

Nago Folktales from Bante

Iran Wɔ ɔlɔ Dɛ

The Hunter's Assistance

Transcribed and translated to French by: FARINAN Adéyèmi Fabien.

Translated to English by: Brian Nowak

Tege tege atakun nan mion. [x2]	Message about the instability of à mother. <i>A way of announcing the start of a folktale.</i>
Tege atakun.	Difficulties encountered. <i>A way of announcing the start of a folktale.</i>
Emi lologbo ilɛ lafu shɛ.	I am the elder of our area.
Tege atakun.	Difficulties encountered.
Tege tege atakun nan mion. [x2]	Message about the instability of à mother.
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Emi lologbo ilɛ lafu shɛ. [x2]	I am the elder of our area.
Tege atakun.	Difficulties encountered.
Abuo mi.	My brothers and sisters.
Alɔ.	My story.
Alɔ mi lɔ raaa ɔta maman mion, mumu jɔjɔ mion, atɔmu ɛ obirin.	My story rolls and rolls and falls on an old woman and a young girl.
ɔmu ɛ wa shɔgɔlɔ ba i.	The girl was very young.
Ako gu kani fo, baguka yɛ la yɔ.	We went to pound dried yams to sieve.
Ni dasha lanɔ kiita ɛfo kosi.	We are going to Dassa to carry this product (to sell).

Ba a ki nta ndasha laa ki rahun, ihun ye loje ideko.	When we went to sell this in Idasha, we are going to pay some staples for the house.
Kara kagbe ka fu je hun nle.	With these purchases we are going to come back home to feed ourselves.
Ɔfo Ɔ muɛ bɛ.	The old woman told her daughter.
Ɔmɔn li maman koshoro, odi kaguu.	The girls said that is not difficult, what we are going to do.
Ɔmɔn ogbe elubɔ elubɔ ɔɔɔ oshe oni kosi banshe.	The girl took the hard, dried yams and said there is no choice.
Ogbe elubɔ ugu; maman ni kogu kopɔ.	She was putting the yams in to pound and her mother told her to pound them well so that they could earn enough money in the market.
Titi ɔɔ mɛu, ɔɔ ɔjaye kalɔ sɔja.	Here the market comes every 5 days, we will be ready to go to the market.
Ɔya ogbe ɔkaye ogberu ɔman ɛ.	The time had come, the old woman placed the dried yam flour they got on her daughter's head.
Iya nmu ɔpe nifu gule ɔ, hun ɔ, hun ɔ.	The old woman was walking pushing on her wooden cane, going on to the market.
Ɔn dele Euloji, eyi hun dele Eloji ɛ.	They were arriving up at the high home of Euloge on their path.
Eyi ɔn dele Eloji, ɔmɔn li hun ɛɛ ndunmi.	At the high home of Euloge, the girl said that her foot hurt.
Maman ni ake to ibikan nan, baa de ni Shagbau ntan ni kakɔ ɔ ni ndasha.	The old woman told her that there was a lot of road left to travel, we should get to Shagbau before we go to Idasha.
Mɔto kosi kɛkɛ kosi kee kafu ɔbɛ.	There are no cars, there are no motorcycles, how are we going to get there?

Maman li nkan ye mafue yee wa ɔ, oni gbaa, omu ogu fu ɔmɔn ɛ.	The old woman said what I'll do is I'll give you this amulet, she dais take this, and she gave her the amulet.
Oni kola ola omu omi si.	The old woman asked the girl to swallow the amulet and drink the water under there.
Ɔn gbani omi si akoto kan jɔjɔ nu gbe omisi.	She had water in an oval gourd
Omu ni mamam arami, lewa.	After having taken the water the child told her mother that she felt better.
Oni in mamam ni kalɔ, ɔnɔ, ɔnɔ titi wɔn ri Shakalu ɔ.	She followed her road until noticing the village of Shakau.
Ɔnde oni o ake de ni.	The girl then asked the old woman if they hadn't arrived there yet.
Oni an ɔ ni on sari ilu ari si ɛ Shakau.	We are still on the road, the village that you see is called Shakau.
Oni baa de Shagbau nbɛ nsin in idasha kojɔn bɛ o.	The old woman said when we get to Shagbau, Idasha isn't far.
Ɔnde n Shagbau, ni ɔmɔn ni mamam she ati de ni Shagbau ?	When they got to Shagbau the child asked if they made it Shagbau.
Oni a kaduro nbi ni kasin min.	The old woman said no, but let's rest a little here.
Baa simi ode bi arikan kan kaje.	If we rest a bit and if we find something to eat, we will eat.
Igbɔ ya ɔn gbe ɛru ɔn, ɔnɔ pɛɛ, pɛɛ.	After this break, they had gone on their way.
Ɔn ri oni ju, mamam ni to esi apade loni oniju ni pɛɛ pɛɛ.	They had seen a hunter, and the old woman became worried, but the hunter reassured them that he wasn't doing anything.

Oniju ni ɛni yi ɛni yi ɛpade loni ye bonian to ɔgbɔn boto ogoji.	The hunter told them that what you have come to see this day, even if there are 30 or 40 people in the market selling, you will be the one that will sell first.
Oni nkokunrin ohun kogbo.	The hunter asked then to sing to him.
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Maman kunrin bɛ, oniju ojo.	The old woman had sang and the hunter danced.
Oni ju oni to, ɛgba owo ɛyɔ ye ogbe owo ɛyɔ ogbe fu ɔmɔn.	The hunter gave them a cowry shell and the old woman gave the cowry shell to her daughter.
Ɔrɔ mu igi di o nwaa ngbɛ.	The hunter had found the daughter there.
Omu odi lashɔ iya jɔjɔ.	They had tied the cowry shell to the skirt wrap very well.
Eyi ɔn di mamam gbe owo ɛyɔ ɛ ogbe dani.	After having attached it, the old woman took the cowry shell to keep on her.
Oniju olɔ mamam pɛ lu ɔmɔn ɛ ɔndide ɔnlɔ.	The hunter went on his way and the old woman and her daughter had also got on the road to the market.

Ɔnde ɔja yɛ, oni ni bi ɔnde hun , koda owɔɛ sibi hun taja ɛ.	At their arrival at the market, the old woman put the cowry shell on the place they would sell as the hunter said.
Eyi ɔnkode enian sa tiwa bɛ loni elo nkɔ tayi.	Within no time a buyer came to ask the price of their merchandise.
Ni maman ni suru m ɛ u.	The old woman said that it was 5 surus. <i>*Suru – an old form of money used in the community.</i>
Ɔka a ogbe fu maman.	The buyer counted the money and gave it to the old woman.
Nwa degoye ɔnli ɛni apade lɔnan ihun ire loshe fun wa.	They rejoiced and said that the one that we got on the way has done us good.
Igba i ɔn taja tan ɔnbɔ a ɔnbɔ a ɔn wa de ni Shagbau.	After the sale, they took their road to return, then arrived in Shagbau.
Ni ɔmɔn nfɔ fun mamananɛ, basi bo afu rin wa eyi akɔ tita aja wa.	The girl asked her mother, how did all this happen in such a short time, we went to the market and we our merchandise.
Maman ni ɔkun ri iyi apade ligbaɛ ashe ofuwa ɛ.	The old woman said that it was all because of the magical powers of the man that we had crossed paths with going to the market.
Idi ɛni bi agbalagba ohun ni ɔn fɔ fu she oliye b ɛ ni nkori.	That's why when a big person speaks, one must listen to them, because their advice will always be useful.
Aman bɛ kɔgbɔɔ, ɔɔ alɛ kɛ bɛni kogba pashan ɛ.	But if you do not respect the advice of elders, sooner or later you will see the consequences.
Idi alɔ mi nin in	That is the message that my story carries.