yang ko dangande ka kɔtɔkɔi.

Ndɛ se ka kaa nɔng ka Masonggbong. Ndɛ fungande ka

white cloth[7] and a basket for her to take with her. That basket - the loads that would fit into it were as much as one thousand boxes! She was told "All right, you can go today, on Friday".

She set out, she set out on the journey.

She came like to Bumban.[8] Pompoli got out mats, fifty of them; he laid them down wherever the girl passed. The girl passed. "I love you, to marry you". The girl said "I also love you. But you have to tell me what you have done before now." He said "I beat people. I do wicked things". The girl said "Father; there is no chance. I will not live with you".

She got up. She went to Binkolo, to Kose. Kose got up, "I will marry you". Kose said "I will give fifty cows, so that I may marry you". She said "No. Unless you tell me what you have done before now". Kose got up "I abuse people, I beat them, I tie them up". The girl said "No. I am going on".

She went, like to Makeni, to the chief there. The chief rejoiced. "I have got a wife". The girl said "I am not concerned about bride-price being put for me; you are only to tell me what you have done". The chief got up "I, I beat my mother, I beat my father, I beat my brother and sister; that is what I have done". "No never. I am going on".

She came and went like to Masonggbong. She came to

gbaku wo kɛndɛ wo. Gbaku wo ndɛ lehitɔkɔi. Nang kute yɛrɛmɛ. Yɛrɛmo na ba hɛ lehitɔkɔ. Na thimo ta nahulu, na yɔkɔng yi tepe ba ni nde yi. Ndɛ tepe na yang thu nde babana, na wo wufɛna ndɛɛ sa bɛng lutu. Na yang thɔng makai huthahine, na yɛrɛmɛ ndɛ niɔi fɔlɛ, ndɛ niɔi kufio hubana ha. Ndɛ tepe kama wo na yang do kufio hubana. Kama wo ngale, ndɛ kai hung lutu. Yɛrɛmo ndɛ kai sɛgɛthi. Ndɛ se ka pona. Ndɛ thɔng hung. Gbaku wo ndɛ se. Mathuhung ka maka wo ndɛ kai ka babana bang. Na mbɛ wo lutɛ hubana hang? Kama wo ngale na yama. Gbaku wo ndɛ thunge huthabaleng. Bindɛ thungande, ndɛ tepe bamakɛng be, na bɔhang ning. Ndɛ boho. Ndɛ koro. Kuthagba ko kung lantɛ.

Hatong dome na ng ngng, na yina na thimo yang. Yang ko dongɔ kɛnda. Ndɛ bohio taka. Ndɛ koro bulang bu bu ka yɛrɛmo. Ndɛ thɔng. Wung furu kaale, ndɛ korio manang. A lehiteke yɛrɛmo.

Na furu wung ndɛ simɔkɔi ba kɔra gbako. Na tɛng fuye bang, bia mung ngɔliɔi. Ndɛ se ka hani kɛ bang ba ka gbakɔ, ndɛ thi ka hupari ha. Doning ba dangande wuling biile. Na kɔsinɔkɔi wúndɛ, hani maboli mang, hani kukahi ko ko ka gbaku wo, ndɛ thi ka hupari ha. Ndɛ fungung mbɔ ki. Ndɛ fungung kulɛba ko. Ndɛ dome na ka barie Kanu, na be yama pɛniɛ, na kunɛ na kunang se ka tɛngkilina. Na ba

the chief there. The chief rejoiced. "I have got a wife". The woman said "Do not rejoice yet. I do not want bride-price, I only want you to tell me what you have done before now". He said "I once planted bananas, saying that no other person should cut them. As soon as I had gone off on a journey, a woman became pregnant and had a longing for banana. She said to her husband "I long for a banana". Her husband got up, he went and cut it. The wife went and took it, she came and boiled it. She ate it. The chief[9] he came. As he got down from the hammock he went to the bananas. 'Who cut a banana?' The husband got up, 'It was I'. The chief beat his drum. They gathered, he told the hammock men 'Seize him'. He was seized. He was killed. His skin was hung up".

The girl said "Aha! All right, you are the one I love. I will live with you". A sheep was caught for her.[10] It was killed, as sauce for the wife. She ate. Two nights passed. She had an ox killed for her, rejoicing for the wife.

When one night passed, she thought to kill the chief. When the night came, the people had all lain down. She came. Every possession of the chief she took and put in her basket. The loads were over two thousand. When she had finished packing, all the gold, all the magic[11] of the chief, she put it in the basket. She got out the knife. She got out the white cloth. She said "Hear me Kanu, may you leave me free. It is the evil deed he did that I am coming now to revenge. For my father

nde fandang koro ba yang. Nandang nioi nde fole ba yang. Na kune ko bena na se ka tengkilina fe, ka yarime na.

Nde loseke gbaku wo. Nde tali ning ka madenggbeleng ma. Nde segithe mbo ki, nde kore gbako na. Nde segithe kuleba ko, nde gbokogbokong ning ka mareng ma. Nde segithe kuleba ing mbo ki, nde thi ka hupari hang. Nde fung fuye bang, awa gbongoing ba king nde, gbongoing kohi ing baale. Nde koi ba hulongko hopakada. Wunde leme beng holongko pakada. Nde kai songko ba meting kohi ing masohi fuye ba.

Kang wo wunde puthoi. Mpati mung kube ka mana fanda meng na. Kongseng be dome na tengkileke. Mpati mung binde tha me. Na ming ko kai ka mana papa na. Binde pengke hubulo hang ho pethoi. Hato wothanthe wo, nde bilande. Nde kai lathi. Nde neke, na mareng. Nde gbehinokoi, wunde kute handa ma wole ka madenggbeleng ma. Wunde fung ka gbada do, wunde bereng. Na naa, na papa tuku. Binde bohe, binde dagbe hato. Na pea bambuing be. Hatong dome na neka he kuthei ko ko kiyang ko. Na e mareng te wung? Binde neke. Yereмo wothanthe wo wo bile madongo mang, nde ngale, nde kai kende, nde kai gbehinoko. Nde kute kama nama wo ngole ka madenggbeleng ma. Nde bereng. Na yau, mbe muna, na fanda nde na hing wo ngole na wo tuke. Huthabaleng ha hung fango. Bia mu

was killed for me. My mother was pregnant for me. It is that evil deed I am coming to revenge today, on the Friday".

She pulled the chief towards her, quietly. She laid him on the ground by the bed. She took the knife, she killed the chief. She took the white cloth, she rubbed it in the blood. She took the white cloth and knife, she put them in the basket. She went out, at night. Well there were roads joining there, twelve roads. She set out, on the left hand. She followed the road on the left. She went through about fifteen villages in the night.[12]

The sun rose. The children set out to greet their father.[13] The mothers said "Go back". The children refused "We will go and greet father". They found the door open. The oldest child went in. He went and trod, he looked - blood. He peeped in, he saw his father lying on the ground by the bed. He came outside, he cried. "Mother, father is dead". They seized and beat the child, "Stop lying". The child said "Look then at my foot. Is that not blood?" They looked. The oldest wife, the one who was in charge of the marriage, she got up, she went there, she went and peeped. She saw her husband lying on the ground by the bed. She wept "Alas! What is this? The father, here he is, lying dead". The drum was sounded. All the people gathered.

fooma thungande.

Awa, gbaku wo king nde ing soni kɔhi ing biile. Langgbɛng be bindɛ se ka faini soni be. Wumɛ wumɛ pingkari ing sasikɔ. A pɛ na ka gbongɛng bang ba lema hatibɛthɔ, ka mɛting kɔhi ing masɔhi, kɛng pengkɔ mang.

Hatithali wo ndɛ king ba hange hatibɔnda wo. Hatibɔnda wo na ba ma hɛ fange. Hatithali wo thuhu ka so, ndɛ ngake sasiko, ba yua hatibɔnda wo. Hatibɔnda wo dome na ba ma hɛ yu! Na mɔnɛ yi ko yama kɔri na borinɔkɔ hɛ, nguta kupahu ko, yi ngutu yaba ba, yi ngutu kufaka ko, na dungkuyɔ mbompa king. Kuwɔnɔ kɔi nde komandi, kothɔkiɛ. Ndɛ dome na dungkɔi. Hatithali wo na kai kangka ki ka sokotho wo. Na ying thade king na kina yama kore. Ba ndɛ dungkɔ ka sokotho wo, hatibɔnda wo ngale, ndɛ bili kupahu ko, wundɛ bili yaba ba, wundɛ bili kufaka ko, ndɛ segithe pingkari ba, ndɛ kasɔkɔi bɛng. Ndɛ segithe silahɛ wo, ndɛ linthɔkɔi ning. Ndɛ segithe huthɔrɔ ha, ndɛ lukutu ka firika ha. Ndɛ kare hupari hang. Ndɛ tute ka so wo. Ndɛ kare, wundɛ dungkɔi so wo. Ndɛ fange so wo. So wo thare mɔlɔng ma mɛting kɔhi. Ndɛ yele thampa. Ndɛ tepe na ka yi tute ka ka sokotho, na yi sa nɔng nda thɔng sisa kaale, na te thome heng na wung tɛng ba yi. Ndɛ dungkɔi hɛlɛ ka so wo. Ndɛ hange so wo. Wundɛ kɔi ba thurie ka nanda ma ka. Ndɛ songe, na fandang koro ba hubana so lengke ma, handang koro ba hubana so lengke ma.

Well, the chief had twelve horses. The men came and divided out the horses. Each one had a gun and a sword. They went on the roads to follow the girl past the fifteen villages. There she was found.

The boy was going to shoot the girl. The girl said "Don't shoot me". The boy got down from his horse, he drew his sword to strike the girl. The girl said "Don't strike me. If you are to kill me, undress, take off your trousers, take off your shirt, take off your cap, and climb up for a leaf". A kuwɔnɔ /ʔsasswood/ tree stood there, huge, tall. She said "Climb up", saying that the boy should go and pick the leaf up there right on the topmost twig. "If you pick it, that is what can kill me". When he had climbed up to the top twig, she put on the shirt, she put on the cap, she took the gun and put it on her shoulder. She took the sword, she slung it over her shoulder. She took the bag, she tied it round her waist. She lifted up the basket, she put it onto the horse. She took it, she mounted the horse. She struck the horse. The horse ran past about ten villages. She shouted. She said "Where you are perched up there on the top twig, you will never now eat rice again; the amount you ate yesterday - that is all there is for you".[14] She mounted the horse again. She struck the horse. She was beginning to come near to her mother. She sang "My father was killed for a banana, at the first (?); my father was killed for a banana, at the first (?)".

Ndɛ kai thuhu. Bindɛ manande ing nanda ma. Huthab-aleng fango. Mɛti mang thungande foma. Ndɛ se ka pɛtha hupari hang. Mɛti ma foma a fung kutu kangkarɛng ba ka hupari hang. Ba mung hungkuto mung se ka fungande molong ma kangkarɛng wuling biile. Ndɛ fungung kulɛba ko, ndɛ fungung mbɔ ki, na naa, na thɔkɔ ba mɛti mang na yang kai tɛngkɛlɛng kunɛ ko ko nio fandang ko, ba yang. Na mɛnɛ beng ko ni lania na hing marɛng ma. Na hing mbɔ ki.

Awa. Monɛ yi kute hugbakine hung na nde ka naluing, hatibɔnda wo ndɛ na domɛ hugbakine ko thɔ ka bagbasani. Na be lue nda na nalo boho hugbakine, awa ka hatibɔnda, ndɛna thɛrine, wolɔhɔi nde. Manangkɛng mang ka nda wundɛ ko lathi ka, be ni kɛndɛ ko dangande be awa bi na ko doma ɛ hati bɔnda wo ndɛ kie hati wolɔhɔi, awa be nde lathe manangkeng ma. Lonthang.

She went and dismounted. She and her mother exchanged greetings. The drum was beaten. All the village gathered. She came to open her basket. All the village came out to see the boxes in the basket. When they were taken out one by one, it came to about two thousand boxes. She brought out the white cloth, she brought out the knife. "Mother, by grace of the village I went and returned revenge, revenge for what was done to my father for me. So that you may believe - look at the blood; look at the knife".

Well, if you see the chiefship going to the women, it was that girl who made it that chiefship came to the women.[15] If you should hear now that a woman has been made chief, well, that was through the girl, it was she began it. She was beautiful. Her tracks where she trod, whoever passes [there], it is they who through (?) the girl bear a good child, those who tread in her tracks.[16] It is finished.

Much the same story as that of The man killed for a spinach leaf, but with some differences in detail, tone and conclusion (for discussion of this see chapter 8 p. 560ff)

1. Banana plantations and their produce are owned by the one who planted them. However usually in a village someone who took a banana would be forgiven if he "begged", unlike the situation depicted in the story, where the thief was killed.
2. The chief's special followers and servants.
3. Skins of animals, I think, are sometimes hung over the door.
4. Lit. "company" (kuna)
5. The finch is often depicted as a diviner in stories. Here it is in a sense unsuitable that a bird should be introduced as an actor into a story otherwise about human beings. This illustrates yet again the impossibility of a complete distinction between stories in terms of their subject matter.
6. A smith or a Muslim are often in stories asked to aid the hero (cf. e.g. Deremu, Bush cows witch the rice). In real life they are also much looked up to and considered to have great powers.
7. Sacrificial white cloth used in many rituals.
8. The names are of actual places in or near Limba country, and the chiefs are contemporary ones known to the listeners.
9. There is a switch in the chief's speech from the first to the third person. This sort of slip seemed not uncommon in the situation of oral narration.
10. Normally only a hen is killed in sacrifice for a wife; here a sheep and then an ox are killed.
11. kukahi, i.e. power of transforming himself in the way sometimes attributed to ancient chiefs.
12. As often, distance is conveyed by enumerating the number of villages passed. (On this point see Littlejohn, The Temne House. SLS. 14. 1960)
13. Children normally go to greet their father in the morning.
14. i.e. will die, and so no longer eat rice.
15. A reference to the new "women chiefs", a custom recently introduced to judge disputes purely between women.
16. A second attribution of origin, concerning child-bearing.

The story of a hunter (Yaka)

Yang king Kakarima. Yang Burema. Yangkeni, nde na dome na wo thimo ba tongino mborɔing.

Awa, maumang, badonso na funge nde. Nde ko nde ni hudonso hang. Awa, tinde themu wobena, wunde fung nda. Wunde ke ka wula ba. Mene wunde ke ka dungkɔ ka kuyeng ko, awa, thɔyɔni biile binde ngale kangka, binde kaho kontho. Binde bohe bethaha. Mene binde bohe bathaha wong, ba kere na wo ngaye nthong, wunde ngune ka yaha ka , wo ngaye wunde ngune ka ngethai ka. Binde thungande hutete. Awa, binde se kutu thansi na na thome ning. Binde pangande.

Ba name wuna honung bedonso kutu, mena dome wunde na dumbai, be na panginande bembe na. Wunde thuthoi. Wunde se thongande hutete hang. Wunde gbenɔng wo, wunde gbɔnɔng wo.

Awa, mene thɔyɔni be ngaye nda kangka, wo there ka yaha ka, wunde ngune, wo there ka ngethai ka wunde ngune.

Awa, mena dome binde na e, ha, na wo nie mina wali bamba woi. Ha, na nde ni mɛnd wali balohoi. Na wunde ni mina wali balohoi. Awa, na wung thime mina. Na name wa wo king die wuthurie, na thuho, na ming be na tongine teni. Awa, na bamo bame na yi se nong nda sethuɔ. Awa, badonso mene wo ko nio kuyere ba thuho, na thambe na

Story of a hunter. Burema Dema. Rec. 21/5/61

I am of Kakarima, I Burema. Yenkeni said she wanted to be shown stories.

Well, now - a hunter came out. He used to go hunting. Well at that time he went out, he went to the wilderness. When he had gone and climbed a tree,[1] well, two pythons they came out there, they were hungry. They caught a deer. When they had caught this deer - but one of them got up he swallowed the head end, the other got up he swallowed the leg end. They met in the middle! Well, they were not going to have a chance to eat it! They parted.

When the hunter saw this, then he said "Wait. Let me go and part it for them". He came down. He came and cut it in two. He pushed the two bits apart - one to one side, one to the other.

Well when the pythons came from there again, one began at the head end, he swallowed it, the other began from the leg end, he swallowed it.

Well, then they said "H! Ha! The man who did this work for us, ha! he has done good work for us. He has done good work for us. Well, what we want is - if anyone is here nearby, let him come down so we can show him medicine. Well, whatever it is, you will not ever again be distressed".[2] Well the hunter was afraid to come down. "Perhaps if I come down, well they will

thuhɔi do nthong, awa na binde ke yama ngung. Awa, kare binde thetege, na yandi na thuhong dɔromang na mene king dia wuthurie. Ka madongo mabara wunde ngaye, wunde thuhɔi.

Awa, mene wunde thuhɔi, mena dome binde na e yina nie mina wali bamba ba mina ka na kontheko? Na ndo. Mena tepe binde na ba eye. Na ming ko yina tongine toni awa, ba mina thi ka kuiha kung. Awa na ba sa nda yi sethuo ba hudonso foma. Mene tepe wunde na awa, na wuna wulɔhɔi. Binde segithe. Binde dethi bonɔpa. Binde thie ka kutoto. Binde thondong ka kuiha kongko, binde thondong ka kongko. Awa na mama o mama wo nda gbongkoli kafai do, na yi a yuye. Binde kalongani nda kende. Na yang yerokɔi.

Awa, ka madongo mabana wunde nda mapetoko ma buu ma ba dua ka meti, do mang. Wunde pengke kosaing beng ka kubo ko. Awa, wunde mapengki kosaing be mang, wunde fange. Awa, mena dome binde na e, na mbe nthangka ká ngote mina ye? Awa na ming ni na ntharang ka gbangbang wo kangka, na ming kaang kende rogboko. Wunde yuye wung. Ba wunde thio nda kutoto ko. Wunde yue wung. Wunde thare kende. Wunde yengke kende ke dongo. Binde mateng ma hale, wunde fange. Binde dome na e. Na mbe wali ba ha ming kutu bang? Na ming singkinang ka hugbedu ha mahang ka. Wunde yue wung. Wunde singking ka hugbedu ka. Wunde ke nda kende dongo. Meteng ma halang do, wunde fange. A, na ming na mathangkino ma mena. Binde pangande nda

come and swallow me".[3] Well - but they begged him to come down if he was near there. From the place he was sitting, he stood up, he came down.

Well, when he had come down, they said "Was it you who did this work for us, so that we were no longer hungry?" "Yes". Then they said "Ah! We will show you medicine. We will put it on your ears; you will not again be distressed in your hunting". Then he said "Well, all right. That is good". They took and searched for the leaves. They put them in a funnel.[4] They dripped it in one ear, they dripped it in the other ear. "Well, every animal that talks in the world, you will understand". They thanked him there many times. He said "I accept".

Well from that place where they were he started coming to the village - quickly, <u>buu</u>! He came on pigs in a swamp farm. Well, as he came on the pigs, he shot at them. Then they said "E! what is that thunder that fell on us?.[5] Well, what we will do - let us run to the pile of sticks to hide ourselves there". He heard that, for he had had the funnel put to his ears. He heard it. He went there. He first went and sat there. As they were arriving there, he shot. They said "E! What work is this we see? Let us climb up and go behind the hill". He heard that. He went up the hill, he went and sat there. As they were arriving there, he shot. "Ah! This is our end!" They parted, they ran away - <u>wus</u>![6]

wus. Binde kai.

Nde nene nde, wunde kaho. Mene wunde fung nde, wunde duoka meti do. Wunde se wung ka tonga dantheke ka gbaku wo. Awa, gbaku wo peyeng nde bia. Memaing be kai ka sengo na feu.

Awa, mene binde du nde, awa, wunde segithe bara bemba wunde dungkung woto nama na. Na awa, na ming be ke ka bia nde ke. Mene binde fung nde, binde ke ka bia nama ka. Awa, binde ke tong denthege. Binde dome na ya do tongite minai.

Awa, mena ngaye thono wong, wunde dekeng kubiling. Awa ba binde kunthiai pakaa. Wunde meki kubiling ko mang, kumang wunde kie kung kumomoing ko. Kumomoi wo bereng. Na e beng, e beng, batiki wo wunde lethite yama. Neke na kie nde yama kubiling ko. Bedonso wo hethe,ba wuna thondeno nde kutoto ko, ba mema o meme wunde be gbongkoyi, wunde be yuye. Wunde fethe. Ee thono wunde dungko nde, wunde kunthe pakaa ba. Wunde tope na wung ka bali. Yama na wo hethi wo, e na hung ka bali, na wo kothe yi na yi gbendieke yame. Wuna hethe yi. Awa mene wunde thuhoi nde ning pakaa bang, wunde hele na nde thono wo ye, wunde king nde foya hunthe. Iyoo, mene wunde thuhoi ning pakaa ba, wunde ke beng thengke. Nde mathengke pakaa bang ma, ka madongo mabena theni be ngaye kangke ba saa ka thoma pakaa ba. Na theni be ning thong ba sai wunde bathe, binde ning thong ba sai,

He now, he was tired. He went away. He came to the village. He came to announce his news to the chief.[7] Well the chief let him have people. All the animals were skinned - completely.

Well, when they were in the village, he took the meat, he gave it to his wife. He said "Well, let us go to your parents". When they went out now, they went to her parents. Well, they went and announced, they said "This is what we have brought you".

Then the mother in law got up. She leant the ladder.[8] They were to take rice. As she was placing the ladder, behold she placed it on a small ant. The ant wept. "Oh you. Oh you. This rascal[9] has tramped on me. Look how she put the ladder on me". The hunter laughed. For that was why he had had the funnel put on his ear, so that whatever animal talked, he could hear. He laughed. Oh! The mother-in-law climbed up, she took the rice. She said "No matter! I that you laughed at. No matter. I only know that you have peeped secretly at me.[10] That is what you laughed at."

When she had come down with the rice, she also, the mother in law, she had only one eye. So, when she came down with the rice, she went and spread it out. As she spread out the rice, to that place the hens came out to eat the rice.[11] When the hens tried to come, she chased them. When the hens tried to come

wunde bathe. Mene done wunde na wung ka bali. Wuna done the woi na beng do na ming ba nda ko kaho na ming kaiyang ka hugbobe hang. Na ba huna be kutu. Awa badonso yuye hele wung. Wunde hethe.

E wuna tepe thono wo na e yi, na ko ni ming thangki he sokande ning yi, na yi hethe yama ba yang kia kubiling ko, awa, yi hethe yama ba yang thangkia pakaa ba, e yang dongo ka bathe ha. Na ba holong nda a wunde ngaiyang pakaa bang. Na holong nda na yerene wo dinge ta nda ning ka kaa. Na a doi na dinge ta nde ning ka kaa. Na yoko ying tepe ba hethe yi yamai. Mene tepe badonso na wung ka bali. Na yang ko tengeni ba hethe yang ba. Na kere na ba na tepe yi na a tengeni na wungde, na awa na hali yang ko wung tengeni na thungunande be kenda. Nde thono thungkunande be kenama. Wunde badonso wo nene wunde thungunande be kenama.

Awa, mene huthebile hango nda, na awa na be tengeni. Wunde totio nene sisa nde badoneo wong, awa, ning ba kenama, na be yi ding katáye. Na ba na yi tengeni nde ne thong na ying tuku. Na awa, na ya sisa. E kora the. Awa, mene wunde dongo be thoma sisa ba, na thong thong nde tenang, wunde king/nene kutheng. Wunde pothe hudokoma, na gbi. Wunde tongie kutheng wo kenama wo.

Awa, badonso wo nene wuhéna wong, awa wunde king nene wo thehine. Wunde king nene ning kutheng. Ba mene kutheng wo ka badonde ko thoja, wunde wo ba tuka hang wo, wo ka

she chased them. Then one hen said "Friends, let us not be troubled, let us go to the side of her blind eye, so that it may look at us!". Well the hunter heard that too. He laughed.

Oh! Then the mother in law said "Oh you! We have come to quarrel now, you and I. You laughed at me when I put up the ladder. You laughed at me when I spread out the rice and sat down to chase the hens. Now"- she took up the rice - "Now, you will not take the woman with you when you go - you will not ever take the woman unless you tell me why you laughed at me". Then the hunter said "No matter. I will show you why I laughed. But what you said, I will have to show you. Well, before I show you, you must call your people". The mother in law gathered her people. The hunter too gathered his people.

Well, the drum was beaten now - he was to show it. The hunter had rice cooked for him by his people "For you to take to the place of the dead. If you show it [the secret] you will die. Well, here is the rice". They killed a hen for him. Well, when he sat down to eat the rice, when he had eaten so much[12] he had a dog there. He took a handful of rice - gbi! he put it down for his dog.

Well, there was another hunter there, he was a stranger. He too had a dog. When the hunter's dog began to eat, the hunter that was about to die, his companion's dog got up there

nto nama wo ngole kangka na yampali. Wunde futhutoko sisa ba ma thoma. Wuna dome kutheng wo wo ka badonso wo na yandi na ba mangeni, na ha na wu kiyang wu na sii ba ka wo kiyang bang thangka ha. Na ba na wunde domo nde awa na be tha thengeni magbongkoyi ma yi yuya ka wo. Na kara soo na wunde se ba pithito, awa, na yokong wunde tangeni. Awa, na be maumang na wunde tangeni nei, na wunde kende na a tuku. Awa, ba yarema wo nting, wunde kano nda. Kutheng wo wo ka nto nama wo, na dumba ha kangka. Na gbonoko yama, yang be thong. Na e wunde na yaramang be pati ka kakeng ko? Na e yaramang be pati? Nama wung pengke na wunde na nde ni hudonso ha na na wunde kore bara, awa, wunde nia gbong, e yi sa nda dethi yarema wofana? Na e ba yarema wunthe wo bana wunde tuke?

Awa, maumang, mana Yengkeni dome na wunde thimo ba tonginio mbaroing, ki ka ming do biyakaing be, awa tatina hung, longthong.

and sprang, it went and bent its neck to eat the rice. Then the hunter's dog said "I beg you, don't trouble me; for my part, the life of my /master/ is finished today. For he was told that he was not to show the speech he heard to anyone. But he has been made to forget this (?), he has to show it. Well, now, if he shows it, he will die. Well, it is for a wife he is being destroyed". The other hunter's dog said "Move aside, let me eat. What - are there no other wives in the world? are there no other wives? If it happens that he goes hunting and kills meat, will he not sell it and look for another wife? Will he die for this one wife?"[13]

Well, now, since Yenkeni said she wanted to be shown stories, stories of the Yaka people - that is it. It is finished.

The story of a hunter who understood the speech of animals, but nearly died for the sake of his wife. The episode of cutting the deer for two pythons occurred in another story I heard (not given here), but there one of the pythons later tried to kill the man instead of helping him. Helping someone and then being called out of a hiding place to be thanked also comes into Bayo and The goat and the leopard.

1. Hunters sometimes go up a tree to look round for game or to lie in wait over a track.
2. i.e. will give him such power he will never need to suffer.
3. Pythons are very much feared.
4. A funnel-shaped tube made from a leaf is often used to pour in medicines or mixtures for ordeals.
5. The wild pigs that he found destroying someone's swamp farm are represented as speaking with a funny voice and words.

6. Wus, i.e., I was told, separately, shaking the leaves wusu wusu wusu wusu. The hunter, it is implied, has killed several of the pigs.

7. i.e. told the chief formally that he had killed big game; as is normal, the chief then sent people to help him to skin, cut it up and bring it to the village.

8. A notched stick used to climb up to the platform under the roof where the rice is often stored. She is going to cook for her visitors.

9. A very rude term indeed.

10. This would be thought bad with any woman, but especially so with a mother in law.

11. It is normal to spread the rice outside the door to dry, and then to have to watch it to drive away the hens that always come to eat it.

12. A very little.

13. The implication, not stated, seems to be that when the hunter heard the words of the dog he did not after all tell the secret.

The hunter and the bush. (Yaka)

Badonso na kubɛ ndɛ, ba nɔna nɛ dondo na. Wundɛ fung, a ke ka hudonso. Wundɛ yangtɔkɔi kpa ba kanama. Ndɛ yinthɔkɔi pingkari ba kanama.

Mɛnɛ ndɛ ba kuba hang, wundɛ ba funga te dondo te ing ka gbongaing ka, wundɛ pengke kendɛ huyitha. Huyitha ha nɛnɛ ho gbɛki haang wumandi mandi. Na badonso woi gbɛhinɔkɔi nthɔng, huyitha hang gbɛhinɔkɔi. Na badonso wo gbɛhinɔkɔi nthɔng, huyitha hang gbɛhinɔkɔi.

Ba wuna ngaye kendɛ badonso wong, a kang madonsiang. Wundɛ tha nie kore mamu. Ba wuna dome wundɛ, wuna dome wundɛ badonso wong na

"Mamu ndo thia - Siayo - mamu pengke yang ka wula ba, mamu gbɛkina Kɔrɔdiyɛ. Mamu ndo thia mamu pengke yang ka wula ba, mamu gbɛkina Kɔrɔdiyɛ. Mamu ndɛ thia mamu pengke yang ka wula ba, mamu gbɛkina Kɔrɔdiye. Mamu ndo thia mamu pengke yang ka wula ba, mamu gbɛkina Kɔrɔdiyɛ."

Ing wo ndɛ digidiging ba kaa ba fanga huyitha hang, kɛrɛ wundɛ sa ndɛ kutu na ndɛ hange huyitha hang. Ba huyitha hang ho ning gbɛhinɔkɔ. Ndɛ nɛ ing wo dikidiking ba kata pingkari bang, ba hanga huyitha hang, kɛrɛ wundɛ sa wung pungku.

Ba wuna ndɛ ndɛ sɔng, a sɔng madonsiang na:

"Mamu ndo thia mamu pengke yang ka wula ba, mamu gbɛkina Kɔrɔdiyɛ. Mamu ndo thia mamu pengke yang ka wula ba, mamu

The hunter and the bush. Kumaru Dema. Rec. 29/7/61

A hunter once started out. It was like as from here. He went out, going to hunt. He slung on his hunter's bag. He put his gun over his shoulder.

When he had started out, when he had gone out as far as from here to the roads, he found there a bush.[1] Now that bush, it is very very fearful. When this hunter peeped out, the bush peeped out. When the hunter peeped out, the bush peeped out.

Then he got up from there, the hunter, dancing the madonsia.[2] He had not yet killed an animal! Then he said, then the hunter said, singing

"The animal, yes, true - Siayo - the animal I met in the wilderness, the animal is fearful, Korodiye. The animal, yes, true, the animal I met in the wilderness, the animal is fearful, Korodiye. The animal, yes, true, the animal I met in the wilderness, the animal is fearful, Korodiye. The animal, yes, true, the animal I met in the wilderness, the animal is fearful, Korodiye".

He was trying to go and shoot the bush! But he could not find a chance to go and shoot the bush. For the bush was peeping at him. Now he was trying again to bring up the gun to shoot the bush, but he could not do it.

And so he was singing now, singing themadonsia:

"The animal, yes, true, the animal I met in the wilderness, the animal is fearful, Korodiye. The animal, yes, true, the animal I met in the wilderness, the animal is fearful,

gbɛkina Kɔrɔdiyɛ ...."

Piripiripiripiripiripiripiri wundɛ hure kendɛ bɛ kɔma madonsiang mabɛna. Huyitha ndɛ tha hange.

Kang king ka puthɔ, awa, wundɛ kute ting ndɛa huyitha huna ho. Tha ndɛ ting hang, tha ke ka hudonso hang ka hɛ wundɛ ke ka. Huyitha ha fure ning kendɛ kaminia na kudu.

Awa, namɛ yang yue wung, Yengkeni, yɔkɔ a se yina wung ka tepe.

Korodiye."

All night - all, all, all, all, all, all night, he spent it there, dancing that madonsia. The bush - he did not shoot it.

When the sun rose, well, he saw then that it was a bush! He had not shot, he had not gone hunting where he was going to. It was for a bush he had spent the whole night dancing!, all night, kudu![3]

Well, since I heard that, Yenkeni, I had to come and say it to you.

An intentionally ludicrous story of a hunter deceived by a bush. One of the main interests of the story for the listeners was the song, of which one line was sung in turn by the teller and by the audience in chorus, repeated several times over. The listeners were also greatly amused by the ridiculous situation, and the teller's imitation of the hunter's careful peeping out at the bush.

1. The bushy shoots which spring up after a tree has been cut down. The hunter could just see it, apparently peeping out at him from behind something, moving slightly like the animal he thought it was.
2. The special hunter's song and dance, performed only after the killing of big game, such as a bush cow, which would feed the whole village.
3. Expresses the great length of the night.

The child and the hunter. (Wara Wara Yagala)

Badonso na kaiɛ nde, a kai ka dama. Hato ngaye, na papa, na yang do yeng na. Wuna dome handa ma wo na e hating wo, na ba ma yeng, na hating wo, na ba yeng. Na a na yang do yeng na papa.

Mene binde kube, binde kai ha, mamaing be sa me ba donga. Wuna dome handa ma na, ba detha he e na ming gbongkoyi nai mamaing be sa nda dongokatha banthe. Na ba donga dondo wiye. Na yang sing tang. Nde sigithe kontho bang, nde denge kende. Kaiba wong kai ka dama. Na yumba, be kai ka tating beng ko hure ka.

Mene wunde kai kende, mamaing mung ngaye mahong, mung pengki hato. Wuna tang binde na yoo, na kumang na handa e nde mina ko tanga ka korua, na ba he na mina wanie kori. Wuna ngaye binde e binde boha hato. Na ye, na awa na ming ko yina ding na poong. Na yi be nene kotho ba doma na wung thome na. Wuna ngaye hato, na eye. Wunde ngaye, wunde tutoi ba nia kete, ba nia kete, ko de ko de ka papa wo, ko de ko de ka yaya wo. Yaye. Ko de ko de ka papa wo. Yaye. Ko de ko de ka yaya wo....

Wuna dome binde na thuhokangka, na thuhh kangka. Ba nde mina puntu ne na mene handa me na deng, wunde ? sa ha meng? Na eye. Binde patokoi. Wunde dome nde wunde na kore na yang ber ko sangkaang kahai do. Kumang

The child and the hunter. Mase Kargbo. Rec. 5/8/61

A hunter once went out, going to hunt. His child got up, "Father, I am going to follow you". Then his father said "E, my child, don't follow me, my child, don't follow me". "Ah, I am going to follow you, father".

When they set out, they went for long. The animals would not stay [in one place]. Then his father said "Look now; when we speak, the animals will not stay in one place. You stay here now until I come back". He took his drum(?)[1] he put it down there. The man went off to hunt, saying "Wait, let me go to where the bush cows sleep".

When he had gone there, the animals came from behind, they found the child. Then they came. "Ah! Behold, you father always comes to kill us all. Today we will kill you". Then they got up, they seized the child. They said "Well, all right, we will take you far away, so that you may know that this[2] is painful "Then the child got up "All right". He got up, he climbed a tree, singing "Don't take me, don't take me, kɔ de kɔ de ka yaya wo, kɔ de kɔ de ka papa wo. Yaye. Kɔ de kɔ de ka yaya wo, Yaye. Kɔ de kɔ de ka papa wo. Yaye....."[3]

Then they said "Come down from there, come down from there. He takes no notice. If it was his father, he would not (?) have acted like this (?)" He said "All right". They went on. Then he said "Well, let me say goodbye to the world".

huthia hɑnda ma mɑni. Ba nia kɑte, ba nia kɑte, kɔ de kɔ de ka yɑya wo. Yaye. Kɔ de kɔ de kɑ papa wo. Yaye....

Na awa kangka, awa kɑngka. Na eye. Na awa, ndɛ ke helɛng tutɔ thung kɑ kuyeng ko. Na ba nia kate, ba nia kate, kɔ de kɔ de ka yaya wo. Yaye. Kɔ de kɔ de ka papa wo. Yaye.

Bindɛ a dɔng na ming thuhutɛ hɛ ning kɑngka, handa ma wong thothe, ndɛ forong pingkari bang. Hatong dome na e. Mɛnɛ wundɛ sigithe kendɛ kaibɛ wong, wundɛ kore kendɛ bayaha wong, e beng be thɑ gke kita. Hɑto ma thuhu ma ndɛ, na papa hɑ, na bindɛ nie yama kore hɛ. Wuna dome handa mɑ wong, na e hɑting wong, na dome ndɛ na yina na ba kai.

Na yi kute badonso ba nthɔng thimo hɑti nama, yi sa ding kendɛ mang, yɔkɔ a pɛ. Wung wunɑ kute ndɛ hɔto bɑdonso sa ding hati nama ka kaa. Na yue ndɛ mung yɔkɔng yang be yethe Yengkeni na ka masɔkɔ mahama. Lɔngthang.

Behold, what he was doing was calling his father "Don't take me, don't take me, kɔ de kɔ de ka yaya wo. Yaye. Kɔ de kɔde ka papa wo. Yaye ...."

"Let us go, let us go".[4] "All right". He went up another tree! "Don't take me, don't take me, kɔ de kɔ de ka yaya wo. Yaye. Kɔ de kɔ de ka papa wo. Yaye ...."

They were saying "Let us take him down from there" - when his father came. He shot the gun. The child said "E!" When the man aimed there, he killed the leader. They all ran away. The child came down now. "Father, ha! they nearly killed me today". Then his father said "E, my child, I told you before not to go".

You see now - a hunter, even if he loves his child, he will not take him there /to hunt/. For what the child found there - a hunter will not take his child when he goes. Since I heard that, I had to tell it to Yenkeni today. It is finished.[5]

A story explaining why a hunter does not take his child with him when he goes hunting. The episode of pretending to be saying goodbye while at the same time calling or singing for help occurs in other stories, e.g. Sira and the monster.

1. Kontho - usually of a wooden drum used in the men's society. It may have some other meaning (?bag) in the Wara dialect.
2. i.e. being killed by a hunter.
3. The words are repeated many times over, here and later, the teller singing most of the words, the chorus of listeners singing yaye. The words in themselves seem to have no meaning, apart from yaya, which possibly means "mother" here, and papa which certainly means "father". The listening children sang the chorus vigorously and enthusiastically.
4. Trying to persuade the child to come down from the tree.
5. It is very unusual for a woman to use this formal ending - but Mase was a particularly forceful and sophisticated character, chief wife of a recently elected and literate paramount chief.

The story of Kubasi. (Yaka)

Yang Yaya, yama se ka Yengkeni do. Wundɛ se kɛntu do, na wo se ka luya hulimba ha. Kɛrɛ yang katiɛ ning mbɔrɔ kinthe hɛ. Ying tepi na ba yang ning tepe na mbɔrɔ kibɛna, ba na there nde hugbakine. Wuna tepe nde na be ning se katiɛ mbɔrɔ kibɛna. ... mbɔrɔ kibɛna, kina thimo yang ning ba tepe, ɛ wundɛ se Kakarima, Kakarima na yang.

Mbɔrɔ. Gbako na fungɛ nde kahai. Wundɛ kute yɛrɛmɛng bemaandi. Wundɛ dome wundɛ tha kutu hati. Hato bɛna - yɛrɛmɛng be thimo ndɛ be, biile, yɛrɛmɛ wobɛna wundɛ ke ka wumɔri. Wundɛ yongong wumɔri. Wundɛ se, mɔri wo. Wundɛ tepe ning na eye. Wundɛ me. Nɛ yi kute hukomisine ha, na ka nde kie ka na keng kobɛna ko na thɔng ngenio ko, na kuna ning thundu. Ɛɛ, king ka madɔngɔ mabɛna, wo wunthe wo king ka kubɛri ka. Wo keng nama na Hugboka. Wong, Hukongko.

Na kio bindɛ, kuna thundɛ bindɛ. Ɛ, mɔri wo tepe nɛnɛ na na wɔ kie na wɔ kutueke ta bindɛ. Mɛnɛ kutiɔkɔ bindɛ, na themu wo fungande ta te bindɛ kutioko ta, na thɔli na bindɛ a tuku.

Ɛ, wundɛ king kɛndɛ nɛnɛ, wundɛ tepe ba dɔma, wundɛ bohe ba funguna saraka - kulɛba. Kulɛba kobɛna wundɛ yongong Kubasi na. Na Kubasi. Na o. Na yang do thimo

The story of Kubasi. Yaya Dema. Rec. ?/5/61

I am Yaya. I have come here to Yenkeni. She come to our country to learn Limba. But I have brought her a story today. You said that I was to tell her this story, about the beginning of chiefship. So she said that I was to bring her that story ... That story, that is the one I want to tell her. She came to Kakarima, I am of Kakarima.

The story. A chief once came out in the world. He got wives, many of them. He said that he had not got a child. For the child - of the two wives he loved, one wife went to a moriman. She called the moriman. He came, the moriman. He said to her "Yes." He agreed. He said "If you have children, wherever you give birth, whatever name is easy, give them that name". Well, she stayed in marriage with her husband; there was one other child born in the family: the name of one was ? Hugboka;[1] of the other Hukongko.

When they were born, that is the name she gave them. Well, the moriman had also said that when someone gives birth, no one is to see them.[2] If they see them and the time has not yet come for them to be seen, it looks as if they will die.

Well, he was there. He said that he was going to make a sacrifice, with a white cloth. For the white cloth he called Kubasi - "Kubasi". "Yes?" "I want you to go for me and buy me the white cloth".

na ba yi yamai kai bolis kulsba.

Kubasi fung. Wunds mahung mang, wunds kai kutande ni Hukongko. Binds kothe nde ta ba dome na ha, na binds na kapapa na. Ba wume wume kio binds kothe ta ba nto namang kio. Awa, binds ke thungande. Kubasi tepe na ha, na yang do thimo yina. Hukongko tepe na e na yang kutioko ta. Na yang kutioko ta ning wa. Na wsli, na se ming do thungande na, na yang hsls yang kutioko ta ning wa. Wsli, yang do ngindo ning fanda, na ba kaa ka bola kulsba. Kulsba kubsna, na kuna kaiye yang.

Nds matsng ma, wunds se wung tepe handa nama. Na handa ma tepe na bali ka. Na msng bi king nda ka madongo na mabsna, wuna huru kaaye, kotati ko, wunds Kubasi fung, wunds tuku. Wunds matuku mang, gbaku wo wunds tha dongo. Huthukuma namang tha dongo. Wunds yongong wumori wo. Ha! na thering ba ni yamai bang, na kute nde mpati bibsna, na tha nde nie yina tepe na hato na Kubasi se fung, wunds tuku. Na kothe ta na nda nie ba kaa ing hati. Hati wo tute yi yima na nds na pso ka hugbada hang, wunds se fung, wunds tuku. Ha! na wung, wung a teti wa huthukuma.

Wumori wo tepe na bali ka. Na awa na tepe bia na be thong basengksrs. Na binds thonge basengksrs ba, na e dethua pstroli hudrum hunthe, na e be se dsnga. Na be se thia bu. Wunds dongo, wunds leheni manasi. Nds thi ka ngpani kimandi. Na awa, na thia bu ka basengksrs ba.

Kubasi went. As he went, he went and saw Hukongko. They did not know that ha! they were of one father. For whoever is born does not know of his companion's birth. Well, they went and met together there. Kubasi said "Ha! I love you". Hukongko said "I am not to be seen. I am not to be seen by anyone". "Well, we have come and met together here. I too, I am not to be seen by anyone. Well, I have been sent by my father, to go and buy white cloth. It is for the white cloth that I went".

When he returned, he came and told his father of it. His father said "It is all right". As they stayed there, two nights passed. On the third, Kubasi went out, he died. When he had died, the chief did not rest. His heart did not rest. He called the moriman. "Ha! the despair you have made for me! When I got those children, you did not say that that boy, Kubasi, would go out. He has died. I do not know what I am to do, for I have no child. The child you were thinking of, she is still in my compound. But he [Kubasi] has gone out, he has died. Ha! That, that breaks a man's heart!"

The moriman said "All right. Well, tell people to cut long sticks. When they have cut long sticks they are to get petrol - one drum - and come and put it down, and come and set it on fire". He sat down. He made manasi water. He put it in a big tin. "Well, set fire to the sticks." They set fire to the sticks.

Mathi bu bung ka basɛngkɛrɛ ba, na awa beng do biiye be, na wa wunthe fungɛ hɛ, wo thɔ ka bu bu. Wumɔri wo sɛgithe kuthagba ko, wundɛ dɛnge wuthurue bu bu. Na wo thong thɔ ka bu bu, na Kubasi ko ngang huya ha nama. Wundɛ dome. Nanda ma wo fung. Ndɛ kɛmɛkɛmɛng thika ba, ba yɛkiyɛkinɔkɔ ba thɔ ka bu. Wundɛ thamɔi. Wundɛ kɛmɛkɛmɛng thika ba. Wundɛ dome na handa ma na kaa. Wundɛ ke, fanda ma wo karakarang, yaba ba kanama ba homa ndɛ ngutu, kufaka ko wundɛ dɛnge kuwang. Wundɛ yɛkiɔkɔi na ba thɔ ka bu bu. Wundɛ themɔi. Hukongko tepe nɛnɛ na yang wuna mathimo na thimo, na hang dondo ning katie, Kubasi na yang thimo yina dondo hang ning katie. Na mba hɛ Kanu se yina ka sɛgitha hɛ. Wumɔri wo se tepe ba dɔma na wɔ thɔi ka bu bu yi a ngalang huya ha. Ba themu wobɛna ndɛ na fungande hɛ wo. Yang thimo yina thɛre kahai do hang ning katie. Na mbe kei ning yi kathabanthe. Ndɛ makɛmikɛminɔkɔ mang, wundɛ thɔ ka bu bu.

Wa tha nda kɔthɔ mu dominiɛ bu bu. Ndɛ ngalang huya ha. ɛ! Kubasi tepe na wung alɔhɔ. Na yang sa dongɔ dondo. Handang tha ma thimo. Wundɛ digidigi yaathi ba yang, kɛrɛ wundɛ tha ma thimo. Na kai, na yang be kai dethia ka there hugbakine ning ka peyɛ hugbakine.

Ndɛ ke thungande ning Bongaio. Bongaio wo kate muthong. Bia nama be ni humuka. Humuka hobɛna wundɛ king

When they had set fire to the sticks, he said "Well, of you two people [father and mother], well, let one of you go out now, and go into the fire". The moriman took his book. He put it down near the fire. "When anyone goes into the fire, Kubasi will raise his head again". He spoke. The mother came out. She fixed her dress, she trembled at going into the fire. She could not. She fixed her dress.[3] She said that his father should go. He went. His father took off his trousers; he took off his robe, all of it; his cap - he put it on one side. He trembled at going into the fire. He could not. Then Hukongko said "I - so sweet is love, right from here as far as the place of death. Kubasi, I love you here, right to the place of death. Well, Kanu has come today to take you. The moriman came and said that if anyone goes into the fire, you will raise your head again. So that time has come now. I love you beginning from the world here as far as the place of death. So let us go together, I and you". As she fixed her dress, she went into the fire.

No person could know what happened to the fire. He raised his head again. Ah! Kubasi spoke. "It is good. I will not stay here. My father did not love me. He worked for me indeed, but he did not love me. I am going. Let me go and search for where chiefship begins and where chiefship ends".

He went. He met Bongaio.[4] Bongaio was carrying food. Her people were clearing a grass farm. For this clearing, she had

wɛnda ma, wo dingitɛ hɛ ndɛ wo, wo nda thukuthukung. Ndɛ ke thungande ning bindɛ. Ndɛ ke tepe ba dɔmɛ na ha yang! Na yang thimo yina. Na be yama ding ka yi ke ka. Wundɛ tepe na no, na yang do kubɛ ka yang kute hugbakine, ka there hugbakine ning ka peyɛ hugbakine, na yang dethue ta yɛrɛmɛ. Na hugbakine na thimo yang. Wuna tepe Hukongko, na hali, na yang nɛ, na yang do thimo be tha tharɔko yang wunthe. Hutharɔko ho wa wunthe lehe ta. Na wuna, na mbe kai. Na awa, ho king kɛnda, na mbe ke.

Ndɛ makai mang, bindɛ ke pɛngki mandi mamaandi, sɛlu. Wa sa kɛndɛ dangande yɔkɔng pɛ kɛndɛ wa. Wa wobɛna wundɛ pɛo ka mandi ma. Ndɛ ke pɛngki mandi ma. Wuna tepi ning Bongaio, na yang do thimo yina Kubasi. Bindɛ ke pɛngki mandi ma. Wundɛ sɛgithe wɛnda ma wo, wo dingiteke ndɛ wo, ba yele ning ka mandi ma. Bindɛ yele ning ka mandi ma. Be ning mayɛli ka mandi ma, mandi ma thingande hutete na gbede. Sɛli womandi, sɛlu, mɛna domo sɛlu. Bindɛ thuhande.

Wundɛ kai ka pɛngki ka there hugbakine. Wundɛ, ke pɛngki silahɛng wo kɛndɛ. Silahɛng wo dɛkinɔi ka hugbakine ha dethio ka. Kɛrɛ gbaku wobɛna wundɛ thɔkɔti. Wundɛ sɛgithe, wundɛ kore kɛndɛ bia bemaandi. Ba ying do thong tɛng, wundɛ dungkune yina silahɛng ba yikira kamɛ o kamɛ. Be tha thong kutu hugbakine ha, ying koro. Ndɛ gbaku wo wundɛ pɛo kɛndɛ.

her brother, her younger brother, he was helping (?) She came and met them. She said "Ha! I, I love you. May you take me with you where you are going." He said "No. I am starting out to where I will get chiefship, to where chiefship begins and chiefship ends. I am not seeking a wife. It is the chiefship I want". The Hukongko said "No. I, I want not to have to travel alone. Travelling with one person is not good. So for that, let her go".[5] "Well, it is for you /to say/. Let us go".

As they went, they went and came to water, much water, a river. No one can cross there unless someone is left behind there. They went and came to the water. Then Bongaio said "I love you Kubasi". They went and came to the water. She took her brother, her younger brother, to throw him in the water. They threw him into the water. As they threw him into the water, the water divided in the middle, right across. It was a river - a big river, what is called a river. They crossed.

He went and came to the place where the chiefship begins. He went and found a sword there. The sword was standing where the chiefship is sought. But the chief there had been there for long. He had taken and killed many people there. For if you arrive there, he gives you the sword to point it somewhere. If you don't see the chiefship, ha! you are killed. The chief, he remains there.

⌈Wuna tɛng Kubasi. Na wundɛ thimong ba hugbakine ha. Wundɛ furu hanthe. Kokale ko, wundɛ domo na awa, na dethua hugbakine hang. Wundɛ ke kɛndɛ pɛngki basaraka wo. Basaraka wo ka gbako, wundɛ na bilɛ mɛti ma kɛndɛ. Bali o bali ba kɛndɛ nia ka mɛti bang, wundɛ hatibɔnda ndɛ na yongina. Ndɛ na basaraka wo. Wundɛ ke tɛpi ba dɔma na Kubasi yang thimo yina. Na thimo ying fɛ, thimo yina nɛmpɛ hang ning do ning katie. Kubasi tepe na eye, na yang tha se ka dethua yɛrɛmɛ, yang do sɛ ka dethua hugbakine. Hɛ, wuna tepe Kubasi, na he, na ba thanthie ning ba dɔmɛ na yi thimo ta. Na thimo ning. Na hudɔngɔ ho wa wunthe wung lehe ta. Na hudɔngɔ bia bemaandi na lɔhɔi. Na? ba ho ma thambo hung? Kubasi tepe na ing, na Hukongko namɛ yɛrɔkɔi. Na yang yɛrɔkɔi, na thɔkɔ ba Bongaio. Bongaio tepe na yang yɛrɔkɔi.

Namɛ be dome na nɛmpɛ sangkala na yi dethi hugbakine ha, na tha hung kutui, na yi a kɔra.

Sangkaa gbako thunge huthambileng. Bindɛ yongino. Wundɛ se dɔngɔ. Be thing ka hugbada ha foma, bia se dɔngɔ, bemaandi. Bing se ka kɔ ka dethia hugbakine ha. Gbako kɛndɛ wobɔrɔ woi wo thɔkitɛ kɛndɛ kɔra bia wo, ndɛ tepe nɛng be tha kahang hudethia hugbakine hang, na ming ko yina kɔri. ⌈Wundɛ yikiri ko kuwang. Kɛrɛ wu mase ning kɛndɛ ba na se ning basaraka wo thimo. Na basaraka wo tepe na kang thɔing nɛmpɛ yi kutue ko yikiri ngathɛthɛ na na mba

Then Kubasi arrived. He wanted the chiefship. He slept the night. On the second, he was told "Well, seek the chiefship". Where he went, there he found the basaraka girl,[6] the basaraka of the chief who owned the village there. Whatever they perform in the village, that girl is called. She is the basaraka. She went and said "Kubasi, I love you. I love you today, I love you tomorrow, right from here as far as the place of death". Kubasi said "Yes. But I have not come to seek a wife. I have come to seek chiefship". Ha! Hukongko said "Kubasi, ha! don't refuse her, saying you don't love her. You love her. Living with one person is not good. Living with many people - that is good .....[7]" Kubasi said "Yes. Hukongko, if you agree -" "I agree, by grace of Bongaio". Bongaio said "I agree".

They said "Since you have said that tomorrow morning you are seeking the chiefship, if you do not find it, you will be killed".

In the morning, the chief beat the drum. They were called. He came and sat down. They filled the whole compound, they came and sat, very many of them. They were coming to try to seek the chiefship. The chief there, the old one, the one who had spent long killing people there, he said "If he is not strong in seeking the chiefship - we will kill you".

He /Kubasi/ pointed to one side. What had helped there - was that the basaraka had come to love him. The basaraka had said "Wherever tomorrow you see me shake out the broom, well

kɛna hugbakine hang. Na kɛkina hugbakine hang nde. Na eye. Na thɔ wung dɛngita thɛngkɛ na ye, kang puthɔi nɛnɛ, basaraka wo fung ka pithinia ha, wundɛ ke ka pithinia ha, wundɛ ke sung ngathɛthɛ ka hugbakine hang ka.

Kang puthɔi nɛnɛ, kɛkina ke Kubasi yikiri silahɛng wo. Ndɛ mayikiri silahɛng wo ma yo! A! bembe ngatang thalɔngkɔ, na wongwo patang bia. Wundɛ thokɔti ka thangkina bia. Tɛndɛ nɔng tɛ, bindɛ bohe ning. Bindɛ luku ning na dɛng. Bindɛ ke ning luku ka kugbeti ko ka bare ndɛ yuke bitɔni nama be. Kɛkina bindɛ ning yuke. Ba wung tepe ba dɔma na Kubasi segitho, wundɛ kato ka fungkule ka. Ndɛ makato ka fungkule ka ma yo, wundɛ kato ka bio hang. Yabaing bamandi ba segitho nda, mu ka gbaku woborɔ wo. Bindɛ thi ning mu. Bindɛ ni mathi ning mung ma yo, bindɛ luɛ nda na bi king ba kɔra nda gbaku woborɔ wo kɛndɛ. Kubasi dome na hali, na bang hinti ning kɔri, na sithang ning, na sithang yang be tɛng. Na na tɛng, na awa, na yang kɔthɛng ho yang ning tepe, na ba ndɛ na bare kɔra bia. Na kɛrɛ na yang sa ning kɔri. Na wɔ wo bare nia wa bali na namɛ ying dome ba tɛngkilina ning wuthɔngkɔi, na be niɛ sinthe. Na ba wung ni. Ndɛ sɛgithe, na wulɔhɔi na ka dunggbu, na kɛna ndɛ wundɛ donge. Na kɛrɛ na sa ning kɔri. Ndɛ sɛgithe ning. Wundɛ kati ning ka dunggbu ka foma. Kɛna dɔngɔi nda wundɛ.

there is the chiefship. There is the chiefship". Kubasi had said "Yes". He had remembered carefully: when the sun rose, the basaraka would go out to go and sweep; she would go to sweep, and go and point the broom to the chiefship.

The sun rose. There Kubasi went and pointed the sword. As he pointed the sword, ah! they lifted their hands up. "He /old chief/ has finished for the people - he has spent long putting an end to peoples' lives". Then at last, they caught hold of him. They tied him, tightly, dɛng. They went and tied him to the cow-post where he had used to tie his companions. There they tied him. They said Kubasi was to be taken behind the house. When he was taken right behind the house, he was taken and bathed. Big gowns were now taken, the old chief's things, they put them on him. As soon as they had put them on him, they heard it being said that they would now kill the old chief there. Kubasi said "No! Do not kill him yet. Wait. Wait for me to come. When I come, well, I know what plan I will tell him. For he is accustomed to kill people. But I will not kill him. If someone is accustomed to doing bad to people, if you say you will return the bad, you are acting the same. Don't do that". He took him, he said "It is good that he should go and stay in the farm. But I will not kill him". He took him. He took him to the farm, right to the farm. There he now stayed.

Haang kubasi se nda sɛgithi yɛrɛmɛng bitati bembe. Hukongko wundɛ kiɛ hato, kaiba. Bongaio wundɛ kiɛ hato, kaiba. Basaraka wo pengke nde ka mɛti bang ka gbaku wo kɛndɛ woi, wundɛ kiɛ, kaiba.

Kubasi fung, wundɛ tuku. Kubasi matuku mang, bitati be bindɛ ngale homa ba hugbakine ha. Bongaio - hato ka Bongaio na wundɛ na bilɛ hugbakine ha. Hato ka basaraka wo, na yama bilɛ hugbakine ha. Hato ka Hukongko nɛnɛ wo dongoi. Ɛ na bambui? na bambui tɛ? Beng foma beng tepe thia, na namɛ na tha nde thɔ ka bu bá papa kɔnɔ sa dongo tɛng. Na ming sa se kia homa. Na kɛrɛ namɛ beng tepe na bena bilɛ hugbakine ha, na bambui. Na yama bilɛ hugbakine hang. ʃNa bindɛ dɔngɔ nda kɛndɛ ba nia kɔngɛɔng babɛna. ʃɛ, ka be tati bembe, ka be tati bembe, wo nda bilɛ hugbakine ha, na yɔkɔ yang king bena ba thɔngthingina hung, wo biyɛ hugbakine hang nda ka be tati bembe.

E ba na tepe Yengkeni na ba dɔma na be ning tepe wung, be wung thalingtande kangka, e yang hung a thɔnthɔngɔng hung.

Kubasi came now, and took those three wives for long. Hukongko bore a child, a boy. Bongaio bore a child, a boy. The basaraka that he found in the village with the chief there, she bore a boy.

Kubasi went out, he died. When Kubasi died, those three all arose to claim the chiefship. Bongaio - Bongaio's child said he owned the chiefship. The basaraka's child said "I own the chiefship". Hukongko's child sat there. He said "Well, is it false? is it not false? All of you, you speak truly, but if my mother had not gone into the fire for our father, he would not have reached here. We would not have been born. If you say that you own the chiefship - that is false. I own the chiefship".

They sat down then there to decide that case.

Well, of those three people, of those three people, I want to ask you, who owns the chiefship? Who owns the chiefship of those three? Well, since Yenkeni said that I am to tell her this story, to transfer it there /into taperecorder/, I am asking her that question.[3]

A story about how a man, Kubasi, was helped by three women in turn; by their help he survived various hazards and in the end won the chiefship for himself. The story ends with a dilemma about whose child should succeed to the chiefship, but this dilemma does not seem to be of great importance to the rest of the story.

The plot is very similar to the following Four wives.

1. This point in the story is rather confusing. It seems as if "Hugboka" should really have been "Kubasi" here. Certainly later in the story Kubasi is always the man, Hukongko the woman. Apparently what heppens is that the two children are not to be seen; the father thinks this means that it is Hukongko, the girl, that will die if the prohibition is broken; in fact it is Kubasi. But this earlier stage in the story is not quite clear to me.
2. i.e. the two children.
3. The hesitation of the father and mother is brought out by the reduplicated forms of the verbs used here - kɛmɛkɛmɛng (fix or tie one's skirt), yɛkiyɛkinɔkɔ (tremble), karakarang (take off trousers).
4. Another woman.
5. Hukongko, the first wife, is eager to have others to help her; this is a common attitude among senior wives.
6. The basaraka helps the chief with ritual so that nothing can be done properly without her here. It is usually assumed that the basaraka above all is loyal to her chief, so that her love for Kubasi here is all the more striking. (On basaraka see chapter 3)
7. There follow a few words I cannot make out.
8. Most people agreed that Hukongko's child owned the chiefship as Kubasi would not have survived at all if it had not been for her.

Four wives (Biriwa)

Gbaku wo na dɛnge nde yɛrɛmɛ. Wundɛ thimo yɛrɛmɛ, kɛrɛ bindɛ ka ing hati. Ndɛ yongong mɔri. Na mɔri! na na yang thimo yɛrɛmo, na kɛrɛ ming ka ing hati. Na wuna, be ma mase, ming be kutu hati ing yɛrɛmo kiyang wo. Wumɔri wo dome na awa, na bali tɛ. Wumɔri wo bili ka kalawa. Ndɛ dɔngɔi kɛndɛ haang, sɔngkɔ ba sɛngkɛlɛ. Ndɛ fung. Wundɛ dome na beng ko kutu hati ing yɛrɛmo kɛnda wo. Na kɛrɛ na hato wobɛna na wumɔ wumɔ sa nda ning kutiɔkɔ, na yɔkɔng yi ing yɛrɛmo kɛnda wo, na ing wo toti wo, na bia bitati na gbɛti.

Yɛrɛmo se ka kuta fɔlɛ. Ndɛ kie. Hato wo bilito kabegede ka bangka bang, bakarɛti. Kɛng niɔi na hato haang ndɛ bɔi. Haang ndɛ niɔi kɛndɛ, hato kaiɔkɔi. Ndɛ niɔi kɛndɛ ka bangka bang kabegede. Ndɛ tɛng langgba, wundɛ boe wumaandi. Na wung tɛng, malɔkɔ, ndɛ kɔi ka bangka bang kabegede, a nɛki bia mu kapothi. Wundɛ ko nɛki bia mu haang.

Malɔkɔ manthe hatibɛthɔ ndɛ fung ka mɛti ma, ndɛ kɔi ka. Hatong fung kabegede, wundɛ kɔi nɛka. Bindɛ thungutande thaya kabegede ing hato, bindɛ kutande. Hato nɛnɛ wundɛ domo nde na wundɛ sa kuta ing wa wofɛna. Bindɛ se ka kutande ing haibɛthɔ. Hɛbɛthɔ dome na yɔkɔng kai

Four Wives. Fanka Konteh. 8/11/61

A chief married a wife. He loved the wife. But they had no child. He called a moriman. "Moriman! I love my wife, but we have no child. That is it. You are to help me, so that we may have a child, I and my wife". The moriman said "Well, all right". The moriman went into his room. He sat there for long, about a month. He came out. He said "You will get a child, you with your wife. But that child, no one is to see him, except you, and your wife, and the one who cooks for him - three people only".

The wife became pregnant. She gave birth. The child was brought into a house, up above, in a "garret".[1] There the child remained for long, he grew. For long he was there. The child learned to walk on his own. He was there in the house, high up. He came to be a young man, he grew up tall. When it came, at that time, he stood up above on the house, looking at the people below. For long he used to look at the people.

One day a girl came out in the village. She stood there. The boy came out above. He stood looking. They let their eyes meet, she and the boy. They saw each other. The boy had been told that he should not be seen by any other person. They came and saw each other, he and the girl. The girl said "I must go

kutiɔkɔ ka donge hati woi wo kutande yang wo. Ndɛ kai dethi nggbasi, wundɛ luku king, kithɔkiɛ. Wundɛ kai dɛkɛng ka bangka bang.

Pongkɔlɛ ba tɛng, ndɛ haibɛthɔ kai dungkɔ. Ndɛ bilande. Ndɛ pengke hato. Hato dome na e, na mbɛ mu seyɛ do yi? Na yang thimo yina. Na kabi yang kute heng yina, na huthukuma hang tha dongɔ. Na wuna se yang, yang thimo yina. Hato tepe na kɛrɛ yang sa kutioko ing wa wofɛna. Bindɛ ngɔlɔi.

Kang wo si puthɔ, hato tuku. Wundɛ haibɛthɔ, wundɛ tha thari na tuku hato. Sangkala, wo ning totiɛ wo, wundɛ kati mandi mang ba hato kaa ka bie. Wundɛ pengke nda hatibɛthɔ wo donge kɛndɛ. Hatong nda wo kaiba wo, wo tukɛ. Ndɛ kai yongong gbaku wo ing nanda ma. Na sa hɛ! hɛ! ná yang kute bali ba thakaba. Na hato tuku. Na kɛrɛ na yang pengke kɛndɛ bagbasi donge kɛndɛ. Gbaku wo kai ing nanda ma. Ndɛ kai kutu hato wo tukɛ, ing haibɛthɔ donge kɛndɛ. Wundɛ dome na e, na e na kɔrɛ hati wo, wo kɛntu wo? Na ndo, na mathimo na bilɛ bali. Awa, bali tɛ.

Bindɛ yongong womɔri wo. Ha! na hato wo digidiginiɛ minai wo, na hato bɛna na wundɛ tuku. Womɔri wo dome, na awa, bali tɛ. Na pɛna hɛ langgbɛng, bi be kai thong ngayeng, na e bindɛ ngɛng duuta. Mpati langgbɛng be kai ka thonga ngayeng nga. Bindɛ duutu ngɛng. Bindɛ se

and see for myself where that boy lives". She went and searched for a ladder, she tied it - a long one. She went and leant it against the house.

The evening came. The girl went and climbed up. She entered. She found the boy there. The boy said "E! What have you come here for?" "I love you. Since I saw you yesterday, my heart has not stood still. That is why I have come, I love you". The boy said "But I should not beeen seen by any other person". They lay down.

When the sun was about to rise, the boy died. She the girl she did not run away when the boy died. In the morning the woman who cooked for him, she brought water for the boy to go and wash. She found the girl sitting there. The child, the boy, he was dead. She went and called the chief and his mother. "Come here! come here! I have seen something amazing. The boy has died. But I also found a woman there, sitting there". The chief went with the mother. He went and saw the boy who had died, and the girl sitting there. He said "E! Have you killed the boy, our son?" "Yes, It was love that caused it". "Well, all right".

They called the moriman. "Ha! the child you struggled for us to get, that child he has died". The moriman said "Well, all right. Let me have men now to go and cut wood and bring it to the village. The men went to cut wood. They brought it to the village. They came and put it down. The moriman said "Have you

tɔng. Womɔri wo dome na e king dundɛ ing mpani ki ka kɛrɔsin? Na ndo. Awa, kaiya king. King kaiyo. Ndɛ se thi kɛrɔsin ka ngayeng nga foma. Ndɛ kape bu bu. Ndɛ thi ka ngayeng nga. Bu bung bohe.

Na aha. Na gbaku wo, na e thimo hato kɛnda wo? Na ndo. Na awa, thɔ hɛ ka bu bu. Na gbaku wo kai, kɛrɛ bu bu a tɔki. Wundɛ tengkitege mafɛng. Ndɛ kai hɛlɛng, na a a, bu bu a tɔki thung. Ndɛ kai dongɔ. Ndɛ bereng. Ndɛ dome na a, na gbaku wo, ying thimo ta hato kɛnda.

Ndɛ yongong nanda ma, na e ying thimo hato kɛnda wo? Na ndo. Na awa, thɔ hɛ ka bu bu, na beng be tɔki ing wundɛ. Nanda ma wo kai hɛlɛ - a tɔki. Ndɛ tengkitege mafɛng. Ndɛ thuruye hɛlɛng, bu bu a tɔki thung. Ndɛ dome na bali tɛ, na yang sa hɛ hɛlɛng nda tɔki. Na yang pɛ nda kɛndɛ. Na ng ng, na bali tɛ.

Haibɛthɔ yongino wo kai pɛngki hato wo dɔmɛ hato ko tuku. Na hɛbɛthɔ, na e ying thimo haithali wo? Na ndo. Na awa, na thɔ hɛ ka bu bu, na beng be tɔki. Haibɛthɔ wo yɛlɛkɔi ka bu bu. Bindɛ tɔki foma, bindɛ biile.

Bu bu dongiɔi. Womɔri wo segithe fɔtɔ ha, ndɛ biili ka kalawa. Ndɛ niɔi kɛndɛ sɛngkɛlɛ wunthe. Ndɛ leheni bagbasa ing kaiba wo foma. Wundɛ fungung bindɛ Limbɛng. Ndɛ dome na aha, na gbaku wo, na wali ba yi yonginiɛ yama bang, na yang patang. Na ya kaiba wo ing

here a can of kerosene?" "Yes". "Well, fetch it". It was fetched. He came and put kerosene on all the wood. He struck fire and put it on the wood. The fire caught.

"Aha. Chief, do you love your son?" "Yes" "Well then, go into the fire". The chief went up, but the fire was hot.[2] He went back. He went again "Ah ah, the fire is hot indeed". He went and sat down. He wept. He said "Ah! chief. You do not love your son".

He called his mother. "Do you love your son?" "Yes". "Well, go into the fire, so that you may be burnt with your son". His mother went up too - it was hot. She went back. She came near again. The fire was hot indeed. She said "All right. I will not be burnt too. I will leave it as it is". "Well, all right".

The girl was called, the one who went and found the boy and caused him to die. "Girl, do you love the man?" "Yes". "Well then, go into the fire, so you may both be burnt". The girl leaped into the fire. They were both burnt, the two of them.

The fire died down. The moriman took the ashes. He entered his room. He was there for one month. He made a woman and a man, complete. He brought them out as Limba people. He said "Aha, Chief. The work you called me for, I have finished it. Here is the man, and the woman". The chief said "Thank

haibɛthɔ. Gbaku wo dome na wali wali wali. Ndɛ thungkung womori wo, womɔri wo kai ke. Hato fung ing yɛrɛmo. Ndɛ dome na papa, na yang sa do dongɔ. Yang ko kai kabegede ka na pong. Na awa, na hati wo na awa. Na kaa, ing yɛrɛmɔ.

Bindɛ fung kubiasi ko. Bindɛ liinge ka na gbɛɛng. Haithali wo kɔnthɔ ko bohe nda ning, ndɛ pungke ta nda tharɔkɔ. Ndɛ koiyi foma. Hɛbɛthɔ wunthe, ndɛ gbake nde langgbɛng, ba mahio kupɔsi. Langgbɛng be kai ka maha kupɔsi ko. Hɛbɛthɔ wo kɔi, wundɛ tote sisa ing bara, wumandi. Ndɛ tutɔkɔi sisa ba. Wundɛ kube, a katiɛ bawaling be be kɛnama be. Bindɛ se pɛngkande ing haithali wo, bindɛ biile ing yɛrɛmɛ nama. Na e, na ba haithali wo alɔhɔ, nɛ? Na yang ko ma leng ka hudongɔ. Haibɛthɔ wo dome na hali hali hali, na yang sa me. Na e, na mɛnɛ yi me nde, ba ning lema ka hudongɔ, na yang ko ndɛ sɛgɛthi sisa bang e yang dunguna e ndɛ thɔma, na sisa ba ka bawaling be kiyang. Na kɛrɛ na yang dungune ta ndɛ nda bindɛ sisa ba. Hɛbɛthɔ wo wunthe wo wundɛ dome na awa, ndɛ dungung sisa ba. Bindɛ dɔngɔi, bindɛ thɔng. Na awa, na ming kaiyang.

Bindɛ kube makai. Bindɛ kai pɛngki hɛbɛthɔ ka mandi mang, wo konsa, wo lui. Ndɛ dome na e, na hailanggba woi alɔhɔ! Na yang ko ma leng ka hudongɔ. Hɛbɛthɔ dome

you, thank you, thank you". He paid the moriman. The moriman went off. The boy came out with his wife. He said "Father, I will not live here. I will go up country, far away". "All right, my son, all right. Go, with your wife".

They went off travelling. They spent the day travelling - the whole day. The man - hunger seized him. He was not able to travel. He was weak all over. There was a woman who had ordered out men, to have a swamp cleared for her. The men went to clear the swamp. The girl stood, she cooked rice with meat - much of it. She put the rice on her head. She set out, taking it to her workers. They came and met with the man, the two of them, he and his wife. "E! this man is fine, isn't he! I will follow him in marriage". The other girl said "No. No. No. I won't allow it." "E! If you agree for me to follow him in marriage, I will take this rice and give it, and he can eat it - the rice for my workers. I am not giving the rice to them". The other girl said "All right". She gave the rice. They sat down, they ate. "All right. Let us go".

They set out to go. They went and met a woman at the water, a mother of a young child, washing. She said "E! that man is fine! I will follow him in marriage". The /other/ girl

na yang sa me na hali, hali, hali, na yang sɛgɛthi sisa ba kiyang ba ka bawaling be kiyang, yang dungung haithali wo, wundɛ thɔng sisa ba, na bawaling be kiyang pɛ ning, na yang tha bindɛ dungung sisa ba. Na yi se ka dɔma wunang na ying thimo haithali wo. Na yang sa me. Hɛbɛthɔ wo dome na mɛnɛ beng me nde ba ning lema, ba ma dɛnga, na ying kute mandi mamang, sɛli wo, na do kɔthɛni a bɔi. Na wa sa dundɛ thuhande yɔkɔng a dungung Limba mɛti e tɔnga ka mandi ma, e kɔthɛni be ning bɔha ba thɔma. Na awa, na beng ko thuhande yako ka gbelu ba, na awa na kɔthɛni be sa nda bena bohe, nang ko nda sɛgɛthi hato kiyang wo, na yang yɛla ka kɔthɛni be. Na awa mina thuhande. Wuna dome wo wunthe wo, na awa, yɛla hato. Konsa wo segithe, wundɛ yɛli hato ka mandi ma. Bindɛ thɔi ka gbelu bang yako, bindɛ thuhande yako. Kɔthɛni be tha nda bindɛ bohi. Bindɛ kube ba makai.

Awa ka mɛti ma ka kai bindɛ ka, gbaku wo kɛndɛ wo wo thanthɛ nda. Kɛrɛ thahinɛ sa kɛndɛ tɛng yɔkɔng ntɔngɔng nthɔnthi ki ki ka gbaku wo wo kɛndɛ wo. Mɛnɛ bindɛ fungande ka mɛti ma, hato ka gbaku wo, mayong ma kɛnama ma, wundɛ dome na ɛ, ha, na yang thimo haithali wo wo sɛ ka mɛti ma kɛntu ma! Na yang ko kɛndɛ kai ka hudɔngɔ. Wuna dome wo na na hali hali na yang sa me. Na yang segithe hato kiyang wo, wo kie yang, yang yele ning ka

said "I will not allow it - No. No. No. I took my rice, the rice for my workers, I gave it to the man, he ate the rice, my workers were left like that, I did not give them the rice. Now you come to say like that that you love the man. I won't allow it". The girl said "If you allow me to follow him, and for him to marry me - you see this water here, this big river? Here are many crocodiles. No one can cross here without giving a person and throwing him in the water, so that the crocodiles may take him to eat. All right. If you are going to cross over quickly in the boat, well the crocodiles will not catch you, I will take my child and throw him to the crocodiles. Well let us cross". Then the other said "All right. Throw in your child". The mother took and threw her child into the water. They got into the boat quickly, they crossed quickly. The crocodiles did not catch them. They started going.

Well, in the village to which they went, the chief there was by now old. But a stranger could not enter there unless he could show where the chief's afterbirth was [buried].[3] When they reached the village, the chief's daughter, his first born, she said "E! ha! I love the man who is come to our village. I will go there to marry him". Then said the other "No. No. I won't agree. I took my child, whom I bore, I threw him to

kothɛni be, ka sɛli wo, ming thoi ka gbelu ba, na ming kute fɛra ho ming thuhiande. Mɛnɛ ming fungande do, ka mɛti mang do, ying se ka doma ying ko se ka kama ntu wo ka hudɔngɔ, na yang sa me. Hato ka gbaku wo dome na ng, ma mɛnɛ beng mɛ nde ba yang saa ka hudɔngɔ ka kama wo kɛndeng wo, na yang ko nde bena tongine sabu ba ka mɛti ma. Na kama wo kɛndeng wo be tha kɔra. Na kabi thahinɛ tɛng do, ka mɛti mang dondo, na yɔkɔng ying tɔngɔng ka mangkio nthɔnthi ki ka gbaku wo woi. Awa, na mɛnɛ beng mɛ nde ba saa ka hudɔngɔ ha ka kama wo kɛndeng wo, na yang ko nde nɛmpɛ ning tongine. Na awa na sangkala kothɛ, na ndɛ ngale sangkala, ndɛ kɔi ka kubentheng ko, ndɛ kɔi nɛka, na yang pithini hugbada ha, na ka thɔng yang ka fang huputhu hang, na kɛna. Na yang ko wung ni haang kasɔnghanthe, na e ndɛ kuta kɛndɛ.

Awa, na ndɛ thongthingino nda ing bethanthɛ be ka mɛti ma, na thahinɛ wo, na awa, na thahinɛ sa do tɛng ka mɛti mang dondo, na yɔkɔng ying tɔngɔng ka mangkio nthɔnthi ki ka gbaku wo. Na huna. Na ying be mina se tongine ka mangkio nde nthɔnthi ki ka. Na ying tha kɛndɛ kothɔ na ming ko yina kɔri. Hailanggba wo dome na e, na awa na bali tɛ. Na bali o bali na ba king ka Kanu ka. Ndɛ kai tɔngɔng, na e do tɛ? Na kɛna.

Gbaku woborɔ wo ka mɛti ma, wundɛ tuku. Thahinɛ wo kai tɔngɔng ka nthɔnthi ki wo, na tuku gbaku wo, wundɛ

the crocodiles in the river, we got into the boat, we found a chance to cross. Now we have reached here, this village here, you come to say you are coming to our husband to marry him. I won't allow it". The chief's daughter said "Oh? If you allow me to come in marriage to your husband, I will show you the secret of the village. So that your husband may not be killed. Whenever a stranger comes here, to this village here, he has to show where the afterbirth of this chief is buried. Well, if you agree for me to come to your husband in marriage, I will show him tomorrow". "All right". "Tomorrow morning when he gets up in the morning and he stands on the verandah, and he stands and looks, and I will be sweeping the compound, where I beat out the broom, that is the place. I will do that as much as six times, let him look there".

Well, when he was asked by the old people of the village "Stranger, well, a stranger cannot come to the village here unless he can show where the afterbirth of the chief is buried. If you do not know the place, we will kill you". The man said "Oh? Well, all right. Everything there is, is as Kanu wills". He went and showed the place "Is it not here?". "It is there".

The old chief of the village died. The stranger who had shown where his afterbirth was, when the chief died, he was

boho hugbakine ha. Ndɛ dɔngɔi ka hugbakine ha. Ndɛ dɔngɔi ka hugbakine ha haang, ndɛ kiki ing biyɛrɛmɛng be mpati. Ndɛ nambe. Gbaku wo se ka funga, ndɛ tuku. Biyɛrɛmɛng be pɛ ing mpati mu, be ki gbaku wo be. Wuna ngale bindɛ. Wo thɔi nde ka bu bu wo ing haithali wo na hato kiyang wo na bilɛ kɛ bang. Wuna dome wo wunthe wo na hato kɛnda tɛ bilɛ kɛ ba, na hato kiyang wo na bilɛ kɛ bang; na bali bafɛna tɛ na yang sɛgithe sisa ba kiyang bawaling be gbake yang, yang totie bindɛ, bawaling be, na yang dungung haithali wo. Na ba pungke ta nde nda kaa, ba kɔnthɔ ko kahe ning. Na sisa ba kiyang ba na thulunɛ ning. Yang pɛ bawaling be kiyang be. Wo wunthe wo dome na hali, na ning tɛ wung. Na hato kiyang yang segithe ning, yang gbanthe ka kɔthɛni be ka sɛlu. Na ming kute fɛra ho ming thuhiande ka gbelu ba. Na mɛnɛ yang tha nɔng nde wung ni, na ming sa nɔng nde thuhande ka sɛlu wo. Na kɔthɛni nɔng nde bena a thɔng. Wuna dome wunthe wo, na ɛ! Na mbu yang? Yang do se tɔngɔng nthɔnthi ki ka handang wo kiyang. Thahinɛ wo be tha kɔra. Ndɛ kutu ka mangkio nthɔnthi king ka. Handang tuku. Na maumang, mɛnɛ beng se ka dɔma na hato kɛnda wo na bilɛ kɛ bang, na hato kiyang na bilɛ kɛ bang.

Awa, bembe foma, biyɛrɛmɛng be, mbɛ hati wunthe wo bilɛ kɛ ba?

taken as chief. He remained for long in this chiefship, he bore children by all of his wives. He lived long. The chief came out then, he died. His wives were left with the children, those whom the chief had borne. Then they got up. The one who had gone into the fire with the man said "My child owns the inheritance". Then another said "It is not your child who owns the inheritance; my child owns the inheritance - because I took my rice, for the workers I had called and had cooked for them. I gave that to the man, for he could not go because of the hunger that oppressed him. My rice saved him. I left my workers". Another said "No. That is not so. My child, I took him, I threw him to the crocodiles in the big river. We got a chance to cross in the boat. If I had not done that, we would not ever have crossed the river. The crocodiles would have eaten you". Then said another "E! What about me? I came and showed my father's afterbirth, so that the stranger would not be killed. He saw where the afterbirth was buried. My father died. Now, since you come and say it is your child who owns the inheritance - it is my child who owns the inheritance".

Well, of all these women, the wives, whose is the one child who owns the inheritance?

A very similar story to that of Kubasi; each concerns the way in which the hero is saved by the love of various women and wins the chiefship, ending with the same dilemma about whose child should succeed him. There are also various differences; the lack of proper names in this story, the different number of women concerned (in Kubasi the same woman, Bongaio, both gave the hero rice and helped him to cross the river), the absence here of the basaraka in favour of the chief's daughter, and, finally, the fact that in this story, in contrast to that of Kubasi, it is the wives, not the man, who are unwilling to add another woman to their number.

1. karɛti, apparently from English garret.
2. The narrator mimed very vividly the way in which the heat of the fire drove back the two parents against their will.
3. It is common for the afterbirth to be buried with a kola or other fruit; the tree that grows on the spot belongs to the child.

Two companions. (Safroko)

Ba lɔmgbɔing bile. Wo wunthe ndɛ na Sara. Wo wunthe ndɛ na Thamba. Na se bing ka dɔngɔ wo wunthe tepe na keba na nka thaniya wali. Bing si kai, sekithe ni mbɛ o mbɛ, pakala, maya, mɛti, mandi, mbɛ o mbɛ mu thɔmo bing dinge ni mu ka kaa.

Ka bing kai thaniye wali ba wu thokiye, hali thalina kɔhi kale bing sa fungande na kai bing. Mandi ma pati. Wung dɔng na Sara, na be yina yutu foya hunge, na kɛntuma kutu mandi ming thiye. Na ming patɛng nda funga kubiyasi ko. Sara yutue foya hota Thamba ha. Mandi ma bɛna mɛng thiye na bing hang mɛng pati. Na pati mɛng bɛng dɔng na Sara na Thamba na be hɛlɛ yutu foya ho piyɔ ha, na mbe kutu mandi ma ming thiye hɛng e ming fungande ka ming kai ka. Thamba yuto foya. Mandi ma bɛna thiye na bing.

Murani mu se ka pata foma. Ndɛ Sara nɛng mɛng bohoti Thamba na ka hulɔngkɔ, ba wundɛ kuuta ndɛ. Sara se ka thamɔ ba kɔnthɔ ko se ka bɔha ning. Sara pɛyi Thamba na. Wundɛ kai ke.

Bɛng dɔng na Thamba na e Kanu, na namɛ yang niye, na yang do kuuta. Kuyeng king ngde na kɛndɛ komandi, bɛting be bukuluyɛ bing na nde ka fure. Kɛng kai na Thamba kai dɔngɔ ka kuyeng komandi ko. Bɛng dɔng na Thamba muthɔng ka na yang do kuuta.

Two companions. S. Konteh. Written Suri Kamara. Sept. 1961

Two companions. One was Sara. One was Tamba.[1] When they were living there, one said "Friend, let us go and learn work".[2] When they went they took everything [with them], rice, oil, salt, water - everything that is eaten they took it when they went.

Where they were going to learn work was far. Even in twenty years they did not reach the place they were going to! The water finished. Then Sara said "Let me break open one eye, there we will find water to drink since we have set out on this journey". Sara broke open Tamba's eye. They drank that water, until it was finished. When it was finished, then Sara said "Tamba, let me break open the remaining eye, so that we may get water to drink until we reach the place where we are going". Tamba's eye was broken open. That water - they drank it.

All the things were finished. Now Sara was holding Tamba by the hand, for he could not see now. Sara was overcome with the hunger that came and took hold of him. Sara left Tamba. He went off.

Then Tamba said "E Kanu![3] What will I do? I cannot see". There was a tall tree there then. Great birds went there to spend the night. There Tamba went and sat down by the tall tree. Then Tamba said "I have no food. I cannot see".

Beting be se n'a furu ka kuyeng ko. Beting be maniyangde, nseke iyo nseke yo. Wo beti wo thongthongong na name ka kai he yi ka, na mbe ba luye yi ke? Na a na bayi ba luye yang kende na ba ngkinikining, ne ba longgboing bile na tharoko na wunthe ni kende ntonamang wo wuthongkoyi, na yutu thaya tha ta ntonamang foma na peyeng ning, na ba na king nde he diye, na yang do ning tali, na ko nde he ning beng tongiye, na thambo ba ko nde ning pili. Nde Thamba ne na luye nde wung wunde neke ka bekede . Beti wo tonge tali ba. Tali ba se ka wota ka huyethi hota Thamba ha. Thamba neke. Beng dong na wo beti na thong, na tengeng, na kere mandi ka kende. Na fang king kende he ning mandi, na kere ma sandeng masomanthe ning thika bafufe, mu na kata ka fang ha fongkole. Na mu be ke kata e bing niya saraka na bi be gbusu be ko ke kutu mandi. Thamba dongo ne ka pothi patang luya na fere ba tepe beting be.

Na putho kang wo Thamba kai ka meti ma ka dong beti wo ba mandi mang. Wunde laye mandi na ngkang yama mandi. Mandi ma siso, kere mandi ma ma thongko. Thamba tha gbonkoli hali. Thiye ma yeti. Wunde kalangang. Tepe na gbako na dunguneng ma sangdeng masomanthe ning thika ba fufe, na ko be na tongine ka mandi ma. Gbako ma luyi wung ma, wung thimo ning. Wunde dungung Thamba na kopiri wo mandi. Na wung thime ning ba ho luye nde ha. Gbaku wo dungung Thamba na murani mumandi, bangkaing foma. Thamba

The birds now came to spend the night at the tree. The birds greeted each other "Greetings". "Oh, greetings oh!" One bird asked "How was it where you went? What did you hear there?" "Ah, the thing I heard there was pitiful. Two companions were travelling. One did bad to his friend; he broke open both his friend's eyes and left him. If he was here - I have medicine, if I dropped it for him perhaps it would cure him". He Tamba now, when he heard that, he looked up. The bird dropped the medicine.[4] The medicine came and fell on Tamba's face. Tamba saw. Then the bird said "I ate, I was filled. But there was no water there".[5] "There is an ant-heap[6] there that has water. But if - six head-ties and a white cloth, if they are taken to the ant-heap in the evening, if they are taken there and they make sacrifice, if people dig there they will get water". Tamba now was sitting below. He heard all that the birds said.

When the sun rose, Tamba went to the village where the bird had spoken of the water. He asked for water. "Give me water".[7] Water was brought. But the water was bad. Tamba did not say anything.[8] He drank a little. He thanked /them/. He said "Chief, give me six head-ties and a white cloth, I will show you where there is water".[9] As soon as the chief heard that, it pleased him. He gave Tamba much money, saying that it pleased him[10] about what he had heard. The chief gave Tamba many things, houses and all. Tamba took the things to the ant-heap.

kate ka murani mu ka fang ha. Kai ka funguna saraka ba. Kang wo putho, Thambakai ka gbako na gbako na dunguneng wo pungke gbusa. Gbako dungung ning halamgba. Bing kai magbusu thong hanthe na gbu mandi ma fung. Kame ó kame nda mandi. Gbako ngində nga soni bing kaye na nda Thamba na. Thamba sikiokoi gbaku. Wume wume a thémo Thamba na.

Sara nene wo yutuye thaya thata Thamba tha, nde lengke na nde tenga ka meti mabena. Sara laye mandi. Na dungkuno nde mandi ma, na mandi ma madoíkile. Sara boho. Wunde dagbo ba ho tepe nde ha. Wunde luko. Bing ngke ta ning muthong. Keng nio ma hang. Thamba kaye kuwa kubena ba tharoko. Keng kute mang Sara lukong. Thamba thongthongong na mbombe ba luke beng wo? Na se nde ming ka doma na mandi ma kantu ma ma thongkoi. Na beng luketuma ning. Thamba theteke. Sara pákilo. Sara nda a niyo Thamba na kulahu. Wung dong na Thamba na ba niyo kulahu, na ma gbali mata Kanu na.

Sara leme Thamba na ka bangka. Thamba thongthongong Sara na na yi kotheng nda yama? Sara dong na kota yina. Thamba dong na yang yutu nang nde thaya, na yang pei na yi nde ka gbongo. Sara bereng. Wung dong na Thamba na ba bereng. Na ma ni ma Kanu na. Na ba bereng.

Sara sikiyoko bawali ba Thamba. Sara na nda ni mbe o mbe. Ba ni ntongda wu thongyi ka tharoko. Mboro ki pati.

He went and made a sacrifice.[11] When the sun rose, Tamba went to the chief. "Chief, give me someone who is able to dig". The chief gave him a man. They went. When he had dug just once - gbu[12] - water came out. Everywhere there was water now. The chief sent horses.[13] They went for Tamba now. Tamba became a chief. Everyone liked Tamba.

Now Sara, the one who had broken Tamba's eyes, he had arrived at that village first. Sara had asked for water. When he was given the water, he said "The water is dirty".[14] Sara was seized. He was beaten, because of what he had said. He was bound. They did not give him food. There he was for long. Tamba went to that part to walk. There he saw Sara, bound. Tamba asked "Why have you bound him?" "He came and told us that our water was bad. That is why we bound him". Tamba begged.[15] Sara was loosed. Sara now was ashamed before Tamba. Then Tamba said "Do not be ashamed. It was the writing of Kanu".

Sara followed Tamba to his house. Tamba asked Sara "Do you know me?" Sara said "I don't know you". Tamba said "I had my eyes broken open them.[16] I was left by you on the road". Sara wept. Then Tamba said "Do not cry. It was the doing of Kanu. Do not cry".

Sara became Tamba's worker.[17] Sara now did everything. Do not act badly to your companion when travelling. The story is finished.

A story of two travelling companions in which, unlike the Two friends, one injures and abandons the other. The context of travelling together is a common one in Limba stories (e.g. The spider and the bat), but the action here is unusual in that the wronged man does not try to revenge himself, but forgives and cares for the other. The explicit moral (a common one) is that one should not injure a travelling companion.

The episode of the birds speaking in the tree where the companions sleep and being overhead by one of them also occurs in Two friends.

1. A fairly common Limba name, specially for an eldest son.
2. A phrase specially used of young men going down country to Freetown to learn the, to them, unfamiliar work of a big town.
3. A sigh.
4. Apparently without realising that Tamba was below.
5. The first bird is still explaining to the other what he had done that day.
6. Frequently associated with rituals of various kinds, and, sometimes, with spirits who, in turn, are often connected with water (and cf. The story of Deremu where it is a spirit who brings out water for Deremu's mother)
7. A very common request when reaching a village, one that should not be refused.
8. Lit. "did not speak a thing (case)". i.e. did not make any outward or formal complaint. His courteous bearing and formal thanks are in contrast to Sara's behaviour, described later.
9. Always a most important fact in a village, for all water has to be carried, sometimes for some miles.
10. i.e. that he had accepted what Tamba had suggested.
11. Sacrifices frequently involve white cloth.
12. Gbu - the sound made by digging (gbusu)
13. Horses are often associated with chiefship in story, and, in the past, to a certain extent in reality.
14. A very rude retort when he had been given water, the best, apparently, that was available.
15. i.e. begged those who had tied him to release him. Even as chief this was a suitable term for him to use (See chapter 4)
16. Nde.
17. i.e. became one of Tamba's dependants, did any work he was asked to do, perhaps lived mainly at one of the farm-settlements.

Two friends 1 (Biriwa)

Hati na kio nde thong. Na wa kai ning ka dethia, Thinthilongo nds ning a kori. Bia bemandi binds koro nda ksnds. Haithali wo nds ngale ing ntɔ̀na̋ma, na pstang hs, na yang ko kai ka dethia ysrsmo wo doma wo kabegede ka. Wo ntɔ̀na̋ma wo dome na awa, wunds me ba ning psta.

Binds se ba kaa kubiasi ko. Binds liinge kaa na gbssng. Binds pengke kutsns komandi, ksna ko kampa wo fure ing yiba wo. Ksng kai msng fure, be kai kubiasi ko.

Wuna tepe yiba wo na ngsskɛ benai. Na msns wa king ksnds, wo be nine, na na beng kai kubiasi ko, na beng psngki msmps msti, na beng be ksnds deya silahs. Awa silahs wobsna, na beng kai ka beng kai ka dethia ysrsmo ka, ka nto nda wo nioi yikia ka, awa na ksna yi ngole ka kugbentheng ko. Na silahs wo bohite yi wo na na bia mu ninie thong, na e yi funga na bods, yi silokoi kafsng ka ka fungkuls ka, na e yi kai gbapo ka hubulo ha, na ying ko kutu ntha ki seye nto nda wo, ka ngole binds ing ysrsmo ka. Na ka maloko mabsna, na nds tutu thong nkonti king ka hubulo hang, na yi thongande ning, na na yi thongande ning, na yi a mangko thaya. Na awa.

Binds kai. Wu kai nsns nio, wu tepe yiba wo. Na fungande binds, binds kai nia yikia. Binds tonge danthskɛ. Binds dome na hatong sa thia nahulu, na a kai ka fura ka

Two friends. 1. Fanka Konteh. 3/11/61

A girl was once born. Whenever any man went to woo her, Tintilongo[1] killed him. Many[2] people had been killed there. A man arose with his friend saying "Come with me; I am going to woo a woman, the one up country". His friend said "All right". He agreed to go with him.

They went on their journey. They spent the day travelling - all day. They came to a big cotton tree.[3] There an elephant and a Vulture always spent the night. There they went to spend the night, those who were going on their journey.

Then the vulture said "Greetings to you. If anyone is there, who wants to sleep, when you go on your journey, when you come to a village tomorrow, you should have a sword made there. Well, that sword - when you go to that place you are going to woo a wife, well there lie down on the verandah. The sword which you are holding, as soon as people are sleeping, come out with it stealthily, go round to the back to the cooking place, go and stand behind the door, you will see a thing that has come for your friend, where he is lying there with the woman. At that moment, just as he puts his neck over the door, strike him. When you have struck him, your eyes will be blind. All right".

They went on. It came to happen what the vulture had said. When they arrived, they were given a lodging place. They explained why they had come. They /parents/ answered "Our daughter will not have bride-price put for her; you are to go and

hugboka hang, beng biile ing yɛrɛmo. Awa, na nina ing hato wo kɛntu wo dethio.

Na kai bindɛ ka fura ha, ntɔ nama wo taali ka kubengtheng ko. Ndɛ kutu mamo, Thinthilɔngɔ si se, wundɛ kore ning. Na kore ndɛ ning, ndɛ mangkɔi thaya.

Sangkala, na wo ngale, wundɛ katiɛ bindɛ mandi, ba loga huyethi. Wundɛ kai thɔhɔng bindɛ. Bindɛ ngale te bindɛ biile, kama wo ing yɛrɛmo. Na wu ni thakaba, na e, na yɔkɔng haithali wo ye, na ndɛ tha na thɔma ing mamo ba yɛrɛmo. Bindɛ sɛgɛthi bindɛ dungung yɛrɛmo. Bindɛ dunguno yɛrɛmo. Bindɛ liinge hɛlɛma na gbɛɛng, bindɛ kai fure hɛlɛma ka kutɛnɛ ko, ka wula ba. Yiba wo tɛng, wundɛ tutɔi kabegede ka kutɛnɛ ko. Kampa wo tɛng, ndɛ kɔi. Bia bitati be bindɛ king hɛlɛng kɛndɛ ka kutɛnɛ ko.

Yiba dome na kampa na ngsɛkɛ o. Kampa wo me na ng ng; ndɛ mang hɛlɛng be bitati be, na beng do ngale ka kubiasi ko, na ngsɛkɛ bena. Bindɛ palɔi. Yiba wo tepe na mɛnɛ wa wunthe king kɛndɛ wo be nine, awa na ntɔ nama wo wo mangkɔi thaya thang wo, na ba ntɔ nama wo wo kai ka dethia yɛrɛmo na, na ba na bia bemaandi be kai kɛndɛ ka dethia yɛrɛmo, kɛrɛ bindɛ sa nda tengkelege, na ndɛ a thɔma ing Thinthilɔngɔ. Na ba kɛrɛ beng do kaiyɛ beng, na na tha beng ka kutu bali na, na awa, na yɛrɛmo na na ndɛ niɔi fɔlɛ, na ndɛ kie hato na be sɛgɛthi hato wobɛna ka

sleep in the small hut, you and the woman. Well that is the custom when a daughter of ours is wooed."

When they went to spend the night, his friend spread his mat on the verandah.[4] He saw the animal, Tintilongo, about to come. He killed him. When he had killed him, his eyes were blind.

In the morning, when he got up, he took them water to wash their faces.[5] He went and woke them. They got up, both of them, the husband and the wife. That caused amazement. "What! This man alone - he was not eaten by the animal because of the woman". They took and gave the woman.

They were given the woman, they went and spent the day again travelling - all day. They went and spent the night again by the cotton tree in the wilderness. The vulture came. He perched up above on the cotton tree. The elephant came, he stood there. The three people were also there by the cotton tree.

The vulture said "Elephant, greetings". The elephant replied "Yes". He also greeted the three "You who come travelling, greetings to you". They were afraid. The vulture said "If someone is there to sleep, well if his friend's eyes are blind - for the sake of his friend who went to woo a wife, and many people went there to woo the woman but they did not return, they were eaten by Tintilongo; but you who went for her, since no bad thing caught you, well, when the wife becomes pregnant and bears a child, take that child from its mother, call your

konsa wo, na yi yongina ntɔ nda wo be kai ka gbongaing ka, ng kai sɛgɛthi ing kore hato. Marɛng ma, yi sirini ning ka thaya tha, na ndɛ a kutu. Na ba ba yinà kai nde mangkie thaya.

Bindɛ kai. Wung nambe, yɛrɛmo sɛgɛthi fɔlɛ. Yɛrɛmo kie. Wundɛ sɛgɛthi hato ka konsa wo, wundɛ dinge ning ka gbongɛng ka ing ntɔ nama wo mangkɔi thaya wong. Wundɛ kai kɔri hato. Wundɛ sɛgɛthi marɛng ma, wundɛ sirini ntɔ nama wo. Ntɔ nama wo kute na wa ke!

Bindɛ manande na tipa! na e, yathiki, na yi yama a thimo. Ntɔ nama dome na yina yame yama thimo! Lengke na sɛthiɔ ba yang. Ndɛ tepe na ng ng; na yɛrɛmo wo yi dɔi kutande, ba ndɛ kia hati wo mayong, yi segithe hato wobɛna, yi kore ning sengang, ba yang, nɛna yame yama thimo.

friend, and go to where the roads meet. Take the child and kill it. When you smear the blood on his eyes, he will see. For it was for you that he went and became blind before".

They went on. After long, the wife became pregnant. The wife gave birth. He took the young child from its mother, he carried it to the roads, with his friend whose eyes were blind. He went and killed the child. He took the blood, he smeared it on his friend. His friend saw, brightly wa ke!

They greeted each other - tipa! clapping.[6] "Ah! comrade, you love me!" His friend said "You loved me more. You were the first to suffer for me". He said "No. The wife whom you have just married, when she bore a child, the first child of all - you took that child, you killed it truly, for me. You loved me most".

A story of the affection of two friends. One was willing to suffer blindness (a relatively common affliction in Sierra Leone) for the sake of his friend, the other sacrificed his own first-born to restore his friend's sight. The story ends with an implied dilemma about which of them really did love his friend more - a hard question to solve.

Friendship between men can be important, specially between those initiated at the same time. A man in particular likes to have support at the time he is wooing a wife (see chapter 3).

1. Known to be a powerful spirit (or animal) possibly associated with the rainbow.
2. The great number of people killed is conveyed by the length and tone of the adjective as pronounced by Panka.
3. Cotton trees are often associated with witches or magical happenings.
4. The narrator by his tone created the atmosphere of quietness, with everyone asleep as he waits for the spirit to come.
5. Washing one's face is always said to be the first action of a Limba on waking in the morning. Guests should always be brought water in the morning by their hosts.
6. The sound made by clapping their hands together as is often done in excitement, pleasure or affection.

Two friends 2. (Biriwa)

Yang Suri Kagbangkuna, na yang mbɔrɔ na yang se tepe. Kunaa na fungɛ nde. Wundɛ thole bangka, wundɛ wuntheng. Wundɛ kie nɛnɛ hato, hati wunthe. Wumɔ wumɛ wo kai ba dethia hatong, na be kai nthɔng tengito ka hukongko, waali wo a kai ning hungung. Wa wo piring. Nahulu bang do, wo wɔ yo, bɛng a piring.

Beng be king nɛnɛ be niande lania. Na yathiki, na o, na pɛtang ka dethia hato. Na awa.

Bindɛ liinge kaa na gbɛng. Bindɛ tɛng ka kutɛnɛ. Bindɛ kai ka ngɔlɔ kɛndɛ. Na kamɛ na beng kai? Na namɛ wa king kɛndɛ wo pethɔi, wo thɔhɔi nine ta, na beng ka nɛmpɛ pɛngki be ni kurɛ. Na na beng be pɛngki be ni kurɛ ko na, na bang dangande kɛndɛ. Na beng be niɛ silahɛ, na e fuluta ning ka kuwatha ko. Na mɛnɛ ying do pɛti ntɔ nda wo, na mɛnɛ yi na thɔhɔi, na ba dangande kɛndɛ, na nio silahɛ saraka, e deo ning e lɛmia ning na feu, ndɛ na yi ding. Na na ntɔ nda wo thɔngthɔngɔng yina na ng ng, na bali tɛ.

Mɛnɛ bindɛ kai, bindɛ dinge nahulu bamaandi. Bindɛ kai tɔng danthɛkɛ. Na na beng tɔngɛ danthɛkɛ, nahulu bang, na na ntɔ nda wo nio yikia ka hukongko, e wung domo na ming bohe thampa nɛmpɛ, e bindɛ kai ka domo, na kang ka wɔlɔ yɛrɛmɛ wo kangka, namu yi tepe ntɔ nda, na ba

Two friends. 2. Suri Kagbangkuna. Rec. ?18/2/61

I am Suri of Kagbangkuna. I - a story - I have come to tell a story.

An old woman once came out. She built a house, she alone. She bore a child, one child. Whoever came to woo the child, when they went and were lodged in the room, a spirit came and took him away - the bride-price oh, the person oh, they are lost!

There were two people who had trust in each other. "Friend!" "Yes?" "Accompany me to go and woo the girl". "All right".

They spent the day going, all day. They came to a cotton tree.[1] They went and lay down there. "Where are you going? If there is someone there who is well, who is awake, not asleep - tomorrow you will meet people working with iron. When you meet those working with iron, do not pass by there. Get them to make a sword for you, and fold it in a mat. You, if you are accompanying your comrade, if you are awake - do not pass by there, make a ritual over the sword, and beat it and sharpen it, all of it - that is what you are to take with you. If your comrade asks you, say 'No, it is all right'".

When they went, they carried a huge bride-price. They went and announced their purpose, with the bride-price. "When you have announced your purpose and when your comrade is lodged in a room, and it is told him that 'we are holding over the word till tomorrow' and you are told 'Go and lie down where the girl is there', say to your comrade 'Don't shut the door'".

mangki hubulɔ hang nde.

Na ba mangkie. Wundɛ kai ngɔlɔ ho hukongko, ntɔ nama wo kai ngɔlɔ ho hukongko. Na ba mangki hubulɔ hang nde. Silahɛ wo domo ndɛ wo, ndɛ na sɛkɛthe wundɛ.

Na na malɔkɔ ma tɛng thɔng ka pitɛpitɛng ba, na kaa gbapɔ ka hubulɔ ha. Wundɛ kai gbapɔ ka hubulɔ hang, a kutu si se nɔng bu, na fuuuuu. Na mɛnɛ ying kute wundɛ si se na ba palɔi, na yua hung. Wundɛ se fuuuuu. Matutu thɔng huya ha na gbagbasi, ka hubulɔ ha, ntɔ nama bohe, wundɛ yue ne gbɛdɛ, wundɛ yue. Marɛng mang pangsinginɔ, wundɛ mangkɔi thaya.

Sangkala na yang dɔkɔi. Ntɔ nama dɔng na eye na bali ka. Na ngkaa. Naa wo dɔng na ya yɛrɛmɛ wo, na kaang, na yi pungke.

Mɛnɛ bindɛ kai ka kutɛnɛ ko wole nde bindɛ ko bi si se, bindɛ kai kɛndɛ ngɔlɔ. Na ngsɛkɛ bena. Na e, ying kai pungku ba yɛrɛmɛ wo? Na mɛnɛ ying do thɔhɔi, ying do pungkɛ ba yɛrɛmɛ wo, na be yina tepe na nɔng ntɔ nda pethie thaya. Na mba na na wundɛ nio fɔlɛ, na ba kai kathaa. Na mɛnɛ wundɛ kie na mɛnɛ wung domo thɔng mbadɛng mbadɛng mbadɛng mbadɛng mbadɛng, na kaa ning bohi, lania bilɛ na mani, na na yi tɛng thɔng, ying gbɔyɔng be sisɛ hato, be niɛ hukomisine ha. Na yi dɔng ning na kɔ dondo na ying gbɔyɔng dondo na feu. Na na yi gbɔini thɔng bindɛ, ying bohe ngathai nga ka hato, ing thongande na gbɛdɛ ing siring

He said "Don't shut it!" He went and lay down in one room. His comrade went and lay down in one room. "Don't shut the door". The sword that he had been told of, that is what he took.

"When the time comes, at twilight, go and hide by the door". He went and hid by the door. He saw it coming, like fire, fuuuuu. "When you see it coming, don't be afraid. Strike it". It came, fuuuuu. As he put his head to knock, gbagbasi, on the door, his comrade struck it, right off, gbɛdɛ. The blood spattered him. His eyes became blind.

In the morning "I am lost" he said. His comrade said "Yes. All right. Let us go". The old woman said "Here is your wife. Go. You were able".

When they reached the cotton tree where they had lain when they were coming, they went and lay down there. "Greetings to you. Were you able, able to get the wife? If you are awake, you who were able to get the wife, let me tell you how you may open your comrade's eyes. Well, when she [your wife] becomes pregnant, don't go away anywhere. When she gives birth to the child, as soon as they are saying 'Fine, fine, fine, fine, fine[2]' go and seize it. It is trust that causes this. When you get there, push aside those who brought out the child, those who helped the birth. You tell him to 'stand here', and you push them aside here,[3] all of them. As soon as you have pushed them to one side, seize the child's feet, and cut them, right off gbɛdɛ, and smear the blood on your comrade's eyes. If you smear

ka thaya tha ka nto nda wo. Na mɛnɛ yi sirini thɛng marɛng ma ka hato mang, na nto nda wo tindɛ a pɛthi thaya.

Mɛnɛ wundɛ wolo wundɛ kiɛ, mba mbadɛng mbadɛng mbadɛng. Wundɛ bohe nto nama wo kugbeke. Na ko se dondo na saa ko dondo. Wundɛ dong be bohite hato be, na gbonokong hɛ, gbonokong. Ndɛ bohe ngathai ngang. Na gbɛdɛ ndɛ thongande. Wundɛ kai sirini.

Nanda na, fanda na, mbɛ o mbɛ sa nio yokong lania. Lania na bilɛ wumɛ. Wundɛ mangkoi thaya ba nto nama. Nto nama se nɛnɛ thongande fai nama.

Mboro kibɛna yokong yang be yina tepe.

on them the blood of the child, then your comrade will open his eyes".

When she lay down, she gave birth. "Oh, fine, fine, fine!" He took hold of his comrade's arm. "Come here. Come and stand here". He said to those holding the child "Move aside now, move aside." He seized its feet. Gbɛdɛ, he cut them right off. He smeared the blood.

Whether it is your mother, whether it is your father - whatever it is, it cannot happen without trust (?). Trust causes everything. He let his eyes be blinded for his comrade. His comrade came in his turn and struck his own child.

That story - I had to tell it to you.

cf. Two friends by Fanka Konteh. Same plot, different presentation. Here the moral is stated - friends should trust and help each other.

The plot is well known, one friend suffers blindness to save his comrade and help him to win a wife, the other repays him by curing his blindness with the blood of his own child. To a Limba listener the course of events is quite clear, though as written down here it is rather confusing. In the actual telling of the story, the continual promptings of the spirit that speaks first from the cotton tree, then continues to instruct the comrade on his actions, were pronounced in a high tense tone, and so were clearly distinct from the narration of the comrade's actions. At the end, the effect of the blood in curing the blindness is not actually stated, the narrator going straight on instead to the moral.

1. Cotton tree: commonly associated with spirits and witches.
2. Mbadeng: word of congratulation used by people when seeing or acquiring something very valuable; here said by the old women present at the birth when they see the new-born child.
3. The women who help at a childbirth are usually greatly honoured and thanked by the father, so that his action here in pushing them rudely to one side and entering the place of the birth was shocking. This brings out yet more the lengths to which he must be willing to go to help his comrade.

The forbidden forest. (Biriwa)

Mbɔrɔ. Hatibɔndɔa ndɛ na fungɛ kafai. Wundɛ kai ka peto. Gbɔngkɔng king bakasi. Wɔ sa kendɛ bili ba kaa ka heli. Na yi bili wu kai nda yi ɗeng, wu ko sikiɔkɔ wɔ mɛti, a leng yina, na Hamusa nɛggbɛ, nɛnggbɛ, nɛnggbɛ, na yang topeng yina, ba ma pei. Na yi pei, na yang topeng yina.

Na fungande wundɛ, ndɛ bohe, ndɛ pengke mandi. Wundɛ segithe wung, wundɛ kurukurung ka mandi ma. Ndɛ bathɔi makai. Wung sikiɔkɔi hɛlɛ, wung leme. Hamusa nɛngbɛ, nɛnggbɛ, nɛnggbɛ. Na yang topeng.

Na hungande wundɛ, wundɛ pengke bu. Ndɛ bohe wung. Ndɛ thi ka bu bu. Wung tɔki. Wundɛ segithe mahɔtɔ mang, wundɛ ɔinge ka mandi ka, wundɛ kai kurukurung, mandi mang dinge. Wung bathɔi hɛlɛng a leng. Na Hamusa nɛnggbɛ, nɛnggbɛ, nɛnggbɛ. Na yang leme nde. Na ba ma pei.

Wundɛ se ka fungande ka bɛlɔnggbɔ nama wo. Wundɛ segithe, wundɛ bohe wung. Wundɛ pithi ka bompa bu. Wundɛ luku. Wundɛ nio hantha hang. Wundɛ kɔi ba thɔma hang. Hathɔng hang hung ngale, na mina thɔng nde. Kudingkila ko fung, na mina thɔng nde, sisa ba totio yi ba hailanggba. Wo bohe kudingkila ko, wundɛ luku. Wung pengke ning kulahu. Wundɛ tha solo huthɔma hang. Kulɔnggbɔ ko thɔngthɔngɔng, na mbɛ ba thai thome? Na yang ɔo kaho huya. Ndɛ sangkalang. Na yang do tengkileke kantu ka. Na ɛ, na

The forbidden forest. Dauda Konteh. 28/11/61

A story. A girl came out on the earth. She went escorted /to her husband/. There was a forbidden forest. No one was to go there to the bush.[1] If you go in there, what you leave there will turn into a human, following you, singing "Hamusa, nɛnggbɛ, nɛnggbɛ, nɛnggbɛ. I am pursuing you, don't leave me behind. If you leave me, I will pursue you".

When she arrived there, she took it,[2] she got water, she rubbed it in the water. She set out to go. It turned /into a human/ it followed her. "Hamusa, nɛngbɛ, nɛnggbɛ, nɛnggbɛ. I am pursuing you".

When she arrived, she found fire. She took it, she put it in the fire. It burnt. She took the ashes, she took them to the water, she rubbed them into the water, the water took them off. It began to follow her again. "Hamusa, nɛnggbɛ, nɛnggbɛ, nɛnggbɛ. I am following, don't leave me behind".

She came and arrived to her lover. She took it, she held it, she wrapped it up in leaves. She tied it up. When she was given food, she was beginning to eat, the bundle got up saying "We will both eat"; the form[3] came out saying "We will both eat the rice that was cooked for you by the man". She seized the form, she tied it. It brought her shame. She was not able to eat. Her lover asked "Why are you not eating?" "My head is sore". She said goodbye "I will go back home". "Oh! stay

fuɔa. Nɑ hɛra ka. Na iloho. Na hɛra kɑ. Nɑ huya ha a thong.

Ndɛ bathɔi mɛkai. Na ɑwa, na linga benɑ.

Hɛti bɔndɛ wo bɛthai, ɑ kai ka pɛta hang. Hati bɔnda wo bindɛ kɔi gbongkila ing bɑlɔnggbɔ nɑma wo. Kudingkila ko na ba ma pei ka hugbongkila hang ndɛ ho beng gbongkoli hang. Kudingkila ko ngale, ɑ lɑkitɔkɔi hɛti bɔnda wo. Na yi wuntheng tɛ sɛ heng. Na ming biile. Na wumɛ wumɛ king ba lɑkitɔkɔ hɑti bɔndɑ wo.

Bindɛ bathɔi mɑtɛngkileke. Wundɛ sɛ ka gbongkɔng bɑ ka thake heng wundɛ. Ba kudingkila ko ko sɛ kɛndɛ ka pɛɔ. Na mba gbede na ming thengande ing yi. Nɑ kai ke ndɑ. Na yang be pɛɔ kɛntu do.

Hati thali wo sɛ ke ndɑ. Kudingkila ko nɑnɛ kung pɛɔ ndɑ. Kung thɛ ndɑ leng.

Mɔnɛ wung pate yɑma, ɑwa, lɔngthang, yang pɑtang.

the night!" "No chance". "I beg you". "No chance. My head is sore".[4]

She set out to go. "Well, goodbye to you". [The girl had set out[5], going to be escorted. The girl wasbeginning to talk with her lover, and the form said "Don't leave me behind in your talking that you are talking". The form got up to embrace the girl "You are not the only one that came here yesterday. It was two of us. Both of us are to embrace the girl".

They began to go back. She came to the forest where she had defecated the day before. The form was left behind there. "Well, all right, you and I have parted. Let me be left in my own place".

The man came now. The form was left there now. It did not follow any longer.

Since I have finished it, well, it is finished, I have ended.

A story of how a girl's breaking of the rule of the forbidden forest stopped her from either eating or going to her lover until she had returned to it again. The theme of a failure to destroy something even by burning it and disposing of the ashes occurs in other stories (e.g. Sara and the guinea fowl).

1. Euphemism for defecate.
2. i.e. her excrement which follows her and which she tries continually to get rid of.
3. This is not a word I know - I think it must here mean the form now taken on by the excrement.
4. This form of words is often used by a woman to indicate that she is menstruating and cannot sleep with her husband or lover that night. Here she is using this as an excuse.
5. This paragraph is a recapitulation of what had happened thus far.

Bush cows witch the rice. (Biriwa)

Badonso na kɔi nde thɔng; wɔ na fungɛ nde bayɔli womaandi. Mɛnɛ wundɛ yole dunggbu ba wumaandi, awa, tating be fung ba thɔma pakala ba. Ndɛ dome na a na namɛ na yang nie, ba tating be be thɔng pakala ba be. Wundɛ dome na dumbai yang ko kai ka kusese ka ka lemio mandi ba pakala bang. Ɛ beng biang be na pakala bamba.

Kusese neke na tiing ka bɛrɛ ba. Se se se se, thia balɔhɔi thia bathɔngkɔi; na bɛrɛ ba peo nde yang ing bia be kiyang. Na mɛnɛ pakala ba ka Sara ba, na mɛnɛ bia be na kahe ka bɛng na fung na, na se ka neke. Wundɛ nɛki, wundɛ kute bɛng. Na Sara na bia na kahe ka dunggbu ka kanda ba. Na wung pati. Na kaa ka nɛkia badonso.

Sara kai nɛnɛ wundɛ kai ka dethia badonso wɔ luye. Badonso wɔ kai ka dunggbu bang. Wundɛ kai tutɔ ka kuyeng ko kabegede. Wundɛ nɛki wundɛ kuuta mabala matɛngɛ. Wundɛ kai ka bakurɛ wɔ, ba ka dɛ́ɔ mabala ma. Na fungande wundɛ ka bakurɛ wɔ, wundɛ pengke be kahe ka tati wɔ, a kai ka mana bakurɛ wɔ. Bindɛ thɔngthɔngɔng na bumbɛ ba seyɛ badonso wɔ do? Badonso wɔ thɔngthɔngɔng nɛ, na bumbɛ ba seyɛ bembe do? Wung dɔng bakurɛ wɔ na wɔ ba do thɔngthɔngɔng wɔ, na ka kurɛ na thungiande. Badonso wɔ kɔi. Wundɛ deyo mabala mang ing thenthaing baale ba gbang. Wundɛ kai

Bush cows witch the rice. Seli Konteh. 5/11/61

A hunter once stood up. A man also came out who was a great farmer. When he had hoed greatly to make a farm, bush cows came out to eat the rice. He said "Ah. What will I do about the bush cows who are eating the rice?" He said "Wait! I will go to the finch, to divine for me about the rice. Ah, my people, this rice - "

The finch looked intently - tiing - at the stones. He said "Se se, se se, put good, put bad, stones that were left me by my ancestors. About the rice of Sara, about people bewitching[1] it - that is why I am coming to look". He looked, he saw it. "Sara, people are bewitching your farm. It is finished. Go and look for a hunter".

Sara went. He went and looked for a hunter, a famous one. The hunter went to the farm. He went and sat up on a tree. He looked, but he had not enough bullets. He went to a smith, to have bullets made for him. When he reached the smith, he met there those who were bewitching the rice as bush cows, who had gone to greet the smith. They asked "What has the hunter come here for?" The hunter also asked "What have these men come here for?" The smith said "Let no man ask a man questions here; it is in a smithy they have met". The hunter stood there and had the bullets made for him, and two strong hammocks. He

ka dunggbu ba.

Na kai wundɛ ka dunggbu bang, be kahe nɛnɛ ka kutati ko, bindɛ kube nɛnɛ a kai thonga ba kanama. Bindɛ kɔthɛng nɛnɛ na badonso kai ka dunggbu ba. Bindɛ ɗong na ɛhɛ, na fɛna ming thungande. Bindɛ kai ba ka thɔma pakala ba ka dunggbu bang, bindɛ tating. Badonso wo thɔiɔkɔi, wundɛ kɔi, wundɛ nɛki bindɛ homa. Mani thɔng ba baringina na gbaba, na mei pingkari bang. Bɛng tha baringɔkɔ gbang.

Be kahe ka kutati ko bindɛ se ba saa bɔha badonso. Badonso wo sikiɔkɔi hunithi. Awa, bindɛ sikɔ́ikɔi kusala, tating be, ba gbusa fang hang. Bindɛ kɔi, a gbusu. Na kɔi thɔng bindɛ pɛngka badonso wo, badonso kute, wundɛ kenge, wundɛ kai kahɛ ka mbompa. Tating be sikiɔkɔi furu, a leng mbompa ki. Mbompa ki sikiɔkɔi kusakaka. Na tɛng thɔng bindɛ ka kuyeng ko, bindɛ tating be sikiɔkɔi kusakaka. Badonso wo sikiɔkɔi hukurundang ha, a thari. Wundɛ pengke ka gbakuing be dɔngɔi ka kɔngsɔng ba. Gbaku wong thɔng madɔng ma na ka bari benai, wundɛ se ka bilande ka kuthengkeli ko ka gbako, wundɛ sikiɔkɔi hukurundang.

Ngasakaka bindɛ fung kangka, bindɛ sikiɔkɔi bagboroni, a lai hukurundang. Bindɛ se, a fang. Gbaku dɔng na mbɛmu seyɛ beng? Bindɛ tepe ba dɔma na se na ka mana. Wundɛ lukuyɛ bindɛ manang. [Bindɛ tha me. Wundɛ yongong yɛrɛmɛ wo, a dungkung.] Bindɛ dɔng na ming kaho

went to the farm.

When he had gone to the farm, those who were bewitching as bush cows, they set out to go and kill him. They knew that the hunter had gone to the farm. They said "Aha, today we will meet /fight/". They went to go and eat the rice in the farm, they the bush cows. The hunter loaded, he stood, he looked at them all. As he pulled the trigger, the gun answered - gbaba,[2] it did not shoot well.

Those bewitching as bush cows, they came to come and catch the hunter. The hunter turned into a black ant heap. Well, they turned into a hoe, the bush cows, to dig up the ant heap. They began to dig. As they began to come near the hunter, the hunter saw, he flew up, he witched himself into a leaf. The bush cows turned into a breeze, following the leaf. The leaf became a parrot. As they reached the tree, the bush cows turned into a parrot. The hunter turned into a ring, running away. He came to where the chiefs were sitting, judging. As the chief was saying "Attention" he came, he came and went onto the chief's finger, he turned into a ring.

The parrots came from where they were, they turned into minstrels, begging for the ring. They came, beating their drums. The chief said "What have you come for?" They said "We have come to greet you". He bound a cow to give them. They refused. /He called a woman, to give as a wife/[3] They said "We do not care for that. Give us the ring". "What?

ta. Na dungune mina hukurundang. Na ɛ, na ho ngale ka Kanu ka, hung se ka thɔi ka kuthengkeli ko, huna yama yi se ka laite? Gbaku wo dɔngɔi haa, ka simɔkɔ. Ha, na ntha ki ngke yama Kanu, wuna se bembe, na yang be bing ngki. Wuna dɔng santhigi wo, na gbako na ying dungung bindɛ manang, na bindɛ tha me, e fungung bagboroni bisɔngwunthe, bindɛ dungung biyɛrɛmɛng bisɔngwunthe, bindɛ tha me. Na maumang na gbako, na dunguna hukurundang ha. Gbaku wo ni wasa ka Kanu ka.

Malɔsi thɔng hung ka kuthengkeli ko, mafungung thɔng huing, hung sikiɔkɔi pakala. Bagboroni be sikɔkɔi kɛndɛ thɛni, a se ka thɔma pakala ba. Ka thɔma pakala bang, hupakala ha hung fung, hung kai ka kaiya pingkari bang, ba fangite nda thɛ wo. Hung fangite thɛ wo wunthe wo bingkang! Bindɛ wɔti. Wundɛ pungke.

Wundɛ tonge nda danthɛkɛ ka thaya ka gbakuing be. Na bembe na painɛ dunggbu ba ka Sara bang. Na bindɛ funge ngakahing ngasɔngkunthe, na mɛnɛ wundɛ tha hɛ nɛ niɔ ing ngakahing ngasɔngkunthe, na ndɛ sa nda hɛ pungku. Wung niɔi badonso wundɛ kore nda tating be, ka thaya tha ka gbakuing be. Na ya na yɔkiande nde ing bindɛ.

the one that came from Kanu, and came on my finger, is it that that you have come to beg for?" The chief sat there for long, thinking. "Well, Kanu gave me a thing; that is why these men have come, for me to give it to them". Then the santhigi[4] said "Chief, you gave them a cow; they refused; since six minstrels came, they gave them six wives, and they refused. Now, chief, give the ring". The chief gave honour to Kanu.[5]

As he pulled off the ring, just as he took it off, it turned into rice. The minstrels turned into hens, coming to eat the rice. As they ate the rice, one grain of rice came out and went for the gun to shoot the hen. It shot at one hen - bingkang! They fell. He won.

He announced this[6] in the sight of the chiefs. "These are the ones who finished Sara's farm. They came out with six witcheries; and if he too had not had six witcheries, he would not have been able to win". So it happened. The hunter had now killed the bush cows in the sight of the chiefs. That is how the case was decided with them.

A story of how a hunter saved the farmer Sara's rice from the bush cows that were stealing it, by using against them the magic powers often attributed to a hunter.

1. i.e. men are taking the form of bush cows in order to steal away another's rice. It is these men that the hunter later meets at the smith's in their own form, and then tries to shoot in the various forms they take to escape him.
2. The sound of a misfire.
3. This move is assumed to have taken place later and would have been expected to occur here, though it is missing in the text as I recorded it.
4. An unusual word in Biriwa Limba. It means the chief's first advisor.
5. Minstrels should be rewarded lavishly and not refused anything. For a similar list of presents given to minstrels see The orphan child.
6. i.e. announces why he had come and what he had been doing.

The story of the great witch. (Yaka).

Yang do sɛ hɛ kiro kɛnda do. Awa Mahɛni ba thɔkɔ ba kɛnda, nɛ. Karangke ba thɔkɔ ba kɛnda. Awa, Yengkeni na sɛ dongo, na ba saa ka yua thabɔrɔ.

Awa, bayaku na hungɛ nde thong ka kakeng kong. Ndɛ na nɛe thong dɔma Kologbanthang thong ka bayakuing homa. Awa, na thangki nda Yimbaing be hooma, mbɛ mu ni wundɛ? Wundɛ ke thoitɔkɔ bangka, wundɛ wuntheng ka kusendɛ. Wundɛ ba kaa thoitɔkɔ ka kusendɛ kong wundɛ wuntheng, awa hato nenɛ, wundɛ na nde dɔma Yɔngkɔmaring, hato kɛnamɛ wong wo bayaku wong. Mɔng wo nɛe thong nenɛ ko kahɛ nde thong haa, wundɔ kore nda bia, ha, wu dangande nda kemeng bitati. Menɛ wundɛ ba kɔra Yimbɔng nda kemɛ wulu wunthe, awa, wundɛ tepe na holɔhoi na maumang na wa sa nda teng ka kusendɛ kiyang dondo. Wuna tepe nde hatong na holɔhoi na yaa, ha, na yame niɔ bɛthɔ nda, na yang king nde ba kutiɔkɔ nda kama wo kiyang nda maumang. Na wo nda ma thimo, na yang thimo nda ning nde. Na kɔnɔ ba me se dengitɔkɔ dondo, ha, na wu bangiɛ nda yama yɛ. Wuna tepe nde wundɛ na yang sa me. Na yang, na yang sɛ kutiɔkɔ Yimba dondo. Na wundɛ pengke nda thong manangka ma ka Yimba, wundɛ hange. Na ndɛ pengke nda thong menangka ma ka Yimba, wundɛ hange, bayaku womanɔ i mandi wong, kumong wo nda ko thanthe thanthe. Ba wuna tepe nde mong wong, awa na

The story of the great witch. Niaka Dema. Rec. 6/10/61

I have come to talk with you. Well, Maheni, by your grace. Karanke, by your grace. Well, Yenkeni came here, coming to hear stories.[1]

Well, a witch once came out on the earth. She was called Kologbangáng,[2] the greatest of all the witches. Well, she finished[3] all the people. What did she do? She went and built herself a house, she alone, a farm-hut. When she had built her house, the farm-hut, she alone - well, her daughter, she was called Yonkomaring. Her daughter - the witch's. Now the old woman she had been using magic for long, she had now killed many people, ha! over three hundred now. When she had now killed a hundred thousand people, well, she said "It is good, now, for no one to come to my hut here". Then the girl said "It is good, mother - ha! I am a young girl now; I want now to find my husband, the man who will love me, and I will love him. But for me to come and live here by myself - ha! that does not please me". Then she said "I will not allow it. I, I will not see a human come here". Whenever she saw the tracks of a human, she shot.[4] Whenever she saw the tracks of a human, she shot - the great great witch, the old old woman. Then the old woman said "Well, now, before you get your

bilo m umang awa ying be ko kutiɔkɔ mena kama wo kɔnda, ha na yɔkɔng yɔngke yina kɔra. Wuna tepe nde hatong na holɔhɔi awa na mbe mu ko kɔni, na wung ka bayi thung.

Wunda ke nena kutande, keng nama kuna nde Mɔmɔdi. Mɔmɔdi bena ba binda kutande ing Mɔmɔdi, awa, holɔhɔi na Mɔmɔdi na awa na saa kiyang do. Nda se sombori bang wunda hato kaiba wo. Hato bena wo ba saa, wunda tepe awa na saa ka dongo kiyang dondo. Wunda se, wunda se segithi, wunda se sombori bang kanema do. Na mbe ha kɔthɔ na nɔng thayaku tha ka nanda wong. Awa wunda tɔng. Mba mu segithe hati wo banda wong? Wunda dome na holɔhɔi na yang se sombori kɔnda do. Nda hato kaiba wong, nda ba saa kanama do ka thawethe tha kanama tha ndai, Ka thawethi tha kanamang tha nda ye kakina kana nda binda bakilande.

Hato wo banda wo segithe na ba holɔhɔi na ba nandang be tha nda na kutiɔkɔ. Awa, na yang be na thi ka hukɔpi husugarɔti. Wunda thie ning ka husugarɔti hang. Awa, binda ba dɔma na holɔhɔi, awa, binda tote mpende ki. Mpende king ba toto, na kɔnɔ ha, na nanda bangɔi, Na wung ka bei thung. Awa binda ba toto mpende king, na wunda segithe thang ba kakina magbenggba ka musili mung, ka musili mung, kakina magbenggba mang, ba pathia hati kaiba wong. Na wunda bili thang hudɔkama na piong, nda yɔthang ka musili mung. Nanda ma wong thangthangang na e, na e na mba mu ha nie kanda? Na ali ye, na yang do dɔdangɔti

husband, I will have to kill you first!" Then the girl said "It is good - well, if you are going to kill me, all right".

Now she went and met with a man - his name was Momodi. "Well, it is good, Momodi, for you to come to me". The man came there in a free marriage.[5] When he came, she said "Well, come and stay here with me". He came, he came in a free marriage to her, "so that you may know the witchcrafts of my mother". Well he came. What did the girl do? She said "It is good , I am coming to you in a free marriage". The boy came to her home, to her witchcrafts. In witchcraft, there now they /mother and daughter/ were quarrelling.

The girl said "It is good that my mother should not see you. Well, let me put you in a cigarette cup".[6] She put him in a cigarette cup. Well, they said "It is good". They cooked millet. When the millet was cooked, she said "But my mother is cruel" "It is all right". Well, when they had cooked the millet, she took pepper[7] as she stirred. Where she stirred, there was the pepper - taking to give the boy a handful. When she had taken a great handful of food, she dipped into where they were stirring. Her mother asked her "What are you doing there?" "Nothing. I am squeezing the pepper". Behold, ~~she~~

magbanggbe. Kumang a segathi, kumang a dungkung nati nama wo. Awa, hati kaiba wong thimboi na deng.

Na ba holohoi,na yang thimong ba ming kaa ing wunde na yang thimong ba kaa ing yi maumang he, e na ba holo-hoi awa na nanda wo wo bangoi ye, na wo ka ngakahing nga-mandi mandi mandi mandi mandi, ka ngakahing ngamandi mandi mandi mandi mandi . Na holohoi na huwe ba teng nde thong na yama na dungkung them wong. Na na dungkine themu wo, awa na te do themu wong teng, na holohoi. Hato nene ba bayaku ba dingka hati, wuna doma wo thangkinokoi nda kende kaaye katati. Ba bene wunde ba tepa na ba holohoi na yang yang ko yine dungkung mu yine thulung. Wunde se-githe thong, na yama ing them wo..... Wunde dungkung ning hoto, wunde dungkung ning nthiri, wunde dungkung ning potoing, ke balonggbo nama wo. Awa na ba holohoi, awa, na them wo kiyang na wunde teng do. Binde nine haa, haa binde nine. Binde be nine haa wumandi, wunde thie ku-gbenthe kong. Ali, na them wobena tenge ta. Binde nine haa, binde nine. Na name hung? Ale, na them wobena tenge ta he..... Ba bene themu wo nda ba tenga nda, ba ba holohoi, awa, na ming kaa. Ying be ma ding sombori bang.

Ba bene binde kube make, binde ke. Hebeko wo nene, ha wunde nine nda. Wunde dangande nda wunde ke nda, haa nda dondo ing Kakiampi ha dondo nda ing ka pe kekeng.

she was taking, behold she was giving to her lover! Well, the boy was filled, completely.

[The girl said]"It is good - I want to go with you. I want to go with you now. It is good - well, my mother is cruel, she has many many many many many magics, she has many many many many many magics. It is good, that when the night comes, I will tell you the time.[8] When I tell you the time, when the time comes, then it is good". Now the girl too - when a witch brings up a child, then the child is complete too /in witchcraft/ twice or three times![9] She said to him "It is good, I will give you what will save you". She said "I will watch the time". ....[10] She gave him ashes, she gave him a rope, she gave him mist[11] - to her lover. "Well, it is good, well, when my time comes..." They slept for long, for long they slept. When they had slept for very long, she put down the raffia ribs - "No, the time has not come yet". They slept for long, they slept. "Now is it?" "No, the time has not come yet." .... When the time had now come, "It is good - well, let us go, you are to take me to marry you freely".

They set out to go. They went. The woman /witch/ now - she was still asleep. She had travelled far, as far as from here to Freetown, as far as from here right to where the country ends. She had been travelling all the time - <u>the the</u>

Wundɛ ke ndɛ thɛ thɛ thɛ thɛ thɛ thɛ thɛ thɛ thɛ hang, na wung nambe ye, kɛ thɛriɔkɔ hang ndɛ. Kɛ ngoe ndɛ kɛ, wundɛ ke ndɛ hɛɛ wundɛ pitɔi ndɛ ba dongoi wundɛ do.

Bindɛ kube make. Nɛ ke thong bindɛ songkɔ bɛ kɛ mailing kɔhi kɛtɛti, nandɛ mɛ wo bohe bɛ thɔhɔ nɛ sangku sangku wuyete yetɛ. Bindɛ sekithe nenɛ bɛ wa wo dingko ndɛ, wa wo dingko ndɛ ing Kologbangthang, hɛ wuna ndɛ doma sɔbe ye, wundɛ peyeng potoing, wundɛ denge. Bɛ wunɛ ngaye kangka wo bɛ Kologbangthang wong, hɛbɛthɔ wong, nɛ bɛ holɔhɔi. Wundɛ thɔhɔi kangkɛ. E na hati wong, na hati wong keye, bɛ thɔnɔ wong , na hati wong keye. Ndɛ yelɔkɔi ndɛ. Wundɛ thɛ nɛɛ ning kutiɔkɔ. Awa, wundɛ kube make. Wundɛ king ndɛ nenɛ ing ngkɔnɔ, ki yame ba kɔthɔlasi. Ndɛ ke. Wundɛ ke ke kɛ ke ke ke ke ke ke ke hɛɛ. Wundɛ bɛ kaa hang, wundɛ pengke potoing beng. E, na potoing bɛ bɛ lua na yang sa pungku. Na yang na yama doma Kologbangthang ka bayakuing beng, na yang sa thamo. Na yang do kɛhɛ kɛ mbɛ o mbɛ. Awa wundɛ ke. Wundɛ pengke potoing beng, songkɔ bɛ sangkɛni biiye, wundɛ dangandɛ. Wundɛ pengke, wundɛ kɛ ke ke ke. Na beng do ke beng. Wundɛ pengke ndɛ. Wundɛ ke ndɛ songkɔ bɛ kɛ dondo ndɛ ning Kakiampi. Na e na beng do ke beng, na beng ke na kɛ kɔtɔkɔ kɛ hɛ. Bindɛ peng nthiri. Nthiri kibena wundɛ ke gbɛɛng, wundɛ yiinge king sasinga. Wundɛ bɛ king sasinga, wundɛ pengke bindɛ. Bɛ bɛ holɔhɔi, e nɛ beng do ke beng, na beng pitɔkɔi, nɛ yang do se. Nɛ

thɛ thɛ thɛ thɛ thɛ thɛ thɛ thɛ. It had been far - for eating food. Where she had lain down, she had travelled far, she had forgotten now about where she lived here.

They set out to go. When they had gone about thirty miles, her mother began to wake a little little bit - sɛngku sɛngku. They took - for someone brought up by Kologbangang, they have great power - she left the mist, she put it down. Then the woman, Kologbangtang, got up. "It is good". She woke up there. "E, my child, my child has gone" - it was the mother in law speaking - "My child has gone". She rushed in. She could not see her. Well, she set out to go. Now she had a knife, bigger than a cutlass. She went. She went, went, went, went, went, went, went, went, went, for far. As she went, she came to the mist. "E! the mist - do not think that I will not be able. I am called Kologbangtang, the great one among the witches, I am called Kologbangtang, the great one among the witches. I will not fail. I have magic in everything". Well, she went, she came to the mist. For about two months she went through it, and passed it. She went, went, went, went. She called "You that are going -" She went. She had gone now about from here to Freetown, she said "Hey, you that are going there in front, ha!"

They put down the rope. That rope - she went for the whole day, she spent the day cutting through it. When she had cut through it, she saw them. "It is good - hey, you that are going there, don't forget, I am coming. For you came and took

ba yi se segithe hato kiyang wong, dinge ning ka kaa. Mbe mu pengke wunde, tharaka. Tharaka thebena, king nena ing mbo kibena ba sasinga tharaka thang. Wunde segithe king, wunde sasang tharaka thebena, hugbedu. Wunde dangende. Na beng do ke beng, ha na holohoi, na bang pitokoi ba yang do se. Na hailanggbe wo se ding dondo hato wo kiyang wong, walahi, na ming sa he yehe ing yi. Wunde ke ke ke ke ke ke ke ke. Binde ke pengke hato hang, awa binde pengke hato hang, binde ke binde pengke nda ka donge helanggbe wo ka. Ne ba hing do yikie ba kiyang. Binde dongoi kende.

Ba mene binde ba kende biyende hang, binde ba biyende hang, awa, na holohoi, na yang ne yang do se sombori kende do, ke Momodi ka. Awa Momodi tepe na holohoi ha, na hothia ye. Na ba yang dinge nda dondo nde yina ka sha. Na yang, na alohe. Na ba ne hungung nde yina ka Kologbangthang wo, bayaku womandi mandi wong. Ne kere ne saa ka kiyang do. Binde se kende dongo.

Wung ba hura henthe, hati bonde wong ngaye, wunde yekinokoi, yekinokoi, yekinokoi, yekinokoi. yekinokoi. Wunde hung nda, ma na hong na hati bonda wo doi hunga, wo nande ma wong Kologbangthang. Nande ma wo Kologbangthang, bayaku womandi mandi wong. Wunde sikiokoi bethe. Mabini mang, meng niei nde mang wo doi dungkuno.

Ba mene wunde be tenga, na yang helong, na yang do se sombori do Momodi do. Do Momodi do, na do ne se yang

away my child, and carried her off when you went". What did she come to? Stones. Those stones - she had there the knife to cut the stones with. She took it. She cut a path through the stones, she went through them. "You that are going, it is good, do not forget, I am coming. The man who came and took away my child, believe me, it willnot be friendship between you and me". She went, went, went, went, went, went, went, went. They came to the ashes. Well, they came now to the ashes. They went, they came now to where the man lived. "Well, here is my place". They lived there.

When they went in there, when they had gone in, she said "Well, it is good - I, I have come to you in a free marriage, to Momodi." Well, Momodi said "It is good. That is true. For I brought you here now when I came. For me, that is good. For I took you away from Kologbangtang, the great great witch. But come here to me." They came and lived there.

When one night had passed the woman /witch/ got up. She went out now. She dressed herself, dressed, dressed, dressed, dressed. She went out now - you would think it was a young girl that had just come out. It was the mother, Kologbangtang. Her mother, Kologbangbang, the great great witch. She turned into a young girl. Her breasts - they became like a girl's just about to be given /in marriage/.[12]

When she reached there, she said "I too, I have come in a free marriage to Momodi here. Here to Momodi, here I have come

sombori. Bifo wundɛ segithe ndɑ nɑnɛ, ndɛ kute ndɑ kɑndɛ hati bɔndɑ wo kɛnɑmɑ wong, hati nɑmɑ wo nɔng ndɛ dingki wong, wo nɔng ndɛ dingki wong. Bɑ wundɛ kɑro ndɑ, wundɛ kɑto sombori. Awɑ, bɑnɛ wundɛ bɑ tɑngɑ thɑhine wo wundɛ yetoko, wundɛ yetoko, wundɛ yetoko. Wunɑ tepe hɑti bɔndɑ wong, nɑ wong nɑ nɑndɑ wo nɑ ye, nɑ nɑndɑ wo nɑ ye, hɑ, nɑ yɛlɔkɔ ning ndɛ. Wundɛ kɔthɛ nɑ nɑndɑ wo nɑ wundɛ sikiɔkɔi ndɑ, nɑ ndɛ sikiɔkɔi ndɑ yɛrɛmɛ. Wo hɑtiɛ ndɑ bɑ wo kɔthɛ ndɑ bɑ be kɔthiɑndɛ ndɑ, bindɛ thɔkɔti ndɑ kɑ gbɑthiliɑndɛ ning hɑti bɔndɑ wobɛnɑ. Hɑ, nɑ beng thɑ ning yɛlɔkɔ nɛ, hɑ nɑ beng hɑ nɑ sɔbe ye. Nɑ wung hɛ dondo nɑ ɑ bɑngɔ. Wunɑ tepe hɑti kɑiba wong nɑ holɔhɔi nɑ wung kɑ bɑyi thung. Awɑ, nɑ hɑphhɔi nɑ kɑ beng ni tɑiye ke, awɑ nɑ beng homɛ , nɑ beng kong do kɔthɔ nɑ yɑng kong benɑ tepe.

Ndɛ korio thɛ. Thɛ wobɛnɑ, ndɛ kɑtio ɱkuthɔng mu-bɛnɑ. Wundɛ bɑ kɑtio muthɔng mubɛnɑ, wundɛ segithe su-gbu bɑng, ndɛ ke kulu kɑ donge wundɛ kɛ kɑ hukongko hɑng. Wundɛ segithe ɱkuthɔng mung, wundɛ mɑngki. Ndɛ bɑ mung mɑngkuɑ, wundɛ kɑre, mɛnɛ wundɛ bɑ kɑrɑ kuwɑng, wundɛ mɑngki muthɔng mubɛnɑ. Wundɛ dome nɑ holɔhɔi nɑ seyɑ ndɛ. Nɑ yɑng thimbɔi. Kumɑng wundɛ mɑngkɛ mung. Bɑ wundɛ thome tɑ ndɑ muthɔng mu kɑ biɛng - yɔkɔng Yimbɛng, bɪnɑ wundɛ thɔng rɛki. Wunɑ ndɑ wundɛ thɔng rɛki ndɑ. Awɑ, mɛnɛ wundɛ bɑ sɛgithɑ hɑti bɔndɑ wong tepe nɑ

in a free marriage". Before she had come, she had seen her daughter there, the daughter she had been bringing up, the one she had long been bringing up; for she had been seized and carried off to a free marriage. Well, when she /witch/ had arrived, the stranger was welcomed, she was welcomed, she was welcomed.[13] Then the girl /the daughter/ said "That is my mother oh! That is my mother oh! Watch her!". She knew that she was her mother. She had now transformed herself, turned herself into a woman. The daughter now knew her, for they had known each other, for a long time they had quarrelled, the girl and the mother. "Ha! If you don't watch her, you, ha! you will suffer. There will be cruelty here today". Then the man said "It is good. It is all right. Well, it is good for you to spread a bed for her. All of you, you will know, I will tell you".

She /witch/ had a hen killed for her. That hen was brought for her as food. She went and dug in the fire-place where she was sitting in the room. She took the food, she buried it.[14] When she was burying it, she divided it; when she had divided off half, she buried that food. She said "It is good. Come for it.[15] I am filled". Behold, she had buried it. For she did not eat people's food - only humans, that is what she ate, <u>rɛki</u>! That is what she ate, <u>rɛki</u>! Then the girl said "It is good - when people go to sleep,

holɔhɔi, na ke bindɛ ngɔ, awa, na yang thimo hɛ ba dɔma na bindɛ ke nie taiyo kuwang ka hukongko. Wundɛ dome na ali ye, na yang do hɛ ngɔitande ing wandang. Ba mateng ma thɔng nde, mateng ma thɔng nde, wundɛ tha nio domo ba tepa na hing yikia ye, na holɔhɔi na ming yengke hɛ ngɔitande ing wanda wo kiyang na. Wundɛ tha nie nio saraka, thɛ tha kɔra ba yetoko - na yang na thimo hɛ ba ngɔitande ing wanda wo kiyang. Kumang, wundɛ nene wo thimo ba kɔra hati kaiba wobena. Ba bindɛ tengkeyege ing hati bɔnda wong.

Ba wuna tepe hati bɔnda wong, na holɔhɔi, na e ying kɔthɔng na be ni. Wundɛ yele nda ning hɛa wulɔhɔi. Na beng be ngɔi do thɔng, na ba banga nde, na na beng ngɔi do thɔng, na bɛhɛ ka hutɔi hang kɛna, na balenggbe na ying ko thia thadubai, na balenggbe, awa, na yang ngɔye na thɔkɔ ba kɛnda. Na thasingka, na yang ngɔye na thɔkɔ ba kɛnda. Na buthengku na yang ngɔye na thɔkɔ ba kɛnda. Na bathegbesɛ, na yang ngɔye ba thɔkɔ ba kɛnda. Na nggbunggbudu, na yang ngɔye ba thɔkɔ ba kɛnda. Na eye. Ndɛ thangkini yɛka na heu, wundɛ kaiba wobena.

Ba bene hebethɔ wong na teng thɔng kɛ kamathɔbiang, wundɛ ngaye na yumumumu ba ngɔti nda hati thali wong, ka nayena ka. Wuna dome thasingka, ha karaimɔkɔ nena ming ngote dondo yina ha na yi sa hɛ du malɔhɔ. Na eye. Wundɛ ngɔyi kendɛ. Wundɛ nine nine nine nine nine. Wundɛ ngaye hɛlɛ na yumumumu. Na hɛ, balenggbe ngaye. Na karimɔkɔ, na ying ni do hɛ bei, na na ming ngote hɛ na

well, I want them to go and spread a bed for you (?) to one side in a room". She /witch/ said "No. I am going to sleep with my husband tonight". As soon as she had arrived, as soon as she had arrived, before she had been told "Here is your lodging" she had said "It is good for me first to sleep with my husband". She had not had a sacrifice made for her, a hen had not been killed to welcome her[16], she had said "I want today to sleep with my husband". Behold - she was wanting to kill the man, so that (?) she could go home with the girl.

Then the girl said /to Momadi/, "It is good - you know what you will do?" She was watching her now very very carefully. "When you lie down, do not refuse her. When you lie down in the clay bed there, you are to call blessings on the rafters saying 'Well, I lie down by your grace; hut-supports, I am lying down by your grace; thatch, I am lying down by your grace; eaves,[17] I am lying down by your grace; rope, I am lying down by your grace'". He said "All right". He watched for her completely[18], he the man.

When it came to the first hours of the night, the woman got up very carefully, yumumumu,[19] to fall on the man in the night. Then the hut supports said "Ha! Master. If we fall on you, you will not go home safely". "All right". She lay down there. She slept, slept, slept, slept, slept. She got up again, carefully, yumumumu. "Ha!" - the rafters got up "Master, if you do anything, if we fall on you here, we here

dondo, ha na ming hɛ dondo ing yi, na wung sa hɛ lɔhɔ, na yi sa hɛ ke. Wundɛ ngɔyi, wundɛ nine. Bindɛ nine nine nine nine. Wundɛ ngainɔkɔi hɛlɛ, yumumumu ba ngɔti hati thali wong. Wunɛ tepe buthengku, na hɛ karimɔkɔ, na yi hɛ dondo, ha na ali wo tepe bawai wung, na ming na hɛ na thɔ sɔki sɔki na ha na malɔhɔi malɔhɔi mang. Wundɛ ngɔyi, wundɛ nine, haa wundɛ nine. Ha, bindɛ barine haa. Wundɛ ngainɔkɔ nda hɛlɛ yumumumu. ɛ nggbunggbudu tepe nɛ yang hɛlɛng ha karimɔkɔ na ma biyɛ bangka bamba. Na ma dɔmɛ wo ko thoya' homa dondo. Na na ming ngote na dondo, na ming nda wo, bawai wo, na ming na nda yinɛ ngote, Na ba yama kɛnthɔi kɛnamɛng. ɔ raith, na ba yang, na ba yang ngɔyi.

Kang wong puthɔi nda, Ba bɛnɛ wundɛ ba tɛpa ha na hure thɔng wundɛ sɛthuɔ na piripiri, wu be hure sɛthuɔ. Na ba holɔhɔi ha na yang nɛ na yang do ba kaiye. Na yang do ba kaa. Wundɛ thamɔi ba kɔra ha ti kaiba wong, Mɔmɔdi na. Na ba holɔhɔi, na yang do ba kaa. Hati bɔnda wo nɛnɛ, wundɛ kɔthɛng, Wundɛ tepe, wundɛ tepe wanda ma wong, Mɔmɔdi na na petang. Ba nɔna dondo na ndɛɛ ing ka bahuing na ka winde bang kangka ka tharumba tha. Na pɛɛta hɛ kɛndɛ. Kumang wundɛ simɔkɔi ba ning kɛndɛ ke kore. Bindɛ kai haa. Na holɔhɔi, hati bɔnda wong tepe na na ying tɛng thɔng na ying tɛng thɔng ka kuyeng komandi kong, na kɛna yi peye. Na bɛnɛ bindɛ ka ba kaa haa, bindɛ pengke kɛndɛ here ba ba pothɛ. Na ba holɔhɔi na dungkuyɔng hɛ na

on you, that will not be good, you will not go away". She lay down. She slept. They slept, slept, slept, slept. She arose again quietly, carefully, yumumumu, to fall on the man. Then the thatch said "Ha! Master. You here today, the same as the rafters said, we here know how to fight you a very very good way". She lay down. She slept,for long she slept. Ha! they went on sleeping for long. She got up again quietly, carefully, yumumumu. The ropes said "Ha! I too, master, I own this house. It was I who let them build it all here. If we fall on you here, we and the rafters, we will both fall on you, for I am wrapped round them". "All right, for me, I will lie down".

The sun rose now. Then she said "Ha! I spent the whole night, all night, in trouble, I spent the whole night in trouble. What is good - ha! I, I want to go. I want to go". She had not been able to kill the man, Momodi. "It is good - I want to go". Now the girl, she knew. She /witch/ said, she said to her husband "Escort me"[20]- as far as from here to the place where the goats are beyond the village. "Escort me to there". Behold she was thinking of killing him there. They went for far. The woman said "It is good that when you reach that big tree, you should stop there". When they had gone for long, they came there to a ripe here-fruit. "It is good for you to climb for it for me Momodi please. Please climb

yandi Mɔmɔdi. Yandi na dungkuyɔng here bang, na yang do kaho kɔntho ha. Mɔmɔdi dome na e na ying do hure thimbo. A na yang, na yang tha thong nde. Na yang na kɔnthɔhile bena pengke he ma dondo. Na kɔno na wung ka bali, na yang do ke na. Na awa, na sengkeni biiye dangande, na yang co se. Na yandi na dungkuyɔng here bang. Ba mene Mɔmɔdi ba dungko ka here bang, wunde dungkoi dungkoi dungkoi dungkoi dungkoi. Na e bamba, bena yang thadi? Na ali na mba kathinthi ka kekina yi thadi. Na kekina yi keye na kathinthi ka. o raith. Mene Mɔmɔdi ba dungko haa, mbe mu tepe hebetho wong? Wunde gbasangki kapothi. Kumang waali womandi mandi. Wunde ba gbasingka kapothi ba nda, homa na gbongkong bang pothe nda na woki. Ha na karimoko na ka koi yi ke, ha na wung thangki ba yi e. Na wung thangki ba yi. Na yi he ing mahe ma kanda, ha na wung thangki ba yi. Ha na ba hure sethuo ba yi. Na yiinge he sethuo ba yi. Ha na yang tha yina pungku. Na kono na maumang, na yang pungke yina.

Kumang hati bonda wo nene ba wo kothiande nda, awa ing nanda ma, ba wunde na nong ning dingki. Ba wuna segithe hati bonda wong, wo peo kaheng wong, wunde segithe sande wo kenama, Wunde gbasangki nda homa homa, gbongkong ba pothe nda homa. Wuna tepe hati kaiba wo na e Kanu, na e yang he dondo a tuku. Wuna segithe hati bonda wong na lempu sande wong. Wunde yelie ning. Nde ba ning yelia,

for the here-fruit for me, I am hungry". Momodi said "You spent the night full fed". "I did not eat. I - it was trouble that I found here today. But it is all right. I am going. Well, when two months have passed, I am coming back. Please climb up for the here-fruit for me". When Momodi climbed up for the fruit, he climbed, climbed, climbed, climbed, climbed. "It is this one I am to pick?" "No. Up at the top, that is the one you are to pick. That is where you are to go, to the top". "All right". When Momodi had climbed up far, what did the woman say? She cut it all away underneath. Behold she was a great great spirit. When she had cut it underneath, all the forest became red,[21] wɔki. "Ha! Master, there where you are standing, ha! you are finished. You are finished. You today, your life is finished. Ha! I spent the night troubling for you. I spent the day troubling for you. Ha! I was not able for you. But now, I have been able for you."

Behold, the girl - for she knew her mother, for she had brought her up - when the girl who was left behind, she took her head-tie. She /witch/ was cutting it, /the tree/ all all round. The forest was now all red. Then the man said "E Kanu! Today I will die". Then the girl took her head-tie quickly, she threw it to him. When she had thrown it to him, the

hati kaiba wong sen e wo na ke ning thathang kangka. Hati kaiba wong se dongo na yangkara do hati bonda wong co. Wuna tepe hatibonda wong, ha, na yang dingke nde hati bonda wong hang wumandi mandi, na nina niai yang. Ha, wunda ke nda ing huboka. Junda thamai ba kara Mamadi na. Hati bonda wong thulung nde Mamadi na.

Awa, ba mena wunda ba saa, hati bonda wo se dongki na e na e ying pungku yina? A, na thoko ba kanda. Na yang, na yang tha pungka. Na kara ba thoka ba kanda bana yen so binda se dongo.. . . .

Awa, na yang se nena hung tepo, na Yengkeni na ba saa ning ka thaninua thabora, huna ho langtha, thoko ba ka Karangke, thoko ba ka Mehani.

head-tie went and brought the man down from there. The man came and sat down quietly here with the girl. Then the woman said "Ha! I brought up this girl for very very long. So I have now become!" [22] Ha! She went off now, crying. She had been unable to kill Momodi. The girl had saved Momodi.

Well, when he came, the girl said "Were you able?" "Ah! by your help. I, I was not able. But by your help oh!" So, they came and lived there ....[23]

Well, since I came and was told that story, and Yenkeni came to learn stories, that is it, it is finished, by grace of Karanke, by grace of Maheni.

The story of a great witch who tried to prevent her daughter marrying, first by pursuing the couple, then by turning herself into a young girl who comes to marry, and then attempts to kill,her daughter's husband. The witch is treated as something not quite human, and at one point is actually called a "spirit".

Karanke, one of the listeners, "answered" the story throughout by grunting at intervals, prompting the teller, or asking questions to elucidate or emphasise certain points; he also thanked Niaka when he ended the story.

Niaka makes great use of the phrase I have translated as "It is good"; sometimes this fits well into the context, at other times it seems just to be used to gain time for thought. There are a number of obscurities, often due to the ambiguity of the Limba word for he/she, and because of the same word being used to describe the witch's daughter and herself in the form of a young girl (I have differentiated these in translation). A few sentences which were, to me, very obscure have been omitted; this has been indicated by dots.

1. At this point Karanke asked if he should "reply" or "answer" (me), and was told yes, to which he replied "I accept".

2. The word, I was told, meant a "great witch", but it seems to be used here (the only context in which I met it) as a proper name. The three words used in the story for "witch" etc. are bawɛthi and bayaku (which are interchangeable, the first being the more usual term in Biriwa, the second in Yaka) and kahɛ which can refer both to "witchcraft", usually in the sense of transformation, or, as I have usually translated it here, "magic". On witchcraft etc. in general, see chap. 5 section 3.

3. i.e. killed.

4. Witches are sometimes said to kill their victims by "shooting".

5. A marriage without payment of bride-price.

6. Cigarette cups (tins from fifty cigarettes) are very much in demand as containers. The girl's magical powers are demonstrated by her ability to conceal Momodi in this small tin.

7. I am not sure of the significance of this pepper. It is sometimes said that spirits will not eat pepper. The girl is stealing food to give to her lover.

8. i.e. the best time to go, when her mother would be asleep.

9. i.e. the girl was even more powerful than her mother?

10. Then follows a short episode, which I cannot fully understand and have omitted, about raffia, which, perhaps, the mother had gone to fetch, travelling very far.

11. Or dew.

12. This is a fairly stock description of the attraction of a young girl, who has just come out from initiation; it contrasts the withered breasts of the old witch in her proper form. For another description of a young girl dressing with care to attract a husband she was planning to kill see The man killed for a spinach leaf.

13. As a new wife - not realising that she was the witch.

14. Trying to conceal that she was not human - cf. the spirit in Sira and the monster, and The girl and the spirit.

15. i.e. for the food she had left, her hunger being, in theory, now satisfied.

16. i.e. without performing any of the usual preliminary formalities of marriage.

17. Strictly, the swathe of small twigs which surround the top of the walls, and support the thatch.

18. i.e. took the precautions the girl suggested.

19. With great stealth and care.

20. Go with her a little way in honour - a request that should not be refused.

21. Red is apparently associated with a spirit cf. The girl and the spirit.

22. i.e. she is now childless and helpless.

23. Then follows a short and obscure sentence about spirits.

A story of witches (Wara Wara Bafodea)

Hatiyɛrɛmɛ na ndɛ na kiɛ nde hati, wunthe pe, wothali. Kɛrɛ bawɛthi. Awa fanda hati hɛlɛ bawɛthi. Wɛnda nanda ma bawɛthi. Wo kie hɛlɛ wɛnda nanda ma bawɛthi. Awa, bindɛ ni kunɛ, ko ka thɔmiande mpati ka huwɛthi.

Wundɛ segithe, hati wo kɛnama wo, ndɛ kiti ka kuɛkɛng ko thokie na pong. Awa nanda ma wo, wundɛ pɛ kafɛng. Kɛrɛ wundɛ sa pei hukɔmping ning bawɛthing bembe, be pɛ kahɛng be. Huthɔmiande huna mpati be. Na bindɛ kore wong wo ka wong, bindɛ kore hɛlɛng wo wo ka ntɔ nda ma. Mba ali be ba niɔ kɔhi kanang, hooma, wumɔ wumɔ a tɔng hati ba hukɔmping huna. Yi sa thɔng hato nto nda, wo kɛnda tha thomo. Awa wundɛ a ke ka thɔma be ka ntɔni nda ma timo tima.

Awa wung fungande kɛnama. Bindɛ thɔngthɔngɔng ning na mbu hati nda wo, ming be ning thɔng? ba yi thɔkɔti ka thɔma be kɛntu be. Wundɛ dome na hating ka hɛ hingting nde. Na na ndɛ tɛng nɔng, na ming ning a kɔri thung. Na tindɛ nɔng nda, nda buguye wumandi. Awa, na ming ning a thɔng e thimɔ hooma.

Awa hato ngaye, wundɛ se ka tɛnga. Awa, bembe dome na e na mbadɛng, hato tɛng. Ming be nda tɛngkɛng kunɛ ko kɛntu kong. Ba yi thɔkɔti mina ka thɔmita. Wo kɛnda wo

A story of witches. Suri Kamara. 6/12/61

There was a woman, and she bore a child, one only, a boy. But she was a witch. Well, the father of the child was also a witch. The mother's brother was a witch. The one who bore the mother's brother was a witch.[1] Well, they formed a company,[2] one for eating each other's children in witchcraft.

He took off, her child, and he ran away to a far country, right away. Well the mother, she stayed behind. But she did not cease from her company with these witches, those who stayed behind. What they did was the eating of each others' children. When they killed one child of one of them, they killed also that of their companion. Even if it was as many as forty that they all came to, each of them had to give a child for that company. You cannot eat your companion's child and not have your own eaten. Well, she went to eat her friends' children, all the time.

Well, it came to her. They asked her "What about your child? so that we can eat him; for you have long been eating ours". She said "My child is not now here. When he comes back, we will kill him all right. By then he will be very big and fat. Well, we will eat him, and he will all be sweet."

Well, the child arose, he came and arrived. Well, they said "Ah! Good! the child has come. Let us now reap the benefit of our company. For you have long been making us eat. Your son

wundɛ tɛng fɛ. Awa ming thingkang malɔkɔ te ming ning kɔri. Awa bindɛ ke ka gbani ka bindɛ ke dongɔ masaki. Bindɛ thingke malɔkɔ mang ma bindɛ ning se ka thɔma. Awa na kɛrɛ ming thurɔkɔng fɛ.

Awa bindɛ thɛrɛng huthurɔkɔ hang. Kɛrɛ Mamakɔthɔ wunthe, nde thimo ta ba hato koro. Hatɔ ndɛ tɛng, ndɛ gbɛdɛng hubiyo ha. Hatong dome na mbɛ yi? Na yama. Na mbɛ keng nda? A! na pɛthiang! Hatong ngaye, ndɛ pɛthi hubiyo ha. Awa, Mamakɔthɔ wong wundɛ bii. Wundɛ mabii ma, wundɛ dome na e, na naa, na mbɛ mu? Hati wo na koro kara. Hatong dome na e naa, na yang ka dondo e thaba, ba yang sa moi. Kɛrɛ yumbang, yang be na ke boye. Wundɛ ke ka boye thaba thang, wundɛ sisi wundɛ dungkung ning. Wundɛ ngaye, wundɛ hungung kɔpiri, siling biiye, wundɛ tute kɛndɛ kathinthi. Na na thɛng thangki mung nda yi ko boyi. Ndɛ fungung karagba wunthe. Ndɛ dungkung, a yungku nina. Mamakɔthɔ wong ndɛ dome e hating wong, na ngwali. Ha! na yang ko yina dingke husɔkɔ, na e yi sa gbongɔyi ka wa ɔ wa. Hatong dome na ng, na yang sa wung gbongkoyi. Awa na ba hɔngkɔi bang na yang ko yina se ding kathaa. Na na kɛrɛ na yang nunung na, ba hɛthi ye! Ba payɔi.

Mɔnɛ hato se dongɔ ka ngkumba ki, bawɛthing be bindɛ

has come today. Well, let us fix a time for us to kill him." Well, they went to the secret bush,[3] they went and sat for the discussion. They fixed the time when they would come and eat. "Well, but let us dance today".

Well, they began the dancing. But Mamakoto[4] alone, she did not want the boy to be killed. In the afternoon, she came, she knocked on the door. The boy said "Who is it?" "I" "What is your name?" "Oh! open to me".[5] The boy got up, he opened the door. Well, that Mamakoto went in. As she went in, he said "Oh, mother![6] what is it?" "Boy, I want to take tobacco".[7] The boy said "Oh, mother, I have no tobacco here, for I do not take snuff. But wait for me. Let me go and buy". He went to buy tobacco, he brought it and gave her. He got up, he took out money, two shillings; he added it as well on top of the tobacco, saying "When this is finished, buy more". He got out one head tie, he gave it her as a present. Mamakoto said "Oh my child, I thank you. Ha! I will tell you something; but you are not to tell anyone". The boy said "No, I will not tell it". "Well, in the evening I will come and take you to a place. But when I hide you, don't you laugh! don't be afraid".

When the boy had come and sat down in a nook[8], the witches

thungkande fooma, binds ni masaki ma. Binds dome na na ming ni, awa, na hutete ho ka ethi ing naini awa na ming be kɔri hatong. Ka naini oklɔk be ko sisi ning hutete hobɛna ba thɔma ning na. Awa Mamakɔthɔ ngaye, ndɛ dome na hɛ, na yumba hɛ! Na yang yetɔkɔi ha! ba kɔra hatong. Awa, na yang do ka sɔnga keng ko thime yama ba yetɔkɔi ba huthɔma hatong hang. Kumang Mamakɔthɔ wong nɛnɛ hɛra mani ba thuluna hatong be aloko be bi tha ning kɔri. Wuna se ndɛ ning nunung wo be yuna fanda ma e nanda ma e bia be kɛnama be hooma dɛngka ba na kore nina. Awa wu be hɛlɛng kutu bia beng hooma be ning ba kɔra be. Ba kɛrɛ bawɛthing beng, binds kɔthe ta na Mamakɔthɔ wong ba thuluna hato be aloko be tha koro. Bawɛthing beng a tute yima na Mamakɔthɔ wong na ndɛ yetɔkɔi ba hukɔra hato. Kumang hunung hung ma ni ba thuluna hatong. Wuna fungung ndɛ keng ko, ko ka ngkumba ko. Wundɛ tepe binds na be me iyɔ yɔ yɔ! Ndɛ songe na ka ngkumba ka ngkumba. Awa bawɛthing meye ning, na yɔ yɔ yɔ. Awa hato ka ngkumba king, wundɛ tepe ning na ying kute nanda na? Ying kute fanda na? Ying kute wɛnda na? Ying kute bia nda hooma? Na ba kɔra yina.

Awa binds thurɔkɔ ha! Bawɛthing be wung thime bing ba keng ko. Binds thurɔkɔi ba keng ko, ba keng ko songe Mamakɔthɔ wong ko. Binds kɔthe ta na Mamakɔthɔ wong wundɛ

all gathered together, they held their discussion. They said "What we will do - well half way between eight and nine, well let us kill the child. At nine o'clock let us bring him, at half past to eat him". Well, Mamakoto got up, she said "Here, wait here. I rejoice much ha! for killing the boy. Well I am about to sing a song, one which I like, to rejoice for the eating of the child". Behold, Mamakoto she was making a chance to save the child, so that they would not kill him. That was why she came and hid him, so that he would hear his father and his mother and all his people arranging to kill him. Well, so that he would also see all these people who were trying to kill him. But the witches - they did not know that Mamakoto was saving the child so that he would not be killed. The witches thought that Mamakoto was rejoicing for the killing of the child. Behold, her idea was really to save the child! That was why ahe gave the song, the song of the nook. She told them to answer in chorus "iyɔ yɔ yɔ". She sang "In the nook, in the nook". Well the witches answered the chorus for her yɔ yɔ yɔ. Well, the boy was in the nook, she was telling him "You see your mother? you see your father? you see your brother? you see all your people? - for killing you".

Well, they danced for a long time. The witches were pleased with the song, they danced to the song, the song that Mamakoto was singing. They did not know that Mamakoto

thulung hatong. Hatong nda a kutu, a yu, ha!

Bindɛ tepe na ming ngkaiang hinti ka bangkɛng ka, ming be ke ka hɛmia wuyete, ngbe hɛlɛng tɛng, ba nda ning kɔra hang. Bindɛ tute yima na hato ngoe ka bangka ka. Kumang hato ya wo donge kɛnamɛng ka kuwang. Kɛrɛ bindɛ kɔthɛ ta. Awa bindɛ make mang kai ning dethi ka bangka, hato kiti. Mba bindɛ tepe nanda ka hato na mbu hato? Nanda ma dome na yang kɔthe ta. Bawɛthing be dome na ba nda hung gbongkoyi, na ming sa wung me. Na ming yetɔkɔi ba kɔra hatong, yi nunung hɛlɛ hatong. Ha! yi thɔkɔti ka kɔra be kɛntu. Na wo kɛnda tɛng nda, yi thɔkɔni mina. Ming yetɔkɔi ba hatong, yi nunung ning. Ming sa me yina, na yɔkɔng yina ming kɔri. Fɛra ka niɔ - a kɔri ning.

was saving the boy. The boy now was seeing, he was hearing, ha!

They said "Let us go first to our houses, let us go and rest a little; then let us come to kill him then". They thought that the boy was lying down in the house. Behold, there he was, sitting to one side of them! But they did not know. Well, as they were going to go and seek him in the house, the boy escaped. Well, they said to the mother of the boy "What about your son?" His mother said "I don't know". The witches said "Don't say that now, we won't accept that. We were rejoicing over killing the boy, and you hid the boy again. Ha! You have long been killing ours. When <u>your</u> child comes, you deceive us. We rejoiced over the child, you hid him. We won't accept this from you. We will have to kill you". There was no escape. They killed her.

A story about how witches joined together to kill the child of one of their number, but he escaped through the help of a woman Mamakoto. The narrator commented on the story that "usually a mother if she bears a child, would never never kill it. But a witch - you see a witch has no sense [or idea of right - funung] and would kill her own child". A similar story where the point is partly made by the reversal of the usual behaviour of a mother is The story of Deremu, where a mother also tries to kill her son. In each of these stories the mother herself is killed as a result. (On the image of "a mother" see chapter 3)

The narrator has been employed as a cook for many years - hence the precise times in the story.

1. All the family have gathered together to kill the child - the ones who, above all, should be his protectors. And in the end he is saved by someone who is not a relation at all.
2. A "company" (kunɛ) is frequently said to be formed by witches; each in turn gives one of his own children to be eaten by all.
3. A secret place in the bush near the village, often said to be by a large cotton tree.
4. Mamakoto is probably the name of one of the witches, though the word seems sometimes to be used with an article as if a general not a proper noun. If so I think it must mean woman or girl (Wara Wara Bafodea dialect).
5. She is impatient at the way he is keeping her out with his questions when she has come so urgently.
6. He calls her "mother" as a term of respect not kinship.
7. Women often take snuff.
8. The boy is hidden in one of the great nooks so often to be seen in the huge trunks of cotton trees.

The boy that talked with animals. (Biriwa)

Wana pɛyɛ nde hati, kɛrɛ badonso na nde wundɛ. Wundɛ dɔng hai nama wo, na ya pingkari bang. Na kɛrɛ ba kɔri mama wo mafɛng. Hati dome na bali ka.

Wundɛ tuku, wundɛ fanda ma wo. Hatong, wundɛ pɛ, wundɛ yole dunggbu. Mamɛng be fung ka pakala ba. Hato segithe pingkari bang ba kaa ka fange mamɛng beng. Mamɛng be dome, na Sara na e fanda, e ndɛ tha nde yina dɔng na ba kɔri mamu mafɛng? Na wundɛ tepe nde wung. Na awa na gbɔnɔkɔng ka pakala ba kiyang ba. Mamɛng be gbɔnɔkɔi.

Bayangfa pengko kɛndɛ. Wundɛ kai tepe gbaku wo, na hato wo ka Sara wo wo gbongkilitande ing mamɛng be ka feli ka. Na pakala nama bang na bɛng thɔmɔi ta ing mamɛng. Na kɛrɛ gbaku wo ba kɛnda ba, na bɛna thomo ing mamɛng be. Na ba wundɛ yɔlia yina dunggbu kang wunthe. Hato kaiyo. Gbaku wo na be yɛmpɛ yama yɔliɛ dunggbu kang wunthe. Ndɛ hatong na domo yo, ba yɔla dunggbu ba kang wuthe. Na mɛnɛ yi tha bɛng yɔli kang wunthe, na yang yina a kɔri. Hato tutɔkɔi thangkɔ. Mamɛng be bindɛ thongthongong, na mbɛ ba yi berene? Gbaku wo wundɛ na dɔmɛ ba wundɛ yɔliɛ ning dunggbu kang wunthe. Bɔ, na ba bereng. Ngabando be ngale. Bindɛ muku na fɛrɛ. Humɔki hang karie. Dibing

The boy that talked with animals. Bangkolo Mansaray. 5/11/61

A man once left a child. He was a hunter. He said to his child "Here is the gun. But do not kill an animal that is behind you".[1] The child said "All right".

He died, the father. The child was left. He hoed a farm. The animals came out into the rice. The child took the gun to go and shoot the animals. The animals said "Sara, did your father not tell you not to kill an animal behind you?" "He did say that. Well then, go away from my rice". The animals went away.

There was a trouble-maker[2] there. He went and told the chief. "Sara's child is talking with the animals of the bush. His rice has not been eaten by the animals; but, chief, your rice is eaten by the animals. Say that he is to hoe a farm for you, in one sun /day/". The child was fetched. The chief said "Tomorrow you will hoe a farm for me, in one sun". It was the child who was told this, to hoe a farm, in one sun. "If you don't hoe it in one sun, I will kill you". The child put his hands on his head[3]. The animals asked "Why are you crying?" "The chief says that I am to hoe a farm for him in one sun". "Friend, don't cry". The colobus monkeys stood up. They cleared it all. The ants gathered the rubbish. The <u>dibi</u> birds

be binds thɛli na le, kang wo sing fung tenang ha. Pakala ba tɛng tenang, kang wo tɛng. Koyong wo tɛng. Bɛng niɔi thɔlɛ. Kang wo sing tɛng tenang ha, bɛng thithi. Kang wo sing tɛng tenang, bɛng thithi. Bɛng ngono. Bɛting be fange, pakala ba te thong bangka ba te. Wunds kaiyɛ bayangfa na. Na saa ka nɛka, na hing pakala ba.

Bayangfa se nɛki. Wunds kai ka gbako. Na ha, na gbaku wo, neng kute nong thong pakala, na fɛking ka ing yokong. Na doma ba wunds tholia yina bangka kang wunthe. Hato kaiyo. Na wali bayɔli wo. Wuna dong gbaku wo, na kɛrɛ na yi yama tholiɛ bangka, kang wunthe. Na bali ka. Wunds dong na yao Kanu, yao Kanu. Humɔki ha thongthongong na mbɛ ba yi berene? Na a ba domo ba thola bangka kang wunthe. Na ba bereng. Humɔki hang ni hugbinggbing ha. Kang wo si thong tɛng tenang, kudongdongkɔlɔ saiani barampa bang. Thamgba senggbele kaiyɛ ba mpahi king ka Kampi ka. Kudongdongkɔlɔing binds se tutu mpaning foma ka bangka bang, na kang wunthe. Dibi kutɛkiang kaiyɛ bole bung ka Kampi ka, e nggba boli bu foma e lehinia foma bangka ba, kang wunthe. Hato kaiyɛ bayangfa na. Na ya bangka ba.

Bayangfa kai tepe gbako. Gbaku wo se. Gbaku wo se ning yɛrɛmɛ namang wo bakahɛ bang. Ɛ, binds king ka kabɛng

picked up the small sticks - all of them; by now the sun was coming out, so high[4]. The rice came up so high[5]. The sun came out. The rain came down. It was full of seeds. By the time the sun had reached so high[6] it was dry. By the time the sun had reached so high, it was dry. It was harvested. The birds threshed it, rice as much as a house. He went for the trouble-maker. "Come and look, here is the rice".

The trouble-maker came and looked. He went to the chief. "Ha! Chief. You have got rice now, this year there is none like it (?) Say that he is to build you a house in one sun". The child was fetched. "I thank you, the one who hoed". Then the chief said "But you are to build me a house, in one day". "All right". He said "Alas Kanu! Alas Kanu!" The ants asked "Why are you crying?" "Because I am told to build a house in one day". "Don't cry". The ants made the wall. The sun came so high /morning/. The woodpecker split the boards. The thamgba bird[7] went to Freetown for the roofing.[8] The woodpeckers came and put all the roofing up on the house, in one day. The dibi bird[9] went to Freetown for gold, and smeared on all the gold, and fixed all the house, in one day. The child went for the trouble-maker. "Here is the house".

The trouble-maker went and told the chief. The chief came. The chief came with his wife, his favourite. Ah! They were

ba, bathuthu wo ngale kangka. Wundɛ se gbɔdɔng bakahɛ ba dondo. Hatibɔnda wo wundɛ ngɔti, wundɛ tuku.

Bayangfa dome, na hato be pulu bakahɛ ba. Hato dome, na papa na yang yɛrɔkɔi. Nang yɔliɛ yina dunggbu kang wunthe. Nang thɔliɛ yina bangka kang wunthe. Na mbɔfang bayangfa na, na e faya ning. Na marɛng ma kɛnama ma, mɛnɛ yang pule hatibɔnda na ko pethɔi maumang. Gbaku wo na thia. Bayangfa boho, wundɛ lɔpitando, wundɛ fayo. Wundɛ kai labeke marɛng ma, wundɛ ɛiring. Hatibɔnda wo kɔi. Wundɛ lakitande ing gbaku wo.

Ɛnɛ ying kute bayangfa, wundɛ koro ing yangfa nama.

amazed. A snake came out from there. It came and bit the favourite. The girl fell, she died.

The trouble-maker said "Let the child cure the favourite wife". The child said "Father, I agree. I hoed a farm for you, in one day. I built a house for you, in one day. Now take hold of the trouble-maker, and cut his throat. It is with his blood I am to cure the girl, she will become well now". The chief said "It is true". The trouble-maker was taken, he was knocked down, his throat was cut. He went and touched the blood, he anointed her with it. The girl stood up. She put her arms round the chief's neck.

You see now - the trouble-maker he was killed by his own trouble-making.

A story that illustrates the common theme that someone who tries to make trouble for another behind his back (yangfa) in the end suffers himself. The neat way in which the boy turns the trouble-maker's ruse back on himself recalls that in The goat, the leopard and the lion. (on yangfa see chap. 6 p. 365)

The succession of difficult tasks is rather similar to those in The wooing of Sira and Koma tricks his brother in law. Here they concern the cultivation of rice and the building of a house, both well known to the listeners as difficult and protracted pieces of work.

1. I am not sure of the significance of this prohibition. It would be unusual for a man to have a gun and not be prepared to use it.
2. bayangfa.
3. In mourning.
4. Pointing to the place in the sky - indicating morning, about an hour after sunrise.
5. Showing a height of about 1½ feet.
6. Midday. The next point is afternoon.
7. A small long-tailed bird.
8. This is clearly a modern house built with "pans" (corrugated iron) on the roof.
9. A small red bird.

The old woman and the dog. (Biriwa)

Naa wo fungɔ nde. Ndɛ ning kutheng womandi, wo dangande baho. Mɛnɛ bindɛ se do dɔngɔ, mbaaling nung a boi ka wula babana. Mbaaling be timo timɛ a pɛngki kɛndɛ naa wo.

Mbaaling be fung. Na naa wo sa nɔng fung nde ka wula bang, sa nɔng fung. Kutheng wo ngale. Wundɛ bende na ku wong wong wong, ku wong wong wong. Naa wo na e na kutheng wo ko yana tetiɛ hɛ baling. Wundɛ kore kutheng wo.

Mbaaling be se hɛlɛ. Na naa wo sa nɔng fung nde ka wula bang, sa nɔng fung. Kutheng wo bende ku wong wong wong, ku wong wong wong. Naa wo bilɛ na bombali wo, bombali wo, bombali wo. Na kutheng woi a thuru neng suru. Wundɛ kai thasangki ngayeng nga. Wundɛ pethi ngayeng nga. Wundɛ ngindi bu bu. Ngayeng a toki. Wundɛ thi kutheng wo ka bu bu. Kutheng wo toki. Wundɛ nunung mahoto na. Wundɛ kominande.

Mbaaling be se hɛlɛng. Naa wo sa nɔng fung nde ka wula bang, sa nɔng fung. Kutheng wo bende mahoto na, ku wong wong wong, ku wong wong wong. Naa wo bilɛ na bombali wo, bombali wo, bombali wo. Na e kutheng woi ko hɛ yana kahine. Wundɛ sɛgɛthi mafoto na, kuluru, kuluru. Wundɛ kai wutu ka mandi nang. Wundɛ se dongɔ.

Mbaaling be ngale hɛlɛng ka. Na naa wo sa nɔng fung nde ka wula bang, sa nɔng fung. Marɛng na ka mbo ki ning

The old woman and the dog. Kabi Konteh. 9/2/61

An old woman once came out. She had a big dog, bigger than a goat. When they came and stayed there, there were many spirits in the wilderness. All the time the spirits were coming to the old woman.

The spirits came out. They sang[1] "An old woman will not ever come out in the wilderness, will not come out". The dog got up. He barked "ku wong wong, ku wong wong wong." She said "E! the dog will spoil my plans today". She killed the dog.

The spirits came again. "An old woman will not ever come out in the wilderness, will not come out". The dog barked "ku wong wong wong, ku wong wong wong. The old woman owns the place[2], the place, the place". She said "This dog will be burnt to ashes". She went and cut sticks. She broke the sticks up. She made a fire. The sticks burnt. She put the dog on the fire. The dog burnt. She gathered the ashes. She piled them up.

The spirits came out again "An old woman will not ever come out in the wilderness, will not come out". The dog answered in the ashes "ku wong wong wong, ku wong wong wong. The old woman owns the place, the place, the place". She said "E! This dog is still troubling me". She took the ashes - kukuru kukuru.[3] She went and threw them out into the water. She came and sat down.

The spirits got up again. "An old woman will not ever come out in the wilderness, will not come out". The blood on

ka koro ndɛ ka, na ku wong wong wong, ku wong wong wong. Naa wo bilɛ na bombali wo, bombali wo, bombali wo. Na kutheng ko yama sɛthɛni fɛ. Wundɛ sɛgɛthi marɛng ma, ma ka ~~ing~~ mbɔ ki ma. Wundɛ munung ma ka koro ndɛ ka, hang bolɛ bu, wundɛ munung nda ntha o ntha mu ka kutheng wo. Ndɛ thuru mu, kai ka yɛla ka mandi ka.

Mbaaling be se nda. Naa wo sa nɔng fung nde ka wuàà bang, sa nɔng fung. Na thing. Naa wo sa nɔng fung nde, sa nɔng fung. Na thing. Mbaaling be se ning ka boha. Kumang matuku nama ma na. Bindɛ kore kɛndɛ naa wo.

Wuma wo ba kɔ pangkingtɔkɔ kutheng. Na mɛnɛ ying king kutheng, kamɛ o kamɛ ying kai yi dingine.

the knife and where he had been killed, sang "ku wong wong wong, ku wong wong wong. The old woman owns the place, the place, the place". She said "The dog is still disturbing me now". She took the blood on the knife. She gathered up the blood where he been killed, and all the hair, she gathered now everything of the dog's. She burnt it. She went and threw them away into the water.

The spirits came now "An old woman will not come out in the wilderness, will not come out". No answer.[4] "An old woman will not come out in the wilderness". No answer. The spirits came and seized her. Behold, it is her dying now! They killed the old woman there.

Therefore, no one is to deprive himself of a dog. If you have a dog, wherever you go, take him with you.

One of several stories about dogs. Here the story of the old woman who killed her dog and was then herself killed is an illustration of the usefulness of dogs. The series of attempts to get rid of what is troubling her recalls similar episodes in e.g. Sara and the guinea fowl, Two children.

1. Both the spirits and the dog sing in turn throughout the rest of the story.
2. He actually says "Bombali", the name of the district.
3. The sound made by the ashes in the pan.
4. The English word "nothing" has been transformed into a very Limba sounding phrase na thing.

Sara, the spirit and the palm tree (Safroko)

Halamgba denge na yɛrɛmɛ. Kɛrɛ bing ka nde ning ntha. Bɛng ngale na wundɛ kai ka yuya hutala ka gbɔng-kɔng. Mɛnɛ wundɛ ngele hutala ha bɛng, hutala ha lɔ-hɔi mangpa. Wali wo tepe na ngkang mampa. Wo bilɛ hu-tala hang tepe na yang do kahiyo humɔnɛ. Wali wo tepe na nkang dɔrɔ na yang ko yina masite, ngkang dɔrɔ. Na kɛrɛ be yina masite na ba tepe nalo na hali yɛrɛmɛ nda na ba ning tepe. Halamgba wo thuhutu mampa ma, wali wo thiye. Wundɛ tɛngɛng. Bɛng tepe na wali wɔ, na fangang ka hulu-thɛ ha. Halamgba fange huluthɛ ho ta wali wo, na gbu, mbɛ o mbɛ fung pakala, mupithi, kɔpiri, ngtha yo ngtha ki thimo ndɛ king fung.

Gbako fungung biya ba nangthiyɛ ning mung ka bangka namang; namɛ yɛrɛmɛ wo kute murani mu sing sisa, yɛrɛmɛ wo tepe na e, na kamɛ kute yi mung? Kama wo tepe na yi na niye ko mung wali, na ngthɔma dɔrɔng, na Kanu ngke mina, na ming ko niyɔ gbang.

Biya mu kɔ nda, e e Sara wo bɔkiyɔ wo kɔ ndɛ na wo hɛ. Fongkɔlɛ Sara kai ka thongandɔ hɛlɛng. Wali wo kai hɛlɛng. Sara ngke hɛlɛng wali wo. Wali wo ngke ning bi-yɛrɛmɛng, Sara lemo nda ning gboning, Sara kuta nda hu-gbakine.

Fuyɛ ba yɛrɛmɛ wo gbongilitande Sara na, na be ning tepe na kute ndɛ hugbakine, na Sara tha ning tepe wundɛ kɔ tɛngkɛlɛng ka namɛng ka. Sara tepe na yi, na thɔma dɔrɔ,

Sara, the spirit and the palm tree. Wote Konteh. Sept. 1961

A man married a wife. But they had nothing. Then he got up, he went to clean a palm tree in the forest. When he had pierced the palm tree, good wine came out. A spirit said "Give me some wine". The owner of the palm tree said "I am poor". The spirit said "Only give me. I will help you, only give me. If I help you, don't tell any woman, even your wife, don't tell her". The man brought the wine down, the spirit drank it. He was satisfied. Then the spirit told the man to strike his side. The man struck the spirit's side - gbu! everything came out - rice, clothes, money, everything that he wanted came out.

The chief let him have men to carry the things to his house. When his wife saw them bringing the things, his wife said "E! Where did you get these things?" Her husband said "You - you just use the things. Let us eat them only.[1] Kanu has given them to us. We will get rich".

The people now began saying "E, Sara - the poor man, look at him now!" In the evening Sara went to get the wine again. The spirit went again. Sara gave the spirit /wine/ again. The spirit gave him wives. Sara was now followed with music.[2] Sara had got the chiefship now.

In the night his wife spoke to Sara, saying he was to tell her how he got the chiefship. If Sara did not tell her she would go back home. Sara said "You, you eat it only".

Yɛrɛmɛ wo na Sara tha ning tepe ko kai ke. Sara tepe ning foma ba tepe ning wali wo ba hutala hang ho ngele ndɛ hang ka gbongkang ba. Na yi mbe kutu si se ta kɔ mampa, wung bilɛ na bali.

Yɛrɛmɛ wo ngale, kai ka tepe ba lɔnggbɔ wo kanamang, na kyte Sara kopiri. Na sangkala nɛmpɛ na pena ka ka hutala ha, na yi mbe ni na tepe yama Sara na foma. Sangkala yɛrɛmɛ wo kakitɔkɔ Sara na wulɔhɔi, yɛrɛmɛ wo tepe na mbɔ ming patang kuta kopiri na ngɔlɔ. Ba lɔmgbɔ wo kai ka hutala ha, kɛrɛ wundɛ tha ni na kɔ Sara niye na. Wali wo tepe na Sara yi ntepe wo, na murani mu foma na mu yang kati. Wali wo kate murani mu foma. Sara piyɔ hɛlɛng ka humɔnɛ.

The wife said that if Sara did not tell her she would go off. Sara told her everything that the spirit had told him, about the palm tree that he had tapped in the forest. "If you see that I ? do not bring wine /home/? that is why".

The wife got up. She went to her lover and told him how Sara got his money. "Tomorrow morning go early in the morning to the palm tree and do all that Sara told me". In the morning the wife put her arm lovingly round Sara's neck. The wife said "Friend, we have got money now, let us lie down". Her lover went to the palm tree. But he did not act like Sara. The spirit said "Sara you have told someone. I will take away all your things". The spirit took away all the things. Sara was left in poverty again.

A story of Sara's success in getting riches, wives and chief-ship, only to lose them again through the treachery of his wife. The story was dictated to and written by my assistant Suri Kamara. I have given it as written by him.

1. i.e. use them up, and not ask questions.
2. People playing drums and xylophones to honour him as chief.

Two co-wives. (Safroko)

Sara na dethuyi yɛrɛmɛng. Na binds ba dethuwa hang, binds kei dongitande. Be thɛindiyande. Wuna sekithe woyete wo, nds kai ka nandi, ba gbokɔ ngabulɔ nga. Koro mandi ma mamandi. Wunds buthure kubulɔ ko ka woti nama wo. Wunds ba ka ka woti nama wo, wunds kei tɛpi, na buthure kubulɔ ko. Woti nama wo tepe na a tɛngkɛng kubulɔ ko. Wuna tepe wunds na e na thɔ thɔng ka baije. Wuna tepe woti wo na a tɛngkɛng kubulɔ ko. Wunds kei ka biya nama be. Biya nama kei dethu ngabulɔ nga mandi. Wunds se tongino. Na se dethu ko thimo yi. Woti wo. dome na thimo ta kunɛ o kunɛ yoko ko kanamang ko. Hato wo dong na biyang na tongkiyekeng. Ba mahɛng be tha thongko. Nds hati wo kei hiriya gbeyi. Hati wo kei thɔ ka gbei ba ka mandi ka. Nds dongo ka gbei ba, wunds bereng hang. Wunds thundung nakai. Wunds songe keng, na bilɔ bilɔ nde, ko ring ko rena ye woi ko ring ko kabayerena ko ring ko. Wunds pengke ngabulɔ nga. Nalo wunthe king nde nɛ ka mandi ma ka pothi wo bohi kubulɔ yo kubulɔ ko dingo ning mandi ma a ngalina. Na pengke ning hati wo wunds tepe na awa aa nɛkiya ka ngabulɔ nga mbe sɛkɛthi kubulɔ ko yi nɛki ko. Hati wo sekithe kubulɔ ko, wunds kate kubulɔ ko ka woti wo kanama wo. Na ya kubulɔ nda ko.

Hati wo nɛ wo ning mongki mung nang nds thothi. Hati

Two co-wives. Koloi Dema. (Written by Suri Kamara. Sept.1961)

Sara wooed wives. When they had been wooed, they went and lived together. They were quarrelling. The younger one stood up, she went to the water, to wash out the calabashes. But the water was much. She lost her co-wife's calabash.[1] She went to her co-wife, she went and told her "I have lost the calabash". Her co-wife said she was to return the calabash. Then she said "Ah! I have come into trouble". Then her co-wife said "You are to return the calabash". She went to her parents. Her parents went and found many calabashes. She [co-wife] was shown them. "Come and see which one you like". The co-wife said that she did not like any of them, only her own. The girl said ? "Let me go, so that it may not be bad behind me" ? She, the girl, went to the bank of the stream (?). The girl went into the edge (?) of the water, she sat at the edge, she wept for long. She began to go, she was singing a song "Bilo bilo nde, ko ring ko rena ye woi ko ring ko kabayerena ko ring ko". She came to many calabashes. There was a woman there underneath the water who held every calabash that was carried away by the water, keeping them. When the girl came to her, she said "All right, come and look at the calabashes and take whatever calabash you see". The girl took the calabash. She brought the calabash to her co-wife. She said "Here is your calabash".

Now the girl had beads that she was stringing.[3] Her

wo ta woti nana wo sekithe hu mongki hunthe, wunds ngune hung. Hati wo tepe na a tengkeng.ho ngunuto hu mongki ha. Woti wo kananangng wo dethu mu mongki homa, na yoko ho kanana. Dinds theteke. Na yoko ho kanana. Yoko a sitoko hati wo ma heng a kai kora hati wo, a fungung hu mongki ha, a dungung ka hati wo. Hati wo na mba hu pati.

Huna woti ba ni woti wu thongkoi. Longtha.

co-wife's child came and took one bead, he swallowed it. The girl said that they were to return the bead that had been swallowed. Her co-wife found many beads - no! only her own! They begged her. Only her own! They had to go and open up (?) the child, going to kill the child, and take out the bead to give to the girl. The girl said "It is finished".[4]

Thus a co-wife should not do bad to a co-wife. It is finished.

A story illustrating the moral that co-wives should not quarrel. The quarrel begun in the story by the elder wife ended in the death of her own child. On the potential friction between co-wives see chap. 3, section 2.

The story is given as written by Suri Kamara.

1. This could easily happen in the wet season when the rivers and streams are all flooded. Calabashes are often used as continers and bowls.
2. A song with no apparent meaning to the words.
3. Either stringing them to wear round her neck or loins, or weaving them into a bead apron or head-band.
4. i.e. the case (or quarrel) is formally ended.

Two children (Safroko)

Halamgba nda denge na bi yaremang bile. Se ka thimo wunthe wo. Thimo ta wunthe gbang.

Bi yaremang be, bing se ka kiya, mpati naloing. Wo thimo ta nda wo se ka ngale, se ka tuka. Wo thimo na wo se ka peto mpati be ning hudongo ha. Hati wo ta wo tuka wo, nda na salang bai o bai. Huthomo ha teng thong, ka nda munuye mu yapeng mu ka mang ning thiya. Huwalo ha ka bahuing be fure ka, ka mang fure.

Na teng sengkala wo ta sale ba gbakasi hato kanaman^g wo wulohoi. Binda kai ka ka sale ba. Pai wo, na hati wo be paya ka kaiya mandi. Hati wo bereng. Hati wo sekithe mpani ki, wunda kai ka mandi ka, ka na bing mepe mandi ma, ka gbongkong. Hati wo pengke kanda wali wo. Wali wo na ba ngathi. ~~Na kama~~ Hati wo tepe ka wali wo na ngathang. Wali wo tepe na be yina ngathi, na kama mu ko yina thong. Hati wo tepe na ngathang, na wung ka bai. Na hali kama nda pengke yama, na wung ka bai. Hati wo na wo kele. Wali wo bayapa wo, hu theroka ha nong na ka Yingkila na. Wali wo nalo ka nda ngatha hati wo. Wali wo bayapa wo thongthongong wali wo nalo wo tha nda mai, hato wo mai na nda. Hati wo dong na yang ma ngathi, na ka nda ning namu. Wali wo nalo ka ka ngatha hati wo,hang wali wo bayapa wo se. Wali wo bohe hati wo. Wunda thongki hati wo foma. Wunda yongki ning. Wunda ngale ning.

Two children. Written Suri Kamara. 16/9/61

A man married two wives. He came and loved one. He did not love the other well.

The wives, they came and gave birth, two girls. The one he did not love came out and died. The one he did love was left with the children[1] and the marriage. The child of the one who had died, she did everything.[2] When [the time for] eating came - where she gathered up the rubbish, there they put [the food] for her.[3] When she lay down - where the goats slept, there she slept.

When the month of ritual[4] came, she dressed her child well. They went off to the ritual. They left her, saying that the child was to remain to go for water. The child wept. The child took the pan, she went to the water. There they went to fetch water, in the forest. The child met a spirit there. Now this spirit was a plaiter.[5] The child said to the spirit "Plait me". The spirit said "If I plait you, my husband will eat you". The child said "Plait me. It is all right. Even if your husband finds me, it is all right". Now the child was clear-eyed.[6] The man spirit - his feeding[7] is like in England. The woman spirit began to plait the child. The man spirit asked. The woman spirit did not reply, but the child replied now.[8] The child said "It is me she is plaiting. I have no mother". The woman spirit was plaiting the child, until the man spirit came. The spirit seized the child. He cut the child all up. He pounded her all. He fried her. The spirit ate her.

Wali wo thong ning.

Wali wo ka hulamiya sasiko wo. Wuna sasiko wo dong na samba wulu, samba wulu. Hati wo mei ye ning. Yang ka ning wo, na name wo name na wali wo niyang, na wu niyang, ka yang ka nda ning wo.

Wali wo kai ka thaka. Na theki wali wo mutikini mu gbongkoli faleng.

Wali wo thaye mutikini mu ka gboro ba. Na thithi mung, wunda thure mung, sekithe foto ha kai ka lela ka salu wo. Na lele wali wo foto ha ka salu wo, wali wo tepe na samba wulu. Foto ha gbongkoli haleng ka mandi ma, na yang ka nda ning wo, na name o name na yi niye na awa thung, na Kanu king.

Wali wo kai ka yahtiya foto ha foma ka mandi ma. Wunda masisi foto ha, wunda tpe na samba wulu. Foto ha gbongkoli hale.

Wali wo siking foto ha wo meti. Wali wo kai ka yarama wo kanamang. Na wo hati wo thomo ta, ne wung nda ming ni na ming No dungung hati wo nahulu. Na ke mang niyo gbang.

Wali wo sekithe feli, dungung hati wo. Wali wo tepe hati wo na yi mbe ko fungande ka meti ka, na ying tambe feli ha, na mu thimo yi kafai do, mu ko fung.

Hati wo tambe feli ha. Ntha o ntha fung ka hati wo. Hati wo niyo gbang. Biya mu foma nda ka hati wo, be kute ka tambe hati wo, bing thole na nda bangka ba

The spirit began to sharpen his sword. Then the sword said samba wulu, samba wulu.[9] The child[10] replied to it "I have no one, whatever the spirit does, whatever he does - I have no one now".

The spirit went to defecate. When the spirit defecated, the excrement[11] spoke again.

The spirit spread the excrement on the rock. When it was dry, he burnt it. He took the ashes and went and threw them into the river. When the spirit threw the ashes into the river, the spirit said samba wulu. The ashes spoke again in the water. "I have no one now, whatever you do, all right. Kanu is there".[12]

The spirit went and scooped out all the ashes from the water. As he brought the ashes, he said samba wulu. The ashes replied again.

The spirit turned the ashes into a human being /again/. The spirit went to his wife "This child is not to be eaten. What we will do is, we will give the child property, with that she will become well off"

The spirit took an egg and gave it to the child. The spirit told the child "When you reach the village, when you break the egg, everything that you want on earth will come out".

The child broke the egg. Everything came out for the child. The child became well off. All the people now with the child, when they saw where the child broke /the egg/, the now built a house for the child.[13]

ba hati wo.

Hati wo dethi sonekeng. Na katang ha yama ka kiyo yang ka, be ha bing kai mana.

Ha teng bing pengke woti wo ta nanama wo ning fanmang donge ka kubentheng. Hati wo tuto ka so wo. Yongong hatiya woti wota nanamang wo. Na yi na yongina ha wo habatho wo, wo dongo wo. Habatho wo kai ka kungthunguto. Mang hato. Hato tha ma. Hati wo tepe na ngkang mandi. Habatho wo ngale. Kai ka sekitha hukopi holoho. Wunda mepe mang'i ma. Hati wo tepe na kang ka mepiya ka bare yi ko yama mepiye ka, ka ngapelaba nga. Bing tote nda sisa ba lohoi. Kera hati wo tha ne ba thoma. Hati wo thuhu ka so wo, na nsang ha ka ka ka fungkula ka. Bing k.i. Hati wo sekithe kupelabe ko, na biyang be, na do bera na ko thiye mandi, na yang na ne ko kaya mandi ma, na sa nda nang thiye ka hukopi ho lohoyi, na ka bangka bana yang na puthunu, na fintima ha be bili, na ka ku bingthi ko ta bahuing be, na ka ma wolo. Yapo yongino, na yi kiye na wo hati wo? Yapo na kota hati wo. Hati wo tepe na kera ying dethi na namu wo, na yi kiye na yama. Yapo thongthingino. Yapo mei. Na yang kiye na ning. Hati wotepe na ko nde niya foma. Beng me. Ha sangkala wo ta sung ba keng ta gbekiseyi nde yi faingda wo, na yang na na be yina kaya mandi? Habatho wo meyi. Hato wo tangkalang ka tuto ka so wo. Tangkalang ka bangka namang ba. Kai ka dongo.

The child summoned horsemen (?). "Take me now to where I was born, for me to go and greet them".

When they arrived, they found her mother's co-wife sitting with her father on the verandah. The child was riding on a horse. She called the child of her mother's co-wife. "You - call that woman, the one sitting there". The woman went and curtseyed. She greeted the child. The child did not reply. The child said "Give me water". The woman got up. She went and took a good cup. She went and put in water. The child said "Go and put it for me in the thing you always put water in for me - in a broken gourd". They cooked good rice now. But the child would not eat it. The child got down from her horse. "Let us go round to the back". The child took the broken gourd. "My people, here is where I always drank water. I, when I went for water, I did not then drink it from a good cup. In the house - I swept. When darkness came in - in the goats' shed, there I lay down". The man was called. "Was it you who bore this child?' The man - "I do not know the child". The child said "But you wooed my mother, you bore me". The man was asked. The man admitted /it/. "I bore her". The child said how she had been treated - all of it. They admitted "In the month of ritual, did you not dress up your child, but said that I was to go for water for you?" The woman admitted. The child went back to sit on the horse. She went back to her house. She went and lived there.

Sangkɛlɛ wo ta sung ba se. Habɛthɔ wo niye ta nda fainamang wo wu lɔhɔi. Kɔta na hati wo kelɛ ta. Habɛthɔ wo ngiingɛe hati wo kanama ba kaya mandi. Hati namang wo kai. Wundɛ kai. Wundɛ hati wo pengke wali wo. Hati wo tepe ka wali wo na sang ka ngɛtha. Wali wo tepe na kama mu wo wo ba thɔng biya. Hati wo na ngɛtha thung. Na wung ka bai. Kama wo thaggbile sasikɔ wo. Hati wo thɛ mɛyi. Wali wo fungande. Wali wo thonginande hati wo. Wali wo thɔng hati wo.

Wung piyɛ fu. Hati wo thɔi ta gbongkila. Wung peye kongsa wo.

Wung bilɛ na beng be dongɔ ning woti, ba dɔng na yi tɛ kiyɛ wo hati. Lɔngthang.

The month of ritual came. The woman did not treat her child well.[14] She did not know that the child was not clear-eyed. The woman sent her child to go for water. Her child went. She went. The child met the spirit. The child said to the spirit "Come and plait me". The spirit said "My husband - he likes to eat people". The child said "Just plait me, it is all right". The husband sharpened his sword. The child did not reply.[15] The spirit arrived. The spirit cut the child all up. The spirit ate the child.

It remained useless.[16] The child did not know how to speak. Thus her mother was left /alone/.

Therefore, if you live with a co-wife, do not say that it was not you who bore the child.[17]. It is finished.

A story ending with the explicit moral that a wife should care for other children in the household, even if they are not her own - a common principle of Limba behaviour, but one thought not always to be observed, cf. the stock figure of the neglected orphan.

A kind of song recurs throughout the story as the girl replies again and again to the spirit who is trying to get rid of her (cf. the similar episodes in Sara and the guinea fowl, and The old woman and the dog. The conclusion is different however, for the spirit in this case relents in the end and helps the being he was trying to destroy).

The story was told to Suri Kamara by Adama Koroma, and written down by him.

1. i.e. the wife that was left was now in charge of both children.

2. All the work.

3. i.e. in one of the broken gourds which are used to gather up and throw away the dust that is daily swept out of the house. People would not normally dream of eating out of one of these.

4. A reference to Muslim ritual, often referred to as sale.

5. i.e. she was good at plaiting people's hair. Limba women wear their hair in tight parallel plaits across their heads and this has to be done by someone else. Some women have a special reputation for being particularly good at it. The girl has no mother to plait her hair.

   The theme of a wife who plaits and a husband who is dangerous and liable to eat the one being plaited recurs in another story (not given here) in which the characters are a tortoise (the wife) and a lion (the aggressive hunting husband).

6. i.e. able to see spirits, with special powers.

7. The place where he went to find food. The sentence seems to be put just for decoration and effect, as so often.

8. i.e. the child replied to the spirit's questions in a song about having no mother, which is repeated again later.

9. The song of the sword and the spirit, replied to by the child.

10. Even though eaten and supposedly dead.

11. i.e. the child that he had eaten.

12. i.e. Kanu sees what is happening, with the implication of "I am suffering, and there is nothing I can do, but perhaps it may yet turn out well".

13. To have a house built for you by people is a distinctive mark of being well off.

14. i.e. she wanted the same to happen to her as to the other child.

15. Did not sing.

16. She remained silent and dead, did not profit by it.

17. i.e. do not discriminate against another's child.

The woman with four lovers. (Yaka)

Ba nde kuta, hati luko nde wobɔnda ing bia binang. Bindɛ kɔi ba sɛa ka hure nde. Wundɛ kɔi, wundɛ tute bara. Wundɛ kɔi, wundɛ tute korokoro. Wundɛ kɔi, wundɛ tute koso. Wundɛ kɔi, wundɛ tute malontho. Thɛmu wong thurue wo wundɛ tote wong. Wundɛ fangkitande ka tota hang. Thangki thang e pakaa bang e thehia thang e mpende king, wundɛ tote mung kathabanthe.

Wundɛ kɔi ba ngutua. Wundɛ ngutu yisa bang, mu totio nɛnɛ kathabanthe. Wundɛ ba ngutua, ngati na ka pakaa bang, mu hung, husomba ho siling. Wundɛ kɔi. Wundɛ ngutu thangki thang. Husomba hunthe hang, kɛna toto mung homa. Ndɛ ba ngutua thɛng, wundɛ segithe, wundɛ fayi ngati ngang. Wundɛ segithe, wundɛ ngutu thehia thang, wundɛ haye ngati ngang. Wundɛ segithe, wundɛ ngutu mpende king, wundɛ hungung ngati ngang.

Balɔnggbɔ ngang tɛng. Wundɛ segithe mpende king, wundɛ kate ka wong. Na hing do hɛ ya yina dɛngie. Wundɛ kalingino. Wundɛ se segithe thehia thang, wundɛ kati ka wo wunthe wong, na hing do hɛ yang yina dɛngiɛ. Wundɛ kalingino. Wundɛ segithe thangki thang, wundɛ kati ka wo wunthe wong. Na hing do hɛ yang yina dɛngiɛ. Wundɛ kalingino. Wundɛ tepe na yang ko hinti nda hɛmɛti.

The woman with four lovers. Nabeni Dema. 28/10/61

You see now - a girl was bound in love with four men. They got up to come and sleep. She stood up, she put on meát.[1] She stood up, she put on leaves. She stood up, she put on beans. She stood up, she put on ochra. The time came close for her to cook. She mixed them all up in cooking. The maize and the rice and the guinea corn and the millet - she cooked them together.

She stood up to help it out. She helped out the cooked rice, what had been cooked together! When she had helped it out, the scrapings of the rice, they came out, from a shilling pot![2] She stood up, she helped out the maize; in one pot, there it had all been cooked! When she had helped it out, she took, she scraped out the scrapings. She took, she helped out the guinea corn, she scraped out the scrapings. She took, she helped out the millet. She took out the scrapings.

The lovers came. She took the millet, she brought it to one. "Here is what I have kept for you today". She was thanked. She came and took the guinea corn. She brought it to another "Here is what I have kept for you today". She was thanked. She took the maize. She brought it to another. "Here is what I have kept for you today". She was thanked. She said "I will first rest a bit now" - for she knew that she would bring food

Ba wo kɔthɛng na wundɛ ko katia wo thimo wundɛ wong wumandi mandi. Wuna tepe wundɛ nang ko hɛmi. Wundɛ ba hɛmua, ndɛ segithe yisa bang, wundɛ kati. Na hing do hɛ yang yina dɛngiɛ. Na ngwali.

Kaibani be mampani ma dinge nde bindɛ mang. Wo totio hɛ mpende ki wo, ndɛ yengke saa. Na wana, na ba thɔkɔ nda, na dondo na hɛ yang se ka hure. Na huna hang. Bindɛ pɛngkɛtɛtuande, na wung thime mina. Bindɛ segithe, bindɛ thie mɛng. Wo totio thehia thang wo se. Na wana na ba thɔkɔ nda na dondo na hɛ yang se ka hure. Na huna se yang. Bindɛ pɛngkɛtɛtuande, na wung thime bindɛ. Bindɛ thie. Wo totio thangki tha wo segithe mampa ma. Na wana, na ba thɔkɔ nda na dondo na hɛ yang se ka hure. Na huna hang. Bindɛ tepe na wung thime mina. Bindɛ pɛngkɛtɛtuande. Bindɛ thie mampa mang. Wo totio hɛ nɛnɛ yisa ba wong, ba wo kɔthɛng na wundɛ na ko yame thimo kulɔnggbɔ kong, wundɛ sekithe mampa ma, e kɛndɛ tuta thika. Ba bindɛ na be thimiande. Wundɛ se. Na wana, na ba thɔkɔ nda, na dondo na hɛ yang se ka hure. Na huna. Na hing thika. Na hing mampa. Bindɛ pɛngkɛtɛtuande. Na ming yɛrɔkɔi. Bindɛ thie.

Bagbasa wo ngaye. Ka wo totie hɛ wundɛ mpende king wong, wundɛ ke mamang haa. Wundɛ ngaye kɛndɛ. Wundɛ ke ka wo totie hɛ wundɛ thehia thang wo. Wundɛ ke mamang haa.

for the one she loved very much. Then she said "I will rest". When she had rested, she took the rice,[3] she brought it "Here is what I have kept for you today". "Thank you".

The men - they had brought wine. The one who had had millet cooked for him, he came first. "You,[4] by your grace, I have come here to sleep today. That is the word". They passed the word between them,[5] saying "That pleases us". They took, they drank it. The one who had had guinea corn cooked for him came. "You, by your grace, I have come here to sleep today. That is why I havecome". They passed the word between them, saying that that pleased them. They drank. The one who had had maize cooked for him took wine. "You, by your grace, I have come here to sleep today. That is the word." They said "That pleasss us". They passed the word between them. They drank the wine. The one who had had rice cooked for him, because he knew that he was the most favoured in the love, he took wine and added a dress to it as well; for they loved each other. He came. "You, by your grace, I have come here to sleep today. That is it. Here is a dress. Here is wine". They passed the wordbetween them, saying "We accept". They drank.

The woman got up, she went to the one she had cooked the millet for. She went and spent time there, for long. She got up from there, she went to the one she had cooked the guinea corn for. She went and spent time there, for long. She got up.

Wundɛ ngaye. Wundɛ ke ka wo totie hɛ wundɛ wong thangki thang. Wundɛ ke mamang. Wundɛ ngaye. Wundɛ se hinting dɔngitɔ. Ba wo kɔthɛng na wundɛ ko kai ka wo thimo wundɛ wong. Wù nambe, wundɛ ke. Wundɛ ke kɛndɛ hure.

Kang wong puthɔi. Wumɔ wuma, wundɛ kube pɛta hang. Wumo wuma, wundɛ ke ning boloheng. Bindɛ thunung make. Bindɛ pengke mandi ma, mamandi. Namɛ hɛ ming thuhue dondo? Basɔsí wong, wundɛ sose. Hiti ho hunge hang, hung thuhie mɛng ka mandi mang. Bindɛ ke.

Yeke bindɛ nde ing hato bɔnda wong, mbɛ wo yame?

She went to the one she had cooked the maize for. She went and spent time there. She got up. She came and sat down a little first. For she knew that she would go to the one she loved. After some time, she went. She went and slept there.

The sun rose. Each one of them, he set out to go. Each one of them, he went and left her something. They began to go. They came to a river, a big river. "How will we cross here?" The smoker, he smoked. The smoke which came out, by it they crossed the river. They went.

Now, of them and the girl, who is the greater?

A dilemma story, asking which of these people who had all acted in an improbable or amazing way was the most surprising. The woman not only had four lovers at once, cooked for all four at once, and went directly from one to another, but she was able to cook different foods together in the same pot, and yet serve them separately - something known to be impossible. The men, apparently, are to be thought remarkable because they accepted a situation with so many known rivals; and at the end of the story, one produces a pipe to get them across the river by the smoke. The general verdict after the story was therefore that they were all equally amazing. The narration generally caused much amusement.

The emphasis on the woman's cooking for her lovers, and on the formal verbal interchanges between them, are characteristically Limba. (See chapters 3 sect 2; and 6 sect. 2).

1. She cooks first the meat, beans etc. for the sauce, then, later, begins to cook the four basic foods, maize, guinea corn, "millet" (hungry millet), and rice, the favourite.
2. The many foods are all cooked in a shilling pot. This is intended to be ridiculous, as a cooking pot big enough for all this food would cost a pound or more. On the significance of the "scrapings", see chap. 2. p.114
3. She gives the rice, for a Limba unquestionably the best food to the one she loves the most. The girl and the men are depicted as behaving in the typical way of Limba lovers -the girl cooking for the man, the man bringing her wine and gifts.
4. "You" = Limba <u>wana</u> which means that the man calls the girl by her name.
5. In an exchange of formal phrases of announcement, thanks, and acceptance.

The boy who got a wife from a bird. (Yaka)

Mbɔrɔ bena. Hati bɔnda na kiɛ nde fati. Wundɛ ning ba kia, wundɛ ke ka thingka balang. Wundɛ pengke bɛti kendɛ. Wundɛ bohe bɛti wong ka boyiyɛ hatong. Ndɛ ning ba boha, wundɛ pengke hatong, wundɛ dungkung hatong. Na dungkung ndɛ ning, hati wo tepe na yaa, yang kong kutu yɛrɛmɛ ka bɛti wong.

Ndɛ boke ba tharɔkɔ. Wundɛ pengke bakurɛ. Keng nama na nde Sara. Hati wong dome na e, na e yi dɛngitɔkɔ murani mu, na yi sa kung damang? Wundɛ dome na ba kɔra bɛti wong kuwang e pɛta kuwang. Awa, wundɛ kore nda bɛti homa. Hatong dome na e, na bɛti wo bohio yang ing yaaka thingka balang. Wundɛ dome na yɔkɔng mbɔ.

Awa wundɛ pengke bathoni gbɛnthɛ, a thasine ka thathithi. Wundɛ dungkung bindɛ mbɔ king. Na thasine kuwang, na pɛta kuwang. Awa, bindɛ thasang, bindɛ thingkinande kɛndɛ mbɔ ki. Awa, wuna dome wundɛ na e, na mbɔ king, mbɔ ki deyo yang ing Sara bakurɛ. Na Sara bakurɛ wo thɔmɛ bɛti wo kiyang. Bɛti wo boheyo ing yaaka thingka balang. Na yɔkɔng gbɛnthɛ. Wundɛ dungkuno gbɛnthɛ bang.

Wundɛ pengke bathereng thadebe, a there ka balang. Wundɛ dome na e, na yi beng a there ka balang, na sainuang gbɛnthɛ kuwang, be ma pɛtia kuwang. Awa, bindɛ saini kuwang, awa, bindɛ thangkang nda. Gbɛnthɛ ba ngko yang ing bathasani gbɛnthɛ. Yɔkɔng hudebe. Bindɛ dungkung ning hudebe.

The boy who got a wife from a bird. Gbelu Wuthia and Kumaru Dema, 2/10/61

A story for you. A woman once gave birth to a child. After she bore him, she went to gather cane grass. She came on a bird there. She caught the bird, to catch for the child. When she had caught it, she met the child. She gave it to the child. When she had given it to him, the child said "Mother, I will get a wife from this bird".

He set out to travel. He met a blacksmith. His name was Sara. The child said "What! You are looking after those things,[1] but will you not make a sacrifice?" He said that he should kill the bird one half and leave one half. Well, he killed the bird - the whole of it! The child said "Oh! the bird that was caught for me by my mother when she was gathering cane grass!" He said "It will have to be a knife". [He was given the knife][2]

Well, he came on people who were cutting raffia ribs[3], splitting them with their teeth. He gave them the knife. "Split one half, leave one half". Well, they split them, they broke the knife on them. Well, then he said "Oh! the knife, the knife that was made for me by Sara the smith; Sara the smith who ate my bird; the bird that was caught for me by my mother when she was gathering cane grass!" It will have to be the raffia ribs". He was given the raffia ribs.

He came on people who were weaving baskets - weaving from cane grass. He said "Split the raffia ribs one half, and leave me the other half". Well, they split one half - they finished the whole lot! "The raffia ribs that I was given by the people

Awa, wundɛ pengke bananthing. Wundɛ dome na boha hudebe e nanthe kuwang e pɛtia kuwang. Bindɛ nąthe nda. Bindɛ domo hung. Na hudebe ho ngko yang ing bathereng thadebe, Na yɔkɔng pakaa. Wundɛ ngko pakaa bang.

Wundɛ pengke badamani. Wundɛ dome na boha pakaa bang. Na beng damina kuwang. Bindɛ segithe nda, bindɛ damang foma. Wundɛ dome na e, na pakaa ba ngko yang ing bananthing. Na yɔkɔng thɛ. Wo bohe thɛ wong, wundɛ dungkung.

Wundɛ pengke baboking, a boki ka kuyele. Wundɛ dome na bohang thɛ, be bing damine kuwang. Bindɛ kore nda fooma. Ndɛ dome na e, na thɛ wo bohiyo yang ing badamani. Yɔkɔng bahu. Bindɛ bohe baho. Wundɛ ke.

Wundɛ pengke baboking. Be boki gbako ka wuthɛ wo, wuyeete. Wundɛ dome na kɔra bahu wong kuwang. Bindɛ kore nda foma. Wundɛ dome na e, na baho bohiyo yang ing baboking. Na yɔkɔng manang. Bindɛ bohe manang wo.

Wundɛ pengke hɛlɛ baboking, be boki gbakku womandi ba baho. Wundɛ dome na kɔrang manang wo kuwang. Bindɛ kore hooma. Wundɛ dome na e, na ing manang wo ngko yang ing baboking. Na yɔkɔng yɛrɛmɛ. Wundɛ dungkuno yɛrɛmo.

Wundɛ se, na yaa, na yang kute bɛti wong yɛrɛmɛ. Na wuna na tonge danthɛkɛ.

Mɛnɛ ying dome ying do thimo mbɔrɔ king, ho huna, lɔngtha.

cutting raffia! It will have to be a basket". They gave him the basket.

Well, he came on people who were carrying home the rice[4]. He said "Take the basket and carry home half, leave me half". They carried it all home! They were told "The basket I was given by those weaving baskets! It will have to be rice". He was given the rice.

He came on people who were making a sacrifice.[5] He said "Take the rice. Sacrifice with half". They took it all! They sacrificed it all! He said "Oh! The rice I was given by those carrying rice! It will have to be a hen". One of them caught a hen, he gave it to him.

He came on people who were mourning, mourning with a small bird.[6] He said "Take the hen. Make a sacrifice with one half". They killed it - all of it! He said "Oh! The hen that was caught for me by those sacrificing! It will have to be a goat". They caught the goat. He went off.

He came on people who were mourning. They were mourning for a chief, with a small hen, a very little one.[7] He said "Kill the goat one half". They killed it - all of it! He said "Oh! the goat that was caught for me by the mourners! It will have to be an ox". They caught the ox.

He came on more people who were mourning, mourning a great chief with a goat. He said "Kill the ox, one half". They killed it - <u>all</u> of it! He said "Oh! See, it was the ox I was

given by the mourners! It will have to be a wife". He was given the wife.

He came and said "Mother. I found that the bird came to be a wife. That is the announcement I have for you".[8]

Since you said you wanted a story, that is it; it is finished. |

A far-fetched story of how a child won a wife (the most valuable of things), from a small bird (normally a child's plaything). The idea of killing one half and leaving one half is also intentionally comic. The story moves on through a series of parallel episodes, the boy gaining more and more valuable things as he proceeds.

The story was told by Gbelu, prompted by young Kumaru Dema. They said they had heard the story from the old men who had told it in their compound.

1. i.e. the secret implements in the smith's hut which need a special ceremony performed over them about once a year by killing a bird, normally a hen.
2. A sentence left out in dictation but clearly appropriate here
3. The ribs from raffia leaves split lengthwise into four or six pieces to make the long curved framework for big baskets. Cane grass, mentioned in the next episode, is not really suitable for this, being too brittle.
4. i.e. carrying the main bulk of the rice harvest to the village - a large task, involving many journeys. Rice is usually stored in the large baskets already mentioned.
5. Rice is one important constituent of many sacrifices.
6. In mourning ceremonies a large sacrifice should be made, preferably of at least a goat, or, for an important chief, many cattle. A <u>kuyele</u> is a small wild bird, unsuitable even for a minor sacrifice.
7. <u>Wuthɛ</u>.
8. The return home and announcement is a characteristically Limba ending.

The wooing of Sira. (Yaka)

Yang nɛ, yang do ba ngka mɓɔrɔ kiyete, Yengkeni be yuye. Gbako na fungɛ nde. Ndɛ se ka dongɔ. Haibethɔ ko ndɛ nɛnɛ kia, keng nama kuna Sira. Wundɛ wuntheng ka kotho ka a nanda ma. Wolɔhɔi. Nanda ma tepe, na na wong, na wa sa ning deng na ka themu wo te koi wundɛ te woyete, na wa sa ning dethi. Na yɔkɔng na wundɛ thingino, na wundɛ thinginɔng thɔng, wa ko kutɔ wo ning deng. Na mɛnɛ ka themu wobɛna. Fanda ma tepe na wung ka bai.

Bindɛ dongɔi. Bindɛ dingke hatong. Wundɛ boe. Wundɛ se ka thingina. Wo king kubo, komaandi. Na yang, na wundɛ tepe, wundɛ nanda ma wo ing wanda ma, na yang na ali ba domo na wo nɔng deng hato kɛntu wo, na ba thɔ yang tɛpi, na bamba bɛna yi ni, na bɛna yi ni; mɛnɛ pungke thong bɛng nia, na awa, na ying ko pungku denga hato wo kiyang wo.

Wuna ngaye nde gbaku wo. Na wung ka bai. Yang kong kaiyɛ hato, wo dɔma Sira wo. Na yama ning deng. Na mɛnɛ ka themu wobɛna wo kong thunung ba saa, Wo kong ding sesi, ma ka fulu bɛki na ding. Ndɛ thie mung kɛndɛ. Wundɛ thunung masɛ. Wo kong ding mpende, wu ka ka sɔkɔ. Wundɛ thunung masɛ. Na mbɛ mu niɔi? Wundɛ thunung ba saa.

Wundɛ tɛng. Ndɛ pengke kathung. Ndɛ pengke kɛndɛ sumbuing. Be kɔmɔkɔi. Wundɛ yongthungung bindɛ. Na e bayi Ka? Yang do thong dondo se, yang do se ka dethua yɛrɛmo wo dɔma Sira wo. Yɔkɔ be biyɛ ning beng na ming sa ning pungku dɛnga. Wundɛ thongthongɔng bindɛ, na e na mbɛ mu dongie beng

The wooing of Sira. Karanke Dema. Rec. 27/9/61

I now, I am going to tell a small story, for Yenkeni to hear. ⌜A chief once came out. He came and lived. A girl was born. Her name was Sira. She was the only one from her mother's womb. She was beautiful. Her mother said "This girl, no one will marry her, at the time now when she is small, no one will woo her. Not until she is full grown.[1] When she is full grown, someone will be found to marry her at that time". Her father said "It is all right".

They lived. They brought up the girl. She became big. She came to be full grown. She /mother/ had a swamp farm, a big one. She said, she, the mother, she with her husband "I, I - even when it is said that someone will marry our daughter, of whatever I say 'That is what you will do', that is what he will do. If he is able to do it, all right, he will be able to marry my child".

Then a chief came out. "All right. I will go for the girl, the one called Sira. I will marry her". At that time, he began to come, he brought sugar cane, it filled a bag completely - ding! He put it there. He started coming. He was bringing millet, very much millet. He began coming. What happened? He began coming.

He came. He came to a swamp. He found cane rats there. They were sitting sadly.[2] He raised them up. "Any trouble?"[3] "I have just come here. I have come to woo the woman who is called Sira. But the ones who own her they say that we will not be able to marry her". He asked them /rats/. "E! Why are

condo? Nena come binde na a handang wo. Ne thokoti dongo ka thoro. Neka he ne mina. Do donge ming co, hondi ka ndee, na mu ming thong ka. Na e muna bena ka mone? Nde pɛke sesi bang. Na hing muthong mu kende. Sumbuing be popitokoi mung, binde thong mung. Binde thie ning thaduba. Na nong Kanu na bai kaiye, na nong ba beng thama.

Wunde dangande. Nde thunung be hukaa. Wunde teng. Bene wunde ba biyande, mbe mu se binde ni be biye hatong beng? Wunde se dongo, na se wunde biyande. Kong ding manahi. Kong ding takaing. Kong ding bahuing, e the, e meeti beki, mayo mpani. Wunde se thongthingina, ne bayi ka? Nde domo na ng bayi ka. Na yang, wu se yang, na yeremo na thimo yang, na Sira. Bena thongthonggong nanda ma na e ying kong pungku? Na e, na yang ko neki. Na e ying kong pungku? Na e na yang ko neki. Na mene ying kong pungku e ke yikiria kubo. Na e, na ha yang be he huru. Nene huru nempe sengkaa na yang ko yina tongine wali. Na kere na ali mba ko huru, na ko yina dungkung wali bang yi ni huwe bang.

Wunde nene wo simokoi ba doma..? thangki nda ko ko..? nde kai ka bamandi. Ba na?wo sar ko wangsangang wo bayi? na yang ko ni bamba. Yokong ying ke kotho na se ke beng. Yeremo na wo ning deng, na ying ke thong mene yi thimong yeremo, fuye babena, yi dungkuno mpende, thedebe thaaye, e paiya ka meti ha hooma. Na king paiwo thong, piripiripiri keng wo be ko putho, thangki thong thua. Na yi thengkang thong king thua, na deng yeremo.

Nde yengkeng nde hung yua. Mbe mu ni wunde na teng wunde

you sitting here?" Then they said "Ah! Our father![4] We have stayed here long in suffering. Look now at us. Here where we are staying, there is not grass here, there is nothing for us to eat". "Is that what makes you unhappy?" He took out the sugar cane. "Here is your food". The cane rats clutched it to them. They ate it. They called blessings on him, "Through Kanu, the thing you are going for, may you not fail in it".

He passed on. He began to go. He arrived. When he had entered, what did they come and do, those who owned the child? He came and sat when he had come and entered. He brought cattle.[5] He brought sheep. He brought goats, and a hen, and a bag of salt, and a pan of oil. He came and was asked "Any trouble?". He was told "No, no trouble". "I - why I have come, it is a woman I love - Sira". Then her mother asked. "Will you be able?" "E! I will try". "Will you be able?" "E! I will try". "If you will be able, you will go and clear a swamp. When you have spent the night, when the night is passed, tomorrow morning, I will show you the work. But before the night has passed, I will give you work to do in the night".

Now he[6], when he was thinking of coming.... he had gone to a diviner, to ask him to divine "The thing, will I do it? I want you to go and discover how it will go". [The diviner said] "The woman - the man who will marry her - if you want the woman, that night you will be given millet, two great baskets full, and it will be scattered all through the village; when it is scattered, the whole night, until the sun rises, you are to

ka meti bang, ali ka donge kumomoi nde thungunu nde binde, na bia nama keti ke huthahine hang. Wunde se. Kemo kemo ka du beng tong, nto nde wo do beng pengki, beng be ning tepe, na beng be ma mase yang be tha thong kulahu.

Bene wunde be biyande hang, wunde ka thongthingina. Wunde tonge danthege. Wunde hungung keme, na hing dondo. Na koro yang na ali yang be ko tong danthege na ba se yang, na ba Sira, na yang thimong ba ning denga. Mene tepe nanda ma wong, na yang na Sira king ndee. Na wunde wuntheng ka hoye kiyang. Na yokong bene ying do thimo ba ning denga, wung tho yang domo, na muna yi ni. Nde kong dong ba tepa na yang, wu kiyang do bagbasa wong, na yang king kubo, wo ma kung sahie ke. Na pakae bang na beng boi te. Na masoko menthe, na yi do thong kung pungku saha, na yina deng Sira na. Gbaku wong tepe na yang yerokoi. Bene wunde pengkite wande ma ne, wuna dome wande ma wo, na yang na nina hung nde. Na Sira na hato kiyang na. Na yang dome nde ba doma hati wo wunde sa denge woyete. Ka themu wo wo thimo ba ning denga, saraka hunge nde na ke meti bang, a paiyi mpende, thedebe thaaye, na ying thu thong king huyebatho, piripiri yi king thangkina thue, yina deng Sira ne. Gbako tepe na wung ka bayi. Na yang yerokoi. Mena dome binde na wung ka bayi. Na ba ming, na ming yerokoi ning.

Bene binde ba dongo, ying kuteng nene gbaku wo wunde se ing bamake nema wunthe. Na nde ne dinge wunde mase. Nde ka ing wa o wa. Bene binde - themu wo thuruye, kang wo thoi. Nde ke. Na yang na ba se yang, ne be se yuye ne mu na yang na ni mu homa. Na be na yong tong he. Na wu thimo yang ba ke

finish picking it up.[7] When you have finished picking it up, you will marry the woman".

He now had heard this before. What did he do? When he arrived in the village, wherever the ants stayed, he gathered them all together, saying that they were ? his people and were ? taking him on his journey. He came and said "Wherever you go, tell your companion, whoever you meet, that they are to help me, so that I may not find shame".

When he came in, he went and was asked /his purpose/. He announced his purpose. "Why I have come - it is for Sira. I want to marry her". Then her mother said "I - Sira is here. She is the only child of my womb. But if you want to marry her, whatever I say, that is what you must do." She said "I - my part, I the woman, I have a swamp farm; I have no one to clear it for me. The rice is not much. If you are able to clear it in one day, you will marry Sira". The chief said "I accept". When she passed the word to her husband,[8] then her husband said "For me - so it is.[9] Sira is my daughter. I said that the girl will not be married when she is small. Now at this time whoever wishes to marry her - a "sacrifice"[10] came out in this village, to scatter millet, two large baskets full; if you pick it up in one night, all night, and you finish picking it up, you will marry Sira". The chief said "All right. I accept". Then they said "All right. For us, we accept".

When they were there - you see, the chief, he had come with one follower. That was the one he had brought when he came. He had no one /else/. They - when the time came near,

tongine kubo kong. Na yang tongino kung, kutiokoi kung, na yang dɨ. Na mene yempe na yang kong pungku, na wa sa deng ɔ thengke; na yang thamoi, na wung ka bayi. Na yang tengkiyeke.

Wunde ke. Nde ke tongino kubo ko. Kubo kobena, kuna doma ntha kimandi. Kung ngaye ha te dondo te ha ka Kammsapi te kubo kunthe, ha ka na ka Hadugu na kubo kunthe, ha ka na Kahoko na kubo kunthe. Hudunggbu reke. Ying do thong kung sahi maloko manthe, yina deng Sira na.

Mahongkole nde ke tongino kubo ko. Beng ngaye ma bi si thong tengkiyeke, na ba wung ka be. Na yang do dondo tho ka bie. Wunde thoi kende ba nginua kubo ko. Benɛka nginua kubo ko, nde thungande kende ing dumbu. Nde mang ning. Wuna dome sumbu na e, na e ka keye yi, na nama na e wung ke soli? Wung dome ma na nina hung. ɛ na hung sole ta he. Na se thia ka wali ba kahe. Na ha ha. Ma koi thong wunde ke ba doma na yang do nene hangki kulantha. Na do yempe yang se koi. Kena pangki ni sumbu wo. Wunde thongthongong ning. Na wali ba se heng yang, na hing kubo ko yang sahi. Kamu se yang koyo ba sahi. Wuna dome sumbu wo na ɛ, na dungkuyang mbo ki. Na kaa ka bie. Ali wu ni nde minai wu, ming thome ta mbe o mbe, yi se ming thulung. Ming do nie tuku ye. Na ming ko yina kalangang ba wung. Bene ming be pengki wali ba ba se yi ka thia, ba kotheng ming, yi sa ko ka sethuo ka beng. Na ying kaa ka bie, e dua. Na wung ka be. Hang kang wo be ko putho na ming ko do mina pengki. Na na nda thong yempe yi pengke nai, kena kothie ba doma na yi ni be balohoi kahai do.

the sun set. He went. He said "I, the thing I came for, Sira I came and heard all, that I have to do, - I have come now.[11] I want you to go and show me the farm. When I have been shown it, and looked at it, I will come back to the village. If tomorrow I will be able, no one will know [yet]; if I will be unable, all right, I will go back".[12]

He went. He went and was shown the farm. That farm, that is what is called a big thing! It began as from here right to Kamasapi, one farm, right to Fadugu, one farm, right to Kafoko[13] one farm. Flat bush only. "If you only clear it in one day, you will marry Sira"....

In the evening he went and was shown the farm. Then he got up, when they were about to return he said "It is all right. I am going in to bathe here". He went in there to look at the farm When he looked at the farm, there he met a cane rat. He greeted him. Then the cane rat said "Well, the place where you went, well, was it all right?" Then he said "So it is. E! It is not yet right. They came and put me to difficult work. Ha! ha!"[14] Where he was standing saying "Let me cut a small place, here I will come and begin tomorrow", That was where the cane rat found him. He asked him. He said "The work I came for yesterday - here is the farm I have to clear. This is what I have been set to clear". Then the cane rat said "E! Give me the knife. Go and bathe. What you did for us then - we had not eaten anything, you came and saved us. We would have died. We will thank you for that. Let us come for the work that you were set, work which we know.[15] You will not be troubled for

Wundɛ dungkung kendɛ mbɔ king. Wundɛ ba sikina sɔkɔrɔ, sumbu kong thɔ ka kɛkɛng ko hali thɔng kɛ sumbuing. Ndɛ tɛpi bindɛ sɛ. Piripiri wo?biyɛ kɛ wo? kɛng si puthɔ, ali thɔng fungandɛ huwɛ tɛtɛ, wung tha ni biyɛndɛ kuputhɔ ko kang, kubo kong thangkɛ. Bindɛ thɔi kɛ gbɔ kɛ.

Gbaku wo ndɛ nanɛ, wundɛ ɗu ka mɛti do. Wundɛ mabiyɛndɛ mang mahɔngkɔlɛ mɛbɛna hɛlɛ, ndɛ ɗomo ba mpendɛ king. Na hing mpendɛ king ndɛ. Wundɛ ɗomo nɛ ba paiɛ mɛti bang ɛ ying kong pungku? Gbaku wong ɗome na wung kɛ bayi, na awa. Na yang thamɔi thung, nɛ yang pɛ. Mpendɛ king kɔi king paiyiwo homa. Bɛnɛ king bɛ paiyiwo hang, kang wong thɔi. Sengkɛ wong bɛnthɛli. Wundɛ sɛ huthɔkɔ, gbaku wong, ka thua mpendɛ king. Ning mathu. Wundɛ thɛrɛng ba gbongkiyɔkɔ, a yang papiyo wong, wali bang ba sɛ hɛ yang kɛ thiɔkɔ bang hɛ, kamɛ yang kute mpendɛ ki kɛ huntima hoho? tɛ paiyuwo king mɛti bang tɛ. E yang sɛ nɛ yama nang sɛ ɗeng Sira nɛ. Nɛ yang nɛɛ na hure ɗondo nɛ thamɔi ba thangkinɛ king, awa thung, wung ka be. Kɔrɔ yang kong thung nɔki Sira na.

Mɔmɔing be yue wung. Bindɛ sɛ. Wunthe sɛ, na ɛ gbaku wo, na mbɛ mu sɛ ɗondo huthiɔkɔ. Wunɛ ɗome Sarɛ, na ɛ fandang wo, na ninɛ hung. Kɛdangɛndɛ heng yang bɛnɛ kɛ, na yang tɛng hɛ ho sɛ yang bɛnɛ tɛpɛ hang. Wunɛ sɛ yɛng mathoko huwɛ bang. Na mpendɛ ki paiyuwo homa mɛti bɛ, na bɛ king thu homa. Na yang thangkang thong king thua, thadebe thaaye, thɛna paiyuwo. Na yang thangkang thong king thuaɛ king thinga ka thadebe thang, nɛ yang pungkɛ bɛ ɗenga Sira nɛ. Na kɛrɛ namɛ

that. You, go to bathe, and go to the village. It is all right. When the sun rises, we will meet. And when you meet us tomorrow, from that you will know that you did a good thing on the earth."

He gave him the knife there. As he turned his back, the cane rat went round the country, to all the cane rats. He spoke. They came. All night ... before the sun rose, even before it reached the first light of sun, the farm was finished. They went off into the bush.

Now the chief, he came back to the village. When he entered in the evening again, he was told about the millet. "Here is the millet". He was told "To scatter it in the village, will you be able?" The chief said "Well, all right. If I am unable, I will cease". The millet began to be scattered all of it. When it had been scattered, the sun set. The moon shone. He came and bent, the chief, to pick up the millet. So he picked it up. He began to speak to himself, "Alas, I, the old man[16]—the work I have come and set for myself today! Where will I be able to see the millet in this darkness; all that has been scattered in the village? I came, and I will not be able to marry Sira. For me, if I spend the night here, if I am unable to finish it, well, all right. But I will try for Sira".

The ants heard that. They came. One came and said "E! chief, why have you come bending down here?" Then Sara said "Ah! my father, that is how it is. Where I passed you yesterday, I have come today to what I told you. That is what I have been troubled by tonight. The millet has been scattered all through the village, I am to pick it all up. If I finish

tha wung pungku, yang sa ning pungka ba denga. Mena dome kumomoi wong, na nina mung. Na ngwali. E gbaku wo, ali make yi hinti ni mina mang, ming thome ta mbe o mbe, na ying ke ni mina balohoi. Mpende hulu baki ming thong king. Ming thangkang king. Na e ba thadebe thaye thang, wuna ming themoi ba nia? Na wung ka be. Na bena wuna yina hame, na kaiya thadebe tha yi se kia. Gbaku wong kaiya thadebe thang, wunde se ki. Awa, na biyande ka nini. Gbaku wong biyande.

Piripiripiripiripiripiri, wu si teng huwe tete na yo, wu si se ka dangande huwe tete, binde thangki thua mpende king, binde thingeng ka thadebe tha na pe.

Bethe mbe mu nioi, sangkaa, wang ba nioi. Wunde yongoni binde. Wunde tepe ka bamaka wo wunde gbaku wo. Wunde hungung keme. Na ya do keme. Na koro huwe do na tepe na yang do thimo ba denga Sira na. Na koro mu se yang tepo mu homa, na hali yang ba ko tong danthege, na ali ba ko tong danthege na beng be se neki wali ba. Hing dondo kopiri wo poni wunthe. Bena yang pungke awa; bena yang tha pungku, beng be se neki.

Bena gbaku wo ke wung bitiando, Wunde se. Wunde dong ba tepa na wulohoi. Na yong wu kiyang wu, na wung thime yama, te thueyang mpende king te, a bena yoko ka kotokoi na yang themoi nde, na soko ho kiyang kute ndai. Na koro wu kiyang wu na yang yerokoi ye. Wu ka meti do wung, na saraka ba na beng thangki. Bena wunde pengkite yereme wo kie Sira na wong, wuna dome yeremo na nina wung nde. Na wu kenda wung thangki. Koro yang kute ha wali ba kiyang bang, na meng beng sole,

picking it up and it fills the two baskets, I will be able to marry Sira. But if I am unable, I will not be able to marry her". Then the ants said "So it is. Thank you. O! chief, when you went and acted to us before - we had not eaten anything, you went and did good to us. A full bag of millet, we ate that. We finished it. For the two baskets, will we be unable for that? It is all right. If you are unable for that, go for the baskets and come and put them down". The chief went for the baskets, he came and put them down. "All right. Go in and sleep". The chief went in.

All night, all all all all all night, as it reached midnight exactly, it had hardly passed midnight, they finished picking up the millet. They filled up the baskets - full.

What happened? In the morning, the light came. He called them. He said to his follower, he the chief - he took out a token gift - "Here is a token gift. In the evening here I said that I wanted to marry Sira. But for all that I was told to do, before I can announce my purpose, before I will announce my purpose, let them go to look at the work. Here now is money, one pound. If I was able, all right. If I was not able - let them come and look".

When the chief /of the village/ [17] went and had that message brought in to him, he came. He said "Good. I, for my part, that pleases me. The amount of millet you have picked up for me, now, unless I am unable for the future(?), there is no quarrel with me now. For my part, I accept now. For the task in the village, the sacrifice is finished". Then he passed the

na mena beng tha soli, yang kothe ta he. Na yoko yang be he kende neki na be kutu ho yang gbongkoyi. Gbaku wong pengkito hung. Na nde dome na nina hung. Na awa thung. Binde kube me. ke. Bi si nda teng, kung thangki. Te tepe nde hinde, kung thangke saho.

Wuna hungene wunde hele kopiri wo ka poni wunthe. Na koro yang do thimo Sira na, na yama ning deng. Nanda ma pengkito keme wobena. Wuna dome wunde na wu kiyang do wung na wu kanda na wu thangki. Na yang kute neng dinge nahulu wumandi, na ali na yang thimo te mung. Na ba se se ying thong ni wali ba te, na wu kende wung na wung thangki.

Mena domo Sira, wunde dungkuno ning. Mene wunde dinge Sira wobena, mena dome wunde na ye, na ya se ni kutirai kongko, yang gbaku na yang. Piripiri yang hure huthoko ka thua mpende. Yang hure saha kubo. Yang pungke denga Sira na, na e denge nde ne? Na nahulu kute thie yang nde. Na ba ni tho yang beng, na bena beng nie thono ing komone wong.

Mene wunde dungkuno Sira wobena, wunde dinge ning. Wunde ke ning deng.

Na yuye thaboro thabena, Yengkeni bene yi se ba doma, na wumo wumo wo simokoi mboro ki kenama kilohoi - awa wuna, longtha.

word to his wife who had borne Sira. Then the woman said "That is it now. For your part, it is finished. But I have not yet seen the work for me. If it is all right, or if it is not all right, I do not know yet. But let me go there and look, so that I may know what word to speak". The chief was told her words. He said "So it is. All right then". They began to go /to the farm/. Before they had arrived it was finished. The amount they had said, it was completely cleared.

Then he took out again money, one pound. "But I love Sira, I want to marry her". Her mother was told[18] of that gift. Then she said "For my part here, your work is finished. I have seen that you have brought great possessions. But I do not want that. But, for the amount of work you came and did, your task is finished."

Then Sira was told. She was given to him. Then he said "Yes, I came and tried hard for this. I, I am a chief. All night, I spent the night bending down to pick up millet. I spent the night clearing a farm, I was able to marry Sira. Did I not marry her? It was not bride-price I set for her. What I have done, that is what you are to do for your mother in law and your father in law".

When he was given Sira, he took her. He went and married her.

Since I heard that story, Yenkeni, since you came to say - whoever thought of a good story of his, all right. That is it. It is finished.[19]

A story about the difficulties sometimes encountered in wooing a wife; the formal discussions between the suitor and the parents are typically Limba, with formal interchanges of e.g. "I accept", "announce", "passing the word". (See chapter 3) The hero succeeds in the apparently impossible tasks set him, and says that people will henceforth work for their parents in law as he did.

The themes of wooing a wife, and of being set difficult tasks to finish in one night or one day recur in several other stories.

1. Primarily with reference to her breasts becoming full.
2. Sitting in the usual posture of despair or unhappiness, with arms crossed, or head or chin in hand.
3. The cane rats greet him with the usual phrase.
4. "Our father" - sometimes used in address to express entreaty, sadness, or respect. The rats' despair was imitated with great vividness by the teller.
5. As the bride-price. 6. This is a digression from the main course of the narrative. The chief is said to have gone to a diviner before leaving home and to have been told there what to expect. Later the narrator speaks as if what had occurred on the journey was that the hero met and fed the ants with the millet he was carrying, so gaining their help later in gratitude. This episode is not actually stated here, so that the narrative is rather confusing for one who does not know this or a similar story.
7. Millet seeds are known to be very small, and it would be nearly impossible to find even a few in the dark.
8. She formally passed the negotiations to her husband.
9. I.e. I support that.
10. Saraka - a ritual, observance.
11. A formal way of saying he is now ready for the task.
12. i.e. will go home and give up his suit, "cease".
13. Villages between 3 and 7 miles from Kakarima where the story was told.
14. Expression of sad resignation - a kind of sigh.
15. The cane rats' power of cutting through vegetation is well known to the Limba as they are among the main destroyers of rice crops.
16. i.e. he is weak, and sorry for himself. 17. The girl's father, chief of the village, approves the completion of the task he had set.
18. A formal telling, that demanded an answer. 19. I have supplied the last three words of Limba from memory, as they were missing in the recording (damaged tape).

The woman who wanted to be greeted. (Yaka).

Beng do dɔngɔi dondo, yang Sanggbang, yama king mbɔrɔ. Kakarima. Wuna yang, hati ka Sabena, wo ka Thɛnɛ ka Bengkutu. Nanda wong. Thɛnɛ wo nanda wong. Sabena ndɛ na handang. Yang ko ngki mbɔrɔ, beng do dɔngɔi dondo. Kɔmɔnɛ Bandi, mbɔrɔ. Ningtɛ, mbɔrɔ. Saiong, mbɔrɔ. Langgbang wo Korombo, mbɔrɔ. Mɔheni, mbɔrɔ. Semangka, mbɔrɔ. Mbɔliking Nabindɛ mbɔrɔ. Neni, mbɔrɔ. Kɔlɔi mbɔrɔ. Nabeni, mbɔrɔ bena.

Hati na kio ndɛ. Wundɛ ba kio hang, wumo wumɛ se, hatibɔna wolɔhɔi, wo thingine na pɛ, wopothe. Bindɛ tepe ning na ba dengo. Nanda meng wo dome nɛnɛ na ndɛ ka wo denga. Na e, na mbɛ sirang ba sa wundɛ dengo? Na wo ning deng nɛ yi si pengki yempɛ wo dimbɔi hothi, wo sa ma mang timo timɛ,na ba sa nɛnɛ wung me. Na bihu be ndɛ ko denga, wa thiang nahulu, na wa thiang nahulu, yɔkɔ yang yengke yuya na wa wung nie.

Kolokolo se. Wundɛ thamɔi. Libo se. Wundɛ thamɔi. Tati se. Wundɛ thamɔi. Kuluma se. Wundɛ thamɔi. Sengke se. Wundɛ thamɔi. Hng, mama o mama wundɛ se, wundɛ thamɔi. Bafuing homa bindɛ thungkande, bindɛ thamɔi. Mama o mama, bakɔni be ka gbɔ ka be, bindɛ thamɔi ba denga, ha na bindɛ kuta hɛra ba denga yeremo. Bindɛ thamɔi wung.

Wuna dome ndɛ komisa wong, na gbɔ, na ba beng se hɛ bagbong. Na nthɔ wo yempɛ ndɛ yang hakanindɛ ba tɛpa ba dɔma na hing wo deng yeremo kiyang wo, na ba beng tha pungku na

The woman who wanted to be greeted. Sanggbang Yeleme.
Rec. 27/9/61

You who are sitting here, I am Sanggbang, I have a story. At Kakarima, that is where I am, the son of Sabena and of Thene Benkutu. My mother - Thene is my mother. Sabena, he is my father. I am going to tell a story - you that are sitting here. My father in law[1] Bandi - a story. (All right)[2] Ningte - a story. Saiong - a story. The man Korombo - a story. Maheni - a story. Semanka - a story. Mboliking[3] Nabinde - a story. Neni - a story. Koloi - a story. Nabeni - a story for you all.

A child was once born. When she was born, everyone came.[4] She was a fine girl. She became full grown - full. She was light skinned.[5] They told her she was to be married. Their mother said that she was not one to be married. "What? What reason is there for her not to be married?" "The man who will marry her - the one you will meet tomorrow with a heavy mouth,[6] who does not greet me all the time, I will not agree for that. Before she will be married, if he gives bride-price or ? if he does not give bride-price ?, I must first hear how (?) he acts.

The kolokolo bird came. He failed. The rice bird came. He failed. The bush cow came. He failed. The bush buck came. He failed. The porcupine came. He failed. Ha, every animal came, and failed. The goats joined together. They failed. Every animal - the monkeys in the bush, they failed to marry her, to find a chance to marry the girl. They failed in that.

Then the mother said "Huh! You came in vain. The one for me to pick out tomorrow saying 'this is the one will marry my daughter' - you were not able for my demand.[7] No, you

mu wu thimo yang wung. Na ali, na beng sa ning deng. Na e, na ba ali na thungkande mina, na gberingina ha.

Nde tepe na tepe nang na wo thong ma yiinge mana, na nde teng thong ka kuyoro ka, na maloko manthe wunde yiinge ma mana gbeeng, ba yang wung yuya. Ba yang na yang kaho ta ba nahulu, na mena yang yiinge mano. Lahoi wo king wo yi pengki, yi nene ko thurie wo sa yina mang. Na ba wung yempe halema a ? ma ngki thia kosong ? Na ba lahoi nda wo tha yina mang, kame wunde nde na ngki ntha? Na ba yang nene yokong wo ma pungku mana timo timo.

Mama o mamo se, wunde thamoi. Kutheru se. Na ba yang, na ba yang na yang thimong bena. Na yang thimo yeremo. Keng nama na nde doma Sira. Keng nama na nde Sira. Na ba saa hang, kutheru se. Na ng ng, na ba ng ng, na yang se. Na yiinge mana ka kuyoro. Wuna theri kutheru, wunde tepe na maloko ma ming thungande, ka kathi na ming ko thungande, na tena ming thungande. Na na kang wo be thong ko tuto katete do, na ming thungande. (Na na thong yang songe na ni ne meye. Na huna yi. Mahani, nang thong yang songina, nina yi meye, na nina meye).

Wunde teng ka kuyoro do. Wunde koi. Wana kothe ta nene hung nde, wunde thono wo. Kono yuye nene maloko ma ma tepo ma. Wuna teng wunde, wunde koi ka kuyoro do. Nde songe, eye thono wo mande, eye theruwe sene. Eye thono wo mande, eye theruwe sene. Eye thono wo mande, eye theruwe sene. Eye thono wo mande, eye theruwe sene. Na gbeng thong kuwolo ko wa ba dangande. Eye theruwe sene, eye thono wo mande....

will not marry her". "E! Even when we have gathered together? Try us now".

She said "What I say is that it is the one who spends the day greeting me; when he reaches the side of the bush, for a whole day they are to spend the time greeting me, all day. Because I do not want bride-price if I spend all day being greeted. You meet some sons in law, when you approach them, they will not greet you. For that tomorrow I will give judgment. For a son in law who does not greet you, how will he give you something?[8] For me now, I must have someone who can greet me all the time".

Every animal came. They failed. The monitor lizard came. "For me, for me, I love you.[9] I love the woman". Her name was called Sira. Her name was Sira. He, the lizard, he came. /They greeted/ "Yes". "Yes. I have come, to spend the day greeting by the side of the bush" - he the lizard - "The time we are to meet on Sunday we will meet, that is when we will meet. Just when the sun has reached the middle here,[10] we will meet. Then you will hear" (The way I sing,[11] you are to answer me. That is the word for you, Maheni, whatever way I sing, so you answer, so you answer).

He came to the edge of the bush. He stood. The mother in law did not know this.[12] But she heard the day that was said. Then she came, she stood by the edge of the bush. He sang[13] "Eye, mother in law, greetings" "Eye, lizard, welcome" "Eye, mother in law, greetings". "Eye, lizard, welcome". "Eye, mother in law, greetings". "Eye, lizard welcome". "Eye,

Wuna ni wundɛ kɛndɛ wrrr. Na ni wundɛ wung gbɛng rɔkang.

Kang wo mɔrɛ, wundɛ se. Na ba ng ng, na yang se, ba yɛrɛmo. Wuna dome wundɛ na yang, na wung ni yi wung na yang kɔthɛ ndɛa ba dɔma na wundɛ sa thamɔ. Na ba yiinge ma mana gbɛgbɛgbɛ ing piripiri ying ke ma mana. Na ying tha thamo wali na. Na ba ali yang pɛngka yɛmpɛ yina na yi tha niɔ ing ntha na yi ma pungku mana. Ba yi se na ma yiinge mana, ying do se te hɛ ? sangkala te? kang wo more hintima niɔ yi king kɛndɛ ka mana ma. Na yang kɔthɛng yɛmpɛ nɛ wundɛ sɛ ma thamɔ. Na ying tha nang kuta ntha, na kɔnɔ mɛnɛ yi manɛ ma timo timo, na lahɔi wo manɛ yina, na wundɛ na lɔhɔi. Na ba kɔnɔ mɛnɛ yi ni wung na kalangang yina. Na yang,ndɛ yongong hati wong, na Sira na o, na enɛ wo kute, nɛ wo thaseye na ba yi? Na eye. Na ying ke, na ngindang yina mbɛ o mbɛ, thambo wundɛ dome na kaiyang kangka, thambo loe yama, bamo bama ba ndɛ tepe, ? wa nama tuka na? na mɛnɛ wo kɛnama, na sɔlina wung. Na kùtia ni ngkinikining. Alako na bindɛ hudɛnga hang, na be tha yɛmpɛ kɔsingina ka kangsul wo. Huna payɔi yang, na wundɛ tha thamɔ ho tepe yang wung.

Huna, mɛnɛ Yengkeni dome na mbe yuye mbɔrɔ king, na gbongkoyi yang na, yang ting yɔkɔ a tepe ning. Huna hoho, lɔngtha.

mother in law, greetings" "Eye, lizard, welcome". For the whole day the kuwolo tree - no one passed" "Eye, lizard, welcome "E, mother in law, greetings" ....

So he did there for long - wrrr! He did that for the whole day, until the sun went.

When the sun was set, he came. He said "Yes, I have come for the wife". Then she said "I - what you have done for me, I know now that he will not fail. For he spent the whole day greeting me, all all day, all night, you went and greeted me. You did not fail in the work. If I meet you tomorrow, even if you have nothing, you will be able to greet me. For you came and spent the day greeting me ... since the morning (?), and when the sun set, darkness came, you were there greeting me. I know that tomorrow he will not fail me. If you are not able to get anything, but if you greet me all the time, if a son in law greets you, he is good. Since you did that, I thank you. I -"She called the girl "Sira!" "Yes?" "Do you see him, did this man not come for you?" "Yes". "When you go, if he sends you for anything, perhaps he says 'Go there for me' perhaps 'Wash for me' - whatever he says, ...[15] if it is one of his people, do that. So that they may make the marriage, so that they may not be judged tomorrow in the council.[16] This is what I fear - that he did not fail in what I told him".[17]

That is it - since Yenkeni said she wanted to hear a story, and I spoke it, so I had to tell it. That is it. It is finished.

Another tale about the difficulty of winning a wife from her parents, specially her mother. The mother insists that she be greeted all day, and only the monitor lizard can succeed in this, and so is given the girl. The importance of greeting is brought out very clearly - even, says the mother in law, if her son in law is too poor to bring her the due presents, she will at least be sure of receiving honour from his greetings. The necessity of greeting a mother in law is one of the requirements of Limba marriage (see Chap. 3).

1. Or, brother in law.
2. Interpolated by the listeners.
3. A funny name of special friendship for Nabinde.
4. i.e. to woo her.
5. Lit. red.
6. i.e. slow in speaking and greeting.
7. i.e. to greet her all the time.
8. i.e. if he doesn't even greet her, how can he be expected to give her gifts?
9. "You" plural. As often, the suitor is professing his respect for the whole family not just for the girl herself.
10. The speaker points to the place in the sky to indicate the time. This is a common practice.
11. The teller asks his friend to be sure to "answer" the song he is going to begin.
12. i.e. if he would be capable of the task.
13. The phrases were sung in turn by the narrator and the chorus of listeners, repeated eight or ten times in all.
14. Part of the song - it seems to have no real sense here.
15. I have omitted a few words I could not catch.
16. The usual way of referring to the new Native Administration Court.
17. i.e. it was his greeting that impressed her enough for her to give him Sira as wife.

Koma tricks his brother in law Sara (Yaka)

Sara nde wo ko nde dethi yereme Sira. Wunde Sira nene wo ko nde dingitoko wo kaiba, keng nama Koma.

Sara dethi ning haa, wunde thinging. Wunde tepe ba dungkuno. Bene masoko mang ke thingka, meng thuruye, nena dome nde Koma na mina ke ka yi ke ka hudongo hang ka, na koro ali na ming ba ko ke, na Sara e dethue he hogbongki hunthe e ke thua e hung muka e hung boya e hung tima e hung hetha e beng ngako e beng gbekiso e beng haio e beng silo e beng katito e beng thero e beng toho - na thika babena na bena yi pithi make mang, a dong Sira na. Bene wunde tepe wung Sara dome na hung ka bei. Wunde dethi wung. Kanu mase ning. Thika be kato.

Mena dome hele Koma na yang kute thika ba na koro na Sira be ko ke na Sara segethang he mpende e keya e king boya e king dapa e king thitha e king ngono e king sokio e king teno e king yongo e king toto - na kina Sira thong e ko kai ke hudongo ha kenda ka. Sara dome na hung ka bei. Nde ni wung. Bene Sara teng, na yang na yang thimo yereme wo kiyang wo.

Mena dome hele Koma na bene thimo yeremo na kaa segethi futha ho ke husesi ne ke thua e hung muka e hung boya e hung tima, na na hung pothe thong be huna Sira thong make ka hudongo hang kende ka. Sara dome na hung ka bei. Wunde dethi hung. Wunde kate. Bene Sira thong, wunde kato ka hudongo hang.

Mena dome nde Sara na hati wong na nde yame ma tongineke,

Koma tricks his brother in law Sara. Karanke Dema. 15/10/61

Sara once wooed a wife, Sira. She Sira had a younger brother, his name was Koma.

Sara wooed her for long, till she was full grown. He said she should be given to him. When the time was fixed, and it came near, then Koma said "We will go where you are going, to the marriage. But before we go, Sara is to find a /cotton/ seed, and plant it, and let it grow and get big and bear and laugh[1] and be teased and wound and carded and spun and laid out and woven and sewn;[2] and that cloth is what you will wear when you go". He was meaning Sira. When he said that, Sara said "All right". He worked at that. Kanu helped him. The cloth was brought.

Then Koma spoke again. "I have got the cloth. But for Sira to go, Sara is to take millet and go and hoe it so it may grow big and get seeds and be dry and be cut and threshed and heated and pounded and cooked; that is what Sira will eat when she goes to marry you". Sara said "All right". He did it. When Sara came he said "I, I want my wife".

Then Koma said again "If you love your wife, go and get sasi[3], go and plant it, let it grow and become big and bear; when it is ripe, that is what Sira will eat as she goes to marry you". Sara said "All right". He went and looked for it. He brought it. When Sira had eaten it, she was taken to the marriage.

Then Sara said "this child /Koma/ has been acting proudly

nang ko ning ke yeli ka mandi ka. Nde segithe kuwatha. Nde yuku ning kende. Wunde tutokoi. Nde ke de g ka hututung hang ho ke mandi ma ha ka husili homandi. Bene wunde tengkeyeke ka bangke kenama doy kene ngoe Koma ka hututung ha. Kebu wong ngaye kangka. Na ngke na ka? Wunde mateng mang, wunde pengke Koma ngoe. Wunde thongthongong na yi, na mbe mung ngoe yi dondo? Wuna tepe Koma na yang do kube ka boho hugbakine, na bene ying do thimo na awa, na ying be hung ke boha. Wukebu wong denge kunangka ko. Na ba pekua he. Wunde pekuo. Na ba ngo dondo. Nde ngoe kende. Koma yuku ning. Nde segithe kunangke kong. Wunde ke ka Kiampi.

Bene Sara teng nda, nde se yongthongong kufulu ko. Wunde tute nda yuma na Koma na. Nde yele ka mandi ka. Wunde tengkeyeke.

Koma nene ka ke wunde ka, wunde ke nio gbang. Bene wunde se, wunde tenge ka wende ma ka, Sira ka. Nde teng. Nde biyande. Wunde thongthingino na mbe keng nda? Nde tepe na yama Amadu. Na ying kutioko nda ning ka gbekioko oi wulohoi.

Wung nda ma huru kaaye, Sara kube ka mangi ka, a yong hudeke ba kaa ka pengkita Koma na. Nde nda na hong Koma na yele nde yang ma mandi ma. Koma kute. Bene wunde kube ka denga deke hang, wunde Sara, nde ke dongo, binde bina kaiye ing Koma. Koro binde kothe ta na Koma na. Bene Sara ke dongo na ka harika wo longtha yi Koma. Wuna Koma dong ka donge wunde ke, na a dong na yi Sara. Wuna tepe Sara na e thahine wo na mbe? Wuna tepe wunde na ng ng ntha kute. Wunde there hele ba pengkita. Ne ke harika wo longtha yi Koma. Wuna dong wunde ka donge wunde ke na dong na ye Sara. Wuna tepe

to me. I will go and throw him in the river". He took a mat, he tied him in it, he carried it on his head. He went and put it down at the side of the water, at a big pool. As he returned to his house, there Koma was lying on the bank of the river. A Kebu Fula[4] man stood up and said "Who is over there?"(?) When he came close, he found Koma lying there. He asked "You, why did you lie down here?". Then Koma said "I am going to be made chief. If you want to, all right, I will let you go and be made chief". The Kebu put down the sticks[5] he was holding. "Well, unloose me". He was unloosed. "Lie down here". He lay down there. Koma tied him. He took the sticks, he went off to Freetown.

When Sara came, he came and took the bundle. He thought it was Koma. He threw it into the river. He went home.

Koma - where he went to, he became well off. When he came /back/, he went to his sister, to Sira. He came in and entered the house. He was asked "What is your name?" He said "I am Amadu". If you were to see him now - he is dressed beautifully.

After two nights had passed, Sara set off to go to the river, to go and pound rice-flour as an offering to Koma.[6] For he thought "it was Koma that I threw into the river then" - it was not Koma! When he had set out to offer the rice-flour, he Sara, he crouched[7] down there. They went and fetched Koma - but they did not know it was Koma. When Sara crouched down he began "Ka harika wo langthang; you Koma .....". Then Koma spoke from where he was crouching, saying "You, Sara". Then Sara said "Oh? stranger, what is it?". Then he said "No, nothing". He began

Sara na e thahine wo, na mbe ka ha ngaye? Mena ngaye Koma ka donge wunde ke, na ba Sara na hing yema. Na ba na beng tute nde yima na ke ma ka kora. Na ba yang ke kutu hugbakine. Na hing nda yama.

Mena tepe Sara na e na ya a ke nene baake kuta hugbakine hang. Kumang Koma nene tha ke nde yela ka mandi ka. Sara tepe na yukua nung. Wunde yukuo. Nde yelo ka mandi ka. Nde tuku.

Bene hung furuku sengke thangka. Huna se nde gbaku wong yuyoko. Na yang na ko nene ke ha na ba kaa nintio hugbakine hang. Koma tepe na awa. Bene wunde ke yukua, wunde yelo. Nde tuku. Wunde furuku kanang, bayaha wo ngaye na yang ko ke ka ke gbaku wong ka. Na ba yema ka ke gbaku wong ka. Wunde ke yukua, ke yela ka mendi ka.

Kumang Koma nene a digidigi ba peto kekeng kong. Bene wuna thangke binde nia na heu, Koma pethoi yeremeng be. Nde pethoi nda meti bang.

Ba ning yue nong nda hati ka meti ba ning thekindo, ba Koma wunde kute nde hugbakine ba hunung ho kename. Bene yang yue nde hung yokong a tepe na Yengkeni.

again to make the offering "Ka harika wo lɔngthang, you Koma...." Then he said from where he was crouching "You Sara". Sara said "What! Stranger, why have you got up?". Then Koma got up from where he was crouching. He said "Sara. Here I am. You thought you had killed me. But I went and found chiefship. Here now I am".

Sara said "I will go too to find chiefship". Behold Koma had not been thrown into the river! Sara said "Let them tie me". He was tied. He was thrown into the water. He died.

After a few nights had passed, the month came to an end. The chief came and heard about it. "I too will go so that my chiefship may be added to". Koma said "All right". When he had been bound, he was thrown in. He died. Four nights passed. The sub-chief stood up "I will go where the chief went, to follow where the chief went". He was tied, he was thrown into the river. Behold, Koma was trying to have the chiefdom left to him. When they had finished doing all that, Koma was left with all the wives, he was left with the village.

So if you hear of a child in a village, don't molest him; for long ago Koma got the chiefship by his cleverness. Since I heard that story, Yenkeni, I had to tell it to you.

A story of cunning with some points of resemblance to Sara and the greedy chief. The tasks set a suitor before he is given his wife occur in several other stories, in particular The wooing of Sira.

1. The seeds split open.
2. All familiar operations to a Limba, but taking a long time.
3. A kind of plum?
4. Frequent travellers on the roads in N. Sierra Leone.
5. The sticks sold for cleaning teeth.
6. i.e. to Koma as one of the dead.
7. As is usual for praying.

Sara and the greedy chief. (Birliwa)

Sara ing gbaku wo thimo ntha o ntha. Malɔkɔ hanthe gbaku na dɔngɔi nde ka kekeng nama ko. Nde king mpati bemandi. Hati wo thanthe, wunde nde na dɔma Sara. Sara wui wo kothio nde ba hugbanang nama ha.

Malɔkɔ hanthe, gbaku wui se fung, wunde tuku. Ke bang beng kɔi ba fainando ka mpati bing be. Sara dɔng na nde thimo ta ntha o ntha yɔkɔng manang wo. Sara dunguno manang wo. Mpati be pɛɔi ba dunguno nahulu ba pɛɔi bang.

Wung nio nde nene na gbakuing be foma ka kekeng ko, binde se ka huboka ho ka fanda Sara wo. Na dɔngɔi binde, gbaku wunthe kute manang wo dungune Sara wo sing thaki bole. Buna puri puri puri puri. Gbaku thɔngthɔngɔng wo bile manang wobana. Wung domo na Sara na. Nde ngindi ba Sara kaiyo. Sara se. Gbaku thɔngthɔngɔng ning mana nde na bile manang wo. Sara me. Gbaku wo dɔng na yang ko yina dungune nahulu ba kiyang bang e themina kekeng ko kiyang ko hutete, e na kung dungune. Sara me. Gbaku wo dinge manang wo. Na thaki manang wo - huyayi. Gbaku wo dɔng na he he, na Sara thɔkɔng yama. Na manang wo thake ta boli.

Wung thoni ning. Wunde dɔng na yang ko kai ka kore Sara na. Wunde kɔsinɔkɔi bakurugbani. Na kute thɔng bing Sara, na te, wunde simɔkɔi funung. Wunde thinging huyampa hang mareng. Wunde yunung hung nande ma na ka ngkonti

Sara and the greedy chief. Kelfa Konteh. 2/1/61

Sara and the chief who wanted everything. One day a chief lived in his country. He had very many children. The oldest son, he was called Sara. This Sara was known for his cunning.[1]

One day this chief came out, he died. His property was divided among his children. Sara said that he did not want anything, only a cow. Sara was given the cow. The children who were left were given the possessions that were left.

It happened then that all the chiefs in the country, they came to the mourning[2] for Sara's father. When they were sitting there, one chief saw - the cow that they had given Sara, it was excreting gold! It went puri puri puri puri![3] The chief asked who was the owner of that cow. It was said that it was Sara. He sent for Sara to be fetched. Sara came. The chief asked him if he owned the cow. Sara said yes. The chief said "I will give you my possessions and divide my country in half, and give it to you". Sara agreed. The chief took away the cow. When the cow excreted - it was cow dung! The chief said "Hey hey! Sara has tricked me! The cow does not excrete gold!"

This angered him. He said "I will go to kill Sara". He got ready his warriors. As soon as Sara saw them, he thought - te! - a plan. He filled a bladder with blood. He hung it on his mother, on her neck. When the warriors and the chief came

king. Na see bakurugbani be ing gbaku wo, Sara dong na sitha.g he wuyete. Nde yongong nanda ma na. Nde kori ning, na fa ka ha. Huyampa hang thethoi. Mareng mang nioi porobosi ka ngkonti kig. Bia mung dong na he he, na nde kore nanda ma na. Sara dong na sitha yama wuyete. Na yang ko ning thohong. Nde yomong huputhu hang ka mandi. Nde fange ning na peng. Nanda ma wo thohoi na keengkengrengtheng. Gbaku wo dong na yang sa nda yina kori, na mene ying tongdine yama tali be ba kora wa e ning pethina, na yang ko yina dungung nahulu mumandi e na dunguna soni mumandi. Sara me. Nde dungune huputhu ha ing thaniki huyakayakang. Gbako dungune marani mubena. Wunde kai.

Na kai wunde nde pengke nanda ma wo. Wunde kori ning. Wunde kori fanda ma wo. Wunde kori bayaheng be ka kekeng nama do. Nde peoi nda ing bia beyete dorong. Madong wunde bing ba thohina na fang wunde huputhu hang, ngamoloi nga nie na woooo. Nde dong na he he, na Sara thokoni yama. Na maumang yang ko nda kai e ning kaa kora.

Na kai wunde, wunde/pengke Sara na, wunde luku ning na thebing thebing. Wunde thi ning ka kuberi ko. Nde tutokoi ning.

Na kai binde wuyete, gbaku wo dong na wo tho ka feli. Sara dengo wuthurie gbonga ba. Wung tha fui, wufola se. Wunde dong na Sara na e mbe mu luko he yi

Sara said "Wait a little now". He called his mother. He killed her - fa ka ha! the bladder was burst! The blood came out splashing - pɔrɔbɔsi![4] from her neck. The people said "Hey! hey! He has killed his mother!" Sara said "Wait for me a little. I will waken her". He dipped a broom in water. He hit her with it - pɛng! His mother woke - quite quite well.[5] The chief said "I will not kill you now. If you show me the medicine to kill someone and cure him, I will give you many possessions and give you many horses". Sara agreed. He gave him the broom and taught him - all nonsense! The chief gave him those things. He went.

When he /chief/ went, he met his mother. He killed her. He killed his father. He killed the sub-chiefs in his country. He was left now with only a few people. When he said that he would waken them, when he hit with the broom - the flies went oooo![6] He said "Hey! hey! Sara has deceived me. Now I will go and kill him".

When he went, he found Sara. He tied him tightly - thebing thebing - he put him in a basket. He carried him on his head.

When they had gone a little way, the chief said that he was going to the bush. Sara was put down near the road. It was not long, a Fula[7] came. He said "Sara, what is this that you are

mama? Sara dong na woi, na yama nio tutunung hugbakine hang, na kere na gbangang yang, na bena luke binde yama ba matutuna hugbagine hang ka sempe. Fola wo dong na awa lukuyang. Na e yi segitha murani mung - nemu, da-gbaleng, ing kufoli ing kugbogodi. Wufole luko na the-béng. Sara segithe murani mumu. Wunde kai ke.

Na se nda gbaku wo ing baleni nama be, binde tutokoi wufola wo. Wufola wo koi nda ba gbonggila na e fotho yai e dorotho fotho yai...../na hali gbwongkila he do hufola name yina fe a kori. Wufola wo thio ka husili hang na pokoong.

Gbaku wo dong

Wung tha fui, Sara se ka gbaku wo. Wunde dong na se gbaku wo, na kathaa ka yele nde beng yama ka, na kathaa kalohoi na. Na fanda king kende, nanda king kende, na kumangteng wenda king kende. Na ya ke nahulu wa o wa wo kende king ing maloho lima. Gbaku wo dong ba lukuyang yama. Na be kai ka ngalie Sara kai. Gbaku wo lukyo. Wunde thio ka husili hang, na pokoong. Bamakeng be dong na ming e kai ka kai papa kai. Binde homa kai. Binde yelokoi ka husili hang.

Sara dong na foma be thalokoi yama be, binde patang tuka. Na sisang thabile hang. Na fangang hung. Binde funge hung, na gbing gbing. Sara tutoko gbako.

bound for today?" Sara said "Alas! I am to be taken up to the chiefship. But I refused, that is why they bound me, taking me up to be chief by force." The Fula said "Well, bind me. You take the things - the headdress, shoes, Fula gown, and the staff"[8] The Fula was bound, tightly - thebing! Sara took these things. He went off.

When the chief came now with his followers, they took up the Fula. The Fula began to talk, "e fɔthɔ yai e dorotho fɔthɔ yai ...."[9] The chief said "Not even if you speak Fula today - today we kill you!". The Fula was put into the pool - pɔkɔɔng!

After not long Sara came to the chief. He said "E! chief! The place where you threw me - it is a good place. My father is there, my mother is there, behold my brother is there. See the possessions - everyone there has these with happy spirit". The chief said "Bind me. Let us go to where Sara has come from". The chief was bound. He was put into the pool - pɔkɔɔng! His followers said "We will go where our father went". They all went. They threw themselves into the pool.

Sara said "All the ones who hated me, they have all died. Bring me the drum.[10] Beat it." They beat it - gbing gbing! Sara was raised to become chief.

Stories about trickery and success are always enjoyed. The narrator of this one was particularly applauded because of the vividness of his many onomatopoeic words and phrases and his exaggerated representation of the anger and surprise of the cheated chief.

1. hugbanang.- trickery, cunning, rascality, wickedness.
2. i.e. the memorial ceremony to which many people always come.
3. The sound and flash made by the gold as it fell.
4. The splash of the blood.
5. Kengkengrengtheng. - intentionally exaggerated and funny word to express her complete recovery, and the others' surprise.
6. A common way to describe death in the stories - the flies buzzing over the dead body.
7. The Fulas commonly travel through Limba country with herds of cattle, wearing their own form of clothing. There is much hostility between them and the Limba in some areas, because of accusations of cattle damage to rice. The Fula is often represented as a kind of travelling gipsy in the stories.
8. All marks of chiefship. The giving of a special headdress (nɛmu) is in some chiefdoms, specially those in the west which are more influenced by Islam, a necessary part of the investiture of a chief. A long gown, shoes, and a staff are also thought typical possessions of a chief.
9. An imitation of the sound of Fula. I could not catch all the sounds, but they are in any case meant to be unintelligible. They also amusingly suggested to the audience the clipped speech of the Fulas.
10. The chief's drum, sign of authority.

The jealous husband and the chief's son. (Biriwa)

Mbɔrɔ. Wa na dɛngɛ nde yɛrɛmɛ. Ndɛ ni kulɔng-gbɛ ing hato ka gbaku wo. Ndɛ nɛnɛ badonso. Na ndɛ kore thong, bara ba mulɔhɔi mu, wundɛ tote sisa ba,wu-ndɛ thie bara ba kɛndɛ. Wundɛ katiɛ hatia gbako. Ndɛ kama wo nda, kɔthɛ batholi ba mang ning dungune. Timo timɔ wuna wundɛ ni.

Maloko nda, ndɛ kai kɔri kɔɔthɛ wo. Ndɛ se ning sɛng. Ndɛ fungung deli ba. Wundɛ kai pɛthi kangkara ba. Wundɛ pengke sisa ba hatia gbako. Wundɛ thi deli ba na fɛrɛ.

Hatong tɛng. Wundɛ fungung sisa ba. Ndɛ dungung hato. Hatong thong. Hatong tuku. Yɛrɛmong bereng. ɛ, na hato gbakuwo, na kore yang. Na sisa ba thong wundɛ ba ba kiyang ba bɛna kɔrɛ ning. Wundɛ berenie kama nama. Kama nama dome na kaiya fanda na. Na kaiya nanda na. Na kaiya mbɛnda na foma. Na bi be se dɔngɛ ba yang bi be kɛ yama mukuye dunggbu. Hati bɔnda wo kaiyɛ bindɛ foma. Bindɛ se dɔngɔ.

Wundɛ ape kubeli ko. Wundɛ fung ba makai na, fuye bang. Wundɛ kute bia sing fungung hutɔngɔ kangka. ɛ, na mang bena beng. Na ngkang yama hutɔngɔ hang. Na tuka ka kɔi yi ka hani yang ko yina ngki. Wundɛ tonge kubeli ko kɛndɛ. Wundɛ dungkɔi ka kuyeng ko kathinthi. Bembe tɛng kangka ing bu bu, be fungung hɔ̃tɔngɔ hang be. Na e, na hato ka gbako, na dɔng hɛ ming na tuka

The jealous husband and the chief's son. Bankdo Mansaray. 13/11/61

A story. A man once married a wife. She made love with the chief's son. Now he /husband/ was a hunter. Whenever he killed, the meat, the good food - she would cook rice and put the meat there. She took it off to the chief's son. As for the husband, it was the bones she gave him in the evening. Always she did this.[1]

One day now he went and killed a crocodile. He came and skinned it. He took out the gall.[2] He went and opened the box.[3] He found the rice for the chief's son. He put in the gall - all of it.

The boy came. She took out the rice. She gave it to the boy. The boy ate. The boy died. The wife cried, "Oh! I have killed the chief's son. The rice he ate, rice of mine, that was what killed him". She went and cried to her husband. Her husband said "Go for your father. Go for your mother. Go for your brothers, all of them. Let them come and live with me, let them stay to clear the farm". The girl went for them all. They came and lived there.

He put the corpse on his back. He went out to go, at night. He saw people who were getting honey, there, far off.[4] "E, greetings to you! Give me some honey". They replied "Die there where you are standing before I will give you honey!". He dropped the corpse there. He climbed up a tree. They came there with fire, those who were getting honey. "Oh! It was thechief's son that we told today to die! We are in trouble.

ye, na ming kute bali. Na ming foma kɔthɛ a kai ' kɔria. Gbaku wo nɛnɛ, wundɛ ni nde lɔ. Ndo kai gbɛdɛng kana-mangka, na gbɔ gbɔ, ndɛ yina a fange.

Mɛnɛ badonso wo luye wung kabegede, wundɛ thuhu. Na mang bena. Na yɔ, na ngsɛkɛ ye. A, na ming thɔi ka bali. Na kumang hato ka gbako na mina hɛ mani.Na ming dome na tuka ye. Na wundɛ tuku nɛnɛ. Wuna dɔng haithali wo, badonso, na e yang thulung bena, na e beng ko yama dungune biandeng be, biwɛndande be, bi he yama kai mukuyɛ. Wo dɛngɛ hati bɔnda wɛ, na yo. O, bindɛ kaiyɛ bia kɛmɛ wunthe. Na awa, na ya bindɛ. Na awa, ha, hɛ na bangka ba na ba king ka kusɛri ko kangka, na kaiyang hɛ e beng ba dɔngɔ, beng kaa ma dumbu. Bindɛ kai.

Wundɛ mpe kubeli ko hɛlɛng. Wundɛ kai. Wundɛ fungande ka hugboka ha ho ka gbaku wo. Ndɛ gbɛdɛng hubulɔ ha. Wundɛ segithei, wundɛ bapɔi kuwang. Wundɛ denge kubeli ko ka hubulɔ hang. Matha na king tenang ka hubulɔ hang. Wundɛ gbɛdɛng hɛlɛ. Gbaku wo segithe singi bari wo, pingkari na - kaaaaɔɔɔɔ, wundɛ fange.

Wundɛ kai ko ka bangka kɛnama ka. Wundɛ kai pɛngki bia kɛmɛng biile. Na wundɛ dɔng hɛ na a mukuya gbɛng ba, na bafungung hɔngɔ wo kɔi bangina, na yang fungung nde yina ka huwaaline. Na yɛrɛmo kɔ nda ba bangina, ba nia wali bang, na yang fungung nde yina ka huwaaline. A ni, fɛra ka, a ni wali bang e paina na fɛrɛ.

We will soon all be killed, all of us."

Now that chief had made a law; if you go and knock at his house - gbɔ gbɔ - he will shoot you.

When the hunter heard that from up above, he came down. "Greetings to you". "Yes, greetings. Ah! we have come into trouble. Behold, it was the chief's son that was greeting us. We said 'Die!' And he died!" Then the man said - the hunter - "If I save you, you are to give me your people, your brothers, for them to clear a farm for me". It was the one who had married the girl oh! They went for their people - one hundred. "Well, here they are". "All right. Ha! It is the house that is on top of the hill, go there for me now and stay there, and go and wait for me". They went.

He put the corpse on his back again. He went. He reached the chief's hut. He knocked on the door. He took and stood to one side. He put down the corpse at the door. There was a little hole - so big - in the door. He knocked again. The chief took his single barrel[5], his gun - kaaaɔɔɔɔ, he shot it!

He /hunter/ went off to his own house. He went and found two hundred people there. And now, if he says they haveto clear the farm all day, and if the one who was getting honey wants to refuse, he says "I saved you from slavery". If his wife now wants to refuse to work, he says "I saved you from slavery". They have no choice - but to work and finish it all.

The story of a clever man who turns his wife's infidelity to account, revenges himself on her lover, and as well as going free himself tricks others into becoming his workers (or slaves) to protect themselves, as they think, from the vengeance of the chief. Finally the chief himself is the one blamed for his son's death! This is a common plot which I heard in various forms, including the following tale of <u>The chief's son</u>.

1. The sphere of jealousy is, as often, in terms of food.
2. Believed fatally poisonous.
3. Women often have their own private boxes. She hides the rice for her lover in her box.
4. Far off - the distance indicated by a raised tone.
5. The English term is used.

The chief's son. (Biriwa)

Mbɔrɔ bena. Gbako na fungɛ nde kafai do. Gbaku wo dɛngɛ nde yɛrɛmɛng bisɔhi. Kɛrɛ wundɛ leme wo wundɛ tha kutu hati. Ndɛ fungung nahulu haa, na be kutu hati, kɛrɛ wundɛ tha kutu hati. Gbaku wobɛna ndɛ bilɛ na mina dooma, ning do bia bebɔlɔ. Mɛnɛ ka biyɛrɛmɛng bisɔhi bembe, wo peye wo kɛng kute mang hati. Hato wobɛna ndɛ na dɔma Sara. Balihani be bi king nde kɛndɛ, be ka ing mbɛ o mbɛ. Mɛnɛ gbaku wo thungunande kɛkɛng, ko, na yang king lɔ, na yang sa gbɛdingita fuye.

Mɛnɛ balihani be batho a kai hunguna hutɔngɔ, bɛna hung hainama wo. Wundɛ luye mathong mang wo wo. Na beng do hungung hutɔngɔ hang be, na kahina hɛ saa. Ndɛ nɛnɛ a kɔ ka gbɔngɔ ba. Na mɛnɛ beng tha ma ngki hutɔngɔ honibang, na yang a tuku do koye yang do.

Awa bi king nɛnɛ ing bu. Bu malioi ka hugbɛng kɔ ka balang. Bi sing thong thuruye ka wo laite bindɛ hutɔngɔ hang, bu bung tuku. Wu fungande bindɛ wung ka wo laite bindɛ hutɔngɔ hang, bindɛ pengke ning wo tukɛ.

Bɛng dɔng na bing na wo laite mina hutɔngɔ hang, na wundɛ ni wung thia, na wundɛ tuku. Bɛna kɔi kɛndɛ bindɛ, bindɛ bereng, bindɛ bereng, bindɛ bereng. Bindɛ paloi na e, namɛ ming nie? Bindɛ kei, bindɛ mali bu bu. Bindɛ kute hati gbako na.

Bɛna dɔng Hunakɛria na ngkatang ning ka handa ma ka. Ba handa na dɔng na wundɛ sa gbɛdingita. Bindɛ tɛng.

The chief's son. Tambe Konteh. 29/11/61

A story for you. A chief once came out on earth. The chief married five wives. But the second one, she did not have a child. He gave much money, for long, for her to get a child. But she did not get a child. That chief, he owned us all, we who are black. Of his five wives, the one who was left, then she had a child. That child was called Sara. There were poor people there who had nothing at all. The chief called the whole country together, he said "I have a law. I will not have my door knocked on at night".

When the poor people set out to get honey, then the chief's son went out. He heard the chopping - wɔ wɔ! "You getting honey, come here quickly" - he was standing on the path - "If you don't give me the honey, I will die, here where I am standing".

Well, they had fire there. The fire was lit in a bundle of cane grass. As they were about to come near to the one who was begging for honey, the fire died. When they reached the one who was begging for honey, they found him dead.

Then they said "The one who was begging us for honey, he has made it true. He has died!" Then they stood there. They wept, they wept, they wept. They were afraid. "Oh! What are we to do?" They stood there. They lit the fire. They saw it was the chief's son.

Then Hunekeria[1] said "Let us carry him to his father. For his father said that he would not have his door knocked on".

Binds labang hato ka hubilo hang ho ka gbako. Binds foma ko kuwang. Wunthe gbedeng. Gbako nɛ, wo sule nde hubilo hang. Wunds yekeleng kends pingkaŋri bang na tɛ. Na gbedeng binds, gbako fange, mabala mabiile ka hati wo kanama wo tuke ba hutongo ha.

Bena peng wo kis hato ba ka mana gbako sangkala, wunds pengke nda hato wole kubeli. Wunds koi nda. Wunds bereng, wunds bereng. Gbako wunds koi hɛlɛ. Wunds fange huthabileng. Na lo ba kiyang ba, na yang thoi ka thamana, na yang kore hati wo kiyang. Bena pindi gbako lo ba na ba yang kore hati wo kiyang.

They reached there. They propped the boy against the chief's door. They all stood to one side. One knocked. Now the chief had bored through the door. He had pointed his gun there, just showing. When they knocked, the chief fired two bullets into his son who had died because of the honey.

In the morning, the mother who had borne the boy came early to greet the chief. She found the boy now lying there, dead. She stood there, she wept, she wept. The chief stood there also. He beat the drum. "My law - I have fallen into trouble. I have killed my son". Then the chief ended his law "for I killed my own son".

A variant of the previous <u>Jealous husband and the chief's son</u>, but differing in that it does not start with the situation of marriage or end with the obtaining of workers. The plot here centres round both the cleverness of those who had actually killed the son, and the tragedy of the wife who had struggled to have a child, then found him dead, apparently killed by her own husband. So the chief repealed his law.

1. Apparently a reference to one of the standard names of three famous twins (Tungkangbali etc) - there seems no particular reason for his introduction here except perhaps to give the impression of far-fetched action usually associated with these three twins.

A cruel chief. (Yaka)

Gbaku na fungɛ nde babangɔ womaandi. Ndɛ dome na ka wundɛ dethue yɛrɛmɛ, na ndɛ sa tukuya ing kaiba. Na wo ning tukuyɛ na ndɛ a kɔri ning. Wuna yue ɛomɔne wong ing nanda ma wong.

Hati nama wo Sirande. Ndɛ se thi matukuande, e bindɛ a dethi hato, bindɛ kute ning wofɔyɛ. Wuna dome handa ma na e yi thie mina ka bali, na gbako sa kutiɔkɔ ka yɛrɛmɛ nama wo tukuyo. Wuna dome fanda ma wo na nanda ma wo na awa yina kate hati nda ka hudɔngɔ namang. Mɛnɛ nanda ma berɛni. Wundɛ dome na a raith, na wung ka bai. Na ba yama mpɛ hato, na mɛnɛ hato se mina thi yɔngkɔ, na ba yang name manɛ na ke na yang.

Mɛnɛ wundɛ bathɔi ning hati nama, bindɛ ba saa ka gbɔngɔ hutete, fɔyɛ hang bathe hato. Nanda ma wo dome na e Kanu, na ming se ka thɔ dɛngkɛng ka gbɔnga. Hato ni hukɔmisine. Wundɛ ba mpa hato ka gbɔnga bang, wuna thisie hato na thisio kukunɛ. Huna dome ndɛ na yaa, na bali ka, na pɛang nüng ka matha ma ka ndamba ki. Na wung ka bai. Na kata yaa na ka hudɔngɔ hang.

Bindɛ mapɛtɔkɔ, bindɛ pengke mandi mumaandi. Wundɛ hato mpo wo, kumang wundɛ lengke kɔtɔkɔ, wundɛ dangande nanda ma na. Wundɛ ke ka mandi mang. Wundɛ dome -

A cruel chief. Bokari Saio. 20/10/61

A chief once came out who was very harsh. He said that where he wooed a wife, she was not to have love made to her by any man. If anyone made love to her, he would kill her /?him/. The father in law heard that, and her mother.

Their daughter was Sirande. She came and had a lover. When they looked at the girl, they saw she was pregnant. Then her father said "E! You have brought us into trouble. The chief will not see his wife made love to". Then her father said "Her mother - well, you are to take your daughter to her marriage". Then her mother wept much. She said "All right,[1] it is fair. For I bore the girl. Since the girl has come and put her hand on us,[2] as for me, however it turns out, I will go".

When she set out with her child, as they came halfway on the road, her belly began to hurt the girl. Her mother said "E Kanu! We have run into trouble on the road. The girl has borne a child!" When she had borne the child on the road, then the child sneezed, thisio kukunɛ! Then he said "Mother, all right; leave me in the yams' hole". "All right". "Take my mother to the marriage".

As they went on, escorting themselves,[3] they came to a very big river. He, the child that had been born, behold he had gone first in front, he passed his mother, he went to the river. He

nanda ma bereng hɛlɛ. Na thuruye ka mandi mamandi mandi mang, wuna dome hato na thisio kukunɛ. Mandi ma thithi na feu. Nanda ma wo thuhande. Mɛnɛ hatong ke, wundɛ ke labi ka kubasi kong kafeng.

Mɛnɛ gbaku wo ngindi biyɛrɛmɛng nama, na kaiya mandi. Na beng be se ka totiɛ ing ntɔnda. Bindɛ segithe murani mu. Bindɛ ba kaa ka mandi ka, bindɛ pengke maduthɛ. Bindɛ tengkeyege. Na mandi mang duthie. Gbaku wong na e, na ba beng thɛbina yuma, wuna beng sa kutu wa hɛlɛ. Mba kare mpatha, wundɛ yengkande bindɛ.

Wundɛ pɛng bamakɛng be, na kaiya mandi ma. Mɛnɛ bindɛ ke hɛlɛ, na mandi ka ye! Gbaku wong dome na gba! Na e mandi ka?

Bagbɔdɔ wo ngaye. Na ba beng ko thimbɔ ha, huna. Na wuna biyɛ wung. Na gbɔnɔkɔng dondo. Wuna dome gbaku wong na ye, na bagbɔdɔ wong, na kaiya mandi mang. Bagbɔdɔ wo ke hɛlɛ. Wundɛ tɛng hɛlɛ. Na mandi ka kɛndɛ. Wuna dome gbaku wo, na ba yang yina tɔla, bɛna.

Ndɛ gbaku wong segithe wo wo kanama. Ndɛ ke ka mandi ka. Kusese tɛng hɛlɛ. Mandi ma duthɛ. Ndɛ dome na ɛ Kanu. Na mbɛ mu dɔmɛ mandi mumandi mandi mu be duthu. Wuna ngaye kusese kangka, na gbaku wo, na ba yi a bangɔ. Na nginda hɛ wa ka fungkuyɛ kɛnda ka, na wu thɔng yi pɛngki ka hungkuyɛ ha, na sɛgitha nde e beng dinga dondo.

said - his mother wept again. When they came near to the big big river, then the child said thisio kukuna! All the river dried up - completely. His mother went across. When the child went off, he went and sat close to the chief's court, behind.

Then the chief sent his wives. "Go for water, then come and cook with your companion".[4] They took the things. When they went to the water, they found it dried up. They returned. "The water is dried up!" The chief said "E! It is because you are at peace, that is why you do not want to see someone else."[5] Then he took his whip, he chased after them.

He sent his messengers. "Go for water". When they went too "There is no water oh! The chief said "What! No water?"

The senior wife stood up. "Because you are full fed, that is the reason! That is why it is! Get out from here!" Then the chief said "Ah! The senior wife - go for the water". The senior wife went too. She came too. "There is no water there". Then the chief said "It is because I am training[6] you, that is why!"

He, the chief, took his horse. He went to the water. The finch came too. The water was dried up. He said "E Kanu! What made this big big river to dry up?" Then the finch came out there. "Chief, it is because you are harsh. Send someone now to the back of your house. Whatever you find at the back of your house, bring it and lead it here".

Mɛnɛ bindɛ pengke hatong, ndɛ dingo ka gbada do. Mɛnɛ wundɛ sisoyi, huna dome kusese na nis wo saraka wo kɔi wo. Ndɛ biyande. Wundɛ fungung yaba, wundɛ fungung yangkira, wundɛ - mandi mang kaiyo, hatong se bio. Na bio wundɛ, hatong dome na thisio kukunɛ. Na awa, na kaiya mandi ma. Bi si tɛng, mandi ma thingki kɛndɛ. Ka nda wɔ thuhuye ka. Wuna dome gbaku wo na e Kanu ngwali. Kang ka nekinɔkɔ thɔnɔ wo kiyang.

Mɛnɛ bindɛ thangkang totua bing, mɛnɛ bindɛ thɔng, ndɛ ke ka tɔnga danthɛgɛ ka gbaku wo ka. Na kɛrɛ hati wo ni mina kulahu. Na wuna. Na papa, na ya yɛrɛmo. Koputhɔ ko kang, nanda ma wo kiti.

Wuna dome gbaku wong, na yi, ying do siso yɛrɛmɛ kiyang wo, na yi sa yiing dondo, na yi a thɔthɔ ka dunggbu. Wundɛ kɔtɔkɔ. Kukunɛ yeme mahɛng. Mɛnɛ wundɛ fungande ka dunggbu ka, gbaku wong segithe hati nama. Wundɛ gboroni ning. Na kaa ka Sirande ka. Na wo be yina ke ngɛthi.

Mɛnɛ hatong tɛng, bɔyɛ ka ka huya hang. Na Sirande e mano yi ing papa. Na ying be ma ngethie. Kukunɛ ngaye kangka. Keng dome mang na thisio kukunɛ. Ndɛ fungung kɛndɛ kukɔtɔ. Na kata ka gbaku wong ka. Na wuna bɔyɛ bu bung nde hɛ a ngɛtha ye. Na kɛrɛ kuthoi ka. Na huna, na gbako be hiri kuthoi e saa, hatong be se ngɛtha.

When they found the child, he was led outside here. When he was brought, then the finch said "Make a sacrifice for him, the one standing there". He went in. He took out a gown, he took out trousers. Water was fetched, the child came and was bathed. When he had been bathed, the child said "thisio kukunɛ! Well, go for water". Before they had reached there, the water filled up there. There was no longer a place for a person to cross. Then the chief said "E Kanu! Thank you. Go to cook food for my mother in law".

When they had finished cooking for them, when they had eaten, she went to announce their purpose[7] to the chief. "But the girl has brought us shame. That is it. Father, here is the woman." At the first light, the mother ran away.

Then the chief said "You, you who have been brought as my wife, you will not spend the day here. You are to go to the farm". He went on in front. Kukune followed behind. When he reached the farm, the chief took her child. He shaved his head. "Go to Sirande. She is to plait your hair!"

When the child arrived, there was no hair on his head. He said "Sirande, you are greeted by our father. He says you are to plait my hair". Sirande wept. Kukune stood up there. There he said thisio kukunɛ. He took out there a piece of iron. "Take this to the chief. This is it - the hair would have been plaited today, but there is no comb. That is the reason - the chief is to cut a comb[8] and come, so that the child can come and be plaited".

Mɛnɛ gbaku wo hungka sarakaing ba, wundɛ se ba sakinande kuthoi ko. Mbɔ o mbɔ na wundɛ yu thong, king thingkande. Mɛna dome gbaku na ngka bali.

Ndɛ gbɛthi pakaa sangkaa. Na kata ka Sirande. Na wo be ke yɔi fɛ, na e wung thitha e wundɛ ngɔna e wundɛ sɔkia e wundɛ thaya bagbɛngsa e wundɛ duuta ka mɛti do mahɔngkɔlɛ, na wo dɛngiɛ bia nama hudɛkɛ.

Wuna tɛng hɛlɛ Kukunɛ, na thisio kukunɛ. Wundɛ fungung ntholing ka bɔthɔ. Na katang ka gbaku wong. Na wo be ke thu ka sarakaing ba. Na mɛnɛ wu muku na e wung lalinga na e wung ting ne wung thada e wundɛ kata ka mandi ka, na wundɛ thie ka mandi ka na be sisi kubilɔ kong, na kɛkina Sira ki hudɛkɛ.

Mɛnɛ wundɛ yinge bingkiyinande ntholing ki, wung tha muku. Wundɛ dome na ɛ Kanu. Na bali ka. Nɛ ngka na biyɛ mami wung? Na Kukunɛ na.

Mɛnɛ wundɛ yongong mamɛti, a dutia buthengku. Ndɛ kaiyɛ donsoing bemaandi. Mɛnɛ wundɛ gbale donsoing be, dondo korogba womandi mandi wong thong. Bindɛ ke yuku huthengku hang, bindɛ thie donso wo kakai ka huthengku hang. Wuna, na hoho, na wa ba segithie hung nde! Na Kukunɛ na hung se sɛgɛthi. Mɛnɛ Kukunɛ tɛng, na wa sa tutɔkɔ doni, e sa kɔthɔ mu kakai. King huwɛ homaandi. Wundɛ pimiti hung ka huthengku hang. Badonso wong tuku

When the chief came out for sacrifices, he came to split the iron for the comb. Every knife he cut it with - it broke! Then the chief said "All right".

He took a little rice in the morning. "Take it to Sirande. She is to go and hoe today and it is to become dry and she is to harvest it and thresh it and dry it as cleaned rice, and bring it here to the village in the evening. Say that he is putting rice-flour for his people."[9]

Then Kukune came again. Thisio kukune! He took out nails from his pocket. "Take them to the chief. He is to go and plant them in the sacrifices. When it grows and it spreads and it bears fruit, he is to pick it and take it to the water; when he has put it in the water, he is to bring a gourd. There Sirande will put the rice-flour".

When he had spent the day turning over the nails, it had not grown! He said "E Kanu! All right. Who is the one who owns this way of acting?" "It is Kukune".

Then he called out a village to bring thatch to his village. He went for very many hunters. When he had lined up the hunters, there was a hunter who was a warrior, a great great warrior. They went and tied the thatch, they put the hunter inside in the thatch. "This is why, this is the word - let no one take this bundle! It is Kukune that is to come and take this one". When Kukune came he /Kukune/ said "No one will carry a load and not know what is inside". He had a very long iron, he stuck it into the thatch. The hunter died inside. He carried the thatch.

kakai. Wundɛ tutɔkɔi huthengku hang. Gbaku wong be kate thaya, marɛng muna nda yai ka huthengku ha. Wuna thɔngthɔngɔng hɛlɛ wundɛ gbaku wo, na mbɛ marɛng ma ngɔti ka huthengku ha? Wuna dome Kukunɛ na yang na bɔng ne na hɛ bia dinge huthengku hang.

Wundɛ gbaku wo ngaye. Wundɛ dome bamakɛng be na yukang Kukunɛ na. Bindɛ yuku ning na deng. Mɛnɛ wundɛ dome ning na kata ning ka mandi ka. Mɛnɛ bindɛ se kɔ, wundɛ dome na hing sengke ngoi kangka. Bindɛ fungung ning huya. Bindɛ ke ka sɛngka mamu. Mɛnɛ hati gbaku wong tɛng, wo hangia balani, mɛna thɔngthɔngɔng ndɛ na mbɛ ying do ngɔi wo? Wuna thɔngthɔngɔng ndɛ hato gbaku wong, na kamɛ yi ngaye? Na yang do ngaye ka Faransi. Na yang ke kutu sɛmbɛ. Wuna dome Kukunɛ na gbɔ, na yama kutu sɛmbɛ bang. Na yang do kata ka kute nde papa hugbakuing. Wuna dome wundɛ hati nama wo, na pɛkua ning, na e woyete wo na kutu sɛmbɛ, na yang do thanthɛ wo pɛɔ? Na mba yukang nung, yang do thanthɛ wong. Wundɛ pɛki Kukunɛ na. Hati gbaku wo yuko na deng. Mɛnɛ beng be ngaye ing bara ba kangka, bindɛ tɔngki, bindɛ kare hati gbaku wong. Bindɛ ke thi ka mandi ka. Bindɛ tutuyɔkɔi bara bang.

Na bindɛ pengke Kukunɛ tute ka so kathinthi, mɛnɛ wundɛ thɛri ka gbani ka, gbaku wo dome na ɛ, mɔnɛ mung! Na e wona kute yang? Na yang thamɔi hugbakuing ha, na

The chief cast his eyes there. That was blood there in the thatch! Then the chief asked again, he the chief, "Why is blood dripping from the thatch?" Then Kukune said "I thought that people were bringing thatch today".

He the chief stood up. He said to his messengers "Tie Kukune". They tied him, tightly - deng! Then he said "Take him to the water". When they came and started, he said "There is a deer[10] lying over there". They cut off its head. They went to cut up the animal. Then the chief's son came. He was having instruments[11] played for him. Then he asked "Why are you lying here?" Then he asked the chief's son "Where have you come from?" "I have come from Faransi.[12] I have gained power". Then Kukune said "Huh! I will get that power". He said "I am being carried where our father got chiefship". Then said the chief's son "Untie him. Will a small one get power, and I the older one be left behind? Well, tie me now, me the older one". He untied Kukune. The chief's son was tied tightly - deng! When they came from there with the meat, they put it down. They lifted the chief's son, they went and put him in the water. They carried back the meat for themselves.

When they saw Kukune riding up high on a horse, when he was in the distance by the side of the village, the chief said "Ah! Alas! Is it he whom I see? I am unable for the chiefship.

yukang nung. Gbaku wo segitho. Ndɛ yuko, gbaku wo, wundɛ kato ka mandi ka. Mɛnɛ wundɛ kato ka mandi ka, wundɛ yelo ing hati nama ka mandi ma. Bindɛ piringe kɛndɛ - yeng. Kukunɛ, ndɛ se pɛto kɛkɛng kong.

Mba wuna, na yi kute gbaku wo sa dɔma na pɛa, ya mu thamie nde wundɛ ba kɛkɛng ko, wundɛ sa dɔma na pɛa ba yɛrɛmɛ. Na ying kute hɛ bali ka kɛkɛng kong, e dɔma na pɛa, wundɛ ni yina tɛni; ba wo thamɔi sɛmbɛ ba tha me hupindo. Bindɛ piringe ning hati nama hooma.

Tie me up!" The chief was taken. He was tied. The chief was carried to the water. When he was carried to the water, he was thrown into the water, with his son. They were lost there, disappeared - yeng! Kukune, he was left with the chiefdom.

Well, that is it. If you see a chief who will not be told "Cease",[13] see, that is what made him unable for the chiefdom. He would not be told to cease about his wife. If you see something now in the country and are told to cease, he has given you medicine. For he was unable for power, for he did not agree to be made to cease. They were lost, he and his son, all of them.

A chief should take advice from people and not be too harsh. The impossible tasks he sets his wife here - to plait the hair of someone whose head has been shaved, or grow and prepare rice in one day - are surpassed by the tasks he is given in return to the child Kukune - to carve a comb from solid iron, or make nails grow and bear fruit. So, because of his harshness, he loses the chiefdom to Kukune.

1. a raith - English "all right".
2. i.e. brought us into trouble.
3. They have to "escort themselves"; usually a new wife has relations to "escort" her to the marriage (see chap. 3)
4. To cook the food of welcome for the new wife and her mother.
5. i.e. he suspects his wives of not wanting a new co-wife in the house.
6. "training" - an abusive word here, normally used of training and caring for an animal.
7. i.e. to announce formally that the girl has been brought as his wife.
8. Native combs are usually made of wood, not iron.
9. In sacrifice to his ancestors.
10. A deer would have much meat, worth stopping for.

11. Lit. "having balanjis beaten for him". Balanjis (a form of xylophone) are associated with Koranko and Mandingo chiefs, not, usually, Limba ones.

12. i.e. "France" = Guinea.

13. The chief had been given good advice (good "medicine") to cease from his anger and cruelty to his wife, and had refused.

Parents are closest. (Yaka)

Mbɔrɔ yina. Wana mpɛ nde hati. Mɛnɛ wundɛ mpu hati wobɛna, wundɛ hung badonso. Wundɛ bangang nda ba kɔria handa ma na. Ndɛ ngaye, wundɛ ke nɔng na Kawoya na. Kɛna wundɛ kɔri mamɛng. Kɛna wundɛ kɔri. Wundɛ kore kɛndɛ haang, ndɛ ngaye kɛndɛ, wundɛ ke Kamamu. Wundɛ ke kɛndɛ ni hudonso haa. Handa ma king nɛ nɔng na Kakarima do na, ning komisa wo. Wundɛ ngaye nɔng na Kamamu na, wundɛ thalang ka Yalungka, a kɔri mamɛng thung. Haa, thanina kɔhi, ndɛ ngaye, wundɛ se na Kabala na, a kɔri tating, a kɔri bathahɛng. Wundɛ yekiyeki ta nda do handa ma do. Wo nda siyɔkɔ thung. Ndɛ nambe kɛndɛ Kabala, thanina thaaye, a kɔri mamɛng thung. Mɛnɛ wundɛ ni thanina thaaye thang, wo kɔriɛ bia, komisa wo kɔthɛ ta bɛng. Mɛnɛ wundɛ ngaye hɛlɛ kɛndɛ, wundɛ se Ka Kongkɔba. Haa wundɛ kore hɛlɛ kɛndɛ ka Kongkɔba ka. Komisa wo nɛnɛ wo kis ning wo, nɔng Kakarima do na ing wo yuyɛ na wo kɔri thung. Ndɛ danginande hɛlɛ thanina thaaye.

Awa, ka mafɛni mabɛna, wundɛ dome na a kahi a yɛkɛdi a kɔ hɔng pɛtɔkɔ ka ngaye nde yang ka, ka bifandang ka.

Wundɛ se Kasahrɔkɔ. Wundɛ kore kɛndɛ tati. Bindɛ thɔng. Ndɛ kore bathaha. Bindɛ thɔng. Wundɛ kore kɔsa. Ha, mɛnɛ ba kɔra mamɛng, yi sa pungku kanda te

Parents are closest. Bubu Dema. 22/10/61

A story for you. Someone once bore a child. When he had borne the child, he /child/ came out as a hunter. He refused to kill now for his father. He got up, he went, like to Kawoya.[1] There he killed animals. There he killed. He killed there for long. He got up from there he went to Kamamu. He went there and hunted for long. His father now was like at Kakarima here with the mother. He got up like from Kamamu, he went across to Yalunka country, killing animals! For long - ten years. He got up, he came to Kabala, killing bush cows, killing deer. He did not come visiting here to his father here. He was just travelling round! He was long there, Kabala - two years; killing animals! When he had done that for the two years, he was killing for people. His mother did not know about it.[2] When he got up from there too, he came to Konkoba. For long he killed there too, at Konkoba. Now his mother, who bore him, like at Kakarima here, well she was hearing that he was just killing! He spent again over two years.

Well, where he was there behind them, he said "It is hard, it is easy[3]- but let me go back to where I came from, to my parents".

He came to Kasafroko.[4] He killed a bush cow there. They ate. He killed a deer. They ate. He killed a wild pig. Ha! for killing animals, you will not be able to count how many

mu kore wundɛ. Awa, mɛnɛ mbɛ mu sɛ nda ka niɔ? Ba nda wundɛ fange tati wo, huna ngaye wundɛ ka gbaning ka kɛndɛ Kasahrɔkɔ ka. Mɛnɛ wundɛ biyande ing madonsia ma, wung thime bindɛ. Bindɛ ke sɛngki mama. Bindɛ tha wung dɔng nde na wuthɔngkɔi. Wung thime bindɛ haa. Na puthɔi kang, wundɛ kore hɛlɛ bathaha. Bindɛ thɔng.

Mɛnɛ wung yiing hɛlɛ e wung fura, mɛna ngaye hɛlɛ wundɛ, wo ko ke hang tati. Na tɛng thɔng wundɛ kɛndɛ Kasahrɔkɔ ka ka gbaning ka, ndɛ leleng. Na yang thɔi ka bei. Na yang thoye wa ka bei. Na yang kore wa. Wundɛ hing ning keng. Huna dome bindɛ be nɔng thɔng bara bang be, na dethua be kɛnda. Na wa sa pungku sia bamba ba yi ke kɔra wa. Wundɛ dome na wung ka bei.

Mɛna ngaye wundɛ, wundɛ du Kakarima do. Handa ma wo nɛ wundɛ na thɔlɛ nɔna Sabena na. Mɛnɛ wundɛ ke ka gbaku wong ka, na yang thɔi ka bei. Na yang thoye wa ka bei. Na mbɛ? Na yang fangite wa. Gbaku wong dome na e? Na kaa ka handa ka. Na ba yi ba niɔ nahulu, kɔrɔ wa sa puntande hukia. Wundɛ dome na wung ka bei.

Wundɛ se do Kanda do. Wundɛ se bereni. Na yang thɔi ka bei. Kanda dome na mbɛ? Na yang kore wa. Nɛ na kore wa? Ha, na ming ba thimo ba yina bakinga. Wundɛ dome na wung ka bei. Na kaa ka handa ka.

Bɛnɛ wundɛ ngaye hɛlɛ kɛndɛ, wundɛ se do Magba do. Wundɛ se hɛlɛ bereni, a bereni. Magba dome na bumbɛ?

he killed! Well, what came now to happen? When he had shot the bush cow, then he got up at the edge of the village there at Kasafroko. When he entered the village with his hunter's dance,[5] it pleased them. They went and cut up the animal. They did not say that it was a bad thing. It pleased them, ha! very much. When the sun rose, he killed another deer. They ate.

When one day had passed and one night, then he got up again, he was going to shoot a bush cow. As he reached there, to Kasafroko, to the edge of the village, he shouted. "I have come into trouble. I have brought someone into trouble. I have killed someone".[6] He gave his name. At that those who had always been eating his meat said "Go and look for your own people. A man will not be able to help that case - for you went and killed a man". He said "It is all right".

Then he got up, he came here to Kakarima. His father now, he resembled Sabena[7] here. When he went to the chief saying "I have come into trouble. I have brought someone into trouble" he said "What?" "I have shot someone". The chief said "What! Go to your father. For you to have property - a man will not bypass the parents". He said "It is all right".

He came here to Kanda here. He came and wept much. "I have come into trouble". Kanda said "What?" "I have killed a man". "You have killed a man? Ha! We want to save you". He said "It is all right" "Go to your father".

When he got up from there too, he came here to Magba here. He came here too and wept much, and wept. Magba said "What is

Na yang thoye wa ka bei. He he hati wo. Na ali wa ba nio ing kɛmɛ, na ba fanda king ndɛɛ.

Mɛna ngaye hɛlɛ wundɛ, wundɛ se na do Bubu do na. Wundɛ se hɛlɛ bereni. Yang dome na mbɛ? Na yang thoye wa ka bei. Nɛ ka funa? Na ng. Na yang sa hung pungku. Ba handa king ndɛɛ. Ming ba yina bilɔ foma, kɔrɔ yi king handai.

Mɛna ngaye nda wundɛ, wundɛ kube. Wundɛ ke bereni ka handa ma ka, ka Sabena ka. Wundɛ domo na mbɛ? Na yang thoye wa ka bei. Na ɛ, na mbɛ ka thoye ning ka bei. Na Kasahrɔkɔ. Na yang ngaye dondo, na yang ka Kamamu. Yang ngaye Kamamu, yang ke ka Kawoya, na a kɔri mamɛng thung. Mɛnɛ yang ngaye hɛlɛ, yang ke Kabala. Yang ke hɛlɛ kɛndɛ kɔri haa, haa sangkeyɛni biiye, yang king kɛndɛ. Yang sa nda pungu kɔnda te mamɛng be kore yang. Mɛnɛ yang se hɛlɛ ka Kongkɔba, tating yang sa pungku kɔnda. Awa, mɛna fung yang ka Kongkɔba, mase Kasahrɔkɔ. Yang ba kɛndɛ se biyande, yang kore tating. Yang kore kɔsa, ing be thong nde. Yang kore bathaha. Bindɛ thong. Yang kore tati. Bindɛ thong. Yang kore hɛlɛ bathaha. Bindɛ thong. Yi kothɛng badonso womandi nɛ? Yang sa thiti mamɛng bemɛsuɛ beng. Mɛnɛ yang kore hɛlɛ tati wo, bindɛ ke sɛngki. Bindɛ thong. Ba wung ba huruka hang, ba hɛlɛ wung furuka, yang kore hɛlɛ tati wo. Huna bereni yang ka gbaning ka na yang thoye wa ka bei. Wuna dome bindɛ, bindɛ bisahrɔkɔ beng, na ali ba dɔma

it?" "I have brought someone into trouble". "He! he! child! Even if a man has got a token gift - your father is here".

When he got up again, he came here to Bubu here. He came again and wept much. I said "What?" "I have brought someone into trouble". "Quite dead?" "Yes". I am not able for that case. You father is here. We own you, all of us, but you have a father".

Then he got up, he set out. He went and wept much to his father, to Sabena. He was asked "What?" "I have brought someone into trouble" "What? Where did you bring someone into trouble?" "At Kasafroko. I got up from here, I went to Kamamu. I got up from Kamamu I went to Kawoya, killing animals! When I got up from there, I went to Kabala. I went there again killing for long, for long. For two months I was there. I will not be able to count how many animals I killed. When I came again to Konkoba - the bush cows, I will not be able to count them. Well, then I left Konkoba, coming to Kasafroko. When I came and entered there, I killed a bush cow. I killed a wild pig. They ate them then. I killed a deer. They ate. I killed a bush cow. They ate. I killed another deer. They ate. You know what a great hunter is like, don't you? You will not count in the small animals. When I had killed another bush cow again, they came and cut it up. They ate. When several nights had passed, several nights passed again, I killed a bush cow again. Then I wept much at the edge of the village. 'I have brought someone into trouble'. Then they said, they, the people of Kasafroko, 'even if you are able for the case, go

na pungku soka, na dethua fanda na.

Awa, msns wunds thangki wung gbongkiya hooma ka handa ma wo, handa ma dome na s, na kɔrɔ yi si nɔng psngkande kskɛng ko, e yi ko kɔri, binds bangine ta yina. Na yang yɛrɔkɔi. Na yama kis nde yina.

Wunds thonge madasa. Msna kai wunds ka gbaku wong ka. Na hating thɔi ka bei. Wunds fangite wa. Gbaku wong dome na wung ka bei. Msns binds ngoke sɔngkɔ, wunds thɔi ka bei, wunds thɔi ka bei.

Awa, msna yongine wunds handa ma na. Na papa, na yang ko gbahi Yumbɛng, wo bafunung wo thungke bakahue, wo thimo hati nama. Yang korie ta nɔng nda yina ka kskɛng ko homa yang a kɔri mamɛng. Na kɔrɔ yang banginɔi ta ba wung, na se wung dɔma na ha, na yang thoye wa ka bei. Na mba yumbɛng, na ya nɛki wo bafunung. Na ba yang kore tawa papa, na tati na kore yang. Na ba dinge yang maberenga, na yang thoye wa ka bei, awa ba binds bangani yama. Na kusegbe ka lahs. Ba nɔng barɛng ba kiyang, na se yang thongki bambui na thoye wa ka bei, wumo wuma na kaa ka handa ka. Na ba fs e yi tha se meteke? Na ying do dome na hukia ka bei. Na wumo wuma bangang yama, na kɔrɔ yang ni nsns wali ba ka hudonso. Hs papa nams dome kods na yang be ke meteke ba wo kore yang wo, na tati na kore yang.

Binds ngoke hɛls sɔngkɔ. Ba wung thime binds hɛls na bara, na tati koro ye. Kɔrɔ na yue binds na wunds

and look for your father'".

Well, when he had finished telling[8] it all to his father, his father said "What! You are always going round the country and always killing; they did not refuse you /then/. I accept. I am the one who bore you".

He took a gift of salt. Then he went to the chief. "My child has come into trouble. He has shot someone". The chief said "All right". Then they raised the shout. "He has come into trouble, he has come into trouble".

Well, then he called his father. "Father, I am testing the people - who is a wise man, who is not afraid of difficulty, who loves his child. I did not kill for you ever, in the whole country I was killing animals. But I was not refused because of that, when it came to be said "I have brought someone into trouble". Well, it is the people I am looking at, /to see/ who is a wise man. For I did not killa person, father, it was a bush cow I killed. When I brought the weeping "I have brought someone into trouble", well, when they refused me, the breast is not a light thing.[9] The people who were always eating my meat, when I came and told them a lie, that "I have brought someone into trouble", everyone said "Go to your father". Today did you not come and admit? If you say that parenthood does not matter - everyone refused me, but I was doing hunting work. Today, father, since you said just now "Let me go and admit" for the one I killed - it was a bush cow I killed".

They raised a shout - for that pleased them again "Meat! A bush cow is killed oh!" But when they had heard that he had

thɔi ka bei ba kɔra Yumba, yɔkɔ fanda ma na se meteke. Mɛnɛ bindɛ ngoke nda sɔngɔ, a yetɔkɔ na yue bindɛ na tati. Ka wukahuɛ wung yɔkɔng baki wong na meteke. Wumo wuma tha me yɔkɔng na kaa ka handa ka. Na ming sa thungku masibɔ, na yɔkɔ baki wo. Wumɔ wumɔ na wundɛ tepo nthɔng na yɔkɔ baki wo. Mɛnɛ barɛng babɛna hanuando... be ɔng nde kɔriɛ hɔma, bindɛ payɔi. Kɔrɔ komisa wo na se wundɛ dundɛ, na naani ka. Mɛnɛ yi kute hali ka mayumba, wa ba thɔng yina ko thɔng, kɔrɔ ba dɔng na ba wo kɛnda ka bei. Te bakahuɛ se, yɔkɔng wo kɛnda na dɔng, na yama biɛ ning. Fɛra thɔlande ta ning wukahuɛ. Mɛnɛ yang yue nde wungɛ, wu dɔma na ba kusegbe, wo mpɛ yina, na ba fanda ka bei na ba nanda ka bei..... wo dɔng na ba hati ka bei, ming do baki wo na, wa ba thɔng ntha nda mafɛng, ba dɔng na ba wo kiyang ka bei. Na mɛnɛ kute na yereke nda wundɛ ba ndɛ na kiɛ, wumo wuma bangang. Wuna.

come into trouble by killing a man - only the father came and admitted. When they raised the shout now, they were rejoicing when they heard "bush cow". But in difficulty - only the parent admitted. No one agreed to it, only saying "Go to your father. We will not be able for the disaster - only the parent" - everyone who was told, except the parent. When the meat was divided up ... all those he was killing for, they were afraid. But his mother, when he came here "no anger" (?). So you see[10], even in Limba customs, if someone does not eat with you, do not say that your relation does not matter. When the difficult time comes, your relation will say "I own him". Fortune is not like the time of difficulty. Since I heard that saying that for the breast, the one who bore you, that your father does not matter, your mother does not matter, ... the one that says that your child does not matter. We the parents even if someone eats something behind us, do not say that your child is no matter. You see, he accepted, for he bore him, everyone /else/ refused. That is it.

Parents always support you even if you do not help them as you ought, whereas others, even those in your debt, turn against you when difficulty comes. Some say that kinship does not matter, but as shown in this tale it was only the parents that came to their son's help.

Not closely similar to any of the other tales, though a few of the motifs are familiar e.g. the search for someone wise, the travelling round, the comparison of people and places in the story to real ones known to the teller and listeners.

1. Kawoya (Bafodea), Kamamu (a Fula town), Yalunka (country of Yalunka people), Kabala, Konkoba: all villages or places between ten and fifty miles from Kakarima, the village of the story-teller.

2. A hunter should give away some of the meat he kills, in particular to his parents; he should also keep them informed of his actions and not go around in secret "behind them".

3. i.e. he wants to go home whatever his future there.

4. A small village a couple of miles from Kakarima.

5. Hunter's dance (madonsia): performed only when big game is killed; a bush cow is considered a very big kill; even well known hunters are not often said to have killed more than 4 or 5 in a lifetime.

6. Hunting accidents are not infrequent. The killer has to pay compensation in property (nahulu), and beg forgiveness with a token gift.

7. Sabena, Kanda, Magba, Bubu (the teller): all leading elders in Kakarima.

8. The long description is typical of the way a sone should report all his doings in detail to his parents.

9. i.e. your parents will always support you and answer for you in a case.

10. This and following sentences now quite clear. I have omitted a few words that are completely obscure to me.

Story of an orphan. (Biriwa)

Yang Kaba Kŋáu. Yang do se gbongkila Kamabai do. Yama se gbonkila ba hato peo ning nanda ma.

Na peo ndɛ, wo dingkɛ bing wo, wo dingkɛ ning wo, na se nanda ma ka tuka, wo dingkɛ ning wo tepe wɛli, yama dingkuɛ yina. Na kɛrɛ ka wung ka na nanda ka, na namɛ ying kɔthɛng wung ni yang yina. Na awa. Bembe be woti nama be bindɛ kɔi ka dɔma na bindɛ tute thɔng pakala ba, bindɛ thiɛ ning magbɛnggbɛ mamaandi. Wuna dɔng hato e, na yang namɛ ba bɛng ba peyɛng; na namɛ ba bɛng ba peyɔing na muthɔng mu beng toti thɔng mung a thi magbɛnggbɛ. Wuna kɔi nde haang hato wunthe wo, wo ning dingki wo hati wunthe wo. Ndɛ na ning dingki, ndɛ na ning ngku muthɔng mulɔhɔi.

Ndɛ ngale ma malɔkɔ manthe na ɔ raith. Gbengka na yang kute funung. Wuna na be kai lemia mandi. Wundɛ kai ka kusese ka. Na kusese wo yama peye nde thɔng ning nandang, na mbɛ yama nɛkiɛ mandi, na be toti nthɔing bing thi magbɛnggbɛ. Bing sa ma ngki tindɛ wumandi, na yang nɛnɛ bɔha hunthe. Wuna dɔng yang na kusese na thia balɔhɔi, thia bathɔngkɔi, na kɛrɛ yang do peye yang ning nandang. Na tepe na e ying kɔthɛng wung yi ni, na kaa ka dɔngɔ ka huloma hang.

The story of an orphan. Kabi Kanu. Rec. 10/2/61

I am Kabi Kanu. I have come to speak, here, at Kamabai. I have come to speak about a child that was left by its mother.

When he was left, the one who was bringing them up, the one who was bringing them up when his mother came and died, the one bringing him up said "Well, I am the one who is bringing you up. But as it is you have no mother. You know how I am treating you. All right". His mother's co-wives began to speak as they put their rice on to cook, they put in too much pepper for him.[1] Then the child said "Oh! If that is what it is, let it stop. If that is what it is, let it stop.- putting pepper in the food you have cooked". Then the child stood, the single child, for long. The one bringing him up,[2] him the single child, she brought him up, she gave him good food.

One day he got up, he said "All right. I have sense".[3] Therefore he went to have water looked for him, he went to the finch. "Finch. I was left alone by my mother. Look water for me. When they cook they put in pepper. They will not give me much. I get only one handful. That is why I say 'finch, put good, put bad, but I have been left by my mother'". The finch said "You know what you will do - go and sit down at the grave".

Ndɛ kai ka dɔngɔ ka huloma hang, wundɛ kɔ hubɛrina ka ~~ing~~ ngkinikini. Na ying ko kutu nanda sing fung. Wuna ngale wundɛ.

Wundɛ kai ka dɔma na ya yo de, thung yɛyɛ thung, na ya yo de iye Nayo, ying pɛ na nde yama, iye Nayo, thung iye kulukutɔ keyo. Wundɛ kute huya hang na tɛ. Wundɛ lehitɔkɔ, wundɛ lehitɔkɔ, wundɛ lehitɔkɔ.

Ndɛ songe hɛlɛma na ya yo de, thung yɛyɛ thung. Ya yo de yi pɛi na nde yama, iye Nayo, ding iyo kɔlɛ. Kute ndɛ haang ndɛ fung nda, kute kangka bang.

Ndɛ ngale, ndɛ songe hɛlɛmang. Na ya yo de, thung yɛyɛ thung, ya yo de thung yɛyɛ thung iye Nayo, ying pɛ na nde yama, iye Nayo, ding iyo kɔlɛ. Ndɛ kute nda wundɛ fung nda fooma.

Wundɛ kai ning bie. Nanda ma tepe na mba wɛli na hutuka tɛ tuke nde yang. Yang do dɔrɔmang nɛki na bindɛ yina bohite biwoti be kiyang be. Na kɛrɛ yang kɔthɛ nda foma. Na awa kɛrɛ ka wung kai na yi sa ma fungitande na, na kaang ka bie. Wundɛ kai ka bie nanda ma na. Wundɛ tame ning, wundɛ tɔhiɛ ning ndɛ. Wundɛ niɛ ning bali o bali - a boli mbɛ o mbɛ, mung thimo nanda ma. Wundɛ sise ning ka bangka do na mba wɛli, ma ba na hintima fungutu ka bia, na mba wung tɛpi o, na kaang hintimang ka ngalina hinti ka ngatɔli ka, na kɛ kaa dɛnga ka hutɔli ka. Ndɛ

He went and sat at the grave, he began to cry pitifully. The finch said "You will see your mother coming out". Then he stood up.

He went and sang "Ya yo de, thung yɛyɛ thung, iye Nayo, you left me long ago. Iye Nayo, thung iye kulukutɛ keyo".[4] He saw her head, just a little. He rejoiced, he rejoiced, he rejoiced.

He sang again "Ya yo de, thung yɛyɛ thung, ya yo de, you left me long ago, iye Nayo, I have brought you something". He watched until she came out, he saw her chest.

He got up, he sang again "Ya yo de, thung yɛyɛ thung, ya yo de thung yɛyɛ thung, iye Nayo, you left me long ago. Iye Nayo, I have brought you something." He watched, she came out completely.

He went and washed her. His mother said "Well, it was not death that I died. I was only watching to see how my co-wives treated you. But now I know it all. Well now, as it is you will not come to me, but go and wash". He went and washed his mother. He rubbed her with oil. He sewed clothes for her. He did everything for her, he bought everything that his mother liked.[5] He took her to the house. She said "Well, don't yet take me out to the people. Don't tell them. Go and leave me first in the yard where they clean the rice, go and put me down there". He went and hid her there "so that I may see how you are treated".

kai ning ngalang na be kutu na yi nio na.

Wuna ngale bembe hɛlɛmang. Hɛnti ying se hɛlɛmang ning huthana dingkɔ ho kanda ha, hɛnti ying se hɛlɛmang, na mba ɔ raith. Ba ming ko yina ni na mauma ndai fɛyi ming sa yina ngki muthɛri. Na magbɛnggbɛ na ming yina tɔngie.

Fɔngkɔle ba thebe, bindɛ yonge magbɛnggbɛ, bindɛ dungung hato. Hato neketeke nanda ma na ka husɔli ha. Na e ying kuteng na kɔ yang nia? Ɛnɛ yi kuteng na kɔ yang nia? Nanda ma tepe na ba mung thɔng, na ba mung thɔng. Wuna dome wundɛ na do muthɔng mu na beng dɔng yama ba ngka, na thi magbɛnggbɛ. Namɛ babɛna ba pɛyeng. Wuna dome nanda ma na dɛnga mung kanda ma ka. Na denge ndɛ mung kɛndɛ, nanda fung. Wundɛ se, na wali bena, na kumang nɛnɛ kɔ beng ning hating mu wo. Na yi kuteng na hutuka ka wung ka, na wa ɔ wa be ni Kanu na kulania. Na mɛnɛ yi kuteng hati wo balihang wundɛ peyo, na thɔng ning bohita. Na hato balihang na ying thɔing ning bohitai, na wung ndɛ sa yina piti, na yi kɔ ni nia bali ɔ bali na thɔngkɔi, nɛmpɛ nda na wundɛ bɔi nda nɛmpɛ, na bing kɔi nda ning ka nɛka, na e, ming dingkɛ nde yina, mina dingkɛ nde yina, na wung wulɔhɔi na? Bindɛ kɔi ting nda ka mea na e. Na ng ng na yang tha dɔng na beng be yama meyɛ.

Soo, huna hɔngkɔle bamba yama se ka gbongkila, Kaba Kanu.

Then the co-wives stood up again. "Since you have come again, you with your lack of upbringing, since you have come again - well, all right, so that we can act to you, today we will not give you food. It is pepper we will throw down for you".

When the evening cooled, they pounded the pepper, they gave it to the child. The child looked secretly at his mother in the yard. "Do you see how I am treated? Do you see how I am treated?". His mother said "Don't eat it. Don't eat it". Then he said "Here is the food you said you would give me - you put pepper. All that, let it stop". Then his mother said he was to put it down for himself. When he put it down there, the mother came out. She came "Greetings to you. Behold! this is the way you are treating my child. You see, that is how death is. Let everyone believe in Kanu. If you see a child who is left an orphan, if you know how to treat him, he will not forget you. If you treat him badly in everything, tomorrow when he grows, tomorrow you start looking at him and saying 'Oh, we brought you up, we brought you up' - is that good?" They started answering her "Oh". "No, no. I did not say you were to answer me".[6]

So that is what I have to say this evening when I came to speak, I Kabi Kanu.

The story of an orphan who was treated badly by his mother's co-wives after her death. The same theme occurs in Two children.

1. A young child is known not to be able to eat as much pepper as adults. Not only do his step-mothers give him this unsuitable food but they throw it down for him roughly - tɔngie, a word normally used of scattering food on the ground for hens.
2. The one who is officially bringing the child up outside his own household looks after him well, in contrast to the co-wives there who should have treated him with the same care as his own mother.
3. i.e. he was now grown up enough to make his own decisions.
4. The words of the song do not seem to have any sense except for the phrases I have translated, and Nayo which may be the mother's name or a reference to naa, mother. The boy is calling his mother, and the stages by which she gradually appears from the grave are marked by stanzas of the song.
5. He treats his mother very well in his delight and care for her.
6. On another occasion when the narrator told the tale, he ended "and the co-wives were afraid", i.e. realised they had done wrong.

The orphan child. (Yaka)

Hati balihang, ndɛ fungɛ nde kafai do. Na kio thɔng wundɛ, wundɛ tha nie thuthe, nanda ma tuku, handa ma tuku. Wo ko nde thunda keng na Sara, kɔrɔ na tuku thɔng nanda ma e fanda ma, wundɛ domo na hati balihang. Ba wundɛ ka nde ing nanda ma, wundɛ ka ing handa ma.

Bɛnɛ wundɛ dingko nda, wundɛ boe, wundɛ bohe ha siyɔkɔ ka kuboi ko. Wundɛ pengke humɛthɛ hang. Mamɛng be se kɛndɛ thɔng kapothi. Wundɛ tepe na e nang kute humɛthɛ ho yɛmpɛ yang se kiking. Wundɛ tengkeyeke. Ndɛ ke daping nggbenthe. Wundɛ gbale, wundɛ yuku.

Na puthɔi kang, wundɛ ke. Wundɛ ke dikini. Wundɛ tengkeyeke. Wundɛ se furu.

Sangkaa ndɛ ke nɛki. Wo si tɛng, wundɛ pengke kusasikilɔ wohufɛ. Wundɛ tuke ta. Wuna dome wundɛ na e, nang kore kusasikilɔ. Wuna tepe kusasikilɔ wong, na pɛkang hɛ. Na ba kɔri mai. Ndɛ pɛki.

Wuna tepe kusasikilɔ wong na dinga hɛ make. Wundɛ thunung make ing kusasikilɔ wong. Bindɛ pengke gbore bamandi, ka kɔi kutɛnɛ kothɔkuɛ. Wuna tepe kusasikilɔ wong, na ki yang hɛ. Wundɛ kie. Na dungkɔ hɛ ka kutɛnɛ ko. Wundɛ dungkɔi. Ne dondo? Na ng ng. Na ndɛɛ tɛ, na dungkɔ. Wundɛ dungkɔi. Ne dondo? Na ng ng.

The orphan child. Karanke Dema. 26/10/61

The orphan child, he came out on earth. Just when he had been born, he had not yet been weaned, his mother died; his father died. He had been given the name of Sara. But when his mother died and his father, he was called Orphan Child. For he had no mother, he had no father.

When he was brought up, and he grew, he began to travel round in the cane grass. He came to an ant-heap. Animals were coming out from underneath there.[1] He said "E, I have found an ant-heap where I will come tomorrow and set a trap". He went back. He went and stripped out palm leaf fibre.[2] He twisted it, he tied it.

When the sun rose, he went. He went and set many traps. He went back. He came and spent the night.

In the morning he went to look. When he was still coming, he saw a white guinea fowl.[3] It had not died. He said "E! I have killed a guinea fowl!" Then the guinea fowl said "Loose me. Do not kill me". He loosed it.

Then the guinea fowl said "Take me when you go". He began to go with the guinea fowl. They came to a great rock where a high cotton tree stood. Then the guinea fowl said "Put me down". He put it down. "Climb up the cotton tree". He climbed - up.[4] "Here?" "No. Not there. Climb". He climbed. "Here?" "No.

Na dungkɔ kathinthi ka. Hati balihang dungkɔi ka pe tɛni hang ka. Wundɛ tepe na ba pɛna hɛ. Hati balihang a paitege wuyete ba gbore ba kapothi ba. Ndɛ tepe na pɛna dɔrɔmang. Hati baliahng pɛng.

Ndɛ ba bɔha ba ngɔta hang, na tɛng thɔng wundɛ hutete, wundɛ kɔi na yɛhɛdɛ ka kɛkɛng kong. Wundɛ ba tɛpa na e, wundɛ kute bangkɛng. Wundɛ ba nia hɛlɛ ka ba na e, wundɛ kute bia, yɛrɛmɛng kɔhi katati. Na se sombori kɛnda do. Ndɛ ba tɛpa na e, langgbɛng, bathɛkɛrɛng kɔhi, na se ka dɔngɔ kɛnda do. Ndɛ ba kɔitito hɛlɛ wuyete, wundɛ kute thɛni. Ndɛ ba kɔitito hɛlɛ wuyete, wundɛ kute bahuing. Hani murani mu ka yumbɛng mu se, thasomba, karuni, kangkarɛng, ngabulɔ, mpanɛng, ngakumpa, mu se homa. Manani homa. Hati balihang wundɛ kute hugbakine.

Kusasikilɔ wong tepe nde nɛnɛ ning, na na wung niɔi na na yi kute na, na wubangka wu kɛndɛ kutu wung, wulɔngkɔi, ka ka hubio, na ba wung pɛthi ye. Na na ying pethe hung, na na ying kute na, na yi sa ma dɔng. Wundɛ tepe na eye.

Bɛnɛ wundɛ ba se kuta hugbakine hang, mɛti bamandi, yɛrɛmɛng pɔdɔ, kaibani pɔdɔ, thɛni pɔdɔ, bahuing pɔdɔ, manani pɔdɔ, takɛng homa, ndɛ kute mung. Ndɛ dɔngɔi ka hugbakine ho kɛnama ing yeke babɛna.

Bɛnɛ wundɛ dɔngɔi haa, wumɔ wumɔ wo kɛndɛ ke, a ni

Climb to the top". Orphan Child climbed to where the cotton tree ended. It /guinea fowl/ said "Let go". Orphan Child was a little afraid, because of the rock below. It said "Only let go": Orphan Child let go.

When he began to fall, just as he reached half way, he stood - lightly, yɛhɛdɛ! on the earth. As he was saying "E!",[5] he saw houses. As he was saying again "E!", he saw people - thirty women. "We have come to live with you[6] here". As he was saying "E!", ten men came, young men, "We have come to stay with you". As he stood there a little again, he saw fowls. As he stood there a little again, he saw goats. Every possession of humans came - pots, wooden bowls, chests, gourds, pans, spoons, they all came. Cows, all. Orphan Child got chiefship.

The guinea fowl told him now "Since this has happened, you see, that small house you see there, locked, without a door. Don't open that! If you open it, what you find, do not say that it was me".[7] He said "Yes".

When he had come to get the chiefship, many villages, countless wives, countless men, countless fowls, countless goats, countless cattle, sheep, all, he got them. He lived there in his chiefship with that honour (?).

When he lived there for long, everyone who came to him, he

ning balɔhɔi. Wung kunthe kɛkɛng kong hooma. Mɛna tepe nde bayeling, na ming ko ning ke dɛmpɛngɛng. Na ba nɛng ming do yuyɛ na wundɛ pangke ta. Bɛnɛ bindɛ ke, bindɛ biyande ka mɛti ba ka hati balihang wo kei. Bindɛ ke fang balani beng ing yumbeni foma. Bindɛ sope ka gbunguna hati balihang na. Hati balihang ngaye, wundɛ bohe thɛ, wundɛ thubutu pakaa ka mpani na berede, e mayɔ. Na hing panda ba kendeng. Bindɛ kalangani. Na ming yɛrɔkɔi. Bindɛ sope, bindɛ sope. Bindɛ thiɛ ning thaduba. Wuna tepe bindɛ na hati balihang, na nia ba tha nde handa ni. Hati balihang wundɛ ngaye hɛlɛ, wundɛ yuku bahu. Wundɛ thie pakaa ka hudebe. Na hing panda ba kendeng. Bindɛ kalangani. Bindɛ sope hɛlɛ wung. Na hati balihang na nia ba tha nde handa ni. Hati balihang ndɛ ngaye hɛlɛ, wundɛ ke yuku taka. Na hing muthomi mung kendeng. Bindɛ kalangani. Bindɛ thikiɛ ning thaduba. Na hati balihang na nia ba tha nde handa ni. Hati balihang ngaye hɛlɛ, wundɛ yuku manang e pakaa thadebe thanang. Na hing panda ba kendeng. Bindɛ kalangani. Bindɛ fange. Bindɛ thikɛ ning thaduba. Bindɛ tepe hɛlɛ, na hati balihang, na kore na nia ba tha nde handa ni. Hati balihang ngaye hɛlɛ, wundɛ ngke bindɛ yɛrɛmɛ. Na hing yɛrɛmo kendeng. Na wo bena ko totiɛ. Bindɛ kalangani. Bindɛ hɛlɛ na hati balihang, na nia ba tha nde handa ni. Hati balihang nɛnɛ,

treated him well.[8] That helped all the country. Then musicians[9] said "We will go and contest with him, for we hear that he is not poor". When they went, they entered the village of Orphan Child. They went and beat their balanjis and their sticks, all. They praised and glorified Orphan Child. Orphan Child got up. He took a fowl, he measured cut rice into a pan - quite full, <u>berede</u>! - and oil. "Here, this is your gift."[10] They thanked him much. "We accept". They praised and praised. They called blessings on him. Then they said "Orphan Child, do what your father did not do".[11] Orphan Child got up again. He bound a goat, he put rice into a huge basket. "Here is your gift". They thanked him much. They praised that again. "Orphan Child, do what your father did not do". Orphan Child got up again. He went and bound a sheep. "Here is your food". They thanked him much. They called many blessings on him. "Orphan Child, do what your father did not do". Orphan Child got up. He bound a cow, and rice, four huge baskets. "Here is your gift". They thanked him much. They played. They called many blessings on him. They said again "Orphan Child, now, do what your father did not do". Orphan Child got up. He gave them a wife. "Here is your wife, who will cook for you". They thanked him much. They rejoiced. They said again "Orphan Child, do what your father did not do". Orphan Child now,

wundɛ pitɔkɔi ba tɛpa na wubangka wung nang tepo nde na yang sa wung pɛthi. Wundɛ tute yuma na hɔng kɛkina nahulu ba dangande wu dungkung yang bayeling be wung. Neng thampo nang fungung thɔng kɛndɛ nahulu bang, na hɔng bɛna bindɛ thimo. Ndɛ ngaye, ndɛ hati balihang, ndɛ ke ka wubangkang. Wundɛ ke pɛthi.

Wundɛ mapɛthi mang, wu niɔi kɛndɛ na gbing gbang. Kuboi kuthɔ nda. Sa nda kutu bangka, sa nda kutu wa, ndɛ pɛ, wundɛ wunthe hɛlɛ.

Wundɛ thunung ba saa ka bia be. Wundɛ se. Wundɛ thongthingino na e hati balihang na mbɛ ka nu yi? Wuna tepe wundɛ, na ha ha biang beng, nang do nɔng waki kuboi. Wundɛ dɔngɔi.

Ndɛ nambe. Wundɛ simɔkɔi hɛlɛ na ke na hang ka nde yang ka, ka humɛthɛ ha. Ndɛ ke kɛndɛ. King hɛlɛ nggbentha king. Wundɛ ba king kia hang, wundɛ du, wundɛ se furu.

Sangkaa hɛlɛ, wundɛ thunung make ka nɛka nggbentha king. Wo si hɛlɛ tɛng, wundɛ pengke kusasikilɔ wong, wahuhɛ. Wuna tepe wundɛ ka dɔma kusasikilɔ wong, ne yang be ni na bɔrɔ na? Wuna tepe kusasikilɔ wong, na awa. Wundɛ dinge ning. Wundɛ pengke gbore bang. Wundɛ tepe na e yang be ni na bɔrɔ na? Kusasikilɔ wo tepe na awa. Wundɛ kie, Wundɛ tepe ne yang be ni na bɔrɔ na?

he forgot that "the small house - I was told that I was not to open it". He thought "There are possessions there more than what I have given to the musicians. Perhaps if I bring out the possessions from there, perhaps that will please them". He got up, he Orphan Child, he went to the small house. He went and opened it.

As he opened it, there came there gbing gbang! Cane grass only now! He no longer saw a house, no longer saw a person, he was left, he alone again.

He began to come to his people. He came. He was asked "E! Orphan Child, where were you?" Then he said "Ha! ha! my people. I was all the time walking through the cane grass". He stayed there.

After a long time, he thought again "Let me go where I went before, to the ant heap". He went there. He had palm fibre again. When he had put it down, he came home. He came and spent the night.

In the morning again he started to go to look at the fibre /trap/. When he was still coming again, he saw the guinea fowl, the white one. Then he said, saying to the guinea fowl "Will I do as before?". Then the guinea fowl said "All right". He took it. He came to the rock. He said "Will I do as before?" The guinea fowl said "All right". He put it down. He said "Will I do as before?" The guinea fowl said "All right". He climbed

Kusasikilɔ wong tepe na awa. Wundɛ dungkɔi kathinthi ka. Wundɛ tepe na e yang be ni na bɔrɔ na? Kusasikilɔ wong tepe na awa. Wundɛ pɛng. Na gbang ka gbore ba. Wundɛ tuku, wundɛ hati balihang. Wuna tepe wundɛ na e, yang, ka ngoe wundɛ kɛ.

Kusasikilɔ wong ngaye, wundɛ dethi bomba. Wundɛ ke fɔsɔi, ndɛ pai ning. Ndɛ thɔhɔi. Wuna tepe wundɛ ndɛ hati balihang, na e, kusasikɔlɔ wong, nɛng thɔkɔnti yama hɛ nda. Wuna tepe kusasikilɔ wong, ne yama gbakɛ hɛ yina? Na ba ka yengke nde yang tepe yina na nama ke yi kute? Wuna tepe hati balihang na yang kute wulɔhɔi. Na bu nama tɛpɛ ying ko hɛlɛ ma pɛngki? Wuna tepe wundɛ na a, handa wong, na wu tepe nde me wung, nang thamɔi. Na pɛthi nde yang wubangka wung. Nang kute nda kuboi homa, nang tha nda kutu wa. Nang tha nda kutu manang wo. Nang tha nda kutu taka. Nang tha nda kutu bahu. Nang tha nda kutu thɛ. Wuna tepe kusasikilɔ wong na ba yi sa nda ma thiti ka huthɔkɔ ho kɛnda ha. Neng kuteng yang si keye. Kusasikilɔ wo kenge.

Wundɛ ke hɛlɛ, ndɛ ke diking kusasikilɔ wong. Tha nda me ba kaa. Ndɛ ko nda ning siyɔkɔ, wundɛ hati balihang.

Bɛnɛ yi kute nda, ali ba domo na wo yina mase ba bei, na ndɛ tepe na ba ni wung nde, na wuna kasi ba, yi

up above. He said "Will I do as before?" The guinea fowl said "All right". He let go - gbang! onto the rock! He died, he Orphan Child. Then he said "Oh! I, alas!"[12] there where he lay.

The guinea fowl got up. It looked for leaves. It went and squeezed them, it sprinkled him. He woke. Then he said, he Orphan Child, "E! guinea fowl! You deceived me today". Then the guinea fowl said "Was it I who ordered you today? When I told you at the beginning, what did you find?" Then Orphan Child said "I found good". "Well, what caused you to meet me again?" Then he said "Ah! my father,[13] what you told me then, I failed. I opened the small house. Then I saw it all cane grass. I no longer saw a person. I no longer saw a cow. I no longer saw a sheep. I no longer saw a goat. I no longer saw a fowl". Then the guinea fowl said "Well, you will no longer bring me into your foolishness! You see, I am going now". The guinea fowl flew off.

He went again to make a trap for the guinea fowl. It would not come. He was always travelling around, he Orphan Child.

You see now, if someone helps you with something, and he says "Do not do that" - that is a forbidden thing, you are not

sa wung ni. Bɛnɛ yi kute nda, hutha nde hati balihang nambe ing hugbakine hang, bayeling beng na ke nde ning dɛmpɛngɛng.

Mɛnɛ yang yue mbɔrɔ kibɛna, ɦuna hoho.

to do it. You see now, the reason that Orphan Child was not long in the chiefship, it was the musicians who came and contested with him.

Since I heard that story ..... that is it.

The story of a man who, although he was only an orphan, attained the chiefship through the help of a bird. But he lost it by failing to keep to the one condition imposed by his helper. The moral is drawn that you should observe a prohibition laid on you by one who has helped you.

1. The ant-heap is a good place to set a trap because of the number of birds attracted by the insects crawling in and out.
2. The fibre is stripped out of palm leaves, and rolled on the thigh to make a strong rope which can be used, among other things, for snares.
3. Kusasikilɔ - probably a kind of francolin. It appears fairly often in the stories, and is a popular food when it can be caught.
4. The emphatic high tones of dungkɔ, climb, indicate the height of the tree that he had to go up.
5. E! Involuntary exclamation of surprise.
6. i.e. come to him in marriage of their own accord without any payment of bride-price.
7. i.e. don't blame me for what happens.
8. i.e. he gives many generous presents to them as befits a chief.
9. Musicians coming to praise a chief and asking for great gifts in reply is rather more typical of the Koranko and Mandingo than of the Limba. The instruments "balanjis" (a form of xylophone played by a wooden mallet) are not usually played by the Limba. The musicians are depicted as "contesting" with the chief to see if they can demand more than he can give. The usual list of increasingly valuable gifts is given, hen, rice, goat, sheep, cow, wife.
10. The gift of welcome to a visitor.
11. They suggest he should emulate and surpass "his father" (i.e. the last chief) in generosity.
12. Lit. "E! me", an exclamation of despair and, at the same time, of a sort of detached self pity.
13. "My father" - a term sometimes used in "Begging".

The orphan and the little bird. (Wara Wara Bafodea)

Hati na peo nde baihang. Nanda ma tuku. Handa ma tuku. Wunde ning thoro timo timo. Loko hanthe, nde ke ka thithia. Keng ke ma pongki wubeti, wuyeete. Beti wo fung na prrr. Wubeti wung dome na e hati. Na ya si nio thoro. Wuna dome wong na e papa, nandang ka, na handang ka, na yang ka ing wandang, na thoro ba yang nio na a boi. Wubeti wu dome na yang ko yina ni gbang. Koro wunde ka hungue ba dome na thoyo bena gbongkoyi beti wong, ba dome na a nie ning gbang. Wunde dome na yang yerokoi. Na nama na me nie gbang? Na yang ko na dungkune lo wunthe, na boha ma e me thia ka botho. Na te do thong bia konoko na e sigitha botho bang na e yanta, na kere ba me ba ma wahena kutai. Hatong dome na eye. Hato bohe wubeti wung, wunde thi ka hubotho, e yantokoi.

Hongkoi wunde se bie, wunde ngoye. Wunde sigithe hubotho, wunde yanti. Wubeti wu hung kende, na prrr. Wunde tutoi. Na katha yengkeleng, katha yengkeleng, katha yengkeleng, se nde thoye Riko, huya ha katha yengkeleng yandi yandi o Riko yo.....

Bia thungoi na prrr, meti bang homa beng nenokoi. Binde teng ba detha he beti wong. Wo thong dong be biande, nde pirine na yeng. E binde ko nia makaba.

Gbaku dome loko hanthe na kaiye he ka wubeti wung ko

The orphan and the little bird. Suri Kamara.2. Rec. 8/8/61

A child was left an orphan. His mother died. His father died. He had suffering all the time. One day, he went fishing. He met there a little bird, very very small. The bird came out, prrr![1] The little bird said "E, child, what suffering!". Then he said "E, father! I have no mother. I have no father. I have not got any brother or sister. My sufferings are many". The little bird said "I will make you well off". But he did not believe him that the bird was telling the truth, saying that he would make him well off. He said "I accept. How will you make me well off?" "I will give you one rule. Take me and put me in your bag. When people go to sleep, take the bag and hang it up. But don't allow anyone else to see". The child said "All right!" The child took the little bird, he put it in his bag, and slung it over his shoulder.

In the evening, he came and washed. He lay down. He took the bag, he hung it up. The little bird came out of it, prrr! It perched there. It sang "katha yengkeleng, katha yengkeleng, katha yengkeleng, se nde thɔye Rikɔ, the head, katha yengkeleng, please please Rikɔ o, katha yengkeleng ..."[2]

People crowded round. The whole village woke(?). They came to see the bird. When each was about to go in - the bird had vanished away! They were surprised.

One day the chief said "Go to where the little bird

gbongkoyi ka. Kere na bia ninue na bia pangkande thong, wubeti wung hung, a thimo thampa ha. Na katha yengkeleng, katha yengkeleng, katha yengkeleng, se nde theye Riko, hue ya ha katha yengkeleng, yandi yandi o Riko yo.....

Gbaku wo dome na yang be he nda ke dethi ka wubeti wung gbongkoyi. Gbaku wong se ko. Wubeti wung pei. Gbaku wong thi wo hati wong, na mbe mu doma ko gbongkoyi ka botho ba? kenda ba wung? Hatong dome na ntha ka e yang. Na eye. Wunde mayosoko heleng wuyete, wubeti wung gbongkoyi hele, na katha yengkeleng, katha yengkeleng, katha yengkeleng....

Gbaku wong koi kende a kang. Gbaku wo kame, nde hurung kugbanthang. ɛ. Wunde thi hato. Na saa. Hatong dome na ng ng. Na kore na saa. Na mene yi tongine ma sabu ba wung ko song ka rumo kenda ka wung, na yang ko yina dungkune meti bang kuwang kunthe. Nde dome na kore na papa, yang ka ing ntha. Binde bohe hatong, binde dinge ka kaa. Nde hange huthabale. Nde dome na long-anung ka rumo. Binde longkoti ning ka rumu. Wubeti wung hung heleng, na prrr. Wung tutoi. Wubeti wung ni hele na katha yengkeleng, katha yengkeleng, katha yengkeleng...

Na e, na kore tongine mina. Nde dome na gbaku wo. Na o. Na awa. Gbaku wo ngaye, wunde sake ning meti bang kuwang kunthe. Wunde dungkung ning mbe o mbe. Wunde dome na be ma tongine sabu ba ka ka waning bamba. Hatong dome na

speaks". But it was when people were asleep, when they had separated, then the little bird came out with a sweet voice "Katha yengkeleng, katha yengkeleng, katha yengkeleng, se nde th ye Rikɔ, the head katha yengkeleng, please, please Rikɔ o, katha yengkeleng ...."

The chief said "Let me look at where the little bird is speaking". The chief went and stood. The little bird stopped. The chief called the child. He said "What is it that is speaking in your bag?". The child said "There is nothing there of mine". "Oh" When he stepped away a little,[3] the little bird spoke again "Katha yengkeleng, katha yengkeleng, katha yengkeleng ...."

The chief began dancing there. The chief spent the whole night dancing to the fine song (?) "E!" He called the child, "Come". The child said "No". "Oh, come. If you show me what it is that sings in your room, I will give you half of one village." He said "Oh, father, I have nothing". They seized the child. They took him away. They beat the drum.[4] He said "Lock him in the room". They locked him in the room. The little bird came out again, prrr! It perched there. The little bird sang again "Katha yengkeleng, katha yengkeleng, katha yengkeleng ...."

[The people said] "Oh, oh, show it to us". He said "Chief" "Yes?" "All right". The chief got up. He came and gave him half of one village. He gave him everything. He said "Show me the reason for that thing". The child said "Father, I am

papa na yang se na tongine sabu bang, na kere na yi kutiokoi na bei o bei kutiokoi na husokong kute. Na wung ka e bei o bei. Na ni gbaku wong kuthanthi na ba kutioko, makutu wubeti wung mang, ha nde niye nde ning seki kwekong, wunde dungkung ning mbe o mbe, nde ni ning gbong hom, makutu nthong wubeti wung mang, gbaku wong tuku.

Soo, na ko nde ho yu, tinde, longthang, na yokong yang be hung cingke, Yenkeni Kenthe ne, loko ba hongkoi bembeng.

going to show you the reason. But when you see it, whatever you see is not my concern."[5] He said "That is all right".

Since the chief had refused, saying he wanted to see for himself - the moment he saw the little bird (he had now given him half the chiefdom, he had given him everything, he had made him well off) - the moment he saw the little bird, the chief died!

So, since you have heard this, so much, it is finished. I had to show it to Yenkeni Konteh this evening.

A story of how an orphan becomes well off and even wins chiefship (apparently), through the help of a tiny bird, who sings sweetly that everyone begs the child to show them where the bird is.

1. The sound made by its feathers.
2. The song is repeated over and over. It has a catchy tune and rhythm to which any Limba would want to dance. Rikɔ is a girl's name.
3. The teller was laughing so much he could hardly continue.
4. To call the people.
5. i.e. do not blame me for what happens.

The orphan and the goats. (Yaka)

Hati na hunge nde, wo baihang. Kɔrɔ bagbethe. Wunde dongɔi nɔng na ndee ka horodi hang kangka na, mangaye ka herengkai ka. Ba kekina dongɔi nde wunde.

Ba mene Holeng beng teng be dinge bahuing, binde pengke ning na e balɔnggɔng, na mande. Na ye. Na ngseke bena. Na bu kame ke he bia nda? Wong nde nene nde ke ka tute kutaa ka mandi ma. Nanda ma wo nene wo thangko nda hɔye hang ba mpa. Ba mene wunde se thongthingine na kame ke he handa? Na wunde ke ka thungunande kekeng. Binde tepe na eye. Ba mene binde thongthongɔng hele nana ma wong, na kame kei he nanda wong, na wunde ke he ka yisinande kekeng ing kuthahine. Na mene binde thongthongɔng hatong, na e na mbe thabɔrɔ thantha tha tongine mina thang? Na ha, na kabi ming hung kahai, na ming yue ta thabɔrɔ thantha. Huna tepe wunde na huna lɔhɔi. Na yang, na ba yang bena fungunie huthukuma ho kiyang, na yengkeng he hunguna baho wunthe, wo kaiba, na e beng hunguna hele wo bonda. Wunde yuku ning. Na kɔnɔ na yi be mina tongine thabɔrɔ tha kei yi thang. Na wuna thimong ming. Na ba hung ka bali. Nena beng kuteng na papa wo thongthongɔng he beng wong, na wunde ke he ka yuka kutaa. Na ba beng mandi mamandi, na beng pengke nde na kutaa ka kende, na e beng a thuhande kende? Na aye. Na ba wuna na ke he ka thungunande kekeng. Na ba wu thongthongɔng he beng wung, ba tepa yama na kame ke he nanda, na wunde ba thohe hɔye, na ba mpa. Na

The orphan and the goats. Niaka Dema. 26/8/61

A child once came out, an orphan. But he was lame. He lived as from here to the road there, coming from Ferengkai.[1] There he lived.

When Fulas came, bringing goats, they met him. "E, friend, greetings". "Yes, greetings to you". "Well, where did your people go today?" Now he[2] had gone to make a bridge across a river. His mother had just finished her pregnancy and given birth. So when he came and was asked "Where did your father go today?", he said "He went to join together the earth" They said "Yes". When they asked again about his mother "Where did your mother go today?", he said "She went today to bring together the earth and the sky". When the asked the boy, they said "E! What are these parables[3] that you showed us! Ha! Since we came out on earth, we have not yet heard these parables". Then he said "It is good. I - for me to bring out my heart[4] for you, first you must take one goat, a male, and take again a female". He tied it. "But you are to show us the parables you said to us. That is what we want". "All right. You see - my father, whom you asked about today, he went to bind a bridge. For with a big river, when you come to it and there is no bridge there, will you cross there?" "No". "That is why he went today to join the earth. And for what you asked me today saying 'where did your mother go today?', her belly pained her today, for childbirth.

ba wuna kuthahine wo kekang do.Na mene mbore king kate he yang bena king, na ba hune hoho. Holeng beng tepe na thie. Na yi kute heti kapothi kathinthi, hato ne biye nde magbongkoyi. Bahuing biiye beng nang kong binde kati ke biang ka, ka wunde ho hesia heng ka.

Wunde segithe bahuing bebena. Wunde ke, wo begbethe nene. Wunde kaiyeke te. Wunde biyande. Na e, bie nama beng ni ning keba. Na ha! na yi, ha! na yi therang bei, na hugbanang ho kende hang ho therang yi heng, na hung lehe te. Huna tepe wunde na penia nung doromang.

Ba mene bahuing be bi king nda ba gbenge, te dondo te ing Kabala, na bahu wong gbeng nde, wunde a kotho ne dondo na, wunde gbale hile, wunde denge. Na wunde niei hele hoye, wunde a kotho dondo. Na bahu wong gbeng ne Kabela na, dondo wunde a kotho, wunde gbale hile, wunde yenti kathinthi. Na kunthu thong bahuing be kohi, wunde tepe ne papa, na katang he ka bia be kiyang beng. Na ka yang huseea heng ke. Wunde hing binde ngakeng nga. Henda me wong tutokoi ning. Wunde ke.Na teng thong wunde ka gbani beng, wunde kio. Wunde na gborokoi nda e biyande nda ke meti ke. Be mene dinge wunde thathukoeng thanang, na yang kong se ba kerehu bang ba yisie nde yang bena beng. Ba mene helanggbe wong tepe ka kete nde wunde kerehu beng kai, ne he, na kaibani bitho binde bina nong bahu wong gbeng, ne biiye. Na thanina thanang thentha, ne kontho na binde bina nong wunde gbeng. Wuna tepe wunde ne wulohoi. Na yang na hung ke bei. Na yang a ko ke. Na papa, na yuka

Thus both the sky and the earth. The parable I brought you today, that is it".[5] The Fulas said "It is true". If you see a child, up or down, the child owned that speech." "The two goats, I will take them to my people", to where his mother came from.

He took the goats. He went, he the lame child. He was not able to walk. He came in. "E!" His people were surprised. "Ha! You - ha! the cunning of yours that you have begun, it is not good". Then he said "Only leave me alone".

When the goats began to bear, as far as from here right to Kabala, if a goat gave birth now, he knew it here.[6] He twisted a noose.[7] He put it down. When it became pregnant again, he knew here. When the goat gave birth like at Kabala, he knew here. He twisted a noose. He hung it up above. When the goats reached ten, he said "Father. Carry me now[8] to my people, to the place where I am a cousin."[9] He gave their names. His father put him on his head. He went. When they had just reached the bush by the side of the village, he was put down. He crawled now, he now entered the village. He brought four kola nuts, he said "I have come for the goats which I brought for you then". The man said, where he had taken the goats to them, "Ha! They are only males that the goat bears, these two. In these four years the he-goat has borne these".[10] Then he said "Good. For me - it is all right. I will go. Father, tie the three male goats".

konthoing bitati beng.

Na ke thong wunde, wunde pengke mandi mang. Wunde tepe na e, na papa na yang yathi hei - ka tutoko wunde ka ing hande ma wong. Wuna tepe hande ma wong na name kothie yi, ba yi yatha hei? Wuna tepe hatong na ying kotheng na yise nde yang dondo bahuing beng, na yang do bagbethe. Na ba ki yang he.

Wunde segithe nde nene, wunde dinge hunung ho kenama. Wunde tengkeyeke ka binde ngaye ka. Wunde matheri ka gbani do, wunde leleng, wunde bereng. Wunde se thongthingina na e, ha, na sobe ye! Na mbe? Na handang batho hoye, na ba mpa. Ba binde thokong nde hatong na be na bahu wo wo koi wong wo kontho wong, na wunde na biye magbeng mpati beng be. Ba mene wunde teng nene na handang batho hoye, na ba mbe? na wo ba mpe, na e, na ming kute thaboro, naye kaiba a mpu. Na ha, na sobe ye. Wuna tepe hatong na ba pea nde. Eyo, beng tepe yama bahu wo yisia wong wo bonda wong, wunde tuku; wong wo kaiba wong, a wunde na nda mpu bembe. Na holohoi na ba mene kaiba kie ta nong, na dungkune nung bahuing beng kiyang. Na ba kaiba kie ta. Nang thimong bahu wo kiyang wong. Binde segithe bahuing kohi heng, binde yuku, binde dungkung hatong.

Wunde hatong dinge do hande ma do ka mandi mang ka pe he wunde ke. Ba mene wunde theri kangke bahuing beng, binde bina nda bereni beng, wunde hande ma wong, wunde therang ba ning kaa ka gbangkita. Si nda teng do hande ma do, bahuing

When he went, he came to a river. He said "E! Father, I have trodden on a fish" - where he was carried on his father's head!. Then his father said "How do you know that - to tread on a fish?" Then the boy said "You know, when I brought the goats here first, I was lame. Put me down now".[11]

He took again now, he brought his cunning. He returned to where they had set out from. As he came in the distance from the bush by the village, he shouted. He cried. He came and was asked "E! Ha! It is hard! What is it?". "My father's belly is hurting him - for childbirth" - because they had lied to the boy saying that the goat standing there, the male one, that that was the one that owned the birth of the children! When he came now saying "My father's belly is hurting" - "Why?" - "For childbirth", they said "E! We have seen a parable, a male to give birth! Ha! It is hard!". Then the boy said "Cease now. Well, you told me that the goat I had brought, the female goat, that she had died. That this one, the male, had borne these ones. It is good - if a male does not ever give birth - to give me my goats. For a male does not give birth. I want my goat". They took the ten goats, they tied them, they gave them to the boy.

He, the boy brought them here to his father at the river where he had left him. When he came in the distance there with the goats, they now wept.[12] He the father, he began to go to welcome him. As he was coming to his father here, there

kɔhi ndɛ. Bɛ mɛnɛ wundɛ tɛng, wundɛ tonge ning danthɛkɛ, bɛhuing beng. Nɛ hing kubiasi ko nɔng yɛng gbɔsɔng ba beng. Nɛ ba thɛmu wobɛnɛ tɛ ke beng kɛ kutɛɛ kutɛɛ kong tindɛ. Holɛng tɛng dondo. Bindɛ sɛ mɛ thɔngthɔngɔng. Nɛ wundɛ kei ba sɔkinande kɛkɛng. Bindɛ thɔngthɔngɔng hɛlɛ ba nandang. Nandɛ ndɛ nɛnɛ wo thangko ndɛ ndɛ hɔyɛ. Nɛ ba wunɛ tɛpɛ yangng, nɛ wundɛ kɛ kɛ thungunande kɛkɛng ing kuthahine. Nɛ yang kate bindɛ mbɔrɔ kibɛnɛ. Nɛ ba wunɛ tɛpɛ ndɛ yang, nɛ ba yukuyang nung hɛ bɛhuing. Nɛ bindɛ yuku bahuing bebɛnɛ, yang segithe ndɛ nɛnɛ bahuing bebɛnɛ, yang kati kɛ bihassang. Bɛ mɛnɛ bahuin bebɛnɛ boi ndɛ nɛ bɛ bɛnɛ tonge danthɛkɛ. Nɛ ba hati nɛ beng kie ning, mɛnɛ bɛgbɛthɛ nɛ, wo kɛ ing hunung, nɛ beng mɛkang ning. Nɛ mɛnɛ beng tɛpɛ nɛnɛ nɛ wo ing funung, nɛ wundɛ bɛnɛ nɛ mɛɛite. Nɛ hunɛ hoho. Nɛ hing bahuing bɛ.

Yɛrɛmong pengkito hung. Nɛ bɛ holɔhɔi, nɛ ming, nɛ ho ming ni, nɛ hɛtong tɛpɛ minɛ sɔkɔ, nɛ ɛ, hɛ, nɛ wung bangɔi, nɛ wundɛ kɛ ing yɛrɛmɛ. Nɛ ba holɔhɔi nɛ ming dethiɛ ning yɛrɛmɛ. Bahu wunthe hunguno, wo bɔndɛ. Wundɛ dungkuno kɛ biɛ nɛma beng. Nɛ hing dondo, nɛ yang thimong ba hato kiyang denga. Kɔnɔ thɛmu wobɛnɛ tɛ kɛiyɛ wundɛ bahuing bɛ, tindɛ ndɛ wundɛ kɛiɔkɔi. Wundɛ thɛ ndɛ dɔngɔ hugbɛthɛ.Hɛtong kɛ komisɛing beng kɛ kɛiyo, nɛ ming yɛrɔkɔi. Nɛ ba wo ing nahulu nɛ, nɛ bɛ hɛlɛng nɛ wundɛ kɛiɔkɔi ndɛ. Yɛrɛmong dungkuno.

Awɛ nɛ mɛumang, mɛnɛ ying tɛpɛ nɛ wo kɛi thabɔrɔ,awɛ hunɛ, hung thangki.

were ten goats now! When he reached [his father] he announced[13] the goats to him. "Here is the journey I have been working at for them: at the time when you went to make the bridge, at that time Fulas came here, they came and asked me. 'He has gone to fasten the earth'. They asked again about my mother. Now my mother's pregnancy was completed. That is why I said 'she has gone to join the earth and the sky'. I told them that parable. That is why I said to them 'Tie goats for me'. They tied the goats. I took them now, those goats, I took them to my mother's people. Since those goats have become big now, let me announce them to you. For a child, if you bear him, [even] if he is lame, and has no sense, watch him; if you say he has sense, he will help you. That is it. Here are the goats".

The wife was told about it.[14] "It is good that we, what we will do - the boy has told us a cause of complaint, ha! it is bad - he has not got a wife. It is good for us to woo a wife for him". One goat was taken out, a female. It was given to her people "Here is this. I want my son to marry. At the time he went for the goats, then he was able to walk. He no longer stayed lame." The boy - where the mothers[15] were asked they said "We agree. For he has bride-price. For he also walks himself now". The wife was given.

Well, now, since you said that someone was to give a story, well that is it, it is ended.

The story of a cunning boy who won goats from the Fulas by his clever riddles, then reversed the trick by which his mother's relations tried to cheat him out of his goats. He triumphs in the end, is cured of his lameness, comes home with many goats, and is found a wife by his parents.

The plot is very similar to The lame child.

1. About three miles. Comparing the distances to ones known to the listeners, and setting the action, as it were, in the context of familiar places, is a common device in Limba story-telling.
2. His father. The boy is called an "orphan" at the outset - perhaps in this context it merely means "poor" and "helpless", i.e. the result rather than the condition of being an orphan?
3. Or "riddles" or "stories". (See chapter 7)
4. i.e. explain the parables.
5. No further explanation of the parables is given.
6. The magical power to know what happens far away comes into other stories, e.g. Sira and the monster.
7. i.e. he makes a rope to tie each goat he owns.
8. Because he could not walk.
9. i.e. to his mother's relations.
10. The point is that the boy is told that only the he-goat has borne young - two - so that he only owns these two and their parent, instead of the ten he expected.
11. How he was cured of his lameness in this way is not clear to me in either this story or its other version (The lame child).
12. With joy.
13. He tells his parents formally what he has been doing, as is customary for a son.
14. The word is passed formally to the mother.
15. The girl's mother and her father's other wives.

The lame child. (Biriwa)

Hati wunthe king nde kɛndɛ. Wo gbagbotho. Wundɛ peo ka bangka ba. Wo fɛna ka nde kɛndɛ. Yulani be se. Bindɛ mang, na ngsɛkɛ bena. Wundɛ tepe na wo ka dundɛ, na yama dondo. Bindɛ tepe na ngkang mandi. Wundɛ neke husomba hang, mandi ka kɛndɛ. Wundɛ tepe na husomba ha pɛɔi hubora. Ndɛ neke hɛlɛng laiang, wo dokilɛ. Wundɛ tepe na laiang wo king ka hubolo. Wundɛ sekithe murani. Wundɛ kai ka mandi ka. Wundɛ pengke manani be yonge mandi ma. Wundɛ kɔi. Ma gbuntɔi. Mandi ma kele. Wundɛ mepe. Wundɛ sisi. Yulani be thie. Bindɛ kai.

Na kai bindɛ wuyete, bindɛ tepe na hato yamite funung ba ming. Bindɛ tengkileke. Bindɛ se ba ka thongthingina hato. Bindɛ tepe na mbɛ thaboro tha tepie yi mina? na namɛ na kai fanda ka thunguyande thabegede tha? Na yi do ka gbang ba pengkie ka panginande gbakuing? Ying ko kɛndɛ kɔra, ngsa kɔra,ming kɔɔta. Na mbu nanda? Na kai wundɛ ka thunguyande sethani. Na ng ng. Na kai hɛ thong papa na tote sisa, wundɛ kate ka balonggbo nama. Bindɛ ko thungande ing papa, bindɛ sa thungande, ming kɔɔta. Na mbu na husomba ha nio hubora? Na mandi ka hɛ ka husomba hang. Na mbu laiang wo, na wo dokilɛ hɛ? Na mbu na kai yi thapanginande mangana ing maboro? Na kai yang, yang pengke manani be yonge mandi ma. Yang kɔi. Nagbuntɔi ma dangande. Yang mepe makele ma. Yang se.

The lame child. Musu Konteh. 25/1/61

There was once a child there, he was lame. He was left in the house. There was no one else there. Herdsmen[1] came. They greeted "Greetings to you". He said "There is no one here. I am here". They said "Give us water". He looked at the pot, there was no water there. He said "The pot is left a widow". He looked at the pan too. It was dirty.[2] He said "The pan is nearly black". He took the things, he went to the water. He found cows there trampling in the water. He stood. It was stirred up. The water came clear. He drew water. He brought it. The herdsmen drank. They went.

When they had gone a little way, they said "The child has more cleverness than we". They returned. They came and asked the child. They said "What were the parables[3] you told us? How did your father go to meet together with the hills?" "Are you not good to go to separate the chiefs?[4] If you will be killed there, or if you will not be killed - we don't know /yet/". "What about your mother?" "She went to meet with Satan".[5] "No /we don't know it/". "When my father had gone, she cooked rice. She took it to her lover. If they will meet with my father, or if they will not meet, we don't know". "What about the pot that had been made a widow?" "There is no water today in the pot". "What about the pan, the one that was dirty today? What about when you went and cut between new and old water?" "I went. I stood. The stirred-up water passed. I drew up the clear water. I came".

Binds kute thaboro thang tha tepe hato. Binds peiys ning. wo manang wo. Binds kai ke.

Nds sekithe wo manang wo, wunds kate ka monda ma wo. Manang wo kiki kends haang.

Fanda na kute hugbongkila. Wunds tepe na papa, na tutokong. Wunds kate ning ka monama wo. Na fungutando wunds, wunds tepe na na yang seys manani be kiyang be. Monda ma dome na gbonoko do, Na manang wo bonda kie ta. Wunds dong na e. Na papa na tutoko. Wunds fanda na tutokoi ning. Na teng binds ka mandi na, wunds tepe na papa kiyang. Yang lathite kusere. Fanda ma kie ning. Wunds bohe kusere wo. Wunds kate ning ka monda ma. Wunds tepe na naa, na papa kie ka gbongo bang, na be ning lehinis sepe. Monda wo dome na gbonoko doi. Na tins na pengke yi kaiba sing ki? Hato dome na eye, na manani be, kumang be kiyang. Wunds sekithe binds foma. Wunds kai ke.

They saw the parables that the boy had told. They left him one cow. They went off.

He took the cow, he took it to his grandmother. The cow there bore many times.

His father had a case.[6] He said "Father, carry me on your head". He took him to his grandmother. When he had been brought there, he said "I have come for my cows". His grandmother said "Get away from here. A female cow does not bear". He said "Oh! Father, carry me". His father carried him. When they had just reached the water, he said "Father. Put me down. I have trodden on a fish". His father put him down. He caught the fish. He took it to his grandmother. He said "My father bore me on the road. You are to make him medicine".[7] His grandmother said "Get off from here. Whenever did you see a man giving birth?". The child said "Well then! The cows - behold, they are mine". He took them all. He went off.

Another version of the last story. This one is in parts confusing and has several gaps, possibly owing to my inexperience and slowness in taking down dictation at the time. The explanations of the parables are not very clear, and several of them are not stated at the beginning where they would be expected. However I have included it as an interesting variant of the previous story.

1. Yulani - possibly this should have been Folani, Fulas.
2. A word, I think, normally used only of people, not things.
3. The parable about the father, the mother, and the water are assumed to have been stated earlier.
4. i.e. meet the chiefs (the top people, similar in this way to hills) to reconcile them when they are fighting. This is assumed to be a dangerous thing to do.
5. The narrator is a keen Christian convert. However the word also occurs among pagans, presumably one of the many indirect Muslim introductions.

6. i.e. involved in a law case, liable to have to pay a fine, e.g. of a cow.

7. One informant told me that sepe meant the special rice cooked for a new mother, but I have only heard it used to refer to the spices given to ease and assist childbirth.

Three men, a boy and a cow. (Biriwa)

Bia bitati, binde luku manang wo. Na manang wo woi, na ming sa ning kori ka kumoli, yokong ka ka kumoli. Binde pithi huseng ha ka fothong ha. Binde luku manang wo. Binde koi kaa.

Binde kai haang, binde pekeleng huseng ha. Kumoli wo yilokoi. Na ngkayang. Binde kai heleng haang, binde pekeleng heleng huseng hang. Wenda meng king hele kende, woyete. Nde koi binde lema. Binde dome na mene yi se do, na ming ko yina dagbi. Hato nene nde thurie ta bing. Kere nde a leng thung. Binde kai haang, binde pekeleng heleng huseng ha. Kumoli wo yilokoi. Na ngkayang. Hato wo ing wo thung leng, ing be nene tepi, binde be thanthe be, na na yi se do, na ming ko yina dagbi. Hato nene wunde thurie ta bing. Binde kai haang, binde teng ka gbongkong bamaandi. Binde pekeleng huseng ha. Kumoli wo tha yiloko. Na ngkorang do manang wo, na kumoli ka ndee.

Binde kore manang wo. Hatong teng, nde tutoi ka kuyeng ko kabegede. Binde senge manang wo. Binde mafungung thong huyele hunthe hang, binde denge, huya ha fung kangka ka matombo ma, na yama bile huyele ho. Binde fungung hele ho huyele, binde denge, ho huya fung, na yama bile huyele ho. Binde fungung hele ho huyele, binde denge, ho huya ha fung hele, na yama bile huyele ho. Binde fungung hele ho hunthe, ho huya ha fung, na yama bile huyele ho. Theng teng thanang. Binde thonge huya hang, binde denge, ho huya ha fung na yama bile huya ha. Binde

Three men, a boy and a cow. Fanka Konteh. 25/11/61

Three men, they bound a cow. "This cow, we will not kill it where there is a fly, but where there is no fly". They tied up locust beans[1] in a bundle. They tied a rope to the cow. They began to go.

They went for far. They undid the locust beans. A fly flew around. They said "Let us go". They went again for far. They undid the locust beans again. Their brother was there too, a small boy. He was following them. They said "If you come here, we will beat you!" The boy did not come near to them, but he was still following them. They went for far, they undid the locust beans again. The fly flew around. "Let us go!" The boy was still following them - they said to him, they the elder ones, "If you come here, we will beat you". The boy did not come near them. They went for far. They came to a great forest. They undid the locust beans. The fly did not fly out round them. "Let us kill the cow here, there is no fly here".

They killed the cow. The boy came. He climbed up a tree, high up. They skinned and cut up the cow. As they cut off the first leg, and put it down, a head came out there from the hollow in the tree "I own the leg". They cut off another leg, and put it down. Another head came out. "I own the leg". They cut off another leg, they put it down. Another head came out again "I own the leg". They cut off another one. Another head came out "I own the leg". It came to four. They cut off the head, they put it down. Another head came out "I own the

thɛmɛng ngkɔngi ki, bindɛ denge, ho huya ha fung, na yama bilɛ ngkɔnti king. Bindɛ thɛmɛng kangka ba, bindɛ denge, ho huya ha fung, na yama bilɛ kangka ba ba ka manang wo. Bindɛ thɛmɛng hutete ha, bindɛ denge, ho huya ha fung, na yama bilɛ hutete ha. Bindɛ segithe firika ha, bindɛ denge, ho huya ha fung, na yama bilɛ firika ha.

Bindɛ dɔngɔi. Thangkaha thang, bindɛ segithe nda bara bang ba dinga nda, hato yele thampa, na kɔthɔ yo, na naa kie ka mɛti ka, na kɛrɛ na hato wo kio wo, na ndɛ ka ing huya ha, na wuna, na bɔha hɛ huya hunthe ba duuta ka hato wo kio wo ka ing huya ha. Thangkaha thang lue, bindɛ peng bara ba, bindɛ thareke. Be kɔrɛ manang wo kute fera ba thɔma bara ba. Hato na nie ba bing thɔma bara bang.

head". They cut the neck, they put it down. Another head came out, "I own the neck". They cut the chest, they put it down. Another head came out "I own the chest of the cow". They cut the middle, they put it down. Another head came out "I own the middle". They took the lower back, they put it down. Another head came out "I own the lower back".

They sat there. The heads[2] took the meat now to take it away! The boy shouted "Elder brother oh! A woman has borne a child in the village, but the child that was born has no head. So seize now one head to take it to the village for the child that has been born without a head". The heads heard. They left the meat. They ran off. Those who had killed the cow had a chance to eat the meat. The boy had made them able to eat the meat.

An intentionally far-fetched story about three men's greed for meat (a rare food in large quantities), which was so great that they were prepared to go for far to avoid even a fly being there when they killed the cow. They also tried to chase away their small brother when he followed. But he in the end saved them by tricking the mysterious heads that had come to claim the meat; so that through the young boy's cleverness, the older brothers were able to eat their meat after all.

1. i.e. the seeds of parkia biglobosa, which are eaten both raw and cooked. I do not understand their significance here, however, nor their connection, if any, with the fly.
2. No further explanation was given of these heads; the personal pronoun (bindɛ) was used to refer to them.

Sara miser and Sara scrounger. (Biriwa)

Sara bathɔngkɔ ing Sara bagbɛhɛti. Sara bathɔngkɔ yɔlɛ dunggbu bang. Haang pakala bang pothe. Te dome thɔng Sara bɑthangkɔ ba ngɔna ba thɔma, Sara bagbɛhɛti ndɛ kai ka mana Sara bthɔngka na. Ndɛ pengkɛ yɛrɛmɛng be ka Sara bathɔngkɔ bi sing ngɔng. Ndɛ dɔngɔi. Bindɛ patang ngɔna. Bindɛ se sɔkɔi. Sara bagbɛhɛti nda, wundɛ king kɛndɛ. Bindɛ teyeng. Sara bagbɛhɛti king kɛndɛ nda. Bindɛ yonge. Sara bagbɛhɛti king kɛndɛ. Bindɛ patang yɔnga - yɛrɛmong kaa ka thɔngthingina, na e Sara bagbɛhɛti donge kɛndɛ? Na ndo. Na ndɛ sa hɛ thong nɛnɛ sisa bamba. Bindɛ tutu hulogi hang, bindɛ kai thɔngthɔngɔng nɛ Sara bagbɛhɛti king kɛndɛ? Na ndo. Na ndɛ sa nɛnɛ thɔng sisa bamba fɛ. Bindɛ tote. Yɛrɛmo kai thɔngthɔngɔng, ha - na Sara bagbɛhɛti king thɔng kɛndɛ. Sara bathɔngkɔ, ndɛ thono, nthonang kingking wu tha nambe, wundɛ tuku. Yɛrɛmo bereni. Ndɛ yongong Sara bagbɛhɛti na. Na Sara bagbɛhɛti, ha, na Sara bathɔngkɔ tuku ye. Na wuna, na mbe du ka mɛti ka, ba kaa ka tɛpa ka bia mu, na Sara bathɔngkɔ tuku ye ka dunggbu ka. Wuna dɔng Sara bagbɛhɛti na ng ng, na yama pɛɔ ka kubeli ko. Na kaiba na kɔ pɛɔ ka kubeli ko. Na nginda hati be kai yongoni be ka mɛti ma. Bindɛ pɛng hato wunthe, hato ka Sara bathɔngkɔ. Na dua ka mɛti ka, na e yi kaa tepe ba ka mɛti

Sara miser and Sara scrounger. Fanka Konteh. 29/11/61

Sara miser and Sara scrounger. Sara miser hoed a farm. After long the rice was ripe. At the time when Sara miser said he would harvest and eat, Sara scrounger he went to greet Sara miser.[1] He found the wives of Sara miser harvesting. He sat down. They finished harvesting, they came and threshed. Sara scrounger was there.[2] They dried the rice. Sara scrounger was there. They pounded it. Sara scrounger was there. They finished pounding. "Wife, go and ask if Sara scrounger is sitting there". "Yes". "He is not going to eat this rice". They put the pot on the fire. They went and asked "Is Sara scrounger there?" "Yes" "He is not going to eat this rice today". They cooked. The wife went and asked - "Ha! Sara scrounger is still there".

Sara miser became ill. His illness did not last long. He died. His wife wept and wept. She called Sara scrounger. "Sara scrounger, ha! Sara miser has died, oh! That is it. Let us go to the village, to go and tell the people that Sara miser has died in the farm". Then said Sara scrounger "No. I want to be left with the corpse. A man should be left with the corpse. Send a child to call all the people in the village." They let one child go, the child of Sara miser. "Go to the village, and go and tell the people in the village - Sara miser

ka na Sara bathɔngkɔ na ndɛ tuku ye ka dunggbu ka. Hato du. Ndɛ kai tɛpi na Sara bathɔngkɔ tuku ye ka dunggbu ka. Bia mu bathɔi be ka mɛti ka, a seyɛ Sara bathɔngkɔ na, ba kaa ka mangkia ka mɛti ka.

Yɛrɛmɔ ka Sara bathɔngkɔ kute bia mu sing se ba seya Sara na, wundɛ kai ka kubeli ko, wundɛ kai tɛpi, ɛ na bia mu tɛng nde ba yina seya. Na huna. E yi sengang a tuku ba sisa ba? Namɛ na Sara bagbɛhɛti king kɛndɛ, na yang ko thɔng tuku ye. Bia mu sɛgɛthi Sara bathɔngkɔ na.

Sara bagbɛhɛti domo na awa na be kɔtɔkɔ. Na ng ng, na yama pɛɔ mafɛni ba sisinia na sisa ba, na bɛng dingo ka mɛti ka. Bindɛ kare kubeli ko. Bindɛ tutɔkɔi. Sara bagbɛhɛti leme mafɛng ing sisa ba.

Bindɛ fungande ka mɛti ka. Bindɛ dome na awa, na ngkaang gbusu hulɔma ha. Yɛrɛmong kai ka kubeli ko. Wundɛ kai tɛpi na huloma ha kube ka gbusu ye. Na ba yina kai ka mangkia. Wuna tepe Sara bathɔngkɔ na e Sara bagbɛhɛti king kɛndɛ? Na ndo. Na eye, na tepe bindɛ na be kai gbusu huloma ha. Yɛrɛmɛ wo dome na e na e ba sisa ba? Na ne bɛna sengang yi tuke? Na ng. Na mɛnɛ Sara bagbɛhɛti king kɛndɛ, na yang a tuku.

Bindɛ patang gbusa huloma ha, bindɛ se, na ming patang nde gbusa huloma ha. Awa, na ngkaang ka mangkia. Yɛrɛmɔ kai hɛlɛng thongthongong kubeli ko, na bindɛ kube ba yina kaa ka mangkia. Na e Sara bagbɛhɛti king kɛndɛ?

he has died in the farm oh!" The child went to the village. He went and said "Sara miser has died in the farm oh!" The people of the village set out, to come for Sara miser, to go and bury him in the village[3].

The wife of Sara miser saw the people coming, coming for Sara. She went to the corpse, she went and said "The people have arrived, coming for you. That is it. Have you truly died for the sake of the rice?" "Well, if Sara scrounger is there, I will just die". The people came and took Sara miser.

Sara scrounger was told "Well, go on in front". "No, I will be left behind to make arrangements about the rice, for it to be taken to the village". They took up the body. They put it on their heads. Sara scrounger followed behind with the rice.

They arrived at the village. They said "Well, let us go and dig the grave". The wife went to the corpse. She went and said "The grave is just going to be dug, for you to go and be buried". Then said Sara miser "Is Sara scrounger there?" "Yes" "Well then, tell them to go and dig the grave". The wife said "What, is it because of the rice? Is it truly for that that you died?" "Yes. If Sara scrounger is there, I am dead".

They finished digging the grave. They came "We have finished digging the grave. Well, let us go and bury him". The wife went again to ask the corpse "They are starting out to go and bury you". "Is Sara scrounger there?" "Yes" "Well, let

Na ndo. Na awa, na be kai mangki. Wuna tepe yɛrɛmɛ, na e, na e ba sisa bang thɔng? Na ndo. Na Sara bagbɛhɛti sa bɛng thɔng.

Bindɛ se sɛgɛthi ning, bindɛ kate ka huloma ha. Bindɛ mathi thɔng ning kakai ka huloma ha, wuna dome ndɛ na ba hɛ mangki kɛkɛng ko, na Sara bagbɛhɛti na ɛ yi na yi a dɛmpɛngɛ ntɔ nda. Na awa, na ming kaa ka thɔma sisa ba. Sara bagbɛhɛti dome na awa. Na ngkaa.

Bindɛ se dɔngɔ. Bindɛ thɔng.

Wuna dome Sara bathongɔ, na ɛ yi. Na yi a dɛmpɛngɛng ntɔ nda. Na yang tuku ba sisa bang, na ying dome thung na hali yang tukɛ, na ying pungke sengang yama na dɛmpengthɛng. Hɛ, na yi a gbɛhɛti. Wuna dome Sara bagbɛhɛti, ha, na yi nɛnɛ a thɔngkɔ sengang, na a tuku ba sisa, na yi a thɔngkɔ. Na yina yamɛ gbɛhita.

them go and bury me". Then the wife said "What? Is it for the sake of the rice?" "Yes. Sara scrounger is not going to eat it".

They came and took him, they carried him to the grave. As they put him inside the grave, then he said "Don't cover in the earth. Sara scrounger, oh you! you really beg from your friend Well, let us go and eat the rice". Sara scrounger said "All right. Let us go".

They went and sat down, they ate.

Then Sara miser said "Oh you! you really beg from your friend! I died for the sake of the rice; you still said that even though I died, you could truly go on begging from me. Ha! you are a scrounger!" Then said Sara scrounger "Ha! You are truly a miser; dying for rice! You are a miser. You are more of a scrounger than I".

An implied dilemma story about which of the two was the most amazing. A miserly (lit. "bad") man is very much blamed if he does not share his food with others who are there nor call them to eat with him. Correspondingly it is shameful to scrounge for food by always turning up just when the food is ready and not at other times, or by hanging round pointedly when people are eating. The story is funny both because of the greed with which they behave (always an amusing topic), ~~but~~ also because of the almost inconceivable lengths to which both are prepared to go for the sake of the rice - pretending to die, and continuing to beg even after a friend's death!

1. Arriving carefully in time for food.
2. Waiting for the rice to be ready.
3. The usual procedure when a man dies in the farm.

Tiro, the great sleeper. (Yaka)

Yengkeni, yang ko yina tepe. Wa na funge nde kahai, wo banine womandi. Keng nama doma Tiro. Wunde ngaye ka-nama ka. King nde ing nati, keng nama kuna doma Boi. Nde ke kende ka fure. Wunde ba tenga hang, wunde ke kende furu. Sangkaa nati nama wo tepe ning na yandi na ba ma ke sahia kubo.

Wunde nene wo doma Tiro wong, banine womandi. Mene wunde ba kaa ka saha kubo kong, wunde ke sahi haa, wunde ba katio panda bang. Wunde ke dongo ka thoma hang. Na thong thong wunde wuyete, wunde nioi kulahu ba nati nama wo, be tha ning gbungung. Wunde ngaye. Nati nama wo segithe yisa bang. Wunde dome nati nama wo, na ba awa na ko du ye, na yang ko ni wali bang kaheng. Ba wunde a nio kulahu, thampo wo ni sobe, thampa wunde sa ni sobe. Nati nama wo be tha ni fethi. Wunde dome ni na awa, na ko du. Nati nama wong du.

Ka pe ni nati nama wong ke donge ke, ba lemua, kena donge wunde. King ka lemua hang kende, wunde kaho kende mande. Wunde nine. Wunde ba kende nine hang, gbeeng ko-yong wong ting. Koyong wong pengke ning kende. Wunde ting wumandi. Kore wunde tha kotho ka ghoe wunde ke, wo thung nine. Banine womandi. Keng nama kuna doma Tiro. Mandi ma se.

Tiro, the great sleeper. Karanke Dema. Rec. 5/10/61

Yenkeni I will tell you. A man once came out on the earth, a great sleeper. His name was Tiro. He got up from his place. He had a lover, her name was Boi. He went to spend the night there. When he had reached there, he went and spent the night there. In the morning his lover said to him "Please go and clear the swamp for me.[1]

Now he, the one called Tiro, he was a great sleeper. When he went to clear the swamp, he went and cleared for long. He was brought food. He went and sat down to eat. When he had eaten a little, he was ashamed before his lover, that she would not praise him.[2] He got up. His lover took the rice. He said to his lover "Well, you go to the village. I will do the work without you". For he was ashamed - perhaps he would work well, perhaps he would not work well. /He did not want/ his lover to laugh at him. He said to her "Well, go to the village". His lover went to the village.

Where she left her lover sitting, sharpening his things, there he sat. He was sharpening there. He felt sleepy there. He slept! When he was sleeping there for long - all day the rain came. The rain came on him there. It came down very much. But he did not know, there where he was sleeping - he just slept! He was a great sleeper. His name was Tiro. The water came.

Bene wunde ba ning thongthingina heng, wunde nati nama wong, na Tiro, na Tiro. Tiro me na o. Ne mbe? wunde dome na a dongki. Ba ka madongki mabena, wunde dongki hunina hunthe. Koro nde na doma benine womandi, Tiro. Wo nine hunina hunthe. Wo ngoe ka nine k mandi kakai. Wunde ba thongthingino heng, wunde dome na a dongki.

Awa, wuna ka ming do Yumbeng be, wa banine womandi, ming ning a thundu keng, na Tiro. Yengkeni mena yi se ne ba thaninuo huyumba, longtha, king thangki.

When she came and asked him, his lover, "Tiro, Tiro". Tiro answered, "Yes?" "What is it?", he said that he was dozing. In that doze, he dozed for one year! He was called a great sleeper, Tiro! He slept for one year. He lay there sleeping in the middle of the water. When he was asked, he said he was dozing!

Well, that is why among us Limbas, a man who is a great sleeper, we give him the name of Tiro. Yenkeni, since you have come to learn Limba, it is finished, it is ended.

An intentionally ridiculous story about a man who was such a great sleeper that he slept for a whole year, even when rained on.

1. i.e. she wants him to help her to clear the undergrowth from the swamp where she has her special farm. This is a common task for a lover, brother, or husband to perform for a woman.
2. i.e. he did not want her to think that he had come just for the sake of getting much food. His scrupulousness on this matter is an effective contrast to his later sleepiness.

The story of a millionaire. (Biriwa)

Suriba Nɛvathia ka Bumbang. Yangko yina tepe mbɔrɔ na ba dɔma na mɛnɛ ying kute wɔ sɛ niɔ gbang,a theri ka wo wo ka gbang.

Awa, bamɔnɛ na funge ka Yingkilani. Wundɛ ka ning mbɛ o mbɛ. Kɛrɛ bathithi na wundɛ. Awa, bia kenama be bindɛ ka ing ntha. Wundɛ dɔngɔi. Wundɛ kɛ ka thithia. Wundɛ kai kɛndɛ bohi feni biile. Fine biile bembe, bindɛ king tharaka tha dɔma na daimong. Tharaka kɔhi ning thaale ka fɔlɛ ho ka feni be, tha ngune bindɛ. Mɛnɛ wundɛ senge fe wo, wundɛ kute tharaka thanthang. Tharaka thanthang na segithe wundɛ, wundɛ luku ka futhu hang. Wundɛ kɔsinɔkɔi.

Awa, malɔkɔ manɔndi, awa, king wo hato kanama wundɛ thinging. Wundɛ thimoing ba dunguna hato kanama wo ka kama nama. Awa, hato kanama wo tepe na yang sa kai ka hudɔngɔ ha na yɔkɔ ying niɛ yama ngatharati nga ka daimong nga-sɔngkunthe. Awa, king wo wundɛ ka ning ngatharati nga-bɛna. Wundɛ dɔngɔ. Wundɔ simɔkɔi. Wundɛ yongong kɛkɛng ko fɔma. Na ŋgka na dethiɛ yama daimong? Wu yang ni ngatharati ba dungune hato kiyang wo. Awa, bafu woi ba-mɔnɛ woi, ba bia nama ka ning ntha, wundɛ yongino. Wundɛ tepe na yang king ning ntha. Na hɔng wuna dɔma daimong. Wundɛ sekithe tharaka thabɛna, wundɛ tongine king wo, thaale. Wung thime king wo. Wundɛ segithe wung. ɛ, na

The story of a millionaire. Suriba Nevertire. Rec. 21/2/61

I Suriba Nevertire of Bumban, I am going to tell you a story - that if you see someone well off, he began as someone not well off.

Well, a poor man came out in England. He had nothing at all. But he was a fisherman. Well, his people had nothing. He lived there. He went to fish. He went there and caught two fishes. These two fishes, they had the stones called "diamond" - twelves stones in the stomachs of the fishes. They had swallowed them. When he cut up the fish, he saw those stones. Well, those stones, he took them, he tied them in a cloth. He kept them.

Well, later, well the king's daughter was full grown. He wanted to give his daughter to her husband. Well, his daughter said "I will not go to the marriage unless you have made for me combs of diamond, six of them". Well, the king had not got those combs. He sat and he thought. He called the whole country. "Who will find diamond for me? for me to make combs to give to my daughter". Well, this fool, this poor man - for his people had nothing - he was called. He said "I have got something. I think it is what is called diamond". He took the stones, he showed the king, two of them. The king was pleased. He took them he said "Oh, what will I give you". "Well, I,

mbɛ mu yang yina dungung? Awa, na yang na yang ka ing mbɛ o mbɛ, na kɛrɛ yang na tharaka thantha na bohe yang na kɛrɛ ko thɛng ni gbɔng. Na mbɛ mu thimo yi? Na nɛka hɛ na yang ka ning ntha. Yang ka ing yaba. Yang ka ing kɔpiri. Yang ka ing bangka. Yang do thimo ba kuta na yang be nio gbang. Wundɛ dunguno kɛmɛng bisɔngwunthe ba huraka hunthe. Na yang mee ta. Ndɛ dunguno thausi bisɔngwunthe. Wundɛ bohe. Na kɛrɛ na yang bohite kɔpiri wong, na namɛ na yang ning nie? A kɔ ti ning thi ka bɔ thɔ e yang tharɔkɔ? Yang ka ing bangka. King wo dungune ning bangka. Awa, ka wundɛ dɔŋɛ. Wundɛ dungung ning kaa. Malɔkɔ mabɛna be heng ning fethe be, wung thime nda bindɛ. Wundɛ thimio nda ning bái mung. Wundɛ kɔ nda kuta bia be kai ka mana.

Huraka hoi segithɛ, hung kato ka koldismithi wo. Hung kai deya. Hung tha tɛng kutharati. Hato na sa me papa na yɔkɔ ngatharati ngasɔngkunthe. Wɛli, king wo tepe na yandi, namɛ yi king hunthe, na ni teng gbɔng. Wundɛ kai hɛlɛ fungung thaale. Wung se hɛlɛ bola. Na ha, na yang ndai, na yɔkɔ a dungune yama bangki wo homa kuwang kumthe. Na mba ba hato kiyang king ka kuta kulahu. Ndɛ dungung ning bangki wo wunthe. Ndɛ dungung tɛki wo, nahulu bambang homa, na yina bilɛ nda. Ndɛ dɔngɔi kɛndɛ. Awa, ndɛ, wung thime ning.

Wundɛ ndai nia wung kai nia ngatharati ngatati. Wung pɛɔ ngatati. Hato dome ha, na papa na sa kai ka

I have nothing at all, but only these stones I have, but I will sell them" "What do you want?" "Look at me. I have nothing. I have no shirt. I have no money. I have no house.[1] I would like to see myself become well off". He was given £600 for one stone. "I refuse". He was given £1000. He took it. "But now I have got this money, what will I do with it? Am I (?) to put it in my pocket when I travel? I have no house". The king gave him a house, where he could stay. He gave him a car. On that day those who had laughed at him before were now pleased about this. He was loved by people. He began to see people coming to greet him.[2]

The stone was taken. It was taken to a goldsmith. It was worked. But it was not enough for a comb. The daughter said "I refuse, father, unless I get six combs".[3] Well, the king said "I beg you, if you have one, sell me it". He went again and brought out two. It came to the buying again! "Ha! you will have to give me half of the whole bank." "Well, rather than that my child should be ashamed". He gave him one bank. He gave him a cheque. All this money - "You own it now". He stayed there. Well, that pleased him.

What they did now - they went and made three combs. There remained three. The daughter said "Ha! father, I will not go to

hudɔngɔ ha ndɛ. Na yɔkɔng ngatharati ngasɔngkunthe. Na ngɛng pɛɔ ngatati. Wundɛ yongino hɛlɛ. Na saa hɛ. Yandi na masite yama alako hato be me hudɔngɔ hang. Na lehɔhiang ngathe na dungunang wu pɛɔ wu. Wundɛ kai hɛlɛ hungung thatati, thaale. Wung pɛɔ hunthe. Mɛnɛ ndɛ se ndɛ kai dɔma. King wo tepe na mbɛ mu thimo yi? Ndɛ segithe bangking be bitati, na ni te ni gbɔng. Wundɛ dungung ning mbɛ o mbɛ kafai dɔ, wundɛ be kutu alako hato be kai ka hudɔngɔ hang.

Mung kai lehinia. Ngɛng fung ngaale. Wung pɛɔ kunthe. A. Ndɛ yongino hɛlɛ. Na yandi, na masite yama na hati wo be me hudɔngɔ hang. Mɛnɛ wundɛ se, hɛ, na be yina tepe. Na yi kɔthɛng mung thimo ndɛ yang? Na yɔkɔng ming be fainande kɛkɛng ko, ming ing yi. Na hali yang tha niɔ gbako, na kɛrɛ na yang be niɔ bayaha wo ka nahulu, wɔ o wɔ be yama ni yiki. Ba na thimo yi hati wo kandɛ wo na, alako be nɛnɛ yama thimo, yang be pɛɔ ka yiki ba kiyang. Ba ka mathere ma there he yama, yang ka ing ntha. Yang ka ing mbɛ o mbɛ. Bia mu kɔ yama fɛtha ka malɔkɔ mabena. Fɛ mɛnɛ Kanu dungung yama mung, kuwang kunthe wuna yang thimo ning yi. Na yi fino keng yang be fina keng. Na wuna thimo yi? Na ing. Na mba mɛng ndɛ ning yi na ming fainande nahulu ba hutete. Awa na yi te sɛmpɛ ba kandɛ te na ba kiyang ba. Na kɛrɛ ying ka gbaku ye. Na namɛ na yama yi pɛ ka mamase ka mase yang yina ma? Na yang dɔma nda yina, yang ko yina

be married except for six combs. There remain three". He was called again "Come here. I beg you, help me so that my child may agree to be married.[4] Go and give me what remains". He went again and brought out three, two. There remained one. When he came, he was told. The king said "What do you want?" He took banks, three of them and sold them to him! He gave him everything in the world, so that he could see his daughter go and marry.

They went and were worked. Two combs came from it. There remained one. Ah! He was called again. "I beg you, help me so that my daughter may go to be married". When he came he said "Oh, let me tell you - do you know what I want now? That we should divide the country, you and I. Even though I do not become a chief, let me become a leader in property, so everyone will give me honour. You love your daughter, may you also love me so that I may remain with honour. For at the beginning that I began, I had nothing. I had nothing at all. People used to laught at me at that time. Today Kanu has given me one half. Now I wish that you and I - when your name is called, mine is also called" "Is that what you want?" "Yes". "Well, we now, you and I, let us share the property in half. Well you - as your power is, so is mine. But you are not a chief". "What will you leave me for the help I have helped you?" "I have told you, I will give you a name, you will be called Millionaire.

thundu keng ko hang te kfai peye na kung sa piring. Na yang ko yina dungung keng, na yi ko yina dɔma yina Milɔner. Wo sa nahulu pati ka hulɔngkɔ ho kanda. Wɔ o wo wo thimo nda ntha yɔkɔ a kai thɔha ka kanda ka. Wunde segithe hura'ka ho pɛɔ ha. Wunde dungkung ning. Hung kai lehinia. Ngatharati nga kunthu ngasɔngkumthe.

Awa, yɛrɛme wo yongthingino. Wunde dunguno. Mene wunde ba thɔ ba kaa ka hudɔngɔ hang, wuna dɔng handa ma na, ha, na nahulu bambang ba thi yang ba yi bang, na a bɔye, na bɛng bɔye. Yang fainande hugbakine ho kiyang ha ning woi. Ba kuwang ko kanda. Wulɔhoi hugbakine ho mbang nda hung theniniande. Ne yi kie hati, na yi dangande hati wo kanda wo nda na tutɔkɔi. Ba nahulu bang boye. Ba ni ming kulɔsi bambang ba hugbakine honghoi ni bang, ba kuwang ko kanda ko. Mene yi kute na yi kute nda wunang bambang. Porpthoing be binde sa tengtengeng hugbakine hang. Kulɔsi ko ka hato kanama wo, wo mayong mang wo ka dunguna ning ka kama wo kanama wo, wuna sa binde me ba theniande hugbakine hang. Na wo tuku nthong, na yɛrɛme wo na tutɔkɔ. Na yɛrɛme wo tutɔkɔ, na wunde kie thong hati, na wobena na tutɔkɔ.

Mene yang luye wung, yang Newathia, Suriba Nevathia, yang tepe yina mbɔrɔ kingki, wuna, longthang.

The money in your hands will not come to an end. Everyone who wants anything will have to go and borrow from you". He took the stone that remained, he gave him it. It went and was worked. The combs came to six.

Well, the woman was taken, she was given. As she was about to go to the marriage, then her father said "Ha! The money I have put down for you, it is much. It is much. I have divided my chiefdom with him, for your sake. It is good for us not to be changing the chiefship. If you bear a child, when you die, your child becomes chief. For the property is great, what we lost it for, for this chiefship, it was for your sake".

If you see now, if you see that it is like this - the Europeans do not change round the chiefship.[5] It was the loss /suffered/ from his child then, his first child, so as to give her to her husband - that is why they will not change round the chiefship. When one dies, the wife becomes chief. When the wife becomes chief, /then/ when she bears a child, that child becomes chief.

Since I heard that, I Nevertire, Suriba Nevertire, I have told you that story, that is it, it is finished.

A story set in the far away land of England, complete with the characteristics often attributed to Europeans - a "millionaire", a thousand pounds, a "king", diamonds, bank, cheque and car. Many of these items would be known by repute among those who had travelled to, or heard of, the diamond boom of the mid 1950's when many people became suddenly rich through finding one stone. On the whole few Limba made money in this way as the diamond mines were outside their country and they took relatively little interest. However many people who later travelled through or settled in the north had experience of the possibilities of sudden wealth.

In spite of the intentionally foreign setting, the framework of the story is set in the usual series of parallel episodes, the style and characterisation are typically Limba and the situation of a daughter being difficult about marriage, or a man wishing to find "honour" were familiar topics.

The story ends with an oblique comment on the situation in the Biriwa ruling house in which succession to chiefship alternates between two branches, comparing this to the apparently more economical system Suriba had heard of among the Europeans where the monarchy is in one house. (He himself had contested a previous election in Biriwa and was said to have lost a lot of money by it.) The origin suggested for the European custom ("from his child then") is scarcely intended to be very serious.

1. He gives the list of his poverty in a pathetic sing-song voice.
2. A mark of real honour and position.
3. The daughter is portrayed as speaking in a plaintive yet completely obstinate tone.
4. The king is sounding very pathetic and helpless to persuade the diamond owner to help him.
5. i.e. succession to chiefship.

Two twins. (Biriwa)

Mpende na yolo nde ing nanda ka bathemɛng. Ndɛ pɛng Kɔtɔ na ka pama mpende ki. Kɛna Kɔtɔ kai ka pama. Husili ha king nde kɛndɛ, kuwang ka mpende ki. Ka husili ha ka nde bɛthɛng bemaandi, bayapa ka kɛndɛ. Na Kɔtɔ pe thɔng, na ndɛ kai thɔng gbanthi sangkala ba, hɛbɛthɔ wo fung ka husili ha. Ndɛ mang ning. Na ngsɛkɛ Kɔtɔ na. Kɔtɔ me. Ndɛ dome na e na mbɛ kai yi ngale? Na katha tɛ. Na awa, na sangkaliyang muthɔng, be ŋa totiɛ. Na hɛbɛthɔ tei thɔng mpende ki, ndɛ yonge, ndɛ kɔi, ndɛ thade bulang. Ndɛ pone bulang bu. Ndɛ kɔi, wundɛ tote mpende ki. Ndɛ ngutu. Bindɛ dɔngɔi. Bindɛ thɔng. Na bindɛ patang thɔma, hɛbɛthe fange ning. Ndɛ kɔi ka thara. Na awa Kɔtɔ na bɔhang, na be yama dɛng. Bindɛ tharitande wung. Ndɛ kai thɔ ka husili ha. Na Kɔtɔ tɛng, ndɛ pengke husili ha. Ndɛ sa nda thungku ba thɔ. Wundɛ tengkilege. Ndɛ du ka mɛti do.

Kang puthɔi hɛlɛng, wundɛ pɛ ka pama ha. Na ndɛ kai thɔng gbanthi, hɛbɛthɔ wo fung ka husili hang. Ndɛ mang ning, na ngsɛkɛ Kɔtɔ. Na ng ng. Na sang ka yɔngia mpende ki. Ndɛ kɔi, ndɛ tei mpende ki. Wundɛ hɛlɛ thɔng, wundɛ yonge, wundɛ thade bulang, wundɛ pone. Ndɛ tote mpende ki. Ndɛ wutu. Bindɛ dɔngɔi. Bindɛ thɔng. Ndɛ hɛbɛthɔ wo ngale hɛlɛ, wo fange Kɔtɔ na. Na e yi pungke thɔng bɔha yama, na awa, na yɛrɛmo kɛnda na yang.

Two twins. Fanka Konteh. 10/11/61

Millet was once hoed by the mother of twins. She left Koto to chase the birds from the millet. There Koto went to chase. There was a pool there, to one side of the millet. In that pool there were then many girls. There was no man there. When Koto was left, when he went to sling stones in the morning, a girl came out from the pool. She greeted him "Greetings Koto". Koto answered. He said "Where do you come from?" "Not from anywhere". "Well, say goodbye to me with food, cook for me" When the girl had dried the millet, she pounded it, she began to pick leaves for sauce. She boiled the sauce. She stood, she cooked the millet. She helped it out. They sat down. They ate. When they had finished eating, the girl struck him. She began to run. "Well, Koto, catch me, so that you may marry me". They ran against each other like that. She went and entered the pool. When Koto reached there, he came to the pool. He did not dare to enter it. He went back. He came home to the village.

When the sun rose again, he was left to chase birds. He had just slung a stone, when the girl came out from the pool. She greeted him "Greetings Koto". "Yes. Come and pound millet for me". She stood, she dried the millet. She again, she pounded it, she picked leaves for sauce, she boiled them. She cooked the millet. She helped it out. They sat down. They ate. The girl got up again, she struck Koto and said "If you are only able to catch me, well, I am your wife". She ran.

Wundɛ thare. Wundɛ kai thɔ ka husili hang. Na Kɔtɔ tɛng thong, ndɛ kai nɛki husili ha. Wundɛ sa nda thungku ba thɔ. Wundɛ tengkilege ka mɛti do. Wundɛ se ka tɛpa ka Yemi. Na Yemi na haibɛthɔ na kɔ kantha yama ka mpende ki ka yang pang. Na na ndɛ patang thong yama totia e ming thɔma, na ndɛ fangɔ yama, na na ying pungke thong yama bɔha, na awa, na yɛrɛmo kɛnda na yang. Na ming thare thong, na ndɛ tang thong, ndɛ thɔi ka husili ha. Na yang sa nda pungku ba thɔ. Yemi dome na awa, na mina nɛmpɛ peng, na yang bɛ kai kutu.

Bindɛ peng sangkala, Kɔtɔ ing Yemi. Bindɛ kai ka pama ha. Yemi kai dongɔ ka hugbigidi hang. Ndɛ Kɔtɔ kɔi, ndɛ gbanthi. Wung nambe hang, hɛbɛthɔ wo fung. Na Kɔtɔ na ngsɛkɛ o. Na yang se hɛ hɛlɛ. Na awa. Na mpende king boe kɛndɛ, na teinia na e tota. Hɛbɛthɔ kɔi, ndɛ tei. Ndɛ yonge. Ndɛ thale bulang bu. Ndɛ pone bulang bu. Ndɛ totɛ mpende ki. Ndɛ wutu. Bindɛ thong tɛ bindɛ bitati nda. Hɛbɛthɔ ngale, wundɛ fange Kɔtɔ na, na ying pungke thong yama bɔha, na yɛrɛmo wo kɛnda na yang. Bindɛ tharitande. Na hɛbɛthɔ tɛng, ndɛ yɛlɔkɔi ka husili hang. Kɔtɔ tɛng. Wundɛ tha nda thungku. Wundɛ tengkiletege. Yemi se dong na ng ng, na yang kute ning. Na awa, na nɛmpɛ na yama peng. Bindɛ du, Kɔtɔ ing Yemi.

Sangkala Yemi peng nda. Ndɛ dinge mpende ki. Ndɛ

She went and entered the pool. When Koto reached there, he went and looked at the pool, he did not dare to enter it. He went home to the village. He came and told Yemi, a girl is going to ? drive me ? away in the millet where I am chasing; when she has finished cooking for me, and we have eaten, she strikes me, saying 'If you are only able to catch me, well, I am your wife'. When we run, she reaches and enters the pool. I am not able to enter it". Yemi said "All right. Tomorrow we will go early, so that I can go and see".

They went early in the morning, Koto and Yemi. They went to chase. Yemi went and sat in the farm hut. Koto stood to sling. After a long time, the girl came out. "Koto, greetings oh! I have come today again". "Well, the millet is much there, dry it for me and cook". The girl stood. She dried it. She pounded it. She picked leaves for sauce. She boiled the sauce. She cooked the millet. She helped it out. They ate it - the three of them now. The girl got up. She struck Koto. "If you are only able to catch me, I am your wife". They ran against each other. When the girl reached there, she threw herself into the pool. Koto reached, he did not dare. He went back. Yemi came and said "Yes. I have seen her. Well, tomorrow I will be early". They went to the village, Koto and Yemi.

In the morning, Yemi was early. He brought millet with

tɛng. Wundɛ gbanthe. Hɛbɛtho wo fung. Ndɛ a simɔkɔ na hɔng Kɔtɔ na. Na Kɔtɔ na ngɛɛkɛ o. Na ng ng. Na awa, na yang se hɛ hɛlɛng.Na awa, na mpende ki boe kɛndɛ, na teina, na e yɔnga. Hɛbɛtho kɔi. Wundɛ teye mpende ki. Wundɛ yonge. Wundɛ thade bulang bu. Wundɛ pɔne. Wundɛ ngatang bulang bu. Wundɛ tote mpende ki. Ndɛ wutu. Bindɛ thɔng. Ndɛ ngale, wundɛ hɛbɛtho, wundɛ a simɔkɔ na hɔng Kɔtɔ na. Yemi nɛnɛ, ndɛ yamina kele ba Kɔtɔ. Wundɛ fange ning. Na awa, na ying pungke thɔng yama bɔha, na awa, na yɛrɛmɔ kɛnda na yang. Bindɛ thare. Ndɛ tɛng, ndɛ yɛlɔkɔi ka husili ha. Yemi tɛng hɛlɛng, ndɛ yɛlɔkɔi ka husili ha.

Ndɛ se fungande ka mɛti na ka husili ha kapothi. Yemi fungande. Bindɛ kai kutu Yemi kaiba. Bindɛ ni thakaba na e, na kaiba sa se ka mɛti ma kɛntu ma dondo. Na mbɛ nu na sɛyɛ yi? Na yang do leme haibɛtho. Na ying kɔthɛng ning? Na ndo.

Ndɛ pengke kɛndɛ yɛ na. Yɛ dome na e ying kɔɔta, na nɛmpɛ na haibɛtho leme yi wo dondo, na ying tha ning nɛmpɛ kɔtho, na yi a kɔra. Na kɛrɛ na mɛnɛ yi me ba yina thɔma e yang tɛngina, awa, na yang kɔ yina nɛmpɛ tongine haibɛtho. Yemi me na awa, na thɔma na te thong yi pungke. Yɛ gbapoi ni. Wundɛ thɔng. Wundɛ tɛngɛng. Na mba, mɛmpɛ na bɛthɛng be gbalɔkɔi, nɛmpɛ fɔma, na awa, bemandi na bi king sɔngkɔ ba kɛmɛng biile. Na awa, na wo thɔng

him. He arrived. He slung. The girl came out. She thought that it was Koto. "Koto, greetings oh!" "Yes." "Well, I have come today again". "Well, the millet is much there. Dry it and pound it". The girl stood. She dried the millet. She pounded it. She picked leaves for sauce, she boiled them. She took off the sauce.[1] She cooked the millet. She helped it out. They ate. She got up, she the girl. She thought that it was Koto. Now Yemi, he was more clear eyed[2] than Koto. She struck him. "Well, if you are only able to catch me, well, I am your wife". They ran. She reached, she threw herself into the pool. Yemi reached there too. He threw himself into the pool.

He came and arrived at a village below in the pool. Yemi arrived there. They went and saw Yemi - a man! They were surprised. "Ei! A man cannot come to our village here! What have you come for?" "I am following a girl". "Do you know her?" "Yes".

He met a fly there. The fly said "Do you now know? Tomorrow the girl you are following here - if you do not know her tomorrow, you will be killed. But if you agree for me to eat and be filled, well, I will show you the woman tomorrow". Yemi agreed "All right. Eat as much as you are able". The fly fastened on him. It ate. It was filled. "Well, tomorrow when the women are all lined up tomorrow, well, they are many, they are about two hundred, well, whichever one you see strike

nɛmpɛ kutu wo e ndɛ fangoko, na awa, na ndɛ na. Na wali wali.

Ndɛ totio sisa ba. Bɛng kato. Ndɛ dongoi ka thomo ha, sisa ba ing bara. Kutheng tɛng, Na mɛnɛ yi ngke yama kutholi ko, na e yang thoma, na awa, na yng ko na nɛmpɛ tongine haibɛtho wo seyɛ yi wo. Na mɛnɛ yi tha ning kotho na yi a kora. Na kuna. utheng na. Ndɛ ngke ning bara ba, kutholi ko homa wundɛ ngke ning. Wundɛ thong. Kutheng dome na awa, na nɛmpɛ na na bɛtheng be gbalokoi thong, na wo thong nɛmpɛ yang kengiɛ, hutete ha wo, na awa, na ndɛ na. Yemi dome na wali.

Ndɛ furu. Sangkala bɛtheng be foma, bindɛ peng ka bie. Bindɛ se ko. Bindɛ tame mayong na foma. Bɛtheng be helɛ wumo wumo nekang, be sinthe foma, thayethi thang. Bindɛ yongino. Na bɛtheng na awa, na sang ka gbaloko. Na Yemi be tongong wo leme ndɛ do wo. Bindɛ gbaloko. Yemi yongino. Na awa, na sa hɛ ba tongina wo leme yi do wo. Yemi koi. Ndɛ koi tharoko, kai ka neki. Mafungande thong kendɛ na yo, yɛ wo ngaki haibɛtho wo; kutheng wo tɛng helɛng, ndɛ kengiɛ haibɛtho wo. Yemi tɛng kendɛ ka haibɛtho wo, wundɛ dome na wo na. Na aha. Haibɛtho wo dono na ndɛ na. Na awa, na ya yɛrɛmo. Na dinga.

Bindɛ fung. Bindɛ se ka nɛti do. Awa, Koto de dong na yama bilɛ yɛrɛmo. Yemi dome na yi tɛ bilɛ yɛrɛmo. Na yama bilɛ ning. Na ba yi, ying tha thungku

herself tomorrow, well, she is the one". "Thank you, thank you".

He had rice cooked for him. It was brought. He sat down to eat - rice and meat. A dog came. "If you give me the bone and I eat it, well, I will show you tomorrow the girl you have come for. If you do not know her, you will be killed. That is it" - the dog speaking. He gave him the meat; all the bones - he gave him. He ate. The dog said "Well, tomorrow when the women are lined up, whichever one I jump up on, in the middle, well, she is the one". Yemi said "Thank you".

He slept. In the morning, the girls were all early going to bathe. They came and stood. They rubbed oil all over them.[3] The girls - whichever one you looked at, they were all the same, their faces were the same. They were called. "Girls, well, come and line up; so that Yemi may show the one he has followed here". They were lined up. Yemi was called. "Well, come and show the one you followed here". Yemi stood. He bagan to walk along, going to look. Just as he reached there exactly - <u>yɔ</u>! - the fly bit the girl, the dog came too, he jumped up on the girl. Yemi came there to the girl. He said "It is she" "Aha, yes". The girl was told that it was her. "Well, here is your wife. Take her".

They went out. They came to the village here. Well, Koto came and said "I own the wife". Yemi said "It is not you who own the wife. I own her. You - you did not dare to enter

ba thɔ ka husili ha, na yɔkɔng yama kai thɔng. Nà nɛnɛ yang.dinge yɛrɛmɔ, na ying se dɔng na yina bilɛ - ying tɛ bilɛ. Na yama bilɛ.

the pool. It was only I who went and entered. When I have brought the wife, you come and say that you own her - it is not you who own her. I own her".

This story is very similar to that of Koto and Yemi. The central plot is the same. However the present story does not try to explain any origin, nor does it introduce Kanu as one of the characters. It ends with the implied dilemma of who should have the wife, and the answer was quickly given by one of those present - Yemi owns the wife.

Twins (two, or three) are commonly heroes in story, and are often represented as possessing special powers. (See chapter 5 p. 280 and 7 p. 401)

1. Lifted it down from the fire.
2. "Double eyed" (kele), able to see spirits.
3. The mention of the girls' bathing, being annointed with oil, and lined up would, to any Limba, recall the situation of the final ceremony when the girls come out of the Bondo, now initiated women and ready for marriage. The girls sit or stand in a row, their bodies glistening with oil, admired by the men there, and having speeches made over them by their fathers and future husbands.

The hunter and the three twins. (Yaka)

Yang Yaling, Yaling Koroma. Yama simɔkɔi mbɔrɔ, ki yang ko yuyɛ. Yang donging Kakarima, duna kio yang. Yang donge ndɛ. Yangkeni se. Wundɛ tepe na yang thimong ba yuya huyimba, ba ming ning thaimua. Yang biyande, yang Yaling. Na thimong ba ning thaninua. Mbɔrɔ ki yuye nɛnɛ yang, bena simɔkɔi king. Ya thimo ba ning king tepe, malɔkɔ mahɛma.

Wa na dethuɛ nde yɛrɛmɛ. Wundɛ denge ning. Wandɛa ma wo kɛnama kuna Kɔtɔ. Ndɛ denge yɛremɛ wo. Yɛrɛmɛ wo niɔ fɔyɛ. Ndɛ nde baconso na wundɛ ko dɔma Kɔtɔ wong. Yɛrɛmɛ wo niɔ fɔyɛ. Wundɛ ke ka dama ka mandi hutete ka husili homandi. Wundɛ ke yanti yala bang, a dang numuing. Ndɛ ba kɛndɛ yantɔ, na yang ke kɛndɛ ba hudonso ha, ndɛ lehing-ntonda na ming ko thangkang sii ba kɛnama na se thong ndɛ yi ka dama hang. Na kɛna ming ning kai thathinia. Wundɛ tha kɔthɔ. Wundɛ keyanti yala bang. Thɛm wo si tɛng, wundɛ tha nie fange mamu, yala ba se thengɔ na fangɔ wundɛ. Yala ba thengɔi. Ndɛ yɛlɔkɔi kamandi ma. Ɛɛ mpati be nɛnɛ, yɛrɛmɛ wo pɛ ndɛ ka fɛng wo, bindɛ tha ndɛ nie hukomisine. Ndɛ na yɛlɔkɔ ka mandi mang. Husilli ha ho domo na mɛnɛ yi kai kɛrdɛ, yi sa fung. Wundɛ piring pingkari bang, wundɛ, bɔthɔ bang, wumɔ wumɔ piring ka husili hang, hang bing thɔni.

Mɛnɛ wung dengɔi kɛndɛ, yɛrɛmɛ wo kɛnama wong kafeng

The hunter and the three twins. Karanke Dema. Rec. 30/6/61.

I am Yaling, Yaling Koroma. I am thinking of a story, one I have been hearing. I live at Kakarima. Here I was born. I am living here. Yenkeni came. She said "I want to understand Limba", saying that we should teach her. I came in, I Yaling, saying that I would like to teach her. A story I have heard, that is why I thought of it. I want to tell her it, today, this day.

A man once wooed a wife. He married her. Her husband's name was Koto.[1] He married the woman. The woman became pregnant. Now he was a hunter, the one who is called Koto. The woman became pregnant. He went to hunt in the middle of the water, by a big pool. He went and hung the hammock, hunting the hippopotamus. When he was hanging there, "I am going there to hunt", he told his friend (?). "We will finish his life. When he comes to shoot, there we will go and put him down".[2] He did not know. He went and hung the hammock. When the time was near, when he had not yet shot the animal, the hammock broke when he was shot. The hammock broke. He fell into the water. Eh! the children now, the wife that he left behind, they[3] had not yet born a child. He fell into the water, into the pool. If you go there you will not get out. He disappeared. The gun, he, the bag, all his things disappeared in the pool. They sank.

When it was like that, his wife that was left behind,

fɔyɛ hang thangkɛ. Wundɛ kie bathemeng. Wong Luseni, wong Kɔtɔ, wong Siema, bia bitati. Wundɛ se bindɛ ka dingka. Fanda mɛng ka ndɛ. Bindɛ se ka kuntha. Huna dome ndɛ bindɛ, na ya, na mbe nɔng fanda ntu? Timo timo na bindɛ ko berina a dɔng papa papa, komisa wo tepe e pating be, na fandɛ ndeng kai ndɛ ka hudonso mahanthe na, na yang tha ndɛ ning kutiɔkɔ.

Mɛnɛ bindɛ se ka kuta funung, bing thɔngthɔngɔng na mbe nɔng fanda ntu? Na fanda ndeng ke ndɛ ka hudonso mahanthe ma. Bɛna tepe bindɛ, na ning kong dethi papa na. Bindɛ thɔngthɔngɔng ba gbɔnga ba. Na thɔ gbɔnga ba yeme wundɛ bang. Nanda mɛng tɔng gbɔnga babɛna.

Luseni, Kɔtɔ, Siema. Mɛna dome Siema na yang, yama yengke manangkaing ma ka papa ma na ka kai ndɛ wundɛ na yama kɔthɔ manangkaing mabɛna, Na e ming bilande ka donge huya ha ho kanama. Bindɛ kube. Wundɛ kɔtɔkɔi. Bindɛ kube haang. Bindɛ biyande. Bindɛ tɛng ka husili hang. Na dondo duna dokie ndɛ huya ho ka papa. Na hing kuyeng ko ka dungkuye wundɛ ka. Na kɛna yuke ndɛ wundɛ yala bang. Na dona se ndɛ kute thamana. Wundɛ yɛlɔi ka mandi ma.

Mɛna dome Kɔtɔ na Siema na wu nie wung na yang kalangang yina. Na ming biyandɛ dundɛ. Na mba yang, na yang kong thɔ ka mandi ka, na yama dethi mɛnɛ ka piringe fardɛ ntu, na mama na thɔmɛ ning, na yang ko dethi. Be ko ding kuwatha.

her pregnancy came to end. She bore twins, Luseni, Koto and Siema, three of them. She brought them up. Their father was not there. They came to be full grown. Then they said "Mother, what about our father?" Always when they were crying, saying "Father father", the mother would say "E, my children, your father went to hunt without coming back,[4] I have never seen him again."[5]

When they had got sense[6] they asked "What about our father?". She said "Your father went to hunt, without coming back". Then they said, "We will go and look for our father". They asked about the road. "Show us the road that he followed". Their mother showed that road.

Luseni, Koto, and Siema. Then Siema said to them "I, I will pick out the tracks of our father, the place he went then, I know those tracks. We will go to the place where his life is".[7] They set out. He went in front. They went out for a long time. They arrived, they reached the pool. "Here is the place where our father lost his life. Here is the tree he climbed. There he tied his hammock then. Here he found trouble. He fell into the water".

Then Koto said "Siema, for what you have done for us, I thank you. We have reached here. I, I will go into the water, I will find where our father was lost, whether it was an animal that ate him, I will find out". He said they were to take a mat.[8]

Mena dome Luseni, na mina thɔ ka mandi ka. Siema dome na ma dethe gbonga ba. Na binde yeloi ka mandi, ka, yama bena femie. Nde tepe na awa. Na wung ka bayi. Nde dinge kuwatha ko. Binde thoi ka mandi ka. Siema ka wang do, wunde bohe ba fema. Na yang femie Kɔtɔ na, yang femia Luseni na, yang femioko na fe. Yang femie Kɔtɔ na, yang femia Luseni na, yang femioko na fe. Yang femie Kɔtɔ na, yang femia Luseni na, yang femioko na fe. Wuna nde kende ni.

Wunde Luseni nene, nde thoi ka mandi ka, wunde ke ka mandi ka, nde ning Siema. Kɔtɔ thoi ka mandi ka, Luseni na ning kufulu ko, kuwatha ko. Kɔtɔ pengke Kɔthe na. Nde sainande ning. Na yang dethue ta yina, na fande na yang dethi. Ha ni wu thong nde wunde, wung funguno. Wunde pei ning kende. Wunde pengke numu na. Wunde saindande foye ha. Na yang dethue ta yina, na fandang na yang dethi. Fa ni wu thong nde wunde, wung funguno. Luseni thi ka kufulu ko. Mama o mama wo ka mandi, wunde dethe mung na feu. Wunde fungung pingkari bang. Wunde thie mung ka kufulu. Wunde fung. Ha ni mu ka yumba meti, huya ha hu king kende, kuthai ku king kende, ngkoyo king kende, kugbeke king kende, wunde fungung mung foma. Binde thi ka kufulu. Wunde fungutu mung do thithe do. Wunde se femi.

Beng dome na Siema wo peo ka hugbada do wong wo he binde femie wo na na fungung beng papa na, na ming sa dong na yimba na wunde. Na koro na wung ka bayi. Na

Then Luseni said "We will go in the water". Siema said "I found the way. When they go in the water, I will breathe for you". He said "Yes, it is all right". He took the mat. They went into the water.[9] Siema was up in the light. He started breathing, saying "I breathe for Koto, I am breathing for Luseni, I am breathing for myself. I breathe for Koto, I am breathing for Luseni, I am breathing for myself. I breathe for Koto, I am breathing for Luseni, I am breathing for myself". That is what he did there.

Now Luseni, he entered the water, he went into the water, he and Siema. Koto went into the water, Luseni had a mat-bundle. Koto met a crocodile. He cut it open. He said "I am not looking for you, I am looking for my father". Everything that he had eaten, it was brought out. He left him there. He met a hippopotamus. He cut open its stomach, saying "I am not looking for you, I am looking for my father". Everything that he had eaten, it was brought out. Luseni put it in the mat bundle. Every animal in the water - he looked at them all. He took out the gun. He put it in the bundle. He came out. Everything that is /part/ of a human being[10] was there - the head was there, the foot was there, the neck was there, the arm was there. He brought them all out. They put them in the bundle. He brought them out to a dry place. He came and breathed.[11]

Then Siema said, the one who was left outside who was breathing for them, "Since you have brought out our father, we will not /yet/ say that he is a person. But it is all right.

beng pengke yama. Na yang ko ning tɔinuande, na na yumba. Nde kɔi nene, nde tɔinuande ning na feu. Nde ni na wuyimba, nɔna thɔng wuyimba nde na.

Mena dome Luseni na ba hung ka bayi, na ying tɔinuande ning, yi Siema. Na yang nene na yang ko thi mafema e nde fema. Awa, wunde thie mafema. Kɔtɔ feme, fanda ma wo.

Mena dome Kɔtɔ na awa na binde tɔinande ning, na wunde feme. Na yama dethi kutoto ko yang thondunu ning e nde yua e nde pɛtha thaya e nde ngainɔkɔ e nde gbongkiya e nde thundu make. Wunde segithe kutoto kobena. Nde thondunuye ning kung. Wunde thondung ka kuyuha ko. Wunde thondung ka mpereng ke. Wunde thondung ka thaya thang. Wunde thondung ka mabuku mang. Wunde thondung ka fothi hang. Wunde thondung ka kunangka ko. Wunde thondung ka gbekeng be.

Fanda meng ngaye. Na papa. Na o. Na mande. Na ng ng. Na e ying pe nde ming kiɔi? Na ng ng. Na yang kɔthe ta bena. Na yina kie mina. Ming thɔngthɔngɔng ba fanda ntu na nanda ntu tepe na fanda ndeng kai nde ka dama hudonso mahanthe ma. Ming tha nda ning kutu. Na wuna dethie ming ning. Na mba hing mina. Fanda meng kalangani.

Kena pe wunde. Wunde thumung mado. Pingkari ba bena yiugtheke wunde wunde handa ma wo ing yala ba e kopo ba. Binde biyande ka kongkosa kenameng ka.

Nde mathere kangka, nanda meng wo bangite, wunde

You have come to me. I will join him together as a person". He stood up. He joined him all together, he made him as a person, as a person is.

Then Luseni said "It is all right. You have joined him, you Siema. Now I, I will put breath in him, for him to breathe". Well, he put in breath, Koto breathed, their father.[12]

Then Koto[13] said "They have joined him. He is breathing. I will find a funnel, with which I will drop medicine so that he may hear, open his eyes, stand up, talk, so that he may begin to go". He took the funnel. He dropped the medicine on him. He dropped it on his ear. He dropped it on his nose. He dropped it on his eyes. He dropped it on his brains. He dropped it on his mouth. He dropped it on the sole of his foot. He dropped it on his arms.

Their father got up. They said "Father". "Yes?". "Greetings" "Yes" "When you went were we born?". "No I do not know you". "You bore us. We asked for our father. Our mother said 'Your father went to hunt then without coming back'. We did not see him, that is what made us look for him. Here we are". Their father thanked them.[14]

He left there. He started to come to the village. The gun was on their father's shoulder, the hammock and the bag (?). They entered their settlement.

When he was still far off, their mother came to meet them.

yetɔkɔi, wundɛ yetɔkɔi, wundɛ yetɔkɔi, wundɛ yetɔkɔi. Wundɛ kalangani bindɛ, wundɛ kalangani bindɛ, na wali bena mpating be, wali bena mpating be, wali bena mpating be, na wung thime yama. Fanda meng biyande. Bindɛ ke manande. Mena dome nanda meng wo, na hung ka bayi mpating be, na wu ni beng wung, yama kiɛ beng. Na beng dɛghi fanda ndeng, na mba fɛ malɔkɔ mahema na ko bena dethiɛ hɛ muthong mu beng thong, na ali ma ka ka yumba. Mpati be tepe na hung ka bei. Bindɛ kɔi.

Wuna kɔi nanda meng wo. Wundɛ dethi pakaa. Wundɛ dethi mpende. Wundɛ dethi thangki. Wundɛ dethi thehia. Wundɛ fɔindamba. Wundɛ fɔi kuyoro. Wundɛ fɔi ndeka. Wundɛ fɔi huluke. Ha ni muthong mu ka yimbaing, wundɛ dethi mung. Husomba hang hoyete, ho ka sispensi, sɔngkɔ ba huthoma ho ka wa wunthe, kena thie wundɛ mung. Wundɛ tote mung kendɛ. Wumɔ o wumɔ ning ngati nama. Pakaa ba ning ngati nama. Mpende king ning ngati nama. Thangki thang ning ngati nama. Thehia thang ning ngati nama. Ndamba king ning ngati nama. Kuyoro kong ning ngati nama. Ndeke king ning ngati nama. Nluke king ning ngati nama. Ndɛ ngutu mung. Bindɛ thong mung.

Awa Yengkeni, benɛ yi se, yang yuye mbɔrɔ kibena, na na se yi na ba thanánuo huyumba, thimong ba ya yina king tepe, ka be binang be, nanda mang wong, ing mpati be, wo yamɛ nde nia hugbanang. Yang yɔkɔ a thimo ba yang yina

She rejoiced, she rejoiced, she rejoiced, she rejoiced. She thanked them many times. "Thank you my children, thank you my children, thank you my children, that pleases me". Their father entered. They went and greeted each other. Then their mother said "It is all right, my children, this thing that you have done. I bore you. You have found your father. Well today, this day today, I will look for food for you to eat, all human food (?). The children said "It is all right". They stood /there/.

Their mother stood up. She looked for rice, she looked for millet, she looked for maize, she looked for guinea corn, she dug yams, she dug small yams, she dug red bush yams, she dug other yams, all the food of humans, she found it. The pot - a little one, a sixpenny one,[15] it is like for one man's food, there she put all the things! She cooked them there. Each food had its scrapings - the rice with its scrapings, the millet with its scrapings, the maize with its scrapings, the guinea corn with its scrapings, the yams with their scrapings, the small yams with their scrapings, the red yams with their scrapings, and the other yams with their scrapings - she took them out. They ate them.

So Yenkeni, as you have come and I have heard this story, when you came and said you wanted to be taught Limba, I wanted to tell you it. Of those four people, their mother and the children, who was the most amazing?[16] I want to say that to you.

hung tepe. Mɛnɛ yang yue hung thɔngthɔngɔng yama yang be gbongkoyi. Yang Yaling, king Kakarima. Yang gbongkoyi nɛnɛ. Yang kɔ yina thɔngthɔngɔng ka be binang be, yang king ba na thɔngthingina. Mɛnɛ yang thangkang gbongkoyi, beng thungkuteke yama, wumɛ wumɛ tha gbongkoyi, beng kɔntɔkɔi, na thangkang yang gbongkoyi, nang yɔkɔ a dong ngwali bena, beng thungkɛ ma yuya. Na thangkang yang gbongkila nang, yang thangkang mbɔrɔ ki. Yɛngkeni yɔkɔ a tepe yina, lɔngthang.

Since I heard that you asked me to talk, I Yaling of Kakkarima, I have talked. I am asking you, of those four people, I want to ask you. Since I have finished speaking, you have borne with me, no one has talked, you were silent. Since I have finished talking, I have only to say thank you. You bore hearing me. Since I have finished speaking, I have finished the story. Yenkeni, I have to say to you, it is finished.

A story of hugbanang, cunning, or amazingness, ending, as often in such stories, with a dilemma about which of the characters manifested most hugbanang. This theme seems to be particularly common in tales of twins, usually three in number.

The actual episodes of the story seem to be rather unusual. However there are some slight similarities to those of other stories: the theme of a dead father whose children are brought up by a mother who reminds them of him so that when grown up they go on a journey for his sake, is reminiscent of the otherwise very different The man killed for a spinach leaf; the list of actions contributed in turn by the various characters also occurs in Three twins woo one girl, and The girl taken by Kanu; the foods cooked together in one pot yet served separately also come into The woman with four lovers; and, finally, the framework of the story, a dilemma about hugbanang, is relatively common. (See chapter 7, section 3)

The story was told by Karanke Dema, who preferred on this occasion to give himself the name of Yaling Koroma. (Koroma is merely another form of his clan name, Dema, and people not infrequently decide to change their first names, specially if they go down country)

1. i.e., it seems, the father was also a twin, and has the same name as one of his sons.
2. This episode is obscure to me. Someone (the hippopotamus?) is planning the hunter's death as he hangs in his hammock waiting to shoot them. Therefore the hunter is ? shot, and his hammock breaks, and he is, as appears later, eaten by the hippopotamus and crocodiles in the pool.
3. Husband and wife.
4. Mahanthe - once only. i.e. he went and did not come back.
5. This sentence recalls the semi-lullaby chanted by the mother to her child in The man killed for a spinach leaf.
6. i.e. were grown up.

7. Lit. head (huya).

8. Mats are often used to wrap round things to make a bundle for carrying or storing.

9. Apparently Koto goes right into the water, and Luseni is half-way in or by the side, holding the mat-bundle. Siema is right out on the bank breathing for them. I am rather puzzled by the different forms of the verb by which he "breathes" for Koto and Luseni respectively; this must be, I think, because they are in different places.

10. Lit. Limba.

11. Or "rested"

12. Their father (Koto) started to breathe again. That this is something wonderful to them is made clear by the tone of the teller.

13. Koto the son.

14. The exchange of greetings, announcement ("here we are"), and thanks, are an important part of this episode.

15. "A sixpenny pot" is a joke. This would be infinitely too small to cook for a family in.

16. Hugbanang.

Three twins woo one girl (Biriwa)

Bathemeng bitati na kio nde. Bindɛ boi na fɛrɛ. Hati bɔnda king nde nɛnɛ kɛndɛ ka mɛti bang. Kɔtɔ ngale, ndɛ hathe hati bɔnda wo kulɔnggbɔ. Yemi kɔɔta. Yemi ngale, wundɛ hathe hati bɔnda wo kulɔnggbɔ. Saiong ngale, wundɛ hathe hati bɔnda wo kulɔnggbɔ. Kɛrɛ bindɛ tha kɔthɔniande foma.

Mɛnɛ Kɔtɔ ngale, na papa na yang do kai kubiasi. Na kɛrɛ na dungunang thausi wunthe kɔpiri. Fanda ma dome na eye. Wundɛ konde kɔpiri wo. Ndɛ dungung. Kɔtɔ kai ke. Wundɛ kai haang. Wundɛ pengke pɔmpɔsi. Wundɛ thongthongɔng na e yapo, na mbɛ mɨ na lantɔi mu? Na yang thimo mung ba bola. Na thausi wunthe, na tina yang wung nie gbɔng. Wundɛ konde kɔpiri wo. Wundɛ dungung yapo thausi wunthe wo. Ndɛ thathani wo pɔmpɔsi wo. Wundɛ thi ka bɔthɔ. Wundɛ kai ke.

Yemi ngale nɛnɛ. Na papa, na yang do kai kubiasi. Na kɛrɛ na yi be yama dungung thausi wunthe. Fanda ma kondɛ thausi wunthe kɔpiri wo. Wundɛ dungung ning. Wundɛ ngale kubiasi ko. Wundɛ kai hang. Wundɛ tɛng ka kubangkang ko. Wundɛ pengki likɔ bang lante. Na yapo mande. Na ngka na bilɛ likɔ bang lante? Na yama. E, na yang thimong bɛng ba bola. Na awa, na ya bɛng, na kɔpiri na thausi wunthe. Wundɛ konde kppiri wo. Wundɛ dungung. Likɔ bang thengo. Wundɛ dunguno. Wundɛ kai ke.

Saiong ngale kangka ning. Na papa, na yang do kai

Three twins woo one girl. Bankolo Mansaray. 11/11/61

Three twins were once born. They were full grown. There was a girl there in the village. Koto got up. He pledged[1] the girl to love. Yemi did not know. Yemi got up. He pledged the girl to love. Saiong got up. He pledged the girl to love. But none of them knew about each other.

Then Koto got up. "Father. I am going to travel. But give me a thousand in money". His father said "Yes". He counted the money. He gave it. Koto went off. He went for long. He saw a glass. He asked "Old man, what is that hanging there? I want to buy it". "A thousand, that is the price I am selling it". He counted out the money. He gave the old man the thousand. He took down the glass. He put it in his bag. He went off.

Yemi got up then. "Father, I am going to travel. But I want you to give me one thousand." His father counted the thousand in money. He gave him it. He set out to travel. He went for long. He came to a hut. He saw a tail hanging up. "Old man, greetings. Who owns the tail[2] that is hanging up?" "I do". "Oh. I want to buy it". "Well, there it is. A thousand in money". He counted out the money. He gave it. The tail was cut down. He was given it. He went off.

Saiong got up there also. "Father, I am going to travel.

kubiasi. Na kɛrɛ na yi be yama dungung kɔpiri wo thaagi wunthe. Fanda ma dome na bali ka. Ndɛ konde kɔpiri wo thausi wunthe wo. Wundɛ dungung ning. Saiong kai ke. Ndɛ kai haang, wundɛ pengke kuthagba ko lante. E, na ngka na bile kuthagba ko? Yapo na yama bilɛ. Na e yi sa kung ni gbong? Na yang ko kung ni gbong, na kɛrɛ na thausi wunthe. Saiong konde kɔpiri wo, wo thausi wunthe wo. Ndɛ dungung yapo na. Yapo thenge kuthagba ko. Wundɛ dungung Saiong na. Saiong dangande, wundɛ kai ke.

Bindɛ kai haang, thuhang mandi mamɛɛti, haang ka London, haang ka Pari. Bindɛ kai kɛndɛ. Bindɛ bathɔi ba tengkingteke, bindɛ bitati. Bindɛ pengke thasakande tha. Kɔtɔ there nde ba gbongɔ kangka. Wundɛ tɛng nɔna dondo na. Yemi ngale nɔna dondo na. Wundɛ se ka thasakande tha do. Saiong ngale nɔna gbongɔ bamba dondo na. Bindɛ se thungande na gbegberise. E, na Kɔtɔ mande. Na mbɛ mu na kai ding ka kubiasi ko? Na pɔmpɔsi.

Ka thɛmu wobɛna, kumang kati bɔnda wo wo sumuyeke bindɛ ka nia kulɔnggbɔ ko, bindɛ kthɔniande ta te bindɛ bitati, kumang wundɛ tuku. Wu king nde hɛ mathokie ma ka tuke haibɛthɔ wo ka, te thɔng do te ning ka Yingkile.

Kɔtɔ na pɔmpɔsi na kute yang nde ka kubiasi. Yemi na thɔ hɛ. Na yang be nɛki. Wundɛ fungung. Na mbɛ mu na wung wu sɔlɔng? Ɔ, na mɛnɛ yi kutɔkɔi do hɛ na yi a kutu ba kɛntu ka foma. Yemi putɔkɔi pɔmpɔsi wo. Ndɛ

But I want you to give me one thousand in money". His father said "All right". He counted out the money, one thousand. He gave him it. Saiong went off. He went for long. He saw a skin hanging up. "E, who owns the skin?". The old man said "I own it". "Will you not sell it?" "I will sell it. But it is one thousand". Saiong counted out the money, the thousand. He gave it to the old man. The old man cut down the skin. He gave it to Saiong. Saiong travelled on. He went off.

They went for long - across the salt water, as far as London[3], as far as Paris.[4] They went there. They began to come back, the three of them. They came to a road junction. Koto was coming from the road over there, he came like to here.[5] Yeme set out like from here, he came to the junction here. Saiong came like from that road here. They came and met each other all together, gbegberise![6] "E, Koto, greetings. What have you brought from your travelling?". "A glass".

At that time, behold the girl whom they all went to for love in secret and none of them, the three of them, knew about each other - behold, she died. It was in the far distance that the girl died, like from here as far as England.

Koto said "I got a glass on my travels". Yemi said "Show me. Let me look". He took it out. "What is this for?" "Oh, if you look here, you can see everything in our home". Yemi put his eye to the glass. He looked at his own village.

Weke ka mɛti mang kɛnamɛng ka. Wundɛ kute hati bɔnda wo, wo tukɛ. Na he he, na balɔnggbɔ wo kiyang wo tuku. Na ngka na? Na Kathi na. Ɛ, na dɔng Kɔtɔ, na yang ning balɔnggbɔ na. Na namɛ na ming nie? Wuna dɔng Yemi na mɛnɛ ntha king nde hɛ mina kati, na mɛnɛ yang fungande nde hɛ thung, na wundɛ a petho.

Saiong dome na mbɔ, na thɔ hɛ, na yang be nɛki pɔmpɔsi wo. Wundɛ neke. Ɛ, na balɔnggbɔng wo na. Na sang beng biile. Wundɛ pɛpɛlɛng kuthagba ko. Miniti, bindɛ fungutando ka Yingkile ka. Bindɛ pengke nda kubeli ko wo talɔ nda huloma ha hing be yothingito. Bindɛ fungande.

Yemi fungung likɔ bang. Na ba hɛ mangki, na ba mangki. Wundɛ kubung ? hasangke wo na le. Ndɛ mangki matha mang. Wundɛ fungung likɔ bang. Ndɛ fange ka hati bɔnda wo. Hati bɔnda wo ngale. Wundɛ dɔngɔi.

Kɔtɔ ngale kangka na thukuru. Ɛ, na balɔnggbɔ wo na wo. Na yama ndɔmɛ beng ko kɔthɔ ba dɔma na balɔnggbɔ wo kantu wo sa tuku. Yemi ngale kangka. E, na balɔnggbɔng na wo. Na yama ngalinɛ ning. Saiong ngale kangka na yama sisɛ bena ka furu. Na yama bilɛ kulɔnggbɔ.

Bia be tati bembe, pɔmpɔsi wo yo, kuthagba ko yo, likɔ bang yo - mbɛ wo bilɛ kulɔnggbɔ ko ka be tati be?

He saw the girl - she was dead. "Oh oh! my love is dead" "Who?" "Kati".[7] "Oh", said Koto, "she is my love. What are we to do?" Then Yemi said "If we had something to take us there, if I could only reach there, she could be cured".

Saiong[7] said "Friend. Show me. Let me look through the glass". He looked. "Oh! It is my love. Come you two". He opened out the skin. In one minute, they had been brought to England. They found the dead body now lying near the grave ready to be put in. They arrived.

Yemi took out the tail. "Don't bury her, don't bury". He opened out the white cloth, all of it.[8] He covered the grave. He took out the tail. He struck the girl. The girl got up. She sat up.

Koto stood up there at once. "E, she is my love. It was I who caused you to know that our love had died". Yemi stood up there "E, she is my love. I raised her up". Saiong stood up there. "I brought you on the wind. I own her love".

Of those three people - the glass, the skin, the tail - which is the one of those three who owns the love?

A dilemma story, the solution of which caused much argument, for each twin was seen to have been essential in preserving the girl.

The scene is partly set in England - a good far-away land for an intentionally fantastic story involving "thousands" of pounds.

As often, the action takes place in a series of parallel events, each twin in turn taking part - leaving home, buying one article, helping to save the girl, and then claiming her love. The way in which at first they did not know of the others' love of the girl, and then discovered at the moment of crisis is fitted into this parallel structure.

1. A term used for giving a gift either to begin the official wooing for later marriage, or of a lover giving a present to a girl he loves.
2. An animal's tail is frequently used in ritual and dancing.
3. People have sometimes heard of London as a far off and mysterious place where strange things happen.
4. Several Limbas have themselves been, or know those who have been, to Guinea (previously French Guinea), which is often referred to as "Paris".
5. The various directions are shown by gesture.
6. i.e. at precisely the same place and time.
7. The teller made a slip here and said Yemi by mistake.
8. He undid the white cloth in which a corpse is wrapped for burial.

The eldest of three twins. (Yaka)

Bathemeng bina kio nde. Wong Kɔtɔ, wothanthɛ wong. Wong Yemi. Wong Luseni.

Bɛnɛ bindɛ boe, firi hang puthoi. Thaseng tha thi-thi. Kɔtɔ nɛnɛ ndɛ na bakaᵃlng wong. Kɔrɔ wundɛ nde bɔkiɔi. Wundɛ tha bɔye yako. Yemi e Luseni bindɛ bina bɔye yako. Bɛnɛ bindɛ kube, na ke ka thada huseng, na thadiɛ yaa na, nanda mɛng wong. Bindɛ kube. Bindɛ ke. Kɔrɔ mandi mang ka gbonga ba mamandi. Kutaa ka. Bɛnɛ bindɛ tɛng kɛndɛ, Yemi ngaye, na yama bena thuhutu. Ka yeme bindɛ kei ka husili. Wundɛ Yemi wundɛ thumbung kutáhi ko. Na dangande. Bindɛ thuhu. Bindɛ thuhu se bindɛ foma bitati. Bindɛ ke thade huseng ha.

Bindɛ thunung ba tengkeyege, bindɛ tɛng ka mandi mang. Wuna tepe Luseni ka dɔma Yemi na na na ming ni, na ming bang nda thuhutu Kɔtɔ na, na ba wundɛ na ko mina yaki. Wuna tepe Yemi na awa. Kɔtɔ nɛnɛ ndɛ na thanthɛ. Na bin^dɛ yaki ning, Kɔtɔ a yethe ba ndɛ na thanthɛ. Kɔrɔ wo bɔkiɔi. Bɛnɛ bindɛ ngaye, bindɛ thuhu. Bindɛ pei kɛndɛ Kɔtɔ na. Na thuhu thɔng bindɛ, wuna tepe Kɔtɔ ka koe wundɛ kathuhang ka, Na Luseni, nɛnɛng tɛng ka yaa, nang pitɔi hɛ ba pɛtha thɛni be, na pɛtha. Bindɛ me kathuhang do. Bindɛ se. Bindɛ pei kɛndɛ Kɔtɔ na.

Bɛnɛ bindɛ biyande, bindɛ gbangkito ing nanda mɛng

The oldest of three twins. Karanke Dema. 26/10/61

Three twins were once born. One - the eldest - was Koto; one Yemi; one Luseni.

When they grew up, the dry season came. The locust beans were ripe.[1] Now Koto was the senior. But he was not tall. He had not grown quickly. Yemi and Luseni had both grown quickly. They set out, they went to pick the locust beans, to pick them for the old woman, their mother. They set out. They went.[2] But there was a great river on the way. No bridge. When they had reached there, Yemi got up and said "I will take you across". On the way they were going, there was a pool. Yemi put out his leg, and said "Go across". They crossed. They crossed, all three of them. They went and picked the locust beans.

They started out to return. They came to the water. Then Luseni said "Yemi, we, let us not take Koto across. For he is always abusing us". Then Yemi said "All right". Now Koto was the oldest. When they abused him, Koto returned it; for he was the oldest. But he was not tall. They got up. They crossed. They left Koto there. As soon as they had crossed, then Koto said where he was standing on the far side, "Luseni, when you reach our mother, tell her I forgot to free the hens". They agreed, from the far side. They came. They left Koto there.

When they came in, they were welcomed by their mother.

wong. Binds tangki thaseng thang. Wuna thongthongong nanda mɛng wong na bu Kɔtɔ? Wuna tepe Luseni na ming pe ning kɛndɛ, na thuhang mandi mang. Wuna tepe nanda mɛng wong, na e na ba mbɛ ba pe hɛ beng ning kɛndɛ? Wuna tepe Luseni na ko mina yaki. Na wuna tha hɛ ming ni thuhutu. Wuna tepe nanda mɛng wong na e, na beng tha ni wulɔhɔi. Na e wundɛ ba bena yaka wung thong bena, kɔrɔ e beng ning ko yaka bindɛ be yeteni be, ha ba wundɛ bɔkiɔ. Na kɔrɔ na wundɛ na thanthɛ ye. Wuna tepe Luseni na ŋáng yaa na ming nie pitie ye, na ho tongite wundɛ kɛntu, na wundɛ pitɔi hɛ ba pɛtha thɛni be, na pɛtha bindɛ

Nanda mɛng wong wundɛ kube ba pɛtha thɛni beng ka huthenthang hang. Wundɛ ba ke pɛtha, wundɛ kute kɛndɛ Kɔtɔ na, ka huthenthang ha ho ka thɛni be ha, wo pɛhɛ nɛnɛ kathuhang mandi.

Bɛnɛ wundɛ fung, wuna tepe wundɛ ka Yemi, na Yemi. Yemi me, na o. Ne yi mɛ hɛ nɛnɛ ba wu thokinto hɛ yi wung ing Luseni. Na kɔrɔ yang nang ka bei ing Luseni, nena dinge ning, ning yi na yang kutande. Na ba yama dinge yina. Na ming do kio hang malɔkɔ manthe, na kɔrɔ na ma yengke kio, nɛng kio, na Luseni kio, na ndɛ na mangkɛ. Na bɛnɛ wundɛ tepe yina hutha, neng me hung,na kɔrɔ yang, nang tha ying wung tute yuma ba me wung nia. Ba yang bɔkiɔ beng pɛ sengang ma ka mandi ma. Beng tha ma thuhutu. Na ba yang tongine hɛ bena na yama bakalang.

They put down the locust beans. Then their mother asked "What about Koto?" Then Luseni said "We left him there, on the far side of the water". Then their mother said "What? What was the reason that you left him there?" Then Luseni said "He is always abusing us. That is why we did not bring him across". Then their mother said "What! You did not do well. Because he abuses you, that offended you? But what if you abuse him, you the smaller[3] ones, because he is not tall? Yet he is the one that is the oldest". Then Luseni said "Oh, mother! We nearly forgot what he told us, that he forgot to free the hens; that you are to free them".

Their mother set out to free the hens from their cage.[4] She went and opened it - there she saw Koto, in the cage, the one for the hens, Koto who had been left on the far side of the water!

When he came out, then he said to Yemo. "Yemi". Yemi answered "Yes?" "You accepted today the deceit put to you by Luseni. But I have no case against Luseni. You are older than he is.[5] It is with you I am disagreeing. For I am older than you. For we were born on one day. I was born first, you were born, and Luseni was born, he was the last. He said a word to you: you agreed to it - but I did not think that you would do that to me. It is because I am not tall that you actually left me at the water, you did not bring me across. But I have shown you today that I am the senior".

Bɛnɛ ɓindɛ ni wung kaba, neng kute nda ming do Yumbɛng, wo yengke kio ka fɔyɛ hunthe ho kendeng, na wundɛ bɔkioi thɔng ning bohita ba wundɛ na bakaang. Na wundɛ nioi nɛnɛ e wundɛ nio wo gbang, wundɛ na bena gbongkiyɛ, nama thanthɛ. Ba nɛnɛ kute nda e ming payɔ wothanthɛ ka wu ni nde Luseni ing Yemi wung. Wuna, ba ɲa wothanthɛ wo kanameng ka mandi, na ming sa yina thuhutu, nɛngɛ do mina ko yaki. Mpati be yeteni beng a yaki wothanthɛ wo, ndɛ nda ba yethe, wung thake bei ka be yeteni beng.

Then they were astonished at that. You see now, we Limbas - the first born of your family, even if he is not tall, treat him well, for he is the senior. If he becomes - if he becomes well off, he will speak for you, saying "I am the older". If you see now that we fear the oldest - that is from Luseni and Yemi. This - leaving their oldest brother at the water, saying "we will not bring you across; you are always abusing us". The smaller boys abused the oldest: he returned the abuse, it turned into trouble for the smaller ones.

A story which illustrates how bad it is to abuse one who is older than yourself. Age is always expected to attract respect. Just before initiation in particular it is normal for the older boys, already initiated, to abuse the younger boys with words and blows, saying that they are impertinent to them (i.e. "abuse them"); it is required that the younger boys should not defend themselves against this - though in practice, specially in cases where they happen to be stronger than their tormentors, they do sometimes attempt to do so. This common situation would be at once recalled by the story when told in a Limba context.

The events of the story are intended to be fantastic, as so often with those in which twins figure - they cross a river by means of one of their legs, and Koto is miraculously able to appear in the hen cage though left marooned at the other side of the river.

1. The fruit of the locust tree (parkia biglobosa), eaten raw or cooked at certain times of the year.
2. They went right off for far - this is shown by the high tone of ke.
3. i.e. younger.
4. Hens are sometimes shut into a cage at night. These are normally much too small for a human to fit inside.
5. i.e. he does not blame Luseni as he only did what his elder brother Yemi told him.

Three twins and an elephant. (Yaka)

Mbɔrɔ hɛlɛ. Bathemɛng bindɛ bina fungɛ nde hɛlɛ bitati. Wong Kɔtɔ, wong Yemi, wong Luseni. Bindɛ ko nde sɛgɛthi ba hudonso, se bindɛ bitati. Bindɛ tepe na ming kang ka dama kampɛng. Bindɛ kube. Wuna tepe Kɔtɔ na yang na na ming pengke manangkɛng mang na yama fange. Wuna tepe Yemi na nɛneng fange nɛnɛ kɛndɛ na na wundɛ tuku, na na ming pengke ning, na ma sɛngki, yang wunthe. Wuna tepe Luseni, nɛnɛng sɛngki nɛnɛ na ma dethi mung ming ni dinge.

Bindɛ kube. Bindɛ pengke manangkɛng ma ma ka kampa wo ma. Kɔtɔ ndɛ kiɔkɔi. Wundɛ fange. Mabala mang kube, mɛng ke, mɛng pengke kampa wong. Mɛng thɔi kɛndɛ. Kampa wong tuku.

Bindɛ kube, ba ning yengka ka ke ning mabala mang kore kɛ. Bindɛ ke. Masɔkɔing manang be ke. Bindɛ pengke ta ka koe nde kampa wong ke. Kusɔhi bindɛ biyande. Bindɛ pengke kampa wong. Mɛna tepe Yemi na ng ng, na Kɔtɔ, nɛng thangkɛng wu kɛnda. Na wung kiyang, wuna pɛ nda. Wundɛ bohe kusɛmpɛ kong, kothanthɛ kong. Ndɛ hose kong thɔki. Kuna sengke wundɛ kampa wong. Bɛnɛ wundɛ thangkang sɛngka ndɛ kominande. Wundɛ tepe nang thangkang wu kiyang.

Three twins and an elephant. Karanke Dema. 26/10/61

A story again.[1] Three twins again came out. One Koto, one Yemi, one Luseni. They were going to go to hunt, the three of them. They said "Let us go to hunt elephants". They set out. Then Koto said "I, when we find the tracks, I will shoot".[2] Then Yemi said "When you shoot there, and when it dies, and when we find it, I will cut it up, I alone.[3] Then Luseni said "When you have cut it up, I will find something to carry it in".[4]

They set out. They found the tracks of an elephant. Koto aimed. He shot. The bullet set out, it went, it came to the elephant. It entered there, the elephant died.

They set out, to follow where the bullet had gone and killed it. They went. For four days they went. They did not come to where the elephant was. On the fifth, they arrived. They came to the elephant. Then Yemi said "Yes, Koto, you have finished your part. My part, that is left now". He took his nail, the first one.[5] He pulled it out, its full length. With that he cut up the elephant. When he had finished cutting it up, he piled it up. He said "I have finished my part".

Wuna tepe Luseni, na ba hung ka bei. Na Kɔtɔ, na ngwali. Na Yemi, na ngwali. Na ming tha thɔmɔnuande kulahu. Na ba hunge ming wula, na na ming tha nde kɔri, na kulahu. Na ba na se beng ni wuna, na wung thime ma. Na wu kiyang na pɛ nda. Wundɛ ngaye, wundɛ Luseni, wundɛ ngake karanggba, wundɛ kope ning. Kuwompo kobɛna, kɛkina thike wundɛ kampa wong foma. Ndɛ thɔi kɛndɛ.

Bɛnɛ bindɛ dinge ning, ka betati beng, Kɔtɔ, e Yemi, e Luseni, mbɛ wo yamɛ nde nia hugbanang? Wuna yang yina thɔngthɔngɔng, yi Yengkeni.

Then Luseni said "All right. Koto, thank you. Yemi, thank you. We did not bring each other into shame. Since we came out into the wilderness, if we had not killed - shame. Since you have come and done this, that pleases me[6]. My part is left now". He got up, he Luseni, he pinched a small fly, he split it open. The empty skin, there he put in the whole elephant! It went in there.

When they brought it - of those three, Koto, Yemi and Luseni, which one was the most in cunning? That is what I ask you, you Yenkeni.

A dilemma story - which of three twins who all achieve impossible tasks was the greatest in cunning?

1. This story was told immediately after <u>The oldest of three twins</u>.
2. i.e. aim and shoot when the animal itself was not visible only the tracks.
3. Skin and cut it up, a job which is usually reckoned to need a special expedition of many helpers sent out from the village.
4. This too is considered heavy work even for many men.
5. The thumb nail.
6. The terminology used here is typical of formal thanking.

Three boys and an elephant. (Yaka)

Mpati na kio nde, badonsoing. Binds ke ka hudonso hang. Binds pengke kampang beng. Binds hange, kampa wong tuku. Binds tepe na ha, na ming, na mu musengke ka. Koreng kusampe, thuneng kusampe kong. Kuna sengu kampa wong. Binds thangki senga, binds tepe na ha na ming senge na kono na mudinge ka. Koreng karanggba - wunds kope karanggba wong. Binds thiki kends kampa wong ka kuyompo-ko ka karanggba wong kong.

Binds thunung nase. Binds pengke nandi ma, te dondo/ing ka madugu, tetina nandi ma. Koreng binds teng kends na ha na ming thuhuye ka mandi mang ka. Bi king nde nens ing hati. Koreng korondo - nds tepe na wung ka bali. Wunds thambung korondo wong. / Binds tha me. Na yi na bahothi. Hatong tepe na wung ka bali. Na ba beng bangahg bang thuhoi, neneng teng ka yaa, na petha theni beng. Binds se, binds gbangkito. Binds tepe na hati nda tepe na petha theni beng. Wunds tepe na kama pe beng ni? Na wunds thanoi ba thuha mandi mang, a tepi nens ngasoks, binds na pe hatong. Nanda ma wong pethi theni be. Hatong fung kends. Hatong tepe na bangang he beng bang thuho ka mandi mung, na ba yang tha se.

Bens yang tepe na be ka kate mboro, wung thangki.

Three boys and an elephant. Nabeni Dema. 11/10/61

Children were once born, hunters. They went to hunt. They met elephants. They shot. The elephant died. They said "Ha! We, we have nothing to skin and cut it with". Then (?)[1] the nail - he cut a /finger/ nail, it cut up the elephant. They finished cutting it up. They said "Ha! We have cut it up, but we have nothing to carry it with". Then (?) the insect - he split open the insect. They put all the elephant in there, into the empty skin of the insect. They carried it back.

As they were coming back, they came to a river, like from here to Fadugu,[2] that was the size of the water. Then (?) they reached there, they said "Ha! We have no way to cross the river". They had a child with them. Then (?) the thread - he said "It is all right". He stretched the thread. They crossed by it. The child was about to cross. They would not let him. They said "You are an abuser". The child said "All right. Since you refused to let me cross, when you reach my mother, tell her to let out the hens". They came. They were welcomed. They said "Your child said that you were to let out the hens". She said "Where did you leave him?" "He was unable to cross the river" - telling a lie; it was they who had left the child. His mother let out the hens. The child came out from there. The child said "You refused today to let me cross the river, so that I would not come".

Since I said that I would bring you a story, it is ended.

A short version of the last two stories. This version differs in having neither a dilemma at the end, nor a moral (the one left behind here was not the eldest).

1. Kore or koreng. I am not sure of the meaning of this word; it may be something like "behold", and often refers to something magical or surprising.
2. About five miles.

Thungkangbei, Palɔngbei and Yisinua. (Yaka).

Kanu na kiɛ nde mpati. Bindɛ kuhung, bathemaing be. Wong Thungkangbei, wong Palɔngbei, wong Banthanthia-nde.

Ba mɛnɛ bindɛ kɔ nde, bindɛ bohe ba siyɔkɔ. Bindɛ pengke gbaku. Bindɛ nɛnɛ langgbɛng hooma be kutuye. Wumo wuma be ning kutiɔkɔ a thengkɔ langgbɛng. Mɛnɛ bindɛ ke nde ka gbaku wong ka, bindɛ ke kɛndɛ pɛngki bɛthɔing belɔhɔi wumandi mandi mandi. Thungkangbei ing Palɔngbei e Yisinua, bindɛ kute homa ngaˆlɔnggbɔ ngang kɛndɛ. Ba mɛnɛ bindɛ totio yaha o yaha karo yisa bindɛ yisi ka rumu wo kɛnamɛng ka ka tenge bindɛ ka. Bindɛ thɔng yisa ba. Bindɛ ba thɔma yisa bang, bindɛ dɔngɔi. Ba mɛnɛ hunini hang tɛng, bindɛ tepe na holɔhɔi na hani yɛrɛmɛng be se ming lungke beng, na ming be sengɔitande ba nia kiro. Bindɛ tha bangang, bindɛ ke ngɔ.

Na tɛng thɔng wung huwɛ tete, Thungkangbei ngaye, na holɔhɔi na Palɔngbei e Yisinua na ming kɔrang mpati bɔndani beng. Wuna tepe Thungkangbei na ming kɔrang mpati bɔndani beng. Wuna ngaye Yisinua na e na yi be se thɔng mina dungkung yisa bang beng, na ming be bindɛ kɔri? Na ming sa wung ni. Na yuɛ hɛ hung Palɔngbei, Palɔngbei tepe na

Tungkangbei, Palongbei and Yisinua. Niaka Dema. 20/10/61

Kanu once bore children. They grew up, twins. One was Tungkangbei, one Palongbei, one Banthanthiande [Yisinua].[1]

When they stood up, they began to travel round. They came to a chief. These men, all of them, they were well known. Everyone who saw one of them was afraid of the men. When they went to the chief, they went and found there beautiful girls, very very very beautiful. Tungkangbei, Palongbei and Yisinua, they all found loves there. When they were cooked for, for each one they [girls] brought a basin of rice to their room where they had lodged them. They ate the rice. When they had eaten the rice, they sat down. When sleeping came, they said "It is good that every woman that we have come and given a gift to, that we should have them to sleep here, to converse with." They did not refuse. They went and lay there.

When it came to the middle of the night, Tungkangbei got up. "It is good, Palongbei and Yisinua, that we should kill the girls". That is what Tungkangbei said, "Let us kill the girls". Then Yisinua got up. "E! You say - the ones who came and gave us the rice, those ones we are to kill? We will not do it". When Palongbei heard that, Palongbei said "We were

ming tepo nde na ming ba ni wubangoi. Wuna tepe Thungkangbei na yi, na papa tepe nde mina na ming bang thanthiande. Na huna tepe yang yina. Thungkangbei tepe, na ba ming ngong. Na nine nthong binds, wunds segithe mbo ki, bembe nda binds nine, wunds segithe mpati bondani beng, wunds kori binds.

Ba msns sangkaa bang nda, kuputho ko kang, kutsns ko king nde nsns ksnds, nona kugbalang kong, msns kutsns kuna nde nds, kskina gbaku wong ko kuse sangkaa. Kutsns kong ku king kandakoing ksms wunthe, komaandi. Sangkaa sangkaa, binds dungkoi ka kutsns ko. Binds ke tuto kathinthi ka ka songona ka thangke kutsns kong ka.

Ba wang bang nio nda, binds ke. Ysrsms wunthe ngaye, na e langggbsng beng ing bsthoing beng, na binds sa hs nthong thoho? Binds ba psthа biyo hang, marsng mu na nda ka madsnggbslsng ma. Wuna tutokoi hatibonda wo thangko, wunds bereng. Na langgbsng be tenge hs dondo, gbaku wong, be na binds se kori mpati ksntu songko boki. Na e beng. Gbaku wong bereng. Na holohoi na ming dethuang ka kai binds.

Gbaku wong se dongo ka kusu hang. Bakilani nda homa, binds pangkitando ba ka gbongsng bang, ba binds kutioko ba nsns binds se kora. Kanu nie nsns binds huthulune, Thungkangbei ngaye, wunds ba doma na holohoi

told that we were not to do anything bad". Then Tungkangbei said "You! Father told us that we were not to refuse each other. That is what I tell you". Tungkangbei said "Let us lie down". As soon as they slept, he took a knife - they were now sleeping - he took the girls, he killed them.

When it was morning now at the first light of sun - there was a cotton tree there, like the tree growing here - that cotton tree, there was where the chief always washed[2] in the morning. The cotton tree was a hundred fathoms, very big. Early in the morning, they climbed up the cotton tree. They went and perched right up on the top twigs where the cotton tree ended.

When the light came now, they went. One woman got up. "E, the young men and the girls, will they not wake?" When they opened the door, the blood was now on the floor. Then the girl put her hands up on her head,[3] she wept. "The young men who lodged here, chief, they have come and killed our children, much mourning". "Oh, them!" - the chief wept. "It is good for us to search where they went".

The chief went and sat to wash. All his messengers now, they had been sent all round on the roads, to find them, to come and kill them. Kanu now would have saved them - Tungkangbei got up, he said "It is good for us to urinate on the chief".

na ming yohuɛng gbaku wong. Wuna tepe Palɔngbei na e na yi do dongɛ nda ming do, na tindɛ hɛ Yisinua. Yisinua tepe na e Thungkangbei na ba wung nie. Palɔngbei si nda hung tɛpi, wundɛ thurudu nsombɔ king, ndɛ thumbung ka gbaku wong ka yaha hang, ndɛ yohoe ning. Gbaku wong kute nda hiri, koyong se katima hiri bamba. Wundɛ ndɛnɛng thaya. Wundɛ kute bindɛ, na e na hing bindɛ kathinthi ka, kaibani.

Gbaku ba yuta kutɛnɛ ko. Bindɛ se kɔ, kalani kɛmɛ wunthe ba yuta kutɛnɛ ko. Bindɛ thɔng bindɛ teke kuwang kunthe, bindɛ thɔng mase ba thurina kuyeng kong ba kung ngɔta, kothoro wong ngaye kangka, na e beng, na mpati be ka papa beng, belɔhɔi lɔhɔi beng, na bindɛ ko hɛ tuka. Wundɛ se pɛngkinande masiyɔkɔ hanthe, kutɛnɛ kong thungande kɛndɛ, wung tha ngɔti. Bindɛ teke hɛlɛ, kutɛnɛ kong nie kung ngɔti, kothoro wo tɛng hɛlɛ, wundɛ pɛngkande hɛlɛ, kutɛnɛ kong thungande hɛlɛ.

Wuna tepe Thungkangbei, na e beng kaibà wong na ming thongande ning. Na wo mina ni thɔrɔ. Wuna tepe Palɔngbei na e, na kori pɛa, na e wo mina thulung wong, na yi se ning kɔri? Na ba wung nie! Na a, na ba wung nie! Yisinua tepe na kori pɛa. Wuna tepo nde ming ing papa ha, na hutetua bei lehe ta. Yisinua si nda hung thuhung, wundɛ thongande kothoro wong. Kothoro wong ngɔti.

Then Palongbei said "E! You - here where we are sitting? So much now,[4] Yisinua". Yisinua said "E! Tungkangbei, do not do that!" Palongbei had not yet finished saying this, when he undid the cord of his trousers, he pointed at the chief's head, he urinated on him! The chief saw now that it was the dry season, rain was falling that dry season! He turned his eyes. He saw them. "E! Here they are up above, the men".

The chief was going to cut down the cotton tree. They came and stood, a hundred men, to cut down the cotton tree. Just as they had chopped one side, as they were coming to approach the tree to fell it, a lizard got up from there. "E, they, children of my father, very very fine children, they are going to die today". He came and went right round it once. The cotton tree filled up there. It did not fall. They chopped again. The cotton tree would have fallen - the lizard came again, he went round again, the cotton tree filled up again.

Then Tungkangbei said "E! You. That man /lizard/, let us strike him. He is bringing us suffering". Then Palongbei said "E! You, cease! The one who has saved us, will you come and kill him? Don't do that! Ah! don't do that!" Yisinua said, "You, cease! Thus we were told by our father, that destroying things is not good". Yisinua had not yet finished speaking, he /Tungkangbei/ struck the lizard. The lizard fell.

Kutɛnɛ kong ba nda kuba ba ngɔta, bingɔ kìng nde kɛndɛ. Na kube thɔng kutɛnɛ ko ba ngɔta, wuna ngaye kangka bingɔ wo. Te bindɛ bitati bingɔ wong bindɛ bohi. Wundɛ lakite bindɛ ka ngapɛ ngang. Bindɛ ke haa.

Thungkangbei tepe na e langgbɛng, na e beng kute hɛ ka ka donge kalɔhɔi? Na yang, na do donge yang do, na huru, na mpere ki. Na ya yigiri king. Wuna tepe Palɔngbei, na e na yi na basorotho na yi, do ming kengeta do, na yikire mpere ki ka hailanggba wo ka bia wong, na e ming sa ngɔti? Wuna tepe Yisinua na he, na wung na badangkana. Bi si nda hung thuhung, wung king nde nɛnɛ e huthɔi, na tɛng thɔng bindɛ ka gbore katete ka, wundɛ yigire mpere king ki ka mamu king. Mamu pɛ bindɛ. Bindɛ horinando ka gbore ba, bindɛ ngɔyuɔi. Bindɛ tuku.

Bindɛ ba tuka hang, bindɛ sekithe kɛndɛ masɔkɔing maaye, be ngɔe kɛndɛ, be tukɛ. Kanu nɛnɛ, wundɛ pɛ nde hothe na. Kamo kama ka wundɛ pengke wo tukɛ, na wundɛ ke ning pai mahɔi mang, wundɛ a kele. Ba mɛnɛ hothe pengke bindɛ, na e, na mpati beng, na lɔhɔ ha! Na wung niɔi ma yikithɛkɛ. Na yang, huna peno yang ing Kanu. Na kamo kama ka yang pengke wo tukɛ na ying ning a pai mahɔi. Wundɛ hɔsɔi mahɔi mang. Wundɛ pai Yisinua na.

The cotton tree was beginning to fall, there was an eagle there. When the cotton tree began to fall, then the eagle got up there - all three of them the eagle caught hold of them. He embraced them with his wings. They went off, for far.

Tungkangbei said "E! men, have you found a good place to sit? I, here where I am sitting, there is a smell, its anus. I am going to prick it". Then Palongbei said "E! You, you are a wicked man. Here where we are being flown, pricking the anus of the man [eagle] of our parents! Will we not fall?" Then Yisinua said "He! For that you are an accursed man!" Before they had finished that - he [Tungkangbei] had a nail, just as they reached to a rock, to the middle of it, he pricked the animal's anus. The animal let them go. They were crashed onto the rock. They lay there. They died.

When they had died, they spent there two days, they lay there, they were dead. Kanu now, he had sent a tortoise out; wherever it found someone dead, it went and sprinkled him with medicine,[5] he became well. When the tortoise found them, he said "E! The children - they are fine. Ha! It is a wonderful thing to me. I - it was for this I was sent by Kanu, wherever I find someone dead I am to sprinkle him with medicine". He squeezed the medicine. He sprinkled Yisinua. He sprinkled

Wundɛ pai Palɔngbei na. Palɔngbei tepe, wundɛ Yisinua, na ba pai wo ngɔi wundɛ, na yi pai ning, na yi hɛ a fung muthome mu kɛnama. Na wundɛ na tɛpɛ ming kong dondo se ngɔ, na bukue huthukuma. Na e, na e wolɔhɔi wong ting thɔng? Na yang ning a pai mahɔi ma. Wundɛ pai ning.

Thungkangbei ngaye. Wundɛ thisie, na thisio. Na yang kuɔi mɛndɛ, na yang si horoni hothe. Palɔngbei tepe na namɛ ka wo, na ho tepe yina hang, na ba hung biyande. Wundɛ bohe hothe na, ndɛ tambinande ning ka gbore bang. Na langgbɛng na bohe yang ning dondo hothe wo, na yang be kaiyɛ bu, na yang be se thɔng. Na nie tuke, na kɔnɔ Kanu tha me; bapui wo nde, ndɛ na ke wundɛ kore. Wundɛ ke ka kaiya bu bung.

Palɔngbei, Yisinua, bindɛ peng hothe wong. Na thara. Kumang ka kai nthɔng Thungkangbei, kɛkina kai hothe wong. Na langgbɛng na pɛna nda ye wo kɛ wong. Na bohe nda dondo wuhɛna. Wundɛ ke ning horoni. Wundɛ thɔng.

Na langgbɛng na ming panganuang kubiasi hang. Thungkangbei wundɛ yinthande. Yisinua wundɛ ngatite. Palɔngbei wundɛ thatite.

Ba mɛnɛ Thungkangbei ngaye, wundɛ ke ka hugbakine homandi. Gbaku wong nɛnɛ wo king ka wundɛ ko bie, husili

Palongbei. Palongbei said, and he, Yisinua, "Don't sprinkle the one lying there. If you sprinkle him, you will be his food today. It was he that caused /said/ us to be lying here. He has an obstinate heart". "E! what, the fine one here? I will sprinkle him with medicine". He sprinkled him.

Tungkangbei got up. He sneezed, thisio! He said "I had a dream that I was just smashing a tortoise." Palongbei said "Well, friend![6] What I said to you, that has begun now!" He [T] seized the tortoise, he broke him on the rock. "Men, hold the tortoise here for me, I am going for fire, so that I may eat him". He would have died, but Kanu did not allow it - the healer, he was the one he was going to kill! He went off to fetch the fire.

Palongbei and Yisinua, they let the tortoise go, saying "Run!" Behold the direction that Tungkangbei went in, that was where the tortoise went! "Men, let go the one there now oh! I have caught another one here." He went and smashed it. He ate it. /"Men, let us separate in this journey". Tungkangbei went off to one side. Yisinua went up. Palongbei went down.

When Tungkangbei got up, he went to a great chiefship. The chief had a place where he bathed, a great pool.

homandi. Ba mɛnɛ Thungkangbei tɛng kɛndɛ, wundɛ ke dɔngɔ. Gbaku wong bangkɔkɔi, wundɛ thɔi ka bie hang. Na thɔi thɔng wundɛ ka mandi ka, Thungkangbei ngaye. Wundɛ ke thongande gbaku wong ka mandi ka. Wundɛ kore ning kɛndɛ.

Ba mɛnɛ wundɛ hung, wundɛ se thɔɔkɔ murani mu ka gbaku wo mung. Wundɛ thɔi dagbalɛng beng be ka gbaku wong beng, wundɛ bohe ba ɗua ka mɛti ka. Wundɛ gbangito. Wundɛ se dɔngɔ ka huyensi ha. Kothio ta. Bindɛ nda nɛnɛ na gbaku wong ke hosɔkɔ, na wundɛ hung bathɛrɛkɛ.

Wundɛ kɔi ka thɔngthɔngɔnua. Na namɛ ke yang hosɔkɔ na na ba yang kɔthe ta nda sesaing be kiyang. Bisesaing be hung na e pɛpa na hing mina. Na ba dɔngɔ. Na ba yang kɔthe ta te biyɛrɛmɛng be kiyang. Yɛrɛmɛng beng hung, bindɛ gbalɔi, a dangande kɔhi kasɔhi. Na ba dɔngɔ. Na ba yang kɔthe ta na te mpati be kiyang. Mpati mung thangki thungande. Bindɛ se gbalɔ, a dangande kɔhi kasɔnghanthe. Na ba dɔngɔ. Na ba yang piringo nda ka kubasi ko kiyang. Wundɛ yongthingino ing bisesaing beng, wundɛ kato ka yikia bang. Na ba yang na yang kɔthe ta nda te bayahɛng beng kiyang. Bayahɛng beng se thungande, a dangande kɔhi katati. Bindɛ dɔngɔi. Na ba yang kɔthe ta nda te manani be kiyang e bahuing. Mu ke pɛka. Wundɛ se kɔndi, kɛmɛng bitati. Na ba yukuang

When Tungkangbei arrived there, he went and sat. The chief undressed. He went in to bathe. As soon as he had entered the water, Tungkangbei got up, he went and struck the chief in the water. He killed him there.

When he came out, he came and put on the chief's things himself. He put on his shoes, he began to come to the village here. He was welcomed. He came and sat on the chair. He was not known. They thought that the chief had gone and changed his skin, that he had come out as a young man.

He began to ask many questions. "Since I went and changed my skin I do not know my cousins[7] now". The cousins came out. "E, father. Here we are". "Sit down. But I don't know how many wives I have". The wives came out, they were lined up, more than fifty.[8] "Sit down. But I don't know how many children I have". The children all gathered. They came and lined up, more than sixty. "Sit down. But I have forgotten now where my court is". He was lifted up by the cousins, he was carried to his house. "But I don't know now how many sub-chiefs I have". The sub-chiefs came and gathered, more than thirty. They sat down. "But I don't know now how many cattle I have, and goats". They were loosed. He came and counted them, three hundred. "Tie them up there".

kɛndɛ bindɛ.

Gbaku wong gbusio nde nɛnɛ bathangka. Mung kuhu wumandi mandi. Ndɛ ke mung tongino.

Palɔngbei ngaye kangka. Wo kaho kɔntho, be nde siyɔkɔ be. Wundɛ se ka tue bathangka bang. Wundɛ boho. Na kati ying ka gbaku wong ka. Kumang gbaku wong nɛnɛ bindɛ bina hɔyɛ hunthe hang. Ba mɛnɛ wundɛ tɛng, batuang wo na dɔngɔ ka huyensi ka, wu kɔthɛng nɛnɛ na wɛng na wong. Na puthɔi kang Yisinua ke boha hɛlɛ ka bathangka bang. Wundɛ boho kɛndɛ. ⌜Na wa ba hung nde. Bindɛ se dɔngɔ.

Ba mɛnɛ bindɛ se dɔngɔ, a ni kiro. Thungkangbei wundɛ na ba se nda bindɛ ba wundɛ ke kɔri gbaku wo. Wundɛ pɛ kɛndɛ ka hugbakine ha nda. Ndɛ na pɛtɔi nda kugbɔkɔdi ko. Wundɛ thangke bindɛ hung konde, wundɛ segithe yɛrɛmɛng kɔhi, wundɛ dungkung Palɔngbei na. Wundɛ segithe yɛrɛmɛng kɔhi wundɛ dungkung Yisinua. Bindɛ dɔngɔi. Na yeke langgbɛng na ngka na yamɛ ka hukio hang, na ming do nde bathemɛng? Na kɔnɔ na yang yamite ba beng. Na beng tha nda se kɛntu do, na ba yang na kɛkɛng kongko, na yama biyɛ nda. Wundɛ segithe na ba na papa tepe nde mina na bang thanthiande na kɔnɔ na be nie yama ko hungute kafu, na kɔnɔ na thɔkɔ ba ka hureni na yang tha hung huu. Wundɛ segithe mɛting baaye,

The chief had had cassava planted for him, it had grown very very much. He went and was shown it.

Palongbei got up there, he was hungry, they were travelling around. He came to steal the cassava. He was caught. "We are taking you to the chief". Behold, that chief now - he was of one mother with him. When he came "Thief, sit on the chair". He knew that it was his brother. When the sun rose, Yisinua came and was caught too at the cassava. He was caught there.

[The chief said] "Let no one come out!" They came and sat.

When they came and sat, conversing, Tungkangbei, he, when they came, he had gone and killed the chief. He was left with the chiefship there. He was left the staff[9] now. He finished telling them all that. He took ten wives, he gave them to Palongbei. He took ten wives, he gave them to Yisinua. They sat down. "See, men, who is the most of those born together, of us here, the twins? But I surpassed you. You would not have come to our home, but for me, this country, I own it now". He took and said "For our father told us 'do not refuse each other', but you were making me turn out useless, but by grace of the dead, I did not come out useless". He took two villages,

wundɛ dungkung Palɔngbei na. Na hing be na ko yɔyɛ. Wundɛ dungkung Yisinua mɛting batati. Na hing be na ko yɔyɛ.

Na yi kute nɔng nda hɔyɛ hunthe, na wa gbongkoyi, mɛnɛ wo kute bei, wo hatha hang wong, na wundɛ gbongkoyi pɛyɔng kɛndɛ ka wa wong ka. Thampo sɛmbɛ bang wundɛ kutu bang, thampo ba bena thalande. Huna sa wung ko meyo ba na wa thɛrɛng mɛnɛ ba kuta sɛmbɛ, pɛyɔng kɛndɛ. Thampo na beng ki hati kɛndɛ, thampo hato nɔng hung gbako, thampo bayaha womandi.

Ba mɛnɛ yang yue wung, nɛng do se ka thanino mbɔrɔing, ho huna. Wung thanki.

he gave them to Palongbei. "Here are people to hoe for you". He gave Yisinua three villages. "Here are people to hoe for you".

You see now, of one mother, when someone speaks, if one finds something, the one with strength, if he speaks, agree there with that person. Perhaps the power that he has found, perhaps it will come over to you. That is why that is not allowed - if someone begins to find power, agree there. Perhaps if you bear a child there, perhaps that child will come out a chief, perhaps a great sub-chief.

Since I heard that, and you have come to be taught stories, that is it. It is ended.

As in other stories of these three twins, Tungkangbei brings the other two into trouble by his continual misdeeds from which his more responsible brothers try to dissuade him. Yet he is the one who succeeds in winning chiefship and his brothers end up in his debt. The moral here is, perhaps, rather surprisingly, that you should obey the one who talks and has power. (Generally "fearing things", i.e. being responsible, is considered praiseworthy) Stories about these three twins are always considered particularly amusing.

1. Tungkangbei, "Daring things", Palongbei, "Fearing things", Banthanthiande, "Don't refuse" (throughout the rest of the story called Yisinua).
2. Lit. rinsed his mouth, part of the normal morning washing.
3. In mourning.
4. The formal phrase for "passing the word" to Yisinua.
5. Mahɔi, a ritual liquid medicine made by squeezing leaves.
6. "Friend" or "cousin" (ka wo), the usual term when the speaker wants to say "I told you so!"
7. "Cousins" (sesaing), i.e. those in the relationship of classificatory mother's brother or cross cousin. The members of all the non-ruling clans are sometimes collectively called sesaing and are considered subordinate in some respects to members of the chief's family.
8. Fifty wives etc. All the numbers are exaggerated for effect.
9. i.e. the chiefly authority.

The three rascal boys. (Biriwa)

Mboro ki ka mpati bitati bagbanani. Maloko hanthe, mpati bitati na kio nde. Fanda mɛng wunthe, kɛrɛ binanda mɛng be be fakiande.

Na boi bindɛ, bindɛ dɔng ba kaa ka mana gbaku. Na kai bindɛ, bindɛ nio yikia. Bindɛ dungungo muthɔng. Gbaku gbongkilitande bing wulɔhɔi. Na patang bindɛ thɔma Thungkangbali dɔng na bindɛ be tambi kutongki ko. Palɔngbali ing Wunekeria thetege ning kɛna bindɛ be tha wung ni. Kɛrɛ Thungkangbali dɔng na papa tɛpɛ nde na ming ba tha thanthiande. Na ne bindɛ ka wung bindɛ tambe kutongki ko na wɛɛa wɛɛa. Wung tha fui, hatibɛthɔ wo totiɛ bindɛ wo, seyɛ murani mung. Na kute wundɛ na bindɛ tambe kutongki ko, wung thong ning. Kɛrɛ bindɛ thetege, bindɛ tepe bambuini kɛna bindɛ pɛnia. Gbaku wo pɛniɛ bindɛ. Gbaku wo tepe hatibɛthɔ ba bing mutuia ka kutongki kobimɛng, kɛna bindɛ be tha wo pungku ba tamba kung. Na thɔng bindɛ, Thungkangbalidome na ba tamba kutongki ko. Mpati biile bembe ba paloi bali be, thetege kɛna bindɛ ba tha wung ni. Na mɛnɛ bindɛ ni wung, gbaku wo ko bindɛ kɔri. Thungkangbali dome na mamɛ tɛpɛ nde papa? Bindɛ tambe ning kutongki ko. Gbaku wo, wung thong ning nda. Wundɛ bake bia kɛna mpati mung koro.

Na thɛngetogo hu mpati mung ba boho, bindɛ dungkoi

The three rascal boys. Kelfa Konteh. 4/1/61

The story of three rascal boys. One day, three children were born. They had one father, but their mothers were different. When they grew up, they said they would go to greet the chief. When they went, they were given a lodging. They were given food. The chief spoke well with them. When they had finished eating, Tungkangbali said that they should break the bowl. Falongbali and Wunekeria begged him, saying that they should not do that. But Tungkangbali said "Our father told us that we were not to refuse each other". When they agreed to that, they broke the bowl, wɛsa wɛsa! Not long after, the girl who had cooked for them came for the things. When she saw that they had broken the bowl, that offended her. But they begged. They told lies, so that they might be released. The chief released them. The chief told the girl to prepare food for them in a thick bowl so that they would not be able to break it. When they had eaten Tungkangbali said that they should break the bowl. The two boys who were afraid of trouble begged him that they would not do that. "If we do that, the chief will kill us". Tungkangbali said "What did our father say?" They broke the bowl. The chief - that offended him. He called his people so that the boys would be killed.

When the boys were just about to be caught, they climbed

ka kutɛnɛ ko. Bia mung koi ba luta kuyeng ko. Na luta binde kung hang, kutɛnɛ ko mani thong ba ngota, kothoro wo gbodong kung na gbo gbo. Kutɛnɛ ko nɛlande na nɛɛli. Wung nioi hang madongo katati, ko tɛngine kanang ko, Thungkangbali dong na yang ko bing tepe mung bing sɛthɛni, ba pungke ta binde ba luta kutɛnɛ ko. Mbɛɛnama be dong na nɛnɛ yi ni wung na ming ko ngoti ing kutɛnɛ ko, e ming tuka. Mbna thongthongong ning binde na mbe nu tɛpɛ nde papa? Binde dong na ba ming tha na thanthiande. Kuthoro wo koro.

Kutɛnɛ ko koi nda ba ngoti. Na koi thong kung ba ngota kuthulu wo kutie bing ngkinikining. Wunde dong na tutong ka ngbindi ki kiyang ki. Na yang be bena kati ka kakɛng kufɛna. Na kai binde hang Thungkangbali dong, na nthake ki ka kuthulu wo king, na ki fung furu. Na binde be king yikiri. Mbɛɛnama be dong na nɛnɛ ming ni wung, ming ko pena e ming ngota ka kɛkɛng ko. Thungkangbali dong na na mbe tɛpɛ nde papa? Binde yigiri nthake ki ka kuthulu wo king. Matɛng thong ka gboro ba bonthoiong bang, kuthulu wo kutoioi wuthone. Nde pɛng binde, na gbang. Binde foma femoi.

Fothe se. Na se fotho wo nde kutie bing ngkinikining. Wunde dong na yang ko binde paie manasi, kɛna binde petho. Na pethino biile be paloi be, binde tepe fothe na ba tha na thohina thungkangbali na. Kɛrɛ fothe wo dong na eye, na na thohong nde yang bena, na beng ka

up a cotton tree. The people began to cut down the tree. When they had been cutting it for long, the cotton tree was just about to fall, a lizard knocked on the tree, gbo gbo! The cotton tree became as it was before, completely! This happened up to three times. When it came to the fourth, Tungkangbali said "I will tell them what is preventing them, why they are not able to cut down the cotton tree". His brothers said to him "If you do that we will fall with the cotton tree, and we will die". Then he asked them "What did our father say?" They said "That we were not to refuse each other". The lizard was killed.

The cotton tree began to fall. When it began to fall, a hawk saw them with pity. He said "Get up onto my back. Let me carry you to another chiefdom". When they had gone for far, Tungkangbali said "The hawk's bottom - a smell is coming out" He said they should prick it. His brother said to him "If we do that, we will be let go and we will fall to the ground". Tungkangbali said "What did our father say?" They pricked the hawk's bottom. Just as they reached a flat rock, the hawk felt the pain. He let them go - gbang! They all fainted.

A tortoise came. When the tortoise came, he saw them with pity. He said "I will sprinkle them with manasi medicine so that they may be cured". When the two who feared trouble were cured, they said to the tortoise that he should not wake Tungkangbali. But the tortoise said "What! When I have wakened you, you do not want me to waken your companion?"

nda ba yang thohima ntong nda nds na. Kumangte manasi mayete pongke nde ning, na binds gbakalingang. Thungkangbali thohoi. Nathohoi wo wunds dong na kute fothe. Mbesnama be thetege ning ksna be tha ning kori. Kers wunds tha bing sikiniande. Wunds dungkung fothe wo ka wsnda na wunthe ba ngainio, be kaiye bu bung ka hugbigidi. Wunds thong nakai, mbesnama be peng fothe wo. Binds pengkande ing fothe wo peno, wunds bohe ning. Wunds tepe na thoma nda ka fothe wo woi, na yang kute nda do fothe wo kiyang.

Ksna sisine binds ba pangkande. Na mbesnama be be paloi tinds bali. Thungkangbali kai kufsnana. Mbesnama be kai kufsnansng.

Na wunds kai na nds kute huwotho. Wunds kore huwotho hoi, wunds tutokoi. hung. Na kai wunds hang, wunds pengke bakurs. Wunds dong na ya nu tongite ya yina. Na do ss ka hukarangdeng. Wung thime bakurs wo a boi. Wunds tepe bakanandemi ba bifsna be na beng ka gbang. Na nska hs woi wo se naukang, wunds ding ntha ka saa. Thungkangbali dongoi nda ksnds ka fuka hukuru hang. Kumangte nds nsns ing wo nsli thatholi tha ka bu bung thang, na pothe thong na. Nakurs wo nde nsns nds king nde ing hutoro homandi. Thungkangbali segithe hutholi hang, wunds sare hutoro hang na poo. Na sare wunds hung, wunds thareke. Wunds koi nda ka dethio. Na boho wunds, nds dagbo hang, Wunds tongito ing mpati nung ba pana bsting. Na binds ka gama hang, nds nothe hati wo nds

Behold, a little of the medicine fell on him while they were arguing. Tungkangbali awoke. As he woke, he said "I see a tortoise". His brothers begged him not to kill it. But he took no notice of them. He gave the tortoise to one brother to keep for him, so that he could go for fire to a farm hut. As he went, they let go the tortoise. He and the tortoise that had been let go met! He seized it. He said "Eat that tortoise there, I have got a tortoise here for myself now".

Then they decided (?) to separate, for his brothers were so afraid of trouble. Tungkangbali went one way. His brothers went another way.

When he was going, he saw an adder. He killed this adder. He carried it on his head. When he had gone for far, he came to a smith. He said "Here is what I have brought you. I have come here to learn".[1] That pleased the smith very much. He said to the other apprentices "You are not good. Look at this man here who has come just now, he has brought something with him when he comes". Tungkangbali stayed there to blow the bellows. Behold, he was now looking at the nails in the fire, seeing that they were red. Now the smith, he had a huge scrotum. Tungkangbali took the nail, he pierced the scrotum - <u>poo!</u> When he had pierced it, he ran away. He began to be chased. When he was caught, he was beaten for long. He was sent with the children to chase the birds.[2] When they were there chasing, he pushed a child that was blowing the fire,

fongoti bu bung ka bu bung. Matong toki na mururu. Wunds thareke.

Bia mung koi nda ning ka dethia. Kams o kams ka kai Thungkangbali nds ko yongoni langgbeng be foma, e bing thongthingina wo yams kends ba gbanang. Bisia ko tspi na yang ko thaki ka kubasi ko; na yang ko yaki gbaku wo. Kers Thungkangbali ko thongthongong msns wa king kuthuguma ba sara hutoro ho ka bakurs. Ka mathandoko mamang, ksna boho wunds. Wunds luko ka kugbsri ko. Wunds thio ka bski. Na talo wunds, binds kai ka dethia ngayeng. Mpati mung se ka nska ning. Ids fungung thadsrs, nds tongs thsng ka ksksng ko. Na tongio nde thsng, mpati mung sekithe. Wunds dong na msns beng ko yama pskali, na yang ko bena dungung madsrs mamandi. Mpati mung pskali ning. Wunds luke mpati mung ka bski wo. Na se bia mung binds sekithe bski wo. Mpati mung ko berina. Kers binds tha bing sikiniande. Binds ysli mpati mung ka bu bung. Binds ba mbs na nda, Thungkangbali thareke.

into the fire. The child was burnt completely - mururu! He ran away.

People began to look for him. Wherever Tungkangbali went, he called together all the young men, and asked them which was the greatest rascal there. Some said "I defecate in the chief's court", or "I abuse the chief". But Tungkangbali asked if any had the daring[3] to pierce a smith's scrotum! As he was making that boast, there he was caught. He was tied into a basket. He was put into a bag. When he was put down, they went to look for wood. Children came to look at him. He took out ground nuts, he threw them on the ground. When they were thrown, the children took them. He said "If you free me, I will give you very many ground nuts". The children freed him. He tied up the children in the bag. When the people came back, they took up the bag. The children cried. But they took no notice of them. They threw the children into the fire. By that time, Tungkangbali had run away.

Another version of the same story, with several differences of detail, additional episodes, and a different ending. There is no explicit moral. The main point is the amusing narrative of the shocking exploits of Tungkangbali (the form of the name in the Biriwa dialect). The title is that given by the (literate) narrator.

1. i.e. he had come to be the smith's apprentice, normally a very important and formal proceeding (see e.g. chapter 6 p.342). A smith is expected to receive great honour from all, and especially from his apprentices, hence the specially shocking nature of Tungkangbali's attack on him.
2. Chasing birds is the usual task to which enemies as well as children are said to be put.
3. Lit. heart.

Thungkangbei, Palɔngbei, Yisahosaho. (Yaka)

Mbɔrɔ. Ba nɛ kuta, mpati ba ngaye. Wong Thungkangbei, wong Palɔngbei, wong Yisahosaho. Bindɛ tɛng do papa do ba ngko manang, ba be tha kɔri yumba. Ming do kaho thebede. Bindɛ ngko manang wo. Bindɛ ke nthenetege na yama kɔri. Palɔngbei, na ma ngɔ kapothi. Manang wo tuto kathinthi. Wundɛ kɔrɔ. Wundɛ korite ing Palɔngbei na. Wundɛ yongthongong, wundɛ gbanti kuwang. Wundɛ tepe na kaiyɛ mandi mang, nthenetege. Wundɛ ba kaa hang, wundɛ ke yɛlɔkɔ ka mandi mang. Bembe pɛ kahɛng, bathaha wo ngaye kangka, wundɛ tɛng, wundɛ yathe bara bang. Na e kaiba wo, wundɛ dinge bara bang. Wundɛ yeme ning. Ndɛ ke thai kuthai kong. Wundɛ sose kung. Wundɛ yatho. Wundɛ tuku ba bathaha wong. Ndɛ na yahɛ yumba wong. Awa, wundɛ tuku.

Awa, bara bang bɛng pɛ nda. Wa ka wo bɛng thɔng. Bahɔyɛ wong ngaye kangka, a fɔi. Wundɛ tɛng. Wundɛ kute hiti hang. Na mang bena. Wa ka. Ndɛ ngaye. Wundɛ ke mang. Wa ka. Wundɛ ke, wundɛ pengke bara bang. Wundɛ thɔng, homa, wo ing fɔyɛ. Wundɛ thɔng bɛng, homa. Wundɛ mpu hatong. Wundɛ tha kɔthɔ ba wundɛ mpa hatong. Bathoe bang, wundɛ thie ka debe hang. Wundɛ degithe hatong, wundɛ kie ka debe ha, ka thie wundɛ bathoe ba. Wundɛ ba thia hatong, wundɛ tutɔkɔi hatong ka bathoe bang ka hudebe ha.

Bi si biyande ka mɛti ka, hatong segithe, woyete

Tungkangbei, Palongbei, and Yisahosaho. Suri Dema. 10/10/61

A story. Three children got up. One was Tungkangbei, one Palongbei, one Yisahosaho. They came here to our chief here, to be given a cow, so that they would not kill someone. "We are hungry - great meat eaters[1]!" They were given a cow. They went - trembling with excitement! saying "I will kill it". Palongbei said "I will lie underneath".[2] The cow was put on top. It was killed. He[3] killed Palongbei with it! He lifted him up, he threw him to one side! He said "I am going for water" - trembling with excitement! When he went, he went and threw himself into the water! For those who were left behind - a deer got up from there. It came. It stepped on the meat. He[4] said "E! This person - he has taken the meat". He followed it. He went and caught its foot. He sucked it! He was kicked. He died from the deer, it had kicked the human. Well, he died.

Well, the meat was left now. No one to eat it. A pregnant woman got up there, looking for yams. She came. She saw the smoke. She said "Greetings to you". No one. She got up. She went and greeted. No one. She went, she found the meat. She ate it, all of it - the pregnant woman. She ate it, all! She bore her child. She did not know that she had borne a child! The bones, she put them in the basket. She took the child, she put it in the basket where she had put the bones. When she had put the child in, she put the child on her head, there among the bones in the basket.

dɔrɔma wo dɛ kiɔ, wundɛ segithe bathoe ba, wundɛ dahathi bathoe ba. Bindɛ bohi ba biyande, wundɛ ke gbangkita. Nsɛnɛ bahɔi wong. Yang tha kutu ndambai, yang kute bara. Yang thong bang dɔrɔma wuyete, yang thie bathoe bang ka hudebe hang. Kɛrɛ ha yang be hɛ thathang hudebe hang. ~~Kɛrɛ~~ Wundɛ ba thathina, hato wo segithe bathoe bang, wundɛ dahathi na feu.

Na kɛ́rɛ hatong do, nanda ma wo do, yi Yengkeni, ngka na yamite, wo thomɛ bara ba wong, manang, ing wo thomɛ bathoe ba wong - ngka na yamite?

Before they entered the village, the child - he was little/only, he was just born - he took the bones, he ate the bones! They started to enter. She was welcomed. "Greetings, digger of yams". "I did not find yams. I found meat. I ate it - a little only.[5] I put the bones in the basket. But wait, let me lower the basket now". When she lowered it, the child had taken the bones, he had eaten them all!

But of the child, and the mother, which, Yenkeni, was the more? the one who ate the meat, the cow, or the one who ate the bones - which was more?

Another story of the same three twins, the third this time called Yisahosaho, a nonsense name. The story is intended to be ludicrous and far-fetched, ending with the question as to which was the most amazing of all. It mainly seems to illustrate greed - first that of the three twins, who, in their excitement at the thought of the meat they were going to eat, all died as a result of their stupid absorption in the prospect of their meal; and, secondly, that of the mother who not only was able to eat a whole cow herself, but was unaware of the pains of childbirth, and that of her child who, only a few days old, was able to finish off all the cow bones. The dilemma as usual gave rise to discussion, and was considered a "hard" one, for both mother and child were amazing; several thought the child was more - "a small child, with no teeth, to eat bones?"

This story is a very well-known one, so that it was understood at once, though rather sketchily told. I heard several versions of the last episode in particular (the pregnant woman and the bones), with very much the same wording, always ending with the dilemma. (See the two following stories)

1. thebede, "hungry for meat", a word thought amusing in itself.
2. He wants to be near the cow in his excitement over the meat
3. One of the other twins. 4. The remaining twin.
5. i.e. the whole cow!

The pregnant woman and the bones. 1. (Yaka)

Mbɔrɔ yina. Bahɔyɛ na kai nde ka fɔya ndambɛng. Hɔyɛ ho thangkɛ nda na lunthɛng mampe. Na mɛnɛ wundɛ ke thɔng ka gbɔka ba hɔya ndambɛng ki, wundɛ pengke kendɛ thɔng tati wo tukɛ. Ndɛ dinge nde nɛnɛ hudebe. Bahɔyɛ wo dongiɔi tati wo, a thɔng. Na wundɛ thɔng thɔng, wundɛ segithe kuthoi ko, ndɛ thi ka hudebe hang. Ndɛ thangkang tati wo na feu. Ndɛ ni nda hukomisine, wundɛ tha kɔthɔ. Hani bathoi ba wundɛ ko yele ka hudebe ha. Wundɛ mpu. Wundɛ segithe hato, wundɛ yothingite ka hudebe ha. Bɛnɛ wundɛ dome na he he, na kumang yang mpu. Na yang tha kɔthɔ. Ndɛ segithe hato, ka hudebe hang, wundɛ thie ning kendɛ. Wundɛ segithe hudebe hang. Bathoi bang ba king kendɛ ka hudebe hang. Mɛnɛ bindɛ se fungande na dondo na, na bafɔyɛ wundɛ kɛ mpu, na mbadeng. Ka yothingito he hatong kɛ, te wong te, na hudebe ha neko ndɛ, kuthoi ka. Hato thangkang dahitha.

Yɛkɛ komisa wo mpɛ nde, ba ying do bafɔyɛ ba thɔng pengka tati, ying thangkang ning thɔmɛ, yi segithe bathoi bang ying thie ka hudebe hang, hatong mpu thɔng yi wo, wundɛ thangkang thɔmɛ bathoi bang - ngkɛ na yamɛ?

The pregnant woman and the bones. 1. Bubu Dema. 22/10/61

A story for you. A pregnant woman went to dig yams. Her pregnancy[1] was finished, ready to bear. When she had gone to the bush to dig yams, she found there a dead bush cow. She had brought a big basket[2] with her. The pregnant woman sat down there to eat the bush cow. When she had eaten it, she took the bones she put them in the basket. She had finished the whole bush cow! She had borne her child now, she did not know! She threw every bone into the basket. She gave birth. She took the child, she lifted it into the basket. Then she said "He! he! Behold, I have borne a child, I did not know". She took the child, she put him into the basket. She took the basket. The bones were there in the basket. When they came, like to here, "The pregnant woman has given birth, fine!"[3] Where the child had been lifted in, one this size,[4] when the basket was looked at - no bone! The child had eaten them all.

Well - of the mother who gave birth, you[5] the pregnant woman went and found the bush cow, you ate it all, you took the bones, you put them in the basket, the child you had borne, he ate all the bones - who was the greater?

Very similar to the preceding and following stories, qv.

1. Lit. belly.
2. A large basket, usually used for storing rice.
3. The people called out in surprise and congratulation.
4. He pointed to his own five-day-old son.
5. As often, the statement is turned into a personal one to make it clearer.

The pregnant woman and the bones 2(Biriwa)

Bafɔlɛ na ngale nde, a kai ka fɔya. Mɛnɛ wundɛ kai, wundɛ pengke kandɛ manang wo. Kɛrɛ wo tutɔi nda ka husomba. Mɛnɛ wundɛ tang, wundɛ mang na wali bena. Kɛrɛ wundɛ tha luyɛ wa. Mɛnɛ wundɛ tha luyɛ wa, wundɛ ngatang husomba hang kɛ bu bu. Wundɛ dɔngɔi. Wundɛ thɔng na fɛrɛ bara ba. Mɛnɛ wundɛ thɔng, wundɛ kie hati, wundɛ kɔɔta. Na patang nda wundɛ thɔma, wundɛ kute hato. Ba mɛnɛ wundɛ kute hato, wundɛ segithe hato, wundɛ thie ni ka kublai ko ing batholi bang hato kuwang. Hato patang daitha batholi ba.

Konsa ing hato mbɛ wo yamɛ?

(Konsa wo yamɛ nthebede king)

The pregnant woman and the bones. 2. Konde ? 21/1/61

A pregnant woman got up to dig yams. When she went, she found there a cow. But someone had put a pot there [on the fire] When she reached there, she greeted "Greetings to you". But she did not hear anyone. When she did not hear anyone, she took off the pot from the fire. She sat down. She ate all the meat, completely. When she ate, she bore a child. She did not know! When she had now finished eating, she saw the child. When she saw the child, she took the child, she put him in the basket with the bones next to the child. The child finished eating the bones!

Of the mother and the child, which was greater?

(The mother was greater in greed for meat).

The story of the pregnant woman and the bones is very well known. I have given three versions of it in all, mainly to illustrate how very close the similarities are (this seemed to be the most "fixed" of all the stories I heard), while, at the same time, there are some differences of detail and wording.

The present version was intended to be the conclusion to a longer story about three men who had all died before they had had time to eat the meat they had left cooking in the pot on the fire, but this episode was selected for telling as more or less complete in itself. The preceding version of The pregnant woman and the bones differs in that it was not connected explicitly or implicitly with any previous events, and the woman was depicted as just coming on a bush cow which was dead (a possibility also mentioned in other stories).

The differences of wording used in the three versions will be obvious; they vary only in detail. Each of the versions ends with the same dilemma, normally followed by discussion and disagreement; in the present version the teller felt so strongly that the mother was "the greater" that he insisted on inserting his decision on the matter into the text dictated to me.

A dilemma about three smokers. (Biriwa)

Bia bitati. Wo king pɛpu wo, kɛrɛ wundɛ ka ing thaba. Wo tɛpi na yang king king thaba ba, na kɛrɛ yang ka ing matis. Wo tɛpi na yang king ing matis wo. Wo bilɛ pɛpu wo, ndɛ tepe na funguna thaba ba. Wo bilɛ thaba ba wo fungung. Wo wunthe wo tepe na yang king ing matis wo. Wundɛ fungung matis wo, wundɛ thi thaba ba ka pɛpu wo. Wundɛ thi thaba ba ka pɛpu wo. Wundɛ bohong. Bindɛ sose te bindɛ bitati. Bindɛ patang sosa. Wo bilɛ pɛpu wo bohe, ndɛ kongke fɔtɔ ha ka pɛpu wo. Hati Kung kɛndɛ, wolɔhɔi. Ka bia bitati be, mbɛ wo bilɛ hato?

A dilemma about three smokers. Fanka Konteh. 25/11/61

Three men. One had a pipe, but he had no tobacco. Another said "I have tobacco, but I have no match". Another said "I have a match". The one who owned the pipe said "Give here the tobacco". The one who owned the tobacco gave it. The other said "I have a match". He gave the match. He put the tobacco in the pipe. He lit it. They smoked, all of them, the three. They finished smoking. The one who owned the pipe took it, he knocked out the ashes from the pipe. A girl came out from there, a beautiful girl. Of those three, which is the one who owns the girl?

A well-known dilemma which I heard several times. It can give rise to quite lengthy (but amused) discussion.