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“Let us insult Pella”: a Fulbe *Mbooku* Poem

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The present paper aims at presenting six versions of a *mbooku* poem, “Let us insult Pella”, from the Diamaré Prefecture of North Cameroon. This poem is a good example of how the entertainers use abusive expressions in poems. The annotated texts and translation follow the general introduction.

INTRODUCTION

The purpose of this paper is to introduce six versions of an abusive *mbooku* poem, all bearing the same title, “Let us insult Pella”, the original of which both Ardo Aakal and Siddi Yammbaram claim to have composed.

1) Materials

The following recordings of the six versions of the poem were used for the present study:

- 1) “Let us insult Pella” (*Pl 1*), 139 lines, performed by Ardo Aakal at Mr. Kaaw Madam’s compound in Dugoy District, Maroua on October 10, 1976.
- 2) “Let us insult Pella” (*Pl 2*), 133 lines, performed by Siddi Yammbaram in the same place as above on November 15, 1976.
- 3) “Let us insult Pella” (*Pl 3*), 124 lines, performed by Siddiiki Mise in Madaka, on November 5, 1976.
- 4) “Let us insult Pella” (*Pl 4*), 92 lines, performed by Siddi Ndollaandi in Kojoleewo on November 16, 1976.
- 5) “Let us insult Pella” (*Pl 5*), 72 lines by Mammadi Kodek in the same place as 1) and 2) on November 11, 1976.
- 6) “Let us insult Pella” (*Pl 6*), 27 lines, performed by Aadamu Daarifu in Madaka on November 5, 1976.

2) A brief introduction to the singers’ life histories

- 1) Ardo Aakal was about seventy years old (in 1976) and blind. He was born in Maroua and has lived in Bogo for many years. He still believes that he is a Maroua man, and a stranger in Bogo (See *Pl 1*, line 31).
- 2) Siddi Yammbaram alias Siddi Umel was about 75 years old (in 1976).

He was born in Julguf, and died there in 1983. He learned singing from Arđo Umel Julguf. He was able to sing nineteen different songs.

3) Siddiiki Mise was born in Kojoleewo and was about sixty (in 1976). He learned singing from Lawwal Gooje Kaayeeewo.

4) Siddi Ndollaandi was born in Karagaari and was about sixty (in 1976). He belongs to the Juba clan.

5) Mammadi Kodek alias Mammadi Bello was born in Kodek and was fifty five (in 1976). He learned "Let us insult Pella" from Siddi Yammbaram.

6) Aadamu Daarifu was born in Bogo and was about fifty (in 1976). He was learning *mbooku* poems from various singers.

3) The origin and transmission of the poem

The origin of the present song cannot be known, since *mbooku* singers influence each other. Aakal and Siddi Yammbaram declare that they composed it by themselves. They however had had experience accompanying a famous *mbooku* master, Umel Julguf. Thus, they must have been at least partly inspired by Umel. Since some of the motifs are common among the six versions, it can be said that they must have the same origin. Namely, there must have been nuclear motifs, and at a later stage Aakal and Siddi Yammbaram added some other motifs and expressions.

From the point of view of transmission of knowledge, Aadamu Daarifu's version can be ignored. Mammadi said he learned it from Siddi Yammbaram, but there are additions. The author forgot to ask Siddi Ndollaandi and Siddiiki Mise where they had learned the songs. It can be said that they were partly influenced by his contemporary singers such as Aakal and Siddi Yammbaram, but they added many expressions which cannot be seen in Aakal's and Siddi Yammbaram's versions.

4) The nature of the poem

The nature of this poem is indicated by the words *Haa pelen Pella* 'Let us insult Pella', sung by the chorus members. There are two extremes of expression in Fulbe speech, eulogy (*mantoore*) and abuse (*kuudi*). The present poem is an example of the latter. At the beginning of each poem except Aadamu's, it is said that a man called Pella insulted the singer and the singer returns the insult.

The word *fela* means 'to tell why someone is wrong, and admonish him'. Pella, an augmentative form for *fellere* 'spot where there is no hair', means big baldness, and is a nickname of the main figure in the poem. Although the verb *fela* was chosen for the sake of alliteration, this word may include the meaning of *hud'a* 'insult'. The proof of this lies in the free usage of expressions like *Pella hud'am-no, mi huutoto mo* (Pl 1: 4), *Haa mi fela, mi feltoo mo* (Pl 3: 21).

Abusive expressions are those which make someone ashamed. In the Fulbe society one is expected to follow the Fulbe culture and esthetics (*pulaaku*) and the Moslem tradition (*juulndamku*). If someone is criticized for not conforming to these norms, he will be insulted and ashamed.

In this poem the singers use *jammooje* 'nicknames', and stories or motifs to

insult Pella. Namely, the singers say *Haa mi meema mo jammooje* (Pl 1: 22), *Haa mi losa to jammooje* (Pl 2: 29) etc. Some examples of bad stories or gossip are 'Pella's lie about praying' (Pl 1: 62-72), 'Pella stole a *palta* dough and had gas in his stomach' (Pl 1: 102-112), 'Pella's feces on his wife' (Pl 1: 113-136), etc. Here it should be noted that Aakal is the only one who favors the frequent usage of motifs. It seems that Aakal has an ability to make up good stories, as in 'Wood Ibises' and 'Beeda'.

There are direct and indirect insults to Pella. The indirect ones are those to Pella's mother and wife. The Fulbe say the worst insult is the insult made to one's mother. For the purpose of entertaining the audience, the singer adopted the insult to Pella's wife, which would not be as painful as an insult to his mother.

Is Pella a real person? It is hard to think so. The singers try to make him sound real.

5) The purpose of abusive poems

The primary purpose of these poems is to set the audience laughing by insulting a non-existent person. In the Fulbe society it is believed that one who uses dirty words is a low-class person. The *mbooku* singers, however, are not bound by such social conventions, and may make free use of abusive expressions.

The second purpose is to encourage people to give the *mbooku* singers the right reward. It is a kind of advice not to be too stingy. The singers criticize Pella's meanness and hint that the audience ought not to be like Pella.

The third purpose is closely related to the second. The singers want to show their linguistic prowess. They impress the audience that they can either be good friends by eulogizing with praise songs or be enemies by insulting. In so doing they show the dynamism of their tongues. This is an indirect threat to wealthy but stingy people.

6) Poetical and musical devices

The $\sim - \sim$ meter is employed as in 'Wood Ibises' and 'Beeda'. The poem employs the *ostinato* melody and is performed poly-rhythmically; as can be seen in the following musical notes. The chorus sings *Haa pelen Pella*.

Aakal's version (Pl I)

Transcribed by T. Sakurai

$\text{♩} = c. 170$

8 Haa pe—len Pel—la. Sew—6e, ka— kki—la—non ja6—re. Pel—la

8 Haa pe—len Pel—la. Haa pe—len Pel—la.

wa—di ko pel—den dum. Pel—la hu—dam—no, mi huu—to—to mo.

Haa pe—len Pel—la. Haa pe—len Pel—la.

Kadi, mba6on ja6—re. Mi mee—man mo.

Haa pe—len Pel—la. Haa pe—len Pel—la.

Meey—to—to mo. Wor—gan mo.

Haa pe—len Pel—la. Haa pe—len Pel—la.

Tal—lan mo. Wic—can mo. etc.

Haa pe—len Pel—la. Haa pe—len Pel—la.

Siddiiki Yammbaram's version (*Pl 2*)

Transcribed by T. Sakurai

$\text{♩} = c. 126 \sim c. 136$

8 Haa pe—len Pel—la. Pel—la wa—d'i ko pel—den d'um. Ko

8 Haa pe—len Pel—la. Haa pe—len Pel—la.

so—kki—mmi, ko yaa—li—mmi? Ko watta mi fe—la—taa Pel—la? Pel—

Haa pe—len Pel—la. Haa pe—len Pel—la.

la huɗam—no ca—ka moo—ɓ—re. Mi wi'i ma huɗa mo nde—r yim—ɓe, ya—

Haa pe—len Pel—la. Haa pe—len Pe...

ha jal—ni—ra za—manuu—je. An—ndi Pel—la pel—nii—nga. Bu—gu—

Haa pe—len Pe... Haa pe—len Pel—la.

rum—je mo nya—r—ɓaa—ɓi. Nya—w—ngel ɗa—d'i puu—faa—d'i. etc.

Haa pe—len Pe... Haa pe—len

Siddiiki Mise's version (Pl 3)

Transcribed by T. Sakurai

♩ = c.160 ~ c.168

8 Haa pe-len Pel-la. Pel-la wa-di ko pel-den dum. Pel-la

8 Haa pe-len Pel-la. Haa pe-len Pel-la.

pu-ra ba gii-wam-nde. Pu-ra mac-cu-nga pee-guu-je. Ko wa-a

Haa pe-len Pel-la. Haa pe-len Pel-la.

di-mmie bee pooy-nga? Ngam nga luu-do-too mboo-en. Ngam nga

Haa pe-len Pel-la. Haa pe-len Pel-la.

ho-li, nga tul-li-mmi. Nyaaf-ta nyii-e ku-ri ki-hi-di. Pel-la

Haa pe-len Pel-la. Haa pe-len Pel-la.

baa-ba bu-u-rii-6e. Pel-la pu-ra ba gii-wam-nde. etc.

Haa pe-len Pel-la. Haa pe-len

Siddi Ndollaandi's version (Pl 4)

Transcribed by T. Sakurai

$\text{♩} = c. 160 \sim c. 168$

8 Haa pe—len Pel—la. Pel—la wa—di ko pel—den dūm. Haa mi

8 Haa pe—len Pel—la. Haa pe—len Pel—la.

hu—da nga jaw—waa—la. To nga la—dde mi yaa—taa nde. To nga ndi—

Haa pe—len Pel—la. Haa pe—len Pel—la.

yam mi ya—ra cil—le. To nga lim—ce mi maay kol—ndam. Bii—ra—waa—

Haa pe—len Pel—la. Haa pe—len Pel—la.

—ndu du—tal nyii—ri, lee—la—noo—wa i—'al haa—ko, duur—ti—ndii—

Haa pe—len Pel—la. Haa pe—len Pel—la.

—nga mi—nyum maa—yi, ngam sa—bii—da ro—ttaa—nde. etc.

Haa pe—len Pel—la. Haa pe—len

Mammadi's version (Pl 5)

Transcribed by T. Sakurai

♩ = c. 132

Haa pe—len Pel—la. Pel—la wa—di ko pel—den dum. Mar—

Haa pe—len Pel... Haa pe len Pel...

wa ngan—cu—nga laa—maay nga, bor—ni nga da—w—ra—wol ten—di. Nyaa—

Haa pe—len Pel... Haa pe—len Pel...

nyo—too—nga la—re nduu—ya. Mboo—di nga—ti nga naa—daay nga. Yaa—

Haa pe—len Pel... Haa pe—len Pel...

re fi—di nga ban mee—re. 'Wod—6e mbi—i mo juul—nii—do. Miin do

Haa pe—len Pel... Haa pe—len Pel...

mbi'—mi mo juul—naa—ki. Hen—ndu ndee ta—i min ngaa—ba. etc.

Haa pe—len Pel... Haa pe—

Aadamu's version (*Pl 6*)

Transcribed by T. Sakurai

$\text{♩} = c. 180$

8 Haa pe-len Pel-la. Pel-la Ma-da-ka too hee-di, cuu-do-too

8 Haa pe-len Pel-la. Haa pe-len Pel-la.

—nga ge-bel mboo'en, mbaa-lo—too—nga les gee—ne, Pu-r—nda

Haa pe-len Pel-la. Haa pe-len Pel-la.

la pu—ra ban—ndum—en. Kal-le njaw—di ko—ree muu—dum, yo—ka de

Haa pe-len Pel-la. Haa pe-len Pel-la.

pic—co—roo baa—wo. Haa mi lim—ta—ne naf—noo—ge. Ful-6e dar—

Haa pe-len Pel-la. Haa pe-len Pel-la.

—nu—6e lim—tan—mi. Yaa—ya Dan—na Ba—gar—mii—re, etc.

Haa pe-len Pel-la. Haa pe—

HAA PELEN PELLA (Pl I)

by Aakal

- Haa pelen^a Pella.
 Sew6e, kakkilanon ja6re.
 Pella wad'i ko pelden d'um^b.
 Pella hu6am-no, mi huutoto^c mo.
 Kadi, mba6on ja6re.
 Mi meeman mo.
 Meeytoto^d mo.
 Worgan^e mo.
 Tallan mo.
 10 Wiccan mo.
 Fomloto mo.
 Daada maako tullantam^f.
 Pulodebbo ko wanyi mboo'en,
 mo kuulel^g kine rummoodu^h,
 6aleere duuda mood'oodēⁱ?
 O hawtu co6e e mood'oodē.
 Debbo maako tullantam.
 On bi'ando mo, "Taa hokku."
 Dem6emel^j ba be'el luumo,
 20 na ndunyannga^k ngowrannga.
 Bondi Pella kollan-mi.
 Haa mi meema mo jammooje.
 Pella hu6am-no, mi huutoto d'um.
 To mi 6alii mo, toye nduuman-mi?
 Kadi, mba6on ja6re.
 Gild'i Pella kulni-mmi,
 diggotoodi ba saayannde^l,
 koolotoodi ba na'i seeto^m,
 tagammaⁿ nyiibi nder Balge^o.

- a. *fela* = *wolwa koni wayne wad'i ayiibe, mbolwana mo* 'to tell somebody why he did something wrong and admonish him'
 b. *ko pelden d'um* = *ko en peldata mo* 'what we admonish him for'
 c. *huuto* (<**hu6to*) = *hokkita kuudi* 'return insult'
 d. *meeya* = *meema*; *meeyta* = *meemta*; *meema* here means to enumerate gossip about Pella.
 e. *worga* = *yefia do*"a = *yer6a do*"a; Here, *worga bee jammoo* 'to lift up and throw down with other names'
 f. *tullantam* = *tullanta yam*
 g. *kuulel/kuulon* < *huulde/kuule* 'a cloth of about twelve strips' [TAYLOR: 88]
 h. *kine rummoodu* 'a part which is higher than the anus and lower than the waist'

Let us insult Pella.
 Thin men, be careful of the chorus.
 Pella gave us cause to insult him.
 Pella insulted me. So I will return the insult.
 Now, sing your chorus.
 I will criticize him.
 I will again criticize him.
 I will lift him up and throw him down.
 I will keep insulting him.
 10 I will whip him.
 I will knock him down.
 To me his mother is worse than he.
 What made the old woman hate the *mboo*-singers?
 She has a small loincloth not enough to cover her hips.
 Black with many wrinkles.
 She has feces in the wrinkles.
 To me his wife is worse than he.
 She tells him, “Do not give.”
 Talkative like a small goat in the market,
 20 big with young, yet in heat.
 I will tell evil stories about Pella.
 Let me enumerate his nicknames.
 Pella insulted me. So I will return the insult.
 If I leave him alone, where can I pass the rainy season?
 Now, sing your chorus.
 Pella’s intestinal worms scared me.
 They rumble like a rain cloud,
 as noisily as cattle at the beginning of the rainy season.
 They resemble the elephants in Balge.

- i. *moodoore/moodoode* ‘wrinkle’
 j. *demdemel/demdemoy, demdemon < demdemo/demdoohe = duuda-haalaajo* ‘talkative person, gossip’; Talkativeness is either *duudal haala* or *mbollollu (ngu)*.
 k. *dunya = reedu badake danyugo (har dabbaaji)* ‘be well advanced in pregnancy (of animals)’
 l. *saaya = saaka = sankita*
 m. *seeto = hoore duumol = aran duumol* ‘beginning of the rainy season’; In this season the cattle recapture their liveliness.
 n. *tagamma = bano = ban = ba*
 o. *Balge* is located East of Waza National Park.

- 30 Huya, malaaji taa nyaamee dam.
 Miin mi kodo mi kotoowo.
 Bondi^p Pella kollan-mi.
 Haa mi meema mo jammooje.
 Malaawa yaaja rummoodu,
 wammbitiindu ba gole wooyndu,
 buubi ngadi ndu nyallirki,
 doombi ngadi ndu poolirde,
 marndu pontipoge^q ba ngal^r kuu-mi,
 jawle Calala ton ndufata,
 40 pobbi ngadi ndu dammirde^s.
 Paatu nani ka waabii dum,
 hooyi sewngo e marjayru^t,
 woonya^u suufu, yuwa doombu.
 Ndunna Pella furata-mmi.
 Ndunna fora ba gaasinje^v.
 Malaawa kalle zaginaaje^w,
 nyayya rewbe ndiwa ndilla.
 Bondi Pella kollan-mi.
 Pura purndala banndum'en.
 50 Pura nga lee6i balintaa dum.
 Yeeso sarado^x, gite fuura,
 galaje palndugal^y waalde,
 daande iyirugal yolnde,
 kallunga yeeso bu'e njamndi.
 To mo lummo, mi yaataa ngo.
 To mo lumce, mi maay kolndam.
 To mo gawri, mi maay weelo.
 To mo suudu, mi waal yaasi.
 To mo ndiyam, mi yara cille.
 60 To mo debbo, mi waal doyla^z.
 Bondi Pella kollan-mi.
 Pella nanci^a wi'i juulan,
 yeeso hokkiti gal fomma,

p. *bondi*, pl. of *bonngol* 'bad story, bad behavior, etc.'

q. *pontipoge* (*de*) = *gargada* (*nga*) 'bumpy ground'

r. *ngal* = *karal* 'field used to plant dry season millet'; *Karal* is damp and covered with water during the rainy season. In the dry season the surface of the field is bumpy.

s. *dammirde* (<*damma* = *yaaba bee semmbe* 'step with strength') 'place to step on with strength'

t. *marjayru* = *sawru marndu njamndi haa hoore mum* 'club with iron head on its top'

u. *woonya* = *sankita*

v. *gaasinwal/gaasinje* (<*Kanuri, gaasi*) 'trumpet'

- 30 Hey, cursed worms, do not eat me.
 I am a stranger, and am going home.
 I will tell evil stories about Pella.
 Let me enumerate his nicknames.
 Cursed one with a large anus,
 chipped like a dyeing pit,
 where flies pass all day,
 and where rats get natural salt.
 It is as bumpy as my dry season field,
 where the Chalala guinea fowls lay eggs,
 40 and where hyenas always play.
 A cat heard the story and quarreled over it,
 took a sharp spear and a club with an iron head on it,
 and pushed the pubic hair aside to pierce a rat.
 Pella's anus surprises me.
 The anus makes a sound like trumpets.
 The cursed one has testes as big as *zaginaaje*,
 which jab into women, and drive them away.
 I will tell evil stories about Pella.
 He is the most dusty among his people.
 50 He is too dirty to make himself up with butter.
 His face is like an incense burner. His eyes are like *fura* millet balls.
 His cheek bones are like a bar to close the kraal.
 His neck is like a bar of the gate.
 The face of the ugly man is like black iron.
 If he were a market, I would not go there.
 If he were clothes, I would die naked.
 If he were millet, I would die of hunger.
 If he were a hut, I would sleep outside.
 If he were water, I would drink urine.
 60 If he were a woman, I would sleep and ignore her.
 I will tell you evil stories about Pella.
 Pella lied and said he would pray.
 He stood up, faced toward the south,

w. The meaning of *zaginaaje* is not clear.

x. *sarado/carade* (*ngo/de*), 'earthenware burner'; *yeeso sarado* means *yeeso nyid'dugo ba sarado*. The Fulbe prefer a long face to a round face like an incense burner.

y. *paldugal* 'bar placed on two y-shaped sticks at the entrance of kraal'

z. According to an informant, *doyla* means *ngorga yummataako* 'penis does not become erect'. The original meaning is 'not to pay any attention or to ignore'. The husband does not show any interest in his wife nor does his sexual organ work.

a. *ɲanca* = *esta god'do* 'deceive somebody, make a false declaration'; *ɲanco* (*ngo*).

- habbiraango luuyaango,
 waaciico^b nga yowi ndolndol^b.
 Kem-mi njaa-mi meeyoy-moo-mi.
 Njaa-mi ndarnitin-moo-mi^c.
 Mbii-mi yoo ngaya caylaanga^d.
 Yeeso hokkita^e fuunaange,
 70 ngada jiido^f njowa qulhuwa^f,
 ngada naasi^f njowa falaqi^f.
 Dum boo Pella anndaa dum.
 Bondi Pella kollan-mi.
 Taw-mi Pella nder luumo.
 Nder luumo Bogo nii taw-moo-mi.
 Malaawa wujju tame fuura.
 Hawsa hurri^g mo, "Dan duuru^h",
 lori hurri mo, "Dan neemaⁱ",
 tuurti hurri mo, "Dan seele".
 80 Bondi Pella kollan-mi.
 Sewbe, kakkilanon jabre.
 Pella suuriti ngi'-mi.
 Don nii ngi'-mi mo mayleeru.
 Don ngi'-mi mo rummoodu.
 Don ngi'-mi mo soomaandu^j,
 siwru hacca foofaango^k,
 fertotoondu^l suna jawmum,
 wodeeru sawari hennduuje.
 Kalle tikki d'ali loogo,
 90 dedo maaje a joodorto.
 Mbasu ba ufuru baaneewo.
 Bondi Pella kollan-mi.
 Sewbe, kakkilanon jabre.
 Pella hufam-no, mi huutoto dum.
 Nyaadnga nyaad'a fuddoode^m,
 fuyncere koro Kooseewa,
 malaawa fasko ginngille,

b. Chants used at circumcision ritual. See [EGUCHI 1973]

c. *ndarnitin-moo-mi* = *ndarnitin-moo-mi gal Qibla*

d. *caylaado* = *bortaado hakkillo* = *mo hakkillo hayam hayam* 'dull-witted person'; *Caylaado* is one of the worst abusive words.

e. *hokkita* 'place one's back toward', *huucitina* 'place one's face toward', *huucitina yeeso gal fuuna woyla* 'place one's face toward northeast' is right in North Cameroon. That is the right direction for prayer, *qibla*.

f. *jiido*, the first sura or Al-Fātiḥah; *qulhuwa*, the 112th sura or, Al-Iklās; *naasi*, the 114th sura or Al-Nās; *falaqi*, the 113th sura or Al-Falaq.

- magnified Allah's name with a whistle,
and sang circumcision chants.
I had a chance to go and touch him.
I went to make him face toward Mecca.
I said, "You are a fool.
Your face should look toward the east.
70 Recite the Al-Fātiḥah and add the Al-Ikhlās.
Recite the Al-Nās and add the Al-Falaq."
He did not know this either.
I will tell you evil stories about Pella.
I found him in the market.
I found him in the Bogo market.
The cursed one stole *fura* millet balls.
A Hawsa man insulted him, and said, "Bastard."
He repeated the insult and said, "Bastard."
He got worse and insulted him, "Bastard."
80 I will tell you evil stories about Pella.
Thin men, be careful of the chorus.
Pella took off his clothes and I saw him.
I then saw his anus.
I then saw the hole.
I then saw it.
The striped anus, which stinks of fart,
which enjoys itself, but annoys its master.
The red one which beats a parley of farts.
The testes ran away and left a cave.
90 You may be able to sit on the skin of the testes.
The penis like a used hoe head.
I will tell you evil stories about Pella.
Thin men, be careful of the chorus.
Pella insulted me. I will return the insult.
The rough-skinned one with a rough-skinned bottom.
His glans like a donkey in Kooseewa.
The cursed one has pubic hair like thorny *Echinops*,

g. *hurra* < **hudra* 'to insult with'

h. *ɗan duuru* < Hawsa *ɗan duurūŋ uuwaa* 'what a bastard you are!' [ABRAHAM: 237]

i. *ɗan neema* < Hawsa *ɗan neemaa* 'bastard' [ABRAHAM: 703]

j. *soomaandu* (< *sooma* 'use other name avoiding the real name because of shame') = *rummoodu*, *mayleeru*.

k. *foofaango* (< *foofa* 'breathe') refers to anus which 'breathes' like a mouth (*hunnduko*), namely, blows wind.

l. *ferta* = *seya*

m. *fudɗoode* / *pudɗoode* = *fudɗoode i'al baawo* 'the tip of a coccyx'

- fasko na'i fiyan mbeedaⁿ,
 naa galilji^o ba d'i meeden.
 100 Bondi Pella kollan-mi.
 Gildi Pella ngidfaa belɗum.
 Na Pella yari ndiyam palta.
 Daga ɗe kecce nga ɗon nyaama,
 reedu yeefanii^p daande.
 Nden ɓe noddi cannyoowo,
 cannyoowo mo Sirataare^q,
 wari wardi e dorweere,
 wari uppi mo her ndunna^r,
 uppi uppuki algayta,
 110 itti ittidi bee daabe^s.
 Cannyoowo yarii naawɗum,
 kanyum uppata njontaanga^t.
 Caka jemma o bu'i debbo^u.
 Debbo maati kacceenga,
 fiyi mo hello^v dow reedu.
 Mala wayliti ɗon ɗusla^w.
 Mala hooyi mo dawraaru^x,
 tami yolli ɗe nder loonde.
 Fajiri Alla akubar beetki,
 120 debbo noddu keddiɗɗum^y:
 "Useni maad'a bee sirri.
 Fel le Pella taa meeta.
 Haŋki Pella saaram-no.
 Darnde Pella darii ndee ni,
 yaarataa bu'e mum ciraka,
 saa'i fuu bu'a lootna-mmi.
 Malaawa ndunna goofiingal.
 Hujja^z bu'a e njuulan-mi."
 Debbo maako ɗon fela mo:
 130 "Darnde Pella darii ndee ni,
 koo njeenu^a nga anndaa ɗum.

n. *weeda* = *waalo ɓaawo haarannde* 'lie down after satisfacion'

o. *galilye* / *galilji* (*nge/di*) 'small cow'; *galiljum* 'small'

p. *yeefana* = *utta*

q. *Sirataare*, one of the three Bornuan's quarters in Bogo which are located in the north of the market. See [EGUCHI 1980: 130]

r. *ndunna(aaru)* 'anus'

s. *daabe* (*ɗe*) = *bu'e* (*ɗe*) 'feces, excrements'

t. *njontaanga* < *jontaad'o* = *marɗo yontere* 'someone with fever' Usually *yontere* refers to malaria (*piyal paɓɓooje*).

u. *o bu'i debbo* = *o bu'i dow debbo*

- on which cattle could graze until they get full,
cattle which are not as small as ours.
- 100 I will tell you evil stories about Pella.
Pella's worms do not like sweet things.
Pella drank the dough for *palta* cake.
Before the cakes were ready, he was eating them.
His stomach had reached to his throat.
Then they called for a weaver,
the one from the Sirata district.
He brought a bobbin with him.
He came and blew his breath into Pella's anus.
He blew as one blows the oboe.
- 110 He pulled out the bobbin with Pella's feces.
The weaver had a hard time.
He blows into the anus of the feverish man.
At midnight Pella defecated on his wife.
His wife smelled the stink,
and slapped his belly.
The cursed one shifted his position and then complained.
The cursed one took his gown,
rolled the feces and threw them into the waterpot.
The next morning,
- 120 she called her neighbour and said,
"Please keep it in secret.
Tell him not to do it again.
Last night Pella poured diarrhea on me.
Pella is as tall as this.
He does not take his feces to the backyard.
Whenever he defecates, he makes me wash his clothes.
The cursed one has a big anus like a laying hen.
He defecates where I pray in the morning."
His wife is blaming him,
- 130 "He is as tall as this.
He does not know intercourse.

v. *hello* / *kelle* (*ngo/d'e*) 'spank on the hip, slap on the hip'; cf. *maaraawo* / *maaraaje* (*ngo/d'e*) 'slap on the face'

w. *ɲusla* 'whine, yelp (of dog)'

x. *dawraaru* / *dawraaji* (*ndu/di*), 'somewhat mean and shorter gown'; *dawrawol* refers to a long ordinary gown. By classing it into *ndu*-class, the singer added the pejorative nuance.

y. *keddiɗɗum* probably refers to Pella's second wife.

z. *hujja* = *dawa cuɓ* 'wake up early, get up early'

a. *njeenu* (*ngu*) = *waaldugo bee debbo* 'have sexual intercourse with a woman'

Malaawa d'uud'a kalhoore^b,
 tugga koppi ba kuuwannga^c.
 Yirla ndunna losa^d puuto^e.
 Waddere arti basel naatgo.
 Purpur^f bana bii wamnde."
 Bondi Pella naa timman.
 Pella hud'i-mmi mi huutake mo.
 Haa pelen Pella.

b. *kalhoore (nde)* = *mani (dam)* 'semen'

c. *kuuwannga* (<*huuwa* 'work'), 'someone who is going to work'; Here Pella's posture reminds one of that of grinding grain, hoeing, etc.

The cursed one with much semen,
kneels down like a working man,
sways his anus and farts.
Feces come out before the penis starts working.
The fart makes a noise like a donkey.
There is no end to evil stories about Pella.
Pella insulted me. So I have returned the insult.
Let us insult Pella.

d. *losa* = *fooda wurtina*

e. *puuta* / *puuto (nga/ko)* 'big fart'

f. *purpur* = *sawtu puute* 'onomatopeia of fart'

HAA PELEN PELLA (Pl 2)

by Siddiiki Yammbaram

- Haa pelen Pella.
 Pella waɗi ko pelden d̥um.
 Ko sokki-mmi, ko yaali-mmi?
 Ko watta mi felataa Pella?
 Pella huɗam-no caka mooɓre.
 Mi wi'i ma, huɗa mo nder yimɓe,
 yaha jalnira zamanuujɛ.
 Anndi Pella pelniinga.
 Bugurumje^a mo nyarɓaabi^b.
- 10 Nyawngel ɗaɗi puufaadi,
 Turoo fuufa mo rummoodu^c,
 gaasa ruuya, ɗala mbuurga^d.
 Ton losan-mi jammooje.
 Ee, ko sukki mayleeru?
 Sukkundu waɗi amcille^e,
 ɲappitiindu ba gole waande^f,
 suumru sawari hennduujɛ.
 Bugurumje mo nyarɓaabi.
 Geeto mo dute leeran-no.
- 20 Anndi Pella pelniinga,
 kaado nayeejo dagam illa.
 Nyawngel ɗaɗi puufaadi.
 O nyawri juwe^g e tuusaaje.
 Kaaramaajo mo fittinta.
 Kanko nyaami Arum-sawru^h.
 Bugurumje mo nyarɓaabi.
 No watta mi felataa Pella?
 Pella waɗi ko pelden d̥um.
 Haa mi losa to jammooje.
- 30 Wi'i ma jalnira zamanuujɛ,
 naɗɗa mbu'oowa puutoowa.
 Haa mi naata nga jammooje.
 No watta mi huɗataa Pella?

a. *bugurumwal* / *bugurumje* (ngal/ɗe) = *laalawal nyiiri manngal* 'big lump of millet ball'

b. *nyarɓaabi* 'wrinkles'

c. *turoo fuufa mo rummoodu* corresponds to Aakal's lines 109–115.

d. *mbuurga* < *buurdu* < *bu'a* 'defecate'

e. In the past Suwa and Fulɓe girls had a hair style (*amcille ɗe*) which consisted of many tufts of hair. In this case it is a figurative expression implying that the cursed one

- Let us insult Pella.
 Pella gave us cause to insult him.
 What do I care?
 Why should I stop insulting him?
 Pella blamed me in the midst of people.
 I declare that I will insult him among people,
 and go to make everybody laugh at him.
 I know Pella is to be blamed.
 Although he eats much, his face has wrinkles.
- 10 The sick one with fart-producing roots.
 One bends down, and blows into his anus.
 His hair scatters, and leaves his big anus.
 I am calling him all kinds of names.
 Why does his anus have a lot of hair?
 The much-haired anus captures feces.
 Its orifice has scars like the opening of an anthill.
 Black anus with a parley of farts.
 Although he eats much, his face has wrinkles.
 The live one over whom vultures fly noisily.
- 20 I know Pella is to be blamed.
 An old pagan man who has lived since long ago.
 The sick one with fart-producing roots.
 He is sick with arthritis and syphilis.
 The witch who practises sorcery.
 He is the one who ate Arum-sawru.
 Although he eats much, his face has wrinkles.
 Why should I stop insulting Pella?
 Pella gave us cause to insult him.
 Let me pull out some names for him.
- 30 I told you to make everybody laugh at him.
 The humped one, the defecafor, the farter.
 Let me go into his nicknames.
 Why should I stop insulting Pella?

had hair full of dried feces around his anus, resembling the above-mentioned style.

f. *gole waande* would better be as *gole wooyndu* in Aakal's line 39.

g. According to an informant *juwe* means an unidentified disease which sounds like arthritis. It does not mean *juwe* (pl. of *yure* 'a deep reach in a river'). [TAYLOR: 239]

h. According to an informant, Arum-sawru, Manay Chukuto's father, was a story-teller in Mogom. He used to ride on a donkey. He carried a stick, as he was a leper.

- Debbo maako boo tullan mo.
 Kaddotoodo nde filtaayi.
 Kuulel kine rummoodu,
 coŋe kawti e moodfoode.
 Daada maako ŋuran naawgo.
 Pulodebbo mo birdiijeⁱ.
- 40 Yamee saare, tawee ciraka.
 Do''eteedo calwaaje.
 O walli eere koro baatngel^j.
 Banndu nyaanyata bano cewde,
 koo saɗawre mo tullan dum.
 Demdemel ba be'el luumo.
 Naa dunyannga ngowrannga,
 Annya dubbe goofiingal.
 Hujja bu'a e njaareendi.
 Hujja bu'a e njuulan-mi.
- 50 Ko watta mi felataa Pella?
 Na mo nyaamdi bo mettaaki.
 Mo nga luttani kam maayɗo.
 Doylitiido minyum maayi,
 ngam sabiida mbuumaari.
 O watta pete ha gillaaje^k,
 mayya moda ba ndawu Marwa,
 kosde diɗi ngu laynirte^l.
 Kuutol koro Kooseewa.
 Haa nga silla be'i nyaara.
- 60 Ee, ko sukki mayleeru,
 ɗappitiindu ba gole waande,
 suumru sawari hennduuje,
 waata mbasu mo nawliiru.
 Mbasu maako ɓuraay nyo'otal.
 Bilngel caka heltoto.
 Pella ko wanyi mbeebii dum?
 Abba Njaru yarɗi naawngol,
 suusi fiyi nga dorweere,
 uppi losi mbu'on maako.
- 70 Bu'e maako no nanndii-mi?
 Baɓɓatti e koowoowe,
 Bu'e maako no nanndii-mi?
 Nanndotoo-mi e bu'e nyiiwa.

i. *birdiije* (ɗe), acne. In Taylor's, *birdimre* / *birdiije*.

j. The meaning is not clear.

- His wife is worse than he.
 The one who wears a cloth which cannot cover all her body.
 Small cloth which hardly covers the hips.
 The cloth with feces and stains.
 His mother is more terrible.
 An old woman with pimples.
- 40 Ask for her compound. Find her in the backyard.
 She is the one who should stumble on the stubbles.
 She planted cotton for her dead child.
 Her body itches like skin disease.
 Even leprosy is better than that.
 She is as noisy as a goat in the market,
 big with child, yet in heat.
 Ugly rump like that of a laying hen.
 She defecates on sand in the morning.
 She defecates where I pray in the morning.
- 50 Why should I stop blaming Pella?
 One who has eaten with him has never tasted food.
 One for whom he leaves food is dead.
 He ignored the death of his younger siblings,
 because of the smut in the Guinea corn.
 He pulls off a big lump of millet ball.
 He swallows it as instantly as the ostrich in Maroua,
 which can make you lame with two legs.
 His penis is like that of the Kooseewa donkey.
 When he urinates, goats run away.
- 60 Why does his anus have a lot of hair?
 Its orifice has scars like the opening of an anthill.
 Black anus with a parley of farts.
 Impotent penis with several wives.
 His penis is not bigger than a needle.
 The used one breaks in the middle.
 Why does Pella hate to be neglected?
 Abba Njaru had a problem.
 He dared to insert a bobbin in Pella's anus,
 blew through it, and let Pella's feces come out.
- 70 What did his feces look like?
 They had grasshoppers and insects.
 What do his feces look like?
 I want to compare them to those of an elephant.

k. Mishearing of *gellooje* 'dum palm'.

l. *Laynirte* might consist of *lay-* + *-n* + *-ir* + *-t* + *-e* and means 'will make you lame'.

- Pinndi ledde e gi'e tanne.
 Debbo maako naawii-mi.
 Malaawa kuulel kine rummoodu,
 Pella huulde ganngaawu,
 mari pistuli pustirdi.
 Haa mi meeya, mi meeytoo mo.
- 80 Pella malaawa njawniinga.
 Haa mi taaBa nga ngorlooba.
 No watta mi hudataa Pella?
 Pella wadi ko pelden dum.
 To mo tagaa fuu mo tagu jikna.
 O meedaaay kese dow balbe.
 Mo wayru geya mo femmbaaki,
 mari cukkunga cuuritala^m.
 Huuwa kuuta ngidaa banndum.
 Alla naalu mo mi naali mo.
- 90 Alla naalu nga yaa jawmam.
 Malaawa legga bayyordeⁿ.
 Bana Aadama cola^o maayo.
 Ngimmba yaadu honndorde.
 E malaawa njalniinga.
 Haa mi taBa nga ngorlooba.
 No watta mi hudataa naawngel?
 Kallel buku^p yarnaande.
 Keetol koro Kooseewa.
 Annya dubbe goofiingal.
- 100 Bugurumje nga nyarBaabi.
 Pooydo becce jawjawru.
 Haa mi taaBa nga ngorlooba.
 No watta mi hudataa Pella?
 Pella wadi ko pelden dum.
 Fuuta muka karel Fowru.
 Fuuti muki karel Woonya.
 Haa mi taaBa nga ngorlooba.
 Fuuta Ngasa, Dammbay nyaara.
 Fuutere yewi mumtorgol.
- 110 Fusiinde waati fommbinna.
 Ton nde nyaarni duumooji.
 Mbororo doofi kuri muudum,

m. According to an informant *curritala* means *suurititto meere meere* 'will be completely naked'.

n. *bayyorde* would be better as *mbayyorga*.

o. *Aadama Cola*, abusive name which means 'Aadama as useless as a big bird in the river'

- They had flowers and the thorns of desert date tree.
 His wife made me feel badly.
 The cursed one with a cloth too small to cover her hips.
 Pella has a little cloth like a drum cover.
 He has frequent farts.
 Let me criticize him. I will criticize him again.
 80 Pella is a cursed stingy one.
 Let me hold his neck.
 Why should I stop blaming him?
 Pella gave us cause to insult him.
 Since his birth he has been penniless.
 He never had new clothes on his body.
 He has never had his hair shaved.
 He has enough thick hair to cover his whole body.
 He is thin and worthless, and avoids his relatives.
 May Allah curse him as I do.
 90 May Allah curse him, my Lord.
 The cursed one, the wooden ladder,
 like the big bird in the river.
 The one with protruding forehead who walks like an ant.
 The ridiculous cursed one.
 Let me hold his neck.
 Why should I stop insulting Pella?
 The testes as big as a *buku* fruit.
 The penis like that of the Kooseewa donkey.
 Annya has a rump like a laying hen.
 100 Although he eats much, his face has wrinkles.
 The thin man with protruding ribs.
 Let me hold his neck.
 Why should I stop insulting Pella?
 Pella gave us cause to insult him.
 He farts and the fart reaches the Fowru field.
 His fart goes across the Woonya field.
 Let me hold his neck.
 When he farts in Ngasa, the Dammbay people run away.
 His fart broke a toilet stick.
 110 The fart went up to the south.
 The fart drove away the rainy season cattle.
 A Mbororo took out his arrows,

There is, however, a kind of bird called *Aadamayel* or *Aadama-maayoyel*, which probably is 'black-winged Stilt'.

- p. According to an informant, *buku* 'a kind of fruit'. According to other informants, there is no such form as *buku*.

tammo huunde habeteende.

Jaka boo Pella ngan fuuti.

Hey malaawa njalniinga.

Debbo maako jalnii-mi.

Ɓaleewa nyii'e kuri kiidi.

E ko Ɓalwi fenndirde?

Annya dubbe goofiingal.

¹²⁰ Marnga gikku ba Mbororooji,
yoofa cille bu'e njooro.

Annya dubbe goofiingal.

Dugunwa^q Duudu Corkomla,^r

Duudu lonngo leloo lannga.

Mo juutngal piye les dawde.

A galnake nga a wiikorto.

Jaka goriiko wiikorto.

Marnga pistuli pustirdi.

Debbo maako naawii-mi.

¹³⁰ Haa mi meeya mi meeytoo mo,

gorko Ndujja dummoogel,

nyawngel dadi puufaadi.

Haa pelen Pella.

q. *dugunwa* (<Kanuri *dugun* 'hatred, enemy'), 'someone who never agrees with other people'

and thought it was a wild beast to fight.
Actually it was Pella who farted.
The ridiculous cursed one.
His wife made me laugh.
The black one with teeth like old arrowheads.
What blackened her milk calabash?
Annya has a rear end like a laying hen.
120 The woman who has as bad a nature as the Mbororo cattle.
She pours urine, and feces come out together with it.
Annya has a rump like a laying hen.
Duudu Chorkomla's rival,
Duudu, who likes big millet lumps, with her twisted clitoris
long enough to touch her thin thighs.
If you sharpen it, you may weed with it.
Actually her husband weeds with it.
She has fart-producing roots.
His wife made me feel badly.
130 Let me criticize him. I will again criticize him.
Ndujja's husband with a small anus,
the sick one with fart-producing roots.
Let us insult Pella.

r. *Duudu Chorkomla* is the main figure of Mbala's abusive poem called by the same name.

HAA PELEN PELLA (P/3)

by Siddiiki Mise

- Haa pelen Pella.
 Pella wadi ko pelden dum.
 Pella pura ba gii-wamnde.
 Pura maccunga peeguuj^a.
 Ko waadi-mmi^b e bee pooynga?
 Ngam nga luudotoo^c mboo'en.
 Ngam nga holi, nga tulli-mmi^d.
 Nyaafta^e nyii'e kuri kihidi.
 Pella baaba buurii^f.
 10 Pella pura ba gii-wamnde.
 Kalkunga fase^g kaywaaji^h.
 Ko waadi-mmi e bee Pella?
 Ngam nga luudotoo mboo'en.
 Ngam nga suudotoo mboo'en.
 Ngam nga huli, nge tulli-mmi.
 Nyaafta nyii'e kuri kihidi.
 Pura ba caski Mawndeewoⁱ.
 Lee^{bi} jowi 6alintaa nga.
 Nyaanyotoonga lare nduuya.
 20 Pura pefeeli maafiire.
 Haa mi fela, mi feltoo mo.
 Haa mi felda mo bee mbooku.
 Nanu lee haa mi fela Pella.
 Pella pura ba gii-wamnde.
 Ee ko laa^{bi} caka hoore,
 tal tal ni ba caka mbaggu?
 Pella pura ba gii-wamnde.
 Henndu hooyi mo dawraaru.
 Leestin-mi, ngi'an-moo-mi^j.
 30 Ngii-mi siro^k he mayleeru,

- a. *feeguure* / *peeguuj* = *tummude feeguure* / *tummude peeguuj* 'calabash for drinking beer'
Feeguure is said to be much bigger than a *muudoore* calabash used as a measure for tithes on corn. Most people, however, have never seen one, since they have no drinking habit.
 cf. *feegumre* / *peegumje* 'beer-shop' [TAYLOR: 51]
 b. *Ko waadi-mmi* = *Ko sokki-mmi* = *Ko yaali-mmi*
 c. *luudo* = *yid^{aa} haala*; *luudiid^o* 'selfish person'
 d. *tulli-mmi* rather means *tulli kulal*. Pella really is afraid of the singer.
 e. *nyaafta (nga)* = *kallunga* 'ugly one'; The degree of ugliness is emphasized by adding *nga*-class suffix.

- Let us insult Pella.
 Pella gave us cause to insult him.
 Pella is as dusty as a donkey.
 The dusty man, slave to beer.
 What do I do with the thin fellow?
 The thin man would not like *mboo*-singers.
 The naked man fears me and became more afraid of me.
 Ugly man with teeth like old arrowheads.
 Pella is the father of daughters nobody wants.
 10 Pella is as dusty as a donkey.
 Ugly man with sheets of leather sack.
 What have I to do with Pella?
 Because he hates *mboo*-singers.
 Because he hides himself from *mboo*-singers.
 Because he fears me, and became more afraid of me.
 Ugly man with teeth like old arrowheads.
 He is as dusty as the acacia tree in Mawndeewo.
 His body will not be made smooth with five lumps of butter.
 When he scratches himself, his skin scatters.
 20 Dusty man with a hawk's claws.
 Let me blame him.
 Let me blame him with a *mboo*-song.
 Listen. Let me insult Pella.
 Pella is as dusty as a donkey.
 Why is the top of his head so smooth,
 as the center of a drum hide?
 Pella is as dusty as a donkey.
 A wind lifted up his short gown.
 I lowered my head and saw him.
 30 I saw skins stripped off around his anus,

f. *buuriido* is someone whom nobody wants to marry because of his/her ugly appearance.

g. *fase* (*dɛ*) = *be''itte* (*dɛ*) 'sheet, bed cover'

h. *kaywaawu* (*ngu*), (< Kanuri *kaiwa*) 'one of two leather sacks used for transportation of goods on pack animals'

i. The famous *caski* Mawndeewo 'Acacia albida in the Mawndeewo quarter' can be seen even today. It gets dusty and white during the harmattan season.

j. *ngi'an-moo-mi* would better be as *ngi'-moo-mi*

k. *siro* / *cire* (*ngo/dɛ*) 'skin at the root of a nail'; In this context, some skin stripped off around Pella's anus.

- juutiindu dadii pooŋe^l.
 Ndunna pura seŋan sewngo,
 seeŋa ndu bu'i janngirde.
 Ndu faasko waŋani benteere,
 ŋaawoore he yeesoore.
 Faasko nyemmbu^m faŋo fuuna.
 Na'i gaheereⁿ piyan mbeeda.
 Waata-mbasu mo nawliiru^o.
 Cewngu nanndu nyootirgal.
 40 Delemngel caka heltorto.
 Pamaru darnde koŋo cumpel,
 tistel yewataa suuno.
 Debbo maako d'on jala mo.
 Aka njeenu nga anndaa d'um.
 Tugga koppi ba uryanngaⁿ.
 Pella ndunna rufa puute.
 Purpur bano ŋii-wamnde.
 Njooya^q kam de ŋuran sawtu.
 Bawdi gawa^r de nanndii-mi.
 50 Pella pura ba ŋii-wamnde.
 Pura maccunga peeguuje.
 Ngad'anna bobiyo^s nder faada.
 Puuta haada njukunaajo^t.
 Njukuna jurnginoo wuuma.
 Ladabu^u ngu mi haabii ngu.
 O fuuta-mmi, o haada-mmi.
 Haa mi fela mo, mi feltoo nga.
 Haa mi felda nga bee mbooku.
 Na ŋe kula-mmi ŋe kuldaa-mi.
 60 Sewŋe ŋe kulataa loorŋe.
 Dokkuŋo haani e manteego.
 Hokkataa d'ume ŋurdi-mmi,
 sonaa ba nyaad'go bokolooje,
 nyaad'ŋe nanndu samnalde?
 Pella pura ba ŋii-warmnde.
 Nyaafata nyii'e kuri kiidi.

l. *foŋŋe* / *pooŋe* = *rubbere* / *dubbe* 'buttocks'

m. *nyemmbu* (<*nyemmba* 'to imitate') = *nanndu* e.g. *Wayne nyemmbata wayne*. 'Somebody imitates somebody'.

n. According to an informant *na'i gaheere* 'a lot of cattle'. The root of *gaheere* is not clear. It means something like *waagaare* 'much, many' which is also classed as *nde*-class.

o. *nawliiru* 'having several wives'

- a long one protruding from his rear end.
 The dirty anus may be used as a spearhead.
 The sharp one defecated in a school.
 His pubic hair became a loincloth,
 front and back.
 His pubic hair resembled an eastern sandal.
 Many cattle can graze in it.
 Impotent penis with several wives.
 Penis as thin as a big needle.
 40 Thin one which might break in the middle.
 Small one as short as a penny coin with a hole.
 A little one never giving up its lust.
 His wife is making a fool of him.
 He does not know even intercourse.
 He kneels like someone who is about to grind.
 His anus blows farts,
 as noisy as those from a donkey.
 They are noisier than a big drum.
 To me they sound like little drums as wrestling.
 50 Pella is as dusty as a donkey.
 Dusty one, slave to beer.
 One who plays a children's game among the chief's subjects.
 His big fart annoys a horse-boy.
 The horse-boy bends down and gets blind.
 I never liked his manner.
 He farts at me and accuses me falsely.
 Let me blame him. I will return his blame.
 Let me blame him with a *mboo*-song.
 His people fear me, and all fear me.
 60 Thin men who do not fear big men.
 One who gives is worthy of being praised.
 One who never gives can never be useful to me,
 like irritating testes,
 like a hedge-hog's skin.
 Pella is as dusty as a donkey.
 Ugly one with teeth like old arrowheads.

p. *urya* = *nama*

q. *njooya* (*nga*) 'large drum'

r. *gawa* (*nga*) = *gala* (*nga*)

s. *bobiyo* 'children's game'

t. *njukunaajo* 'one who precedes a horse' In Taylor's *njukinaajo*, 'horse-boy'.

u. *ladabu* (*ngu*) 'good manner'. Cf *ladbe* 'chasten, teach manners to' [TAYLOR: 117]

- Kalkunga fase kaywaa*j*i.
 Yeeso sarado, ngito fuura.
 Geleme baaldugal^v yiite.
- 70 Pella felam-no, mi feltoo nga.
 Haa mi fela, mi feltoo nga.
 Laam*be* fuu ngada pa*de* *borne*.
 Kallunga dasa laala*aje*.
 Laam*be* fuu ngada meetal*ji*.
 Kallunga yowa naanaare^w.
 Laam*be* fuu ngada baytal*ji*^x.
 Kalkunga yaha bee kos*de*.
 Haa mi fela, mi feltoo mo.
 Ko hudi-mmi *buran* naawgo.
- 80 Weelo lelii koree maako.
 Aysatu kulu sippoo*be*,
 pooy*do* becce jawjawru^y.
 O yiiwataako sey to*bra*.
 Mo kuulel kine mayleeru.
 Henndu wifata ngel ruuya.
 Co*be* kawtu e moodoo*de*.
 Yamee saare, tawee ciraka.
 Puldebbo mo birdi*ije*.
 Haa mi fela mi feltoo nga.
- 90 To mi *dalii* mo, mi tullan mo.
 Zumbbuluuj*o*^z ba baam maako^a,
 ciiwo haaju Zidimawni^b.
 Daada maako Ma*day* wi'ete.
 Ma*day* Pella nga yayyoonde^c,
 nga loonde femmbi *dum* hoore.
 To mi *dalii* mo, mi tullan mo.
 To mi *dalii* mo, to mbeedan-mi?
 Njawiinga ge*bel* mboo'en.
 Pella njawiinga ge*bel* mboo'en
- 100 Ko waadi-mmi bee pooynga?
 Naa mi suka gullaado^d.
 Sakko mi nodda dewel Pella.
 Juul*be* am *dume* mba*d*-moo-mi?
 Ko mba*d*-mi Pella felata-mmi?

v. *baaldugal* = *jud'al* 'firewood'

w. *naanaare* 'Oryza Barthii A. Chev., wild rice'

x. *baytalwu* / *baytalji* 'good horse'

y. *jawjawru* (*ndu*) < Hawsa, *jawjaw* 'hourglass-drum, beaten at only one end (it is beaten with the smaller *kolo*)' [ABRAHAM: 419]

- Foolish man with a sheet of leather sack.
 His face like an incense burner, his eyes like *fura* millet balls.
 His calf like a piece of firewood.
- 70 Pella blamed me. I will return his blame.
 I will insult him. I will again insult him.
 All the chiefs wear sandals.
 The ugly one puts pieces of calabash on his feet.
 All the chiefs wear turbans.
 The ugly one puts grass on his head.
 All the chiefs keep horses.
 The foolish one walks on foot.
 Let me insult him. I will return his blame.
 The way he insulted me was more painful.
- 80 Hunger made his wife twisted.
 Aysatu is nicknamed 'Wood ibis' by marketers.
 She is so thin her ribs come out.
 She never bathes unless it rains.
 She has a small loincloth not enough to cover her hips.
 When the wind blows, it flies away.
 The cloth has stains on it.
 Visit her at home. Find her in the backyard.
 Old woman with pimples.
 Let me insult Pella. I will return the blame to him.
- 90 If I left him alone, I would feel worse.
 The uncircumcised man like his father,
 a panther which the people of Zidimawni hunt.
 His mother is called Maday.
 Pella's Maday has a lump on her neck.
 Carrying a water pot made her bald.
 If I leave him alone, I would feel worse.
 If I leave him alone, how can I graze?
 Stingy man to *mboo*-singers.
 Pella is stingy toward *mboo*-singers.
- 100 What did I do to the thin man?
 I am not a young amorous man.
 Why would I steal Pella's daughter?
 My Allah, what did I do to him?
 Why does Pella insult me?

- z. *zummbuluujo* = *mo juulnaaki* 'one who is not circumcised' In Taylor's, *jummbulumjo*.
 a. *baam maako*, rather abusive form for *baaba maako* 'his father'
 b. Probably *Zidimawni* is Zidim in the Mofu country.
 c. *yayyoonde* / *gayyoodē* (*nde/dē*) = *wayyoonde* 'lump on one's neck'
 d. *suka gullaad'o* 'young man who is wooed by many girls'

Naa mi digaljo^e kulniido,
 hooya kaabi nder yewnde,
 sakko hooya mo gammabaaye.
 Juulɓe am, ɗume mbad-moo-mi?
 Naa mi digaljo kulniido,
 110 sakko mi hooya mo kadaraawu.
 Juulɓe am, ɗume mbad-moo-mi?
 Naa mi digaljo ndakkiika,
 sakko mi hooya mo layhaari.
 Juulɓe am, ɗume mbad-moo-mi?
 Pella baaba hawtaayi min,
 sakko o maaya, mi rona njawdi.
 Pella daada hawtaayi min,
 sakko o maaya mi rona njawdi.
 Pella nga pe''i laynata ɗum.
 120 Pe''i ceeki mo paɗe ɓorne.
 Mi taw burumɗa heedi maaga.
 Sey ɓe ndiira nga her naange
 Pidɗeteenga ba be''itte.
 Weelo lelii koree maako.

e. *digaljo* 'robber, highwayman'

I am not a fierce thief,
who steals cattle in the lonely bush.
Why would I take his old cow?
My Allah, what did I do to him?
I am not a fierce thief.
110 Why would I steal his pony?
My Moslems, what did I do to him?
I am not a dirty thief.
Why would I steal his sacramental ram?
My Moslems, what did I do to him?
Pella and I do not have the same father.
How would I inherit the property when he dies?
Pella and I do not have the same mother.
How could I inherit the property when she dies?
Cracks on his soles make him lame.
120 Cracks on his soles made him wear sandals.
I found bedbugs on him.
They should put him in the sun.
He should be shaken like sheets.
Hunger made his wife twisted.

HAA PELEN PELLA (Pl 4)

by Siddi Ndollaandi

- Haa pelen Pella.
 Pella wad'i ko pelden d'um.
 Haa mi huda nga jawwaala^a.
 To nga ladde, mi yaataa nde.
 To ndiyam, mi yara cille.
 To nga limce, mi maayi kolndam.
 Biirawaandu dutal^b nyiiri,
 leelanoowa i'al haako,
 d'uurtindiinga^c minyum maayi,
 10 ngam sabiida rottaande.
 Ramma daande, gite maaydo.
 Daande yi'irugal waalde.
 Kalle dogoro^d balinoobe.
 Mbasu rawaandu Baa Jaabu.
 Mbasu waarudu^e Jam Naati.
 Yukka halla sartiire^f,
 mboliniroowa bee puute.
 Waata mbasu, nga nawliiji.
 Jawmu cillunga nga daayi turnga.
 20 Wajja^g billo basel daaya,
 wad'dere aartu mbasu naatgo.
 Fasko wadani banteeje,
 baawoore e yeesoore.
 Pella turta "A suuraaki."
 Haa mi huda nga jawwaala.
 Min doo laabi ngaddi-mmi.
 Caka jemma nga fon wooka.
 Nayeewa halla hakkiilo.
 Ee ko halli diilaaye^h?
 30 Mari noora luwel gootel,
 nagga ngoota ha ngoogiireⁱ,
 waya nyaarna na'on Fulbe,

- a. *jawwaala* 'without any problem, without any worry, without hesitation'; This originally means *Alla hokku en waalugo jam* 'May Allah give us a peaceful sleep'
 b. *dutal* 'eagle' usually does not live in the village, and looks for food in the compound. It would be better as *jiga* 'vulture' in this place.
 c. *d'uurtindiinga* < *d'uurtindo* 'be indifferent, turn one's face away'
 d. *dogoro* / *dogorooje* (*nde/de*) 'a stone to be tied to a cloth when the cloth is hung and dried'

Let us insult Pella.
 Pella gave us cause to insult him.
 Let me insult him without hesitation.
 If he were a bush, I would not go there.
 If he were water, I would drink urine.
 If he were clothes, I would die naked.
 Son of a bitch, vulture over food,
 shouter over a bone in the sauce,
 indifferent to his dead younger sibling,
 10 because of trouble over a millet ball.
 The short-necked one with a dead man's eyes.
 His neck like a log to close the kraal.
 Testes like a dyer's stone.
 His penis like that of Baa Jaabu's dog.
 His penis like Jam Naati's sickle.
 Hump-backed with badly-mannered intercourse,
 talker with fart.
 Impotent penis despite having wives.
 His much urinating penis shrinks even as he pleads.
 20 Lying on the back of a beauty, his penis shrinks.
 Feces come out before his penis goes in.
 His pubic hair works as a loincloth,
 both from front and back.
 Pella stretches himself, and says "You are not clothed."
 Let me insult him without hesitation:
 I made trips there.
 Pella was crying at midnight.
 Old man with a bad temper.
 How ugly he is!
 30 He has a red cow with a black back that has one horn.
 He only has one cow as one hat on one's head.
 His cow cried and drove away the Fulbe's cattle.

e. *waarudu* 'sickle'

f. *sartiire*, 'to decide the time and place of rendezvous'. Here it is better interpreted as a manner of sexual intercourse.

g. *wajjo* = *tello*

h. *diilaaye* 'a cow which is suckling her calf, and is kept in the enclosure for milking'

i. *ngoogiire* / *ngoogiije* (*nde|de*) 'hat'

- birdeteenge turturnde',
 endi didi^k ba ndammoowa.
 Kosam maage lippillaajam.
 Puccu pooynga jalnii-mi.
 Day kuray^l ngu saamnirta,
 ngeetu ngu jiga leeranta.
 Caamniranngu bee dume maada?
- 40 Kere meserji e lubbukaare^m.
 Alla naalu njawniinga.
 Kalle tirde tonteere,
 a wayyoto ngi'a Minndif.
 Haa 6e Manngabe boo peeteyⁿ.
 Be ngadi ngaaba e mbasu Pella.
 Henndu yisi nga toggoore.
 Min ngi'-mi nga juulnaaki.
 Wod6e mbi'i nga njuulnaanga,
 ngadi ngaaba e mbasu Pella.
- 50 Mo meedi mbasu ngu too6ooli,
 too6i jowi ba njiddaajo.
 Juulni banngede d'ali banngede.
 Haa mi huda nga jawwaala.
 Debbo maako tullan mo.
 Debbo maako wi'ee Annya^o.
 Annya dubbe goofiingal,
 hujja bu'a e njuulan-mi.
 Wadi pustuli^p pustirdi^q,
 kuulel kine rummoodu.
- 60 Baarde huulde ganngaawu.
 Co6e kawtu e moodoode,
 nadfa halla sartiire.
 Haa mi huda nga jawwaala.
 Juuta horde, yida-mbelndi.
 Ndaa reedu, to nyaanyaare?
 Ndaa poo6e, to ngeemuuje^r?
 Ndaa hoore, to sunndukru^s?
 Pella hoore, 6oode waande.
 Gildi maako ngidaa beldum.

j. Usually one milks in the crouching posture (*joodjoodnde*).

k. Normally a cow has four nipples.

l. *day kuray* 'an onomatopoeic sound for going slowly'

m. *lubbukaare* / *lubbuaaje* (*nde/de*) 'a small amount of folded fodder'

n. *peetey* = *fakat*, *mal* 'clearly'

- The cow to be milked in bending position.
 The cow with two nipples like a goat or sheep.
 Her milk is blue.
 His thin horse made me laugh.
 It runs very slowly.
 It is alive but vultures fly over it noisily.
 How do you expect his horse to run?
- 40 He only gives pieces of corn cobs and a bit of fodder.
 May Allah curse the stingy man.
 The skin of his testes may be used as a drum hide.
 When you sit on them, you will see Mindif.
 Even those from Mangabe can be seen clearly.
 They quarreled over Pella's penis.
 The wind blew off his shirt.
 I found him uncircumcised.
 Some said he was circumcised.
 We quarreled over Pella's penis.
- 50 Who has ever had a penis with tufts,
 five tufts like an uncircumcised boy's haircut?
 One side was circumcised but the other side was not.
 Let me insult him without hesitation.
 His wife is worse than he.
 His wife is called Annya.
 She has a rump like a hen laying eggs,
 she defecated in the morning where I prayed,
 and farted.
 She has a too short loincloth to cover her whole hips.
- 60 Her loincloth resembles a drum cover.
 Feces stick on it, making black stains.
 The concave-backed one with badly-mannered intercourse.
 Let me insult Pella without hesitation.
 He has a long spoon and likes sweet porridge.
 Here is his belly. Where is something to make it itch?
 Here is his rump. Where are some carbuncles?
 Here is his head. Where is a box for him to carry?
 Pella's head is like the mounds of an anthill.
 His worms do not like sweetness.

o. *Annya* is not an orthodox name.

p. *pistuli*, pl. of *pistugol* 'loosening'

q. *pustird'i*, pl. of *pustirgol*.

r. *ngeemuure* / *ngeemuuje* 'boil, rash'

s. *sunndukru* / *sunndukji* (<Arabic صندوق 'box'; In Taylor's, *sunnduukiiru*).

- 70 Pella yari ndiyam palta^t,
 reedu uttorii jemma.
 'Don 6e nulari Abba Jaru.
 wari wadi e dorweere,
 ndaari y'i'i nga dorweere,
 ndunna moosindo 6ura daande,
 naa ndu yaawana cirakaaji,
 ɗappitiindu ba 6oode waande.
 Suumru sawari hennduuje.
 Juul6e, haa pelen Pella.
- 80 Pella wadi ko pelden ḍum.
 Nyaande altine min mbonndi,
 caka jemma nga riiwam-no.
 Debbo maako tullan mo.
 Debbo maako wi'ee Umma.
 Umma ummake, mboodee^u ḍum,
 naɗɗa halla hakkiilo,
 ɗalla^v dur-no dammooji.
 Nanndi suundu nanndii-mi.
 Alla naalu jawniido.
- 90 Alla naalu jawniido.
 Tiinde Pella kam harba.
 Tiinde Pella kam harba.

t. The *palta* cake is prepared with millet sprouts, millet flour, peanuts, *seysegi*.

u. *wooda* 'cry with a loud voice'

- ⁷⁰ Pella drank dough for *palta* cake,
and had gas in his stomach at night.
They sent for Amma Jaru.
She came with a bobbin,
examined him and inserted it into his anus.
His anus swallowed it more quickly than a mouth.
It made him hurry to the back yard.
Chipped anus like the mound of an anthill.
Black anus with parley of farts.
Moslems, let us insult Pella.
- ⁸⁰ Pella gave us cause to insult him.
On Monday we finished with each other.
He kicked me out at midnight.
His wife is worse than he.
His other wife is called Umma.
When Umma wakes up, laugh at her rudely.
The concave-backed and ill-mannered one.
The insulter used to tend goats and sheep.
To me she resembles a lesser hyena.
May Allah curse a stingy man.
- ⁹⁰ May Allah curse a stingy man.
May people stop looking at Pella's front.
May people stop looking at Pella's front.

v. *galla* = *huda yimbe meere meere*

HAA PELEN PELLA (P/ 5)

by Mammadi Kofek

- Haa pelen Pella.
 Pella wadī ko pelden dūm.
 Marwa ngancunga laamaay^a nga,
 6orni nga dawrawol tendi.
 Nyaanyotoonga lare nduuya.
 Mboodi ngati nga naadaay nga.
 Yaare fidī nga ban meere.
 Wod6e mbi'i mo juulniido.
 Miin do mbi'-mi mo juulnaaki.
 10 Henndu ndee ta'i min ngaaba.
 Henndu hooyi mo dawraaru.
 Yeew-mi siro e mayleeru.
 Ngiitindii-mi ndunnga maako.
 Ndunnga maako sejan sewngo.
 Suumru sawari hennduuje.
 Heltotooudu suna jawmum.
 Coycoy ba^b ndu d'on wooja.
 Pella pura walaa barka.
 Dappeteendu ba gole waande.
 20 Pontipoge ha ngal kuu-mi.
 Pella pura walaa barka.
 Pella naargewol galla^c,
 hulataa tagu koo weetngo.
 Wod6e mba'di nga njalniinga.
 Lawan fuuta lenyol luunda.
 Ko sokkata-mmi bee nyaafta?
 Ngam mi yillake genndeeru,
 holtina wuro hippoo-mi.
 Nden mi yerdake senndoo6e,
 30 d'on cennda^d 6e d'on ngooka.
 Nden nga wadī ndiyam nguld'am.
 Kanjam nafi hoori-mmi.
 Ko sokkata-mmi bee nyaafta?
 Laamu fuu wara dow dooki^e.
 Pella boo wara dow wamnde.
 Wamnde fuuta nga d'on roonda.

a. *laamaay* should be *laamnaay*.

b. Logically *ba* is not necessary.

c. *naargewol galla* which literally means 'storm on food' might mean 'Pella storms food'.

- Let us insult Pella.
 Pella gave us cause to insult him.
 He complained that the Maroua people did not let him rule,
 and made him wear a gown with lice.
 He scratched his body and the skin flew away.
 A snake bit him, but did not hurt him.
 A scorpion attacked him but did not do anything.
 Some people said he was circumcised.
 I said he was not circumcised.
- 10 A wind finished our quarrel.
 The wind blew off his short gown.
 I saw the skin stripped off around his anus from afar.
 I saw his anus clearly again.
 His anus may be used as a spearhead.
 Black anus with parley of farts.
 The anus breaking farts despite the master's sadness.
 The anus gets completely red.
 The dusty Pella has no blessing.
 The anus with scars like the mouth of an anthill.
- 20 It has bumps like the field where I worked.
 The dusty Pella has no blessing.
 Pella attacks food like a storm.
 He is never afraid of men.
 Some people made a fool of Pella.
 When a district head farts, all his family scatter.
 What do I do to the ugly man?
 Because when I visited the big slave,
 and gave everybody clothes, he attacked me.
 Then I am grateful to those who intervened between us.
- 30 While separating him from me, they were shouting.
 Then Pella made some hot water.
 It was useful, and I took it home.
 What do I do with the ugly man?
 All the chiefs come on horseback.
 Pella comes on a donkey.
 The donkey farts and carries him.

The usage of *galla* is seen in a place name like Dargala (< *dar* + *galla*).

d. *sennda* = *sennda habre*

e. *dooki*, a Hawsa word for *puccu* 'horse'.

- Mbakkuga waade nanndii-mi.
 Alaama ɓoole^f tappirde.
 Debbo maako furata-mmi.
 40 Aysatu kulu sippooɓe.
 Goyraɗo mo taa hokku.
 Kuulel kime rummoodu,
 hawtu ɓoɓe e moodooɓe.
 Taa turta, a suuraaki.
 Pella wujji ganngaawu.
 Ko sokkata-mmi bee nyaafta?
 Mbala, ndoombala^g dow kawriije,
 ga''iniido mo maayaay-no,
 geeto mo dute leeran-no.
 50 Kuranoowa^h iyal haako.
 Ko sokkata-mmi bee nyaafta?
 Say mi fela nga, banndam'en.
 Pella nga felki buurooreⁱ,
 hulataa tagu koo weetngo.
 Goonga nyaafti ba mettaaki.
 Kuranoowa iyal haako.
 Daada maako ni furata-mmi.
 Puldebbo mo tooɓoondu,
 tooɓi tati ba njiddaajo.
 60 Peleteenga e caabeeje.
 Koppi ndaro ba ganngirje.
 Wada liyeere kolo baanngel.^j
 Ko sokkata-mmi bee maako?
 Nagge maako jalni-mmi.
 Tolle woya na'on nyaara.
 Tolle wanyaange waynaaɓe.
 Wujeteenge corel^k paatu.
 Ko sokkata-mmi bee maako?
 Sey mi isa^l mo jammooje.
 70 Sey baruuje^m semteende.
 Juulɓe Alla cettoo mo,
 hulataa tagu koo weetngo.

f. ɓoolde / ɓoole (nde/ɗe) = *leggal tappirgal limce haa ɗigga* 'club to beat to soften clothes'

g. ndoombala = *doombru woyla* 'Thryonomys spp.'

h. kuranoowa < *hura* 'aim at, eye'

i. buuroore probably corresponds to *bururu* 'wooden food bowl' [ABRAHAM: 117] cf. *Buroore* 'a mountain near Maroua'

- To me his long beard looks like that of a dead body.
 When you see him, better prepare the beating mallet.
 His wife surprises me.
- 40 Aysatu is nicknamed 'Wood ibis' by marketers.
 She told her husband not to give us.
 She has a small loincloth not enough to cover her hips.
 The loincloth has feces and stains on it.
 Even if you say that you are clothed, you are not.
 Pella stole a drum.
 What do I do to the ugly man?
 A big rat which wanders in a graveyard.
 He is the one who is left there still alive.
 He is a live man over whom vultures fly noisily.
- 50 The one who eyes a bone in the sauce.
 What do I do to the ugly one?
 Let me blame him, my friends.
 Insulting Pella is like insulting a wooden bowl.
 He is never afraid of anybody.
 Truly he is ugly.
 The one who eyes a bone in the sauce.
 His mother surprises me.
 Old woman with tufts of hair,
 three tufts like an uncircumcised boy.
- 60 The one who should be insulted in the open bush.
 Her knees stand like poles in the huts.
 She plants cotton for her dead child.
 What do I do to her?
 Pella's cow makes me laugh.
 When his one-horned cow moos, other cattle run away.
 His one-horned cow is a cow hated by herdsmen.
 The cow which should be rubbed with cat's *corel*.
 What do I do to him?
 I only have to add to his bad nicknames,
 70 and shameful slander about him.
 Allah's Moslems, hold him back.
 He is never afraid of anybody.

j. The meaning of this line is not clear even to informants.

k. The meaning of this word is not clear even to informants.

l. According to an informant *isa* means *d'uud'd'ina* 'to multiply'.

m. *banngurre* / *bannguue* (*nde/de*) 'axe' cf. *gulekre* / *gulekje*; *gulokre* / *gulokje*; *sakdeere* / *sakdeeje*.

HAA PELEN PELLA (Pl 6)

by Aadamu Daarifu

Haa pelen Pella
 Pella Madaka^a too heedi,
 cuudotoonga gebel mboo'en,
 mbaalotoonga les geene,
 Purndala^b pura banndum'en,
 Kalle njawdi koree muudum,
 yoka de piccoroo 6aawo.

...^c

Njawdi sottataa balde.
 Njawdi coldo^d dume nafata?

- ¹⁰ Layha wada nga nduumtoowa.
 Debbo danya bilaa innde,
 marnga waalde walaa sirla,

- a. Madaka is where this song was recorded, some twenty kilometers east of Maroua.
 b. *Purndala* (< fur- 'dusty'), an abusive name which implies someone dusty.
 c. Originally the following enumeration of local people was sung. They are all big owners of cattle. This part is important to introduce *Njawdi sottataa balde*, but is not essential for the Pella poem.

Haa mi limtane nafnoobe.

Fulbe darnube limtan-mi.

Yaaya Danna Bagarmiire,

mari kaabi e nuleteebe.

On boo d'ali ndi sottaay d'um.

Njawdi sottataa balde.

Hammadu Yid'i Jaarengol,

Alla alaahira boo yid'a mo.

On boo d'ali ndi sottaay d'um.

- ¹⁰ *Mal Maana Palar Deewa,*

mari kaabi e nuleteebe.

On boo d'ali ndi sottaay d'um.

Jamnay bii Tukur Waawo.

Abba Aamadu cemtoowo.

On boo d'ali ndi sottaay d'um.

Manngabe Bakari Baa Raajil,

Abba Badii'u mo wiirnaaki,

Njidda mo Mazanngay Maayo.

Yoolon Kuta ooran-no.

- ²⁰ *Toye Dugursi bee Gagga,*

mawniraabe jawrooji,

wad'anbe kinndigay jemma,

wad'a be borta laamiid'o?

Let us insult Pella.
 Pella lives in Madaka.
 The one who hides himself from the *mboo*-singers.
 The one who lies under the grass.
 Purndala, the dusty one of his family.
 The big testes are his wives' wealth.
 When he walks, the testes knock back.

...

- Wealth cannot redeem one's life.
 What can a stingy man's wealth do?
- 10 The sacrificial ram for the festival passes alive another year.
 Even if his wife gives birth, his child stays nameless.
 Even if he has a kraal full of cattle, he has no trousers.

Buubaare kanyum wood'i,
sirla Atiiku mo wiirnaaki,
Pullo d'ankici dow balbe.
Buuba jawmu koobaawu.
Garga jawmu Dulo berni.
Buuba say jiiba ansarji.

- 30 *On boo d'ali ndi sottaay d'um.*
Balda Bakari Ammaaru.
Abba Bello mo wiirnaaki.
Buuba Ubbo Bunngel Maayo,
ngaari jawmu cuumordi.
On boo d'ali ndi sottaay d'um.
Yuguda Arjani dow Bawli,
gajeere wood'a noonaadi.
On boo d'ali ndi sottaay balde.
Sedek boo Garga Baa Oolo.
- 40 *Garga mo puru foonduuwu.*
Buuba Baraari Wuro Gaafdo,
Buuba gorko mayram'en,
kaabi njarni d'um shaahi.
On boo d'ali ndi sottaay d'um.
Buuba Mbuneewa mo Keesuuwo.
On boo d'ali ndi sottaay d'um.
Buubannja mo wuro Manngo.
Abba Tukur mo wiirnaaki.
Bagalaf wadi Hammarre.

d. *coldo* = *ndigaajo* 'miser, mean'

yukka yaadu doonyorgal,
 yukka yukkinoo fuuta.
 Haa mi nannga nga dow daande,
 turoo fuufa nga soonaamdu.
 Gaasa ruuya d'ala mburga.
 Don losan-mi jammooje.
 Debbo maako tullan mo.
²⁰ O bi'and'o mo taa hokku.
 Demdemel ba be'el luumo.
 Daada maako tullan mo,
 nyii'e tati ba lawgaaje^e,
 dammuɗo huulde ganngaawu,
 raneere ɗuud'a mood'ood'e,
 wadi lawtuli pustirdi.
 Innede colnga kam Marwa.

e. *lawgawal/lawgaaje* (*ngal/d'e*), 'x-shaped wood placed on top of a y-shaped hut pole
 (*ganygirwal* or *dijwal*) to support the grass roof with the help of a loop (*falloore*)'

Humpbacked with aameleon's walk.
The humpbacked one curls himself up and farts.
Let me hold him on his neck.
I will call him all kinds of names now.
The hair flies away and leaves the big anus alone.
What is hard about finding names to call Pella?
His wife is worse than he.
²⁰ She says not to give to singers.
She is as noisy as a goat in the market.
His mother is worse than he.
She has three teeth like x-shaped pieces of wood.
Short woman with a short cloth like that of a drum,
white and full of stains,
which has seams because of the farts.
The great stingy city is Maroua.

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