

Nago Folktales From Bante

Funke at Kehinde & Iyi Akuko

Funke and Kehinde & The Rooster's Importance

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Palɔ ngbo.	Tell your story I listen.
Fin fin kun fin.	Vocables to express acceptance.
Alɔ. [x2]	The story.
Fin fin kun fin.	Vocables to express acceptance.
Palɔ	Tell your story.
Fin fin kun fin.	Vocables to express acceptance.
Abu o mi.	My brothers.
Alɔ ɛ.	Your story.
Ɔta bɔba kan obi beji hun ap npee Funke at Kehinde.	My story has fallen on a king and his two twins named Funke and Kehinde.
Oshe oni asiko eyi aɔn lɔlɔde dre en brousse.	Then, coming to the time when they were going to the bush.
Baba shi apo ɛ ɔko fun malɔ in.	The king had a vision and forbid them from going to the bush.
Kehinde ko oni ohun ko lo ni.	Kehinde refused and he went there.
Malɔ oni hun ko lo ni.	Don't go, he said that he shouldn't go.
Ohun walɔ ode ebi npaa.	He just went and when arriving in the bush he was hungry.

Ori ishin loke, oni nje nka ka ishin yi.	He found a marking tree (Semecarpus atra) and asked himself if he should cook the fruits to eat them.
Ogu ke ishin, cka nje, ɔka nje.	He climbed on the tree, cooked the marking tree fruits and ate them.
Iyo nje lo ɛ, oni ju de.	While on the tree eating a hunter arrived.
Oni le ofu ni kogegi ye?	The hunter asked, who gave you permission to climb this tree?
Oni ɔ, ibi ni pa ohun.	He said, huh, it was because he was hungry.
Oni komajeo, ko ka fun ohun ni.	He said not to eat them but to cook them
Nka fun ohun ɔ, nka fun ohun ɔ.	He cooked many of them, he cooked many of them.
Oni kolao, oni koka igbo ku ɛ wa.	Then he said that the remaining fruits were not ripe, he told him to even cook the unripe fruits
ɔka igboku ɛ fun.	He cooked the unripe fruits.
Oni ɔbo boni, oni hin.	He said he hated it.
Jonu wa gba mi oo.	Then the child said, Jonu come save me.
Jonu kin, Jonu kinkin.	Vocables to adorn Jonu's name.
Refrain [x3] Jonu wa gba mi oo.	Then the child said, Jonu come save me.
Jonu kin, Jonu kinkin.	Vocables to adorn Jonu's name.
Oni nka shin wa.	You asked me to cook the marking tree fruits.
Jonu kin, Jonu kinkin.	Vocables to adorn Jonu's name.
Owo be, wo be.	He looked at him, looked at him.

Oti ε bɔb ε hun, oni εni keji ε, iya nj ε.	Later, he told the hunter that his twin was suffering.
Ohun oyale fra fra.	And that was why he was going to go home.
Ibε ni oliju gbe bun iwa gbɔ paaa.	From there, the hunter took his gun, shot him, and killed him.
Oɔn oyale ohun bɔ mɔn nlε.	They later discovered his body.
Nbε ni ba she laɔrɔ fun yi fe, εma she bε, εma lɔbε, εyin ɔ mɔn isin yin tinhin ni jɔju yin, ohun ni oju doni ori εfo.	If something is forbidden, one must listen, don't do what should not be done, and this story is always for you. That is the message of my story.
Titre : Iyi akuko The Rooster's Importance.	
Ologbo mi alɔ εε.	My father's, my story.
Evo ni alɔ eee.	Younger brothers and sisters here is my story.
Abuo mi alɔ εε. [x2]	My brothers here is my story.
Evo ni alɔ eee.	My sisters, here is my story.
εgbɔn mi alɔ εε. [x2]	My uncle, my story.
Evo ni alɔ eee.	My sisters, here is my story.
Abu o mi.	My brothers.
Alɔ ε,	My story,
ɔta bɔba kan pelɔ mɔn ε.	Falls on a king and his child.
ɔmɔn ε lobinrin.	His child was a girl.
ɔjɔ wasi ɔjɔwasi.	The days passed and the days passed.

Babɔ ɛ nsa toju ɔmɔn ɛ.	The father took good care of his daughter.
Odi ɛ koni, ɔman gbe odo ɔɔ, odo ashɔ.	The girl went to the lake to do laundry.
Baba gbe shokoto ɔde, shokoto ba ntɛ, oni kolɔ fɔ fuo.	The father gave his hunting pants to the girl so that she could wash them.
Oyoke de lodo ɛ, ɔfɔ ba ntɛ gbo.	When she got to the lake, the girl washed the clothes and also the sacred hunting pants.
Omu gboo salɔ, titi alɛ ɛ ɔman kɔ gba ni ɛ fe ogbani.	Near nightfall the girl arranged the clothes.
ɔman ogbabge ba ntɛ leti odo b ɛ.	The girl forgot her father's hunting pants at the lake.
Oni nkɔ jɔ lɔ la nko gbe shoto k ɛ fɛ.	At that time the girl decided to go to the lake to get the clothes.
Oni hun loni nkɔlɔ, ɔɔ.	The girl said that she was going to look for the pants at the lake that same evening.
Olɔ, titi kode lodo ɛ fe, afufu ti fɛ ntɛ soju omi.	She went to the lake, but the wind blew the pants onto the water.
Shoto nshe fɛ she fɛ loju omi.	The pants were bobbing on the surface of the water, she couldn't get them.
ɔgba bi kɔ lɔ kɔ gbɛ, ɔgba bi kɔ lɔ kɔ gbɛ ko ri.	The girl had forgot about her father's hunting pants at the lake.
Madɔ he selimo. [x2]	The events of the lake.
Ba ntɛ.	Pants.
ɔlɔ gba mi wa sodo. Ba ntɛ.	You left me in the lake.
Wɔn lɔ gba gbe mi sodo. Ba ntɛ.	They left me in the lake.
Bɔdɔ hei, waku o. Ba ntɛ.	If you say, huh, you will die.

Eh, ini kuo.	Ba ntε.	No I will not die.
Eh yi, wa ku o.	Ba ntε.	Eh, you will die.
Ɔman y ku leti odo bε.		The girl died at the edge of the lake.
Bɔbε, ɔman ye olo kowa.		Her father was saying, this girl that went never returned.
Olo kepa ko gε o nde oji loketo bε.		The father went to the lake on his own this time.
Ode leti ado ori shoto ε ojo loju omi.		The father saw the pants dancing on the surface of the water.
Ori shokoto ε, ori ɔmɔn ε gbo.		The father saw his pants and his dead daughter.
Sho koto yi ni ɔman wa gbe ni ɔwa di ε ni oti ku ni ?		The pants were what my daughter came to search for and is now dead?
Odu o bε, oni ba ntε ohun koduo.		The father stood himself up and told his pants to stop itself.
Madɔ he selimo. [x2]		The events of the lake.
Ba ntε.		The pants.
Ɔlo gba mi wa sodo.	Ba ntε.	You left me in the lake.
Wɔn lo gba gbe mi sodo.	Ba ntε.	They left me in the lake.
Bɔdɔ hei, waku o.	Ba ntε.	If you say, huh, you will die.
Eh, ini kuo.	Ba ntε.	No I will not die.
Eh yi, wa ku o.	Ba ntε.	Eh, you will die.
Baba gbo ku.		The father also died there.
eni labɔ hun ɔn shi gbohun, ɔn wa lo, ɔnde idi ba ntε ɔn ku. Mudia, agbogbo, agudan ae da.		All that were left in the village also went to the lake, young girls and boys, elders, they were all dead.

Kosi éni ébó ae da. Ahun ni ikan kan lowa leti odo lof u ku ló.	There was no one left and others said that there was a spirit who killed people in the lake.
Aki kó dide oli ohun kó ló.	
Madó he selimo. [x2]	The events of the lake.
Ba nté.	The pants.
Ólò gba mi wa sodo. Ba nté.	You left me in the lake.
Wón ló gba gbe mi sodo. Ba nté.	They left me in the lake.
Bódó hei, waku o. Ba nté.	If you say, huh, you will die.
Eh, ini kuo. Ba nté.	No I will not die.
Eh yi, wa ku o. Ba nté.	Eh, you will die.
Aki kó oshe ba i ogbo ka é oni: kekereke.	Then the rooster shook his feathers and cried: Kekereke.
Awón gbogbo ówa gudu gudu gudu, wón jì nín nín, ndic loli akó lojò aigo wa.	At the sound of the rooster crow everyone rose up, and this is the reason that the rooster has become what wakes us up.
Bati é sun orun ló gudu gudu gudu shoto ke agbe nin, aman ba kikó la nji.	No matter how tired we are, we get up at the sound of the rooster's crow and take our pants.
Nbi aló mi jan in.	That is the message of my story.