

Bingal Tupe Bumbu

Gel Waliijo

incomprehensible

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Chorus: **Gel Waliijo.**

Leeli yaara ley yaara.

Pleasant sounding vocables without any meaning

The singer uses this phrase to transition into the different sections of the song.

Mi fuɗiri inde Allahu.	I start in the name of God. <i>It is tradition for Muslims to start any activity by saying the name of God.</i>
Walde janaano heeda sengo.	The different age-groups should go on to their places. <i>Individuals group together according to their age to form groups to talk and hang out with.</i>
Kooni sukaaɓe day koonje.	Also, the youth should get ready. <i>The singer refers to the girls accompanying her to be alert with the calabash instrument and the choral response.</i>
Walde janande kay wana walde.	The age-mate of another is not one's age-mate. <i>This clarifies that an older or younger age-group is not the group for any individual; everyone should organize themselves accordingly.</i>
Bisimilay inde Allahu.	Bissimilay in the name of God. <i>Bissimilahi is an Arabic blessing to start an activity.</i>
Faa mi daara waldeere.	At first, I'm looking for the age-groups.
Gooto-gooto faa weeta.	One by one until the start of the next day.
Banta kan woni goro Mawne.	Banta is the one that married Mawne.
Hikka ni non, mawuuri en nawhi.	It's only this year, next year will find oneself older. <i>This underscores the importance of not prolonging getting married because even a year later is a year older.</i>

Faa ko tokki in duu nawhi.	Even for those that are behind us, they will get old too. <i>Even for our little sisters, they are also becoming older.</i>
Yaadu jemma accaama.	Abandon the evening walks. <i>This refers to the groom needing to stop walking around at night to chat with friends or meet with girlfriends once he's married.</i>
Leeli yaara ley yaara.	vocables.
Duniyaaru duntataako.	(Life in) this world does not go on forever.
Tanpira tokkoso pottoro mango.	Become tired of the little bed and head for the big one.
Pooli maayo ley dandan.	The river birds in the running water. <i>This suggests that girls like boys that come to talk with them without hesitation.</i>
Pooli maayo pirooji.	The river birds fly.
O jola o nanga diriire.	He comes across and grabs on to the grasses. <i>Again making reference to crossing the river and grabbing on to the grasses at the edge of the river to pull them to shore.</i>
Toy Dirisa Gadaawo?	Where is Drissa Gadawo?
Faggo makko o tokka mo.	(Like) his bag, she follows him. <i>A girl follows a boy that she likes just like the bag one carries.</i>
Jippina faggo, yarna bi baalu.	Put down your bag, give the baby sheep some water. <i>In the case that a girl following a boy in a nomadic situation, she will take care of the baby sheep he herds.</i>
Suddo leeda faa ndiyam helta.	Take shelter under the plastic until the rains have stopped. <i>This is another reference to the nomadic lifestyle in which a proper house cannot be built because of the frequent moving around with the animals so a plastic sheet or temporary shelter is used when the torrential seasonal rains come by.</i>
Gam Dirisa Gadaawo.	It's because of Drissa Gadawo.

O huia o hi'a yomoode.	She never wants to see the roof of a house. <i>She would rather follow her boyfriend herding than return home.</i>
Say labuure say birdugal.	Simply a rope and a milking calabash. <i>Another reference to being out in the bush with the animals, the girl would carry a milking rope used to tie the calf to the mother to calm her down while milking and a calabash gourd-bowl used for milking.</i>
Leeli yaara ley yaara.	vocables
Oori waygu soyini waygu.	Left with fifty and came back with fifty more. <i>When the boyfriend left to herd fifty cows for a season, the cows were so well taken care of that they multiplied and increased the herd-size with fifty calves.</i>
Hakkuneewo min 3onad.	(Those of) Hakkuneewo spoke about this. <i>Hakkunewo is Drissa's village, the boy referred to in the song.</i>
Faa kukuruutu gortood'e.	Until the rooster crows. <i>She'll sing until dawn.</i>
Jaado moyni toy gond'a?	This one's companion, where are you?
Andinaama haloobe.	We will make all of the gossipers known. <i>This refers back to the fifty calves that gave birth during the herding season and all the people who will talk about that success either out of praise or their own jealousy.</i>
Tokku d'oma toy gond'a?	That one that follows you, where are you? <i>Referring to Drissa's companion.</i>
Jaado makko toy gond'a?	Your companion, where is she?
Mamuudu mo Gadaawo.	Mamoudou from Gadawo. <i>Gadawo is a village.</i>
Faa o tigga hirirde.	He just needs to indicate the place for the evening party.
Tondu sokaa ma nyiye bajaa ma.	Tattooed lips and well-brushed teeth. <i>Fulani girls tattoo their lower lip, and also their gums, accentuating their white teeth.</i>
Heni wuro heni ladde.	Undermining the home and undermining the bush (with her beauty).

Hindu loora fitaa d'um	The breeze from cars passing by don't blow by him. <i>A reference to a good herder that never leaves his herd to go into town, here referring to Mamoudou mentioned a few phrases ago.</i>
Yarta gumba reedu mun naawa.	Don't drink millet porridge without milk to avoid a sick stomach. <i>This is another reference to a true herder staying with his cows to ensure a constant supply of milk. This also carries on the reference to going to town where one would buy porridge but have no milk to add to it.</i>
Leeli yaara ley yaara.	vocables
Jaado moy e moy non na.	These are the companions of who and who? <i>This refers to the individuals in the crowd at the wedding.</i>
Jaado nyalooma pijirgel jemma.	Companion in the day and playmate of the evening.
Mawnu Kumbo toy gond'a?	Kumbo's big brother where are you?
Mi yooga mi tigo ro bogga.	I pull water from the well when I head towards the big baobab tree. <i>Women in the area that the bride is settling in after her marriage get water from a well next to a large baobab tree known as "bogga" referring here to the bride's new role of retrieving water for her new home after the wedding.</i>
Jaado makko toy gond'a?	His companion, where are you?
Doori rufi Puwalli sollaare.	Dori poured dust on Puwalli. <i>Dori and Puwalli are two villages, with Dori being the village of the boy referred to in this song. Pouring dust on the village refers to herding a large numbers of cows, so many that when the herd passed by Puwalli, all the dust they turned up while walking the cows nearby then settled in the village.</i>
Abudu tumburojo, beero.	Abdou the herder, the guest. <i>Abdou is Mamoudou's friend, a boy from Dori present at the wedding.</i>
O Tumburojo, modibbo.	He is a herder, a spiritual leader. <i>Modibo is literally a marabout, or a spiritual healer/leader, here used in the sense of the herder being a righteous young man.</i>

Tumbaraaku ma jalto.	May your capacity for herding grow on.
Jaado makko wala mo andaa mo.	There aren't any in his age-group that don't know him.
Tokkosel, minyo Beld'o.	The little one, Beldo's little brother. <i>"Little one" here refers to his short stature.</i>
Bindi jaraa ma, talki bakkaa ma.	The writings have been drunk, the gris-gris has been hung on the back. <i>The writing and the gris-gris are spiritual charms associated with Sufi Islamic practices in the region. A healer will use organic ink on a wooden tablet to provide good-luck and blessing, which will then be washed off and drunk. A gris-gris here refers to Koranic verses written by a healer on paper, folded, then sewn into a leather pouch that is worn.</i>
Garne Alla min gonda.	What I'm talking about are requests to God.
Jaado makko toy gonda ?	His companion where are you?
Inaudible	
Fowne-Maayo min jaata.	We are going to Fowne-Mayo. <i>Fowne-Mayo is village, here referring to the village of a boy named Abdoulaye present at the wedding.</i>
Deekii ko, acca na min hakke.	His wife, please forgive us. <i>The singer asks Abdoulaye's friend's wife to forgive her for singing about her husband as a sign of respect following the previous phrase referring to Abdoulaye's friend by mentioning the name of his village in the context of those who were present at the wedding party.</i>
Jaado makko wara hiiro.	His companion come to the evening gathering.
Jaango say Seeno-Buwaangol.	Tomorrow, we'll have to do it at Seno-Bouwagol.
Leeli yaara ley yaara.	Vocables
Koyngal Banto yaabata tannal.	Banto feet never step on the limbs of the desert date tree (balanite aegyptiaca). <i>This means that Banto is wealthy enough to never have reason to climb up on a tree to cut limbs for his animals. The desert date tree is a Sahelian tree known for its thorns and its small fruits, that resemble dates that can be eaten.</i>

Mi haala inde Allahu.	I said in the name of God.
Jaadel ma Aluure Tannaawo.	Your companion Alouré from Tannawo.
Leeli yaara ley yaara.	vocables
Faa mi daara jaadel ma.	Let me look at your companion first.
Baaba Binta e Hoyran.	The father of Binta and Hoyran.
Doogo mawnu Haalidu.	Dogo the big brother of Halidou.
Leeli yaara ley yaara.	vocables
Kanko mawnu Haalidu	He is Halidou's big brother.
Windu-Bundu gam Doogo.	Windou-Boundou is for Dogo. <i>Windou-Boundou is the name of a village.</i>
Habba ngaari Nduube.	Tether Ndube's cows. <i>In the Fulani culture, this tethering in the context of the song represents the moment of the first birth of a bride, when she returns to her parents to breast-feed the baby and rest. Seven days after the birth, at the naming ceremony, the husband's sister's come to bring gifts. The sisters are then compensated with a cow or another animal depending on the wealth of the new mother's family.</i>
Wuuda-wuuda wuudii ma	Wuuda-wuuda your wuuda-wuuda has been done. <i>Wuuda-wuuda is a tradition of the Fulani in the Torodi region when on the evening of the wedding, when the bride moves to the groom's village to start their new home, and boys and girls of the same age as the bride, strike her on her back while crying "wuuda-wuuda" as a reminder of her departure from her village and a symbol of their friendship and bitter-sweet feeling towards her marriage and ultimate departure from her maternal village.</i>
Tinga leedi wara barka.	Put your things on your head and come to congratulate. <i>The Fulani of the Torodi region have a tradition that when the bride has her first child, she returns to her parent's home to give birth. The husband's sisters come for the naming ceremony seven days after the birth congratulate the family by walking to bride's parent's village carrying gifts on their head including clothes for the new mother and baby.</i>

Itta kod ol kuluuja.

Take off the jewelry to support (the griot).
At the wedding there is a griot, or praise shouter, and there is a time when attendees offer gifts, including jewelry to the griot. The griot in turn calls out, announcing their name and offering praise so that the crowd can hear who has come to support the wedding.

Leeli yaara ley yaara.

vocables

Se hanaa no hulde haloobe.

If it's not out of fear of the gossipers.

Fuu wad an no dogga-nataare.

Then it will be a "run-enter".
Run-enter is a Fulani tradition where a girl runs away to spend a few nights with her boyfriend in hiding.

Mawnu moy e moy non na.

It's the big brother of who and who?

Hetta ba bunuure wooforde.

Will not even get a maternity fabric.
During pregnancy it is tradition for the husband to buy a new cloth/skirt wrap for the wife. However, in the case of a girl becoming pregnant during a run-enter escapade, an illegitimate child out of marriage, then the formality associated with a respectful pregnancy is not adhered to, including receiving a new cloth.

Hetta tattire dow lamɗam.

Will not have the three on the salt.
She will not have the three fabrics on the sac of salt. These are traditional gifts given to the bride upon marriage and in saying three the attendees understand what "the three" refers to, just as when she says, "salt," it would be understood as a sack of salt. These references in combination and in context implicate the meaning.

Jaadel ma wala mo andaa ɗum.

There are none among her friends that don't know about it.

Leeli yaara ley yaara.

vocables

Barkereewa budii nga.

The camel-foot trees (*Piliostigma reticulatum*) are all spread out.
This Sahelian tree is named camel-foot in English due to the shape of the leaves and is very highly appreciated for its nutritional content for animals that consume the long, dark-red seed pods, with various parts of the plants used by people as herbal medicine. The Fulani name refers to it as the "blessed tree" and in the context of this song, it refers to an area where they are very abundant, a reference that the attendees would understand as referring to one of the girl's boyfriend's area.

Cuudi-tatiiji tottonoy alla.	Tchoudi-tatiji is blessed by God. <i>This village in the area is known and respected for its large number of marabouts, or spiritual leaders and healers.</i>
Koddaajo mo handinaaki sinteene.	The baby of the family that is worth more than shame. <i>This is to say that the last born from a family in Tchoudi-tatiji, literally three homes, gives a lot of money at weddings and that he gives gifts to his girlfriend.</i>
Mi y ooga boulel mi tigoro bogga.	I pull water from the well when I head towards the big baobab tree.
Koddaajo mo hoodanaa ka sinteene.	The baby of the family that they did not leave in shame. <i>This has the sense that the parents did not leave the baby of the family in poverty.</i>
Koddaajo kaawu Bandaad'o.	The baby of the family is Bandado's uncle.
Walde makko pottoro to.	His age-mates can only travel to him. <i>This is to explain both physically and metaphorically that his age-mates cannot surpass him but that they would always be striving to be like him, or to come to visit him wherever he is.</i>
Gam Alla acca nan hakke.	In the name of God, forgive me for my wrongdoing. <i>The singer asks forgiveness from Koddajo, the baby of the family's friends after mentioning them as inferiors in the song.</i>
Ked'do woode say munyon hakke.	For those with beauty, be patient towards the sins. <i>A woman/girl with a handsome husband/boyfriend should only forgive the other girlfriends that interfere since it's the man's good looks that attract them.</i>
Ked'do ko jaasi fuu Alla dammin d'um.	For those that have a wicked one, may God leave them alone. <i>A woman/girl with a wicked husband/boyfriend should just keep him to herself.</i>
Hakkuneewo gam Hama.	Hakkunewo is for Hama. <i>Hakkunewo is Hama's village.</i>
Hamma Morake Beere.	Hama and Morake Bere.
Hikka ni non; mawuuri o nawyi.	It's this year now; next year is too late.

Morake Bere, mawnu Sandaari.	Morake Bere, Sandari's big brother.
Leeli yaara ley yaara.	vocables
Jaadel ma wala mo andaa ma.	There are none among your friends that don't know about it.
Faa mi wonyito seŋda.	First let me turn around here a little. <i>The singer refers to herself adjusting her position to sing more comfortably.</i>
Mawnu Raamu e Canpal.	Ramou and Tchanpal's big brother.
Mawnu Raamu fuu e Salmu.	Ramou's big brother is with Salmou.
Inaudible	Inaudible
Nyande gon hana handin.	Another day is not like today.
Leeli yaara ley yaara	vocables
Baaba Dewri jima nam mi.	It's for Dewri's father that I will sing.
Sukaabe accanee kan hakke.	Youth forgive me of my wrong doings.
Aada say gaŋa heese.	Ada you'll have to be patient. <i>Ada should be patient with the singer after she sang about Ada's husband.</i>
Jaadel makko wala mo andaa mo.	There are none among your friends that don't know about it.
Leeli yaara ley yaara.	vocables
Fittu naatam mo.	Jump and enter for him. <i>If the name of one of the girl's boyfriends is mentioned the girl should jump into the middle to dance to show her happiness for her boyfriend.</i>
To o laato bi baaba ma.	May he not be an enemy. <i>As mentioned above, the word enemy here is literally "child of the father."</i>
Leeli yaara ley yaara.	vocables
Say Basiiru Gawdaawo.	It's just Bassirou from Gawdawo.
Leeli yaara ley yaara	vocables

Gam Alla hokkaram gombal.

For God's sake get me a millet-stalk.

One of the stalks used to hit the calabash while singing broke so the singer incorporated the request for a new stalk into the song, at the same time ending the song.

Leeli yaara ley yaare

vocables