

Track 1: 3 Stories, translation

Speaker (S) Adogtoo Responder (R) Abii 2nd R (R2) Akabare Awudu

NB stories come in pairs, a “short” and a “long”. This track contains a short story and following long story, plus a short story, whose corresponding long story is the first on track 2.

Story 1 (short)

S: There was a goat

R: S. ah, she had her children,

R: had her children

S: two

R: (*unhuh* signifying attention)

S: She always followed them to the swampy wilderness to eat (find grass).

R: *unhuh*

S: and Hyena chased them

R: *Unhuh*

S.: to catch them, (to eat)

R: *Unhuh*

S: and the goat ran from the bush with her children.

R: *Unhuh*

S: So, when she got home, got home, she said to her children that

R: *Unhuh*

S: the place where they had gone to eat, they must never go there again.

R: *Unhuh!*

S: or something would catch them if they did.

R: *Unhuh*

S:mand they said oh

R: *unhuh*

S: The next day, (just) one of the goats stayed with his mother house but one of the goats again went to the bush and ate.

R: *Unhuh*

S: and Hyena caught him.

R: Hyena caught!

S: and killed him.

R: *Unhuh*

S: Then he asked Hare to look after it until he came.

S: And Hare took the ears, just removed both the goat's two ears

R: *Unhuh!*

S: and ate them.

R: He ate them!

S: Now Hyena arrived and said ah, when I killed him the ears were there.

R: *Unhuh*

S: Hare said he was lying, the goat had no ears. If he thinks he is lying, his (goat's) mother was in the old house, they should go and ask her.

R: to ask his mother.

S: So, when they got there,

R: They got there!

S: When the goat saw them she tried to run - and Hyena said she shouldn't run but there was a problem. So she came back, and he said, I killed your fair-coloured child, then told Hare to look after it until he (Hyena) came back. When he arrived, the ears were not there. He complained and Hare said he didn't have ears. So they have come to ask her.

R: so that she should let them hear her.

S: And she said it was true, one had ears, the other had no ears.

R: *Unhuh*

S: The one who has ears is the one lying there. The one who refused not to go and eat, that one had no ears. If he had ears he wouldn't have ignored advice to go and eat and now he was caught. So that one had no ears. This means that his trouble, we, if your mother who bore you says don't go, and you go anyway you will get into trouble. If you get into trouble, she won't help you.

R: so it is like your mother foresees the future.

S: Yes

R: so if you refuse (to listen)

S: Yes!

R: It could create a problem for you.

R2: This story teaches that it is good to take advice.

S, R2: your mother's advice

R2: If your mother advises you and you reject it, she cannot support you (when you get into trouble).

Story 1 (long)

S: The long story, I am now coming to the long story. There lived a chief, and there lived a hare.

R1: there lived a chief

R2: just lived there

S: and was arranging for farm work.

R2: arranging for farming.

S: Hare asked that they should come work on his farm in two days time

R2: He wanted them to hoe his farm after two days.

S: The day before they were to go and work on the farm

R2: the day before the farming

S: the chief said he was the senior,

R2: he was the senior

S: He can't let them work on a lesser person's farm

S, R2: before doing his.

S: just dug a trench - ! - at the chief's farm and hid in it with his fiddle.

Hare lie

R2: just lie there

R2: *Unhuh!*

S: So now the chief's labourers came and occupied the farm

R2: now they were doing farm work!

R2: *Unhuh!*

S: when they were about to start working,

R2: *Unhuh!*

S: Hare took up his fiddle -

Song:

Do Chief's farmers know Namilema?

We dance Namilema.

and chief's farmers namilema?

we dance Namilema

Are you farming well?

We dance Namilema.

The farmers just danced off into the bush.

R2: *Unhuh!*

S: Now Chief sent his child to take water to the labourers.

R1: *Unhuh!*

S: No sooner had the daughter arrived with the water,

S, R1, R2: Does the chief's child know Namilema?

We dance Namilema
and chief's child Namilema?
we dance Namilema
greetings to you at work?
know are they farming well? Namilema?

S: She carried the water off into the bush. And he waited for the child in vain, then called his wife to take food and find out what is up with the farmers.

R1: *Unhuh!*

S: As soon as the chief's wife was nearing the farm,

(All): Does the chief's wife know Namilema?

We are dancing Namilema, chief's wife...

R1: *Unhuh!*

S: The woman just danced off into the bush with the food. And he waited in vain. Now the chief himself went.

R2: serious matter!

S: riding his horse. The chief arrived, he (hare) said

Does chief know? Namilema?
our chief himself?
Chief's child
We are dancing Namilema
Greetings to you? Namilema child
We are dancing Namilema
Do they know farming well? Namilema child
We are dancing Namilema.

R1: *Uuh*

S.: and the chief sped off into the bush on horseback.

R1: The chief passed.

S.: A day later, Hare went (to the chief's palace) with an egg in his mouth. He told the Chief he had a problem with his cheek, this is why he couldn't come to his farm. And Chief said not to worry.

R1: The next day dawned.

R2: look at that!

S: He knew he had done wrong. They should now weed Hare's farm and weed his farm later. He thought he (Hare) was weak, he would make them weed his instead. It didn't work. Thus they should weed Hare's (and do his later).

That is why the weak man, a strong man cannot cheat him. If a weak man has something, the strong man can't cheat him out of it. This is why until today the strong cannot take from the weak what is his.

R1: Like the strong man doesn't cheat the weak of his thing.

S: Yes. The strong doesn't cheat the weak.

R2: Isn't the story, the chief forced, he was forcing

S: Yes!

R2: them to weed his farm but it was the case that Hare was not weak?

S: OK

R2: so when he insisted that they would go work on his farm it didn't work?

S: It didn't get weeded!

R2: and the chief applied force and it didn't work. Then he realized that as it is they should weed Hare's first.

S: That's exactly right, that's fair.

Story 2 (short)

Adogtoo: Another one. There were Dog, Hare.

Abii: There was another Hare.

Adogtoo: And there was Monkey. Hare said to Monkey, there is something worse than death.

Abii: *Wow!*

Adogtoo: Monkey said he could not believe that there is something

Adogtoo and Awudu: worse than death.

Adogtoo: And Hare said there is something worse than death. And he went to his in-law's house.

Abii: *Uuhu!*

Adogtoo: And his in-law now made bean cakes (large, thick)

Abii: *Uuuu*

Adogtoo: and gave some to Hare. Hare ate his fill of bean cakes and put some in his bag and as he was on his way home he met Monkey sleeping by the road. And he took some of the bean cakes and put them in Monkey's bottom.

Abii: *Oe!*

Adogtoo: and he took some and put them on that path from where he (monkey) was. and he met Dog on the path and gave him some to eat.

Abii: *Uuu!*

Adogtoo: and Dog just chew finish. now saying

Abii: big (?)

Adogtoo: Hare, where did you get them? and he told him to follow the path until he reached monkey sleeping and defecating them. So he went ther and some lay at Monkey's bottom, and he just picked them up and ate and then did to Monkey (like that) he would shit and said Monkey, shit the things.

Abii: *Unhu!*

Adogtoo: Monkey said eh, he was sleeping, did he know what things? He said "Defecate what you defecated for Hare, defecate the same kind."

Awudu: That is force, he was forcing him.

Adogtoo: And Monkey (grunting) produced faeces. And he (Dog) said that isn't it. Dog said... Monkey said eh, it's trouble! And Dog started beating him with a cudgel, shit!

Abii: *Uuu* (pity!)

Adogtoo: And he said it isn't those. They are round red things. Your excreting faeces isn't them. And he kept on beating Monkey.

Abii: That is to say...

Adogtoo: Yes Monkey said, Hare once told him there is something worse than death. He didn't agree but today, now there could be something really worse than death.

Abii: *Uuhuu!*

Adogtoo: He couldn't shit round red things so he forced him to defecate them. He didn't believe it but today ?? matter worse than death. He didn't defecate round red things and he was forcing him to defecate round red things. Is this not worse than death?

Abii: This is worse than death.

Adogtoo: And dog kept on beating him until he killed Hare [mistake].

Abii: *Uuuu...*

Adogtoo: This teaches that if they say there is something worse than death, you know the meaning, that there can be something that it is better to die.

Abii, Awudu: *Uuhuu!*

Abii: That is good. The story has good things in it.