

# أُنْزِلَ وَ جَعْفَرَ

utēndi wa ja'fari  
The Ballad of Ja'far

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

bismillāhi ar-rahmani ar-rahīmi

In the name of God, the Compassionate, the Merciful

(١) بِسْمِ اللَّهِ أَوَّلٍ \* بِرُؤْيُكَ أَسِيٍّ مِثْلٍ \* بِبِنْعِ نَجْمٍ مَفْضِلٍ \* رِيَّ التَّنْزِيهِ

alutanrikiwa riyu \* mfaḍili njima bingu \* mithali asiyu pwiki \* awwali bismilahi

[1] (1) bismillahi awali \* pweke asiyo mithali \* mbingu njema Mfaḍhili \* ndiyo alotandikiwa

“In the name of God” at the beginning, alone, without equal, [Creator of] Paradise, the Beneficent -- that is what is written [first].

(٢) بِسْمِ اللَّهِ إِخْوَانٍ \* بِمِ نَّارِ الرَّحْمَنِ \* نَارِ الرَّحِيمِ يُوَانٍ \* رِيَّ يُلْتَعَلِي

yalutaghuliya riyu \* yuwāni naarāḥīmi \* naarāḥamani pami \* ikhwāni bismilahi

[2] (2) bismillahi ihiwani \* pamwe na ar-rahamani \* na ar-rahimi yuwani \* ndiyo yalotanguliya

(٣) كَتَبَكَ سِكَ رُزْنُغٍ \* كُورًا مَتَبِزِ كُونُغٍ \* نَوَابِ خَبَارِ يَنْغٍ \* كِصَّ كَلِّ نَجْرِيَا

nijiriyā k'alu kiṣa \* yangu khabāri niwāpi \* kwangu matimbizi kwirā \* ruzangu siku katika

[3] (3) katika siku nduzangu \* kwenda matembezi kwangu \* niwape habari yangu \* kisa chalonijiriya

(٤) نَلِ نِرَاؤُ دِينَ \* كَأَنَّ مَتَّ نِيْمَبَانَ \* مُيُو أَكْتَمَنِ \* كُورًا حَلَلًا كَرِضِيَا

kariḍiyā ḥalali kwā \* ukatamani muyuwi \* nyumbāni mtu kauna \* diyani nirau nali

[4] (4) nali nendao ndiani \* kaona mtu nyumbani \* moyowe ukatamani \* kwa halali karidhiya

(٥) نَمَهْرِي يُوَانٍ \* نَلْمَ زَيْدَانَ \* نَلْنَ پِتِ كَنْدَانَ \* كَوَاحِ كُمُوَاتِيَا

kumuwātiyā kawāhi \* k'andāni piti nalina \* zaydāni nalumpa \* yuwāni namahariyi

[5] (5) na mahariye yuani \* nalompa zaidani \* nalina pete chandani \* kawahi kumuwatiya<sup>1</sup>

(٦) عَلِيَّ كِتُّكَ كُورًا \* أَنْ رَبِّ مُي وَكٍ \* أَكِرًا كُورًا مَكِي وَكٍ \* مَكُنْ كَفْمَتِيَا

kafumbatiyā mkunu \* wāki mkii kwa akirā \* wāki muyu ruba una \* kwāki kituka 'alii

[6] (6) Aliyi kitoka kwake \* una ruba moyo wake \* akenda kwa mke wake \* mkono kafumbatiya

(٧) مَوَانَ بِنْتِ رَسُولٍ \* حَيُّ أَسْتَعْمَلِ \* أَكِرًا مَوْنِي عَقَلِ \* خَبَارِ أَكْمُوَاتِيَا

akamwābiyā khabāri \* 'aqli mwinyi akirā \* asita'amali ḥayu \* rasūli binti mwāna

[7] (7) Mwana binti Rasuli \* hayo asitaamali \* akenda mwenye akili \* habari akamwambiya

(٨) أَكِينَا أُغْزِي \* فَطِمَ نِكْوَابِي \* عَلِيَّ أُوَزَاي \* خَبَارِ هَيْسِكِيَا

huyasikiyā khabāri \* ūziyi 'alii \* nikwābiyi faṭima \* ughīziyi akinirā

[8] (8) akenenda ungizie<sup>2</sup> \* Fatima nikwambie \* Aliyi uozee \* habari huyasikiya

<sup>1</sup>“I succeeded in leaving it with her”.

<sup>2</sup>“and entered [the house]”

(٩) أَكْفَنِي مَشَوَاشَ \* فَطِمَ أَكْمَكُنْشَا \* أَلَمَ كَمُونِيشَ \* تَنْبَحَ كَمْتِيَا

kamtiyā tanabuhi \* kamuwunīsha alama \* akamkanushā faṭīma \* mshawāsha akafanyya  
[9] (9) akafanya mshawasha \* Fatima akamkanusha \* alama kamuonyesha \* tanabuhi<sup>3</sup> kamtiya

(١٠) سِپَتِ كَوْمَبَا نِكُولِ \* حُجَّ سِكْتَعْمَلِ \* أَرْدِپُ كَوَا رَسُولِ \* اِي تَمُوَاغَلِيَا

tamuwāghaliya iyu \* rasūli kwā arudipu \* sikuta‘amali ḥuja \* nikwili kwambā sipate  
[10] (10) sipate kwamba ni kweli \* hoja sikutaamali \* arudipo kwa Rasuli \* yeo tamuangaliya

(١١) مَوَانَ بِنْتِ أَمِينِ \* حَيِّ نَرِي تَمَكِينِ \* أَلِنَ پِتِ كَنْدَانِ \* كَوَاحِ كُمْفَلِيَا

kumvuliya kawāhi \* k’andāni piti alina \* tamkini nriyu ḥayu \* mīni binti mwāna  
[11] (11) Mwana binti Amini \* hayo ndiyo tamkini \* ali na pete chandani \* kawahi kumvuliya

(١٢) أَكْفَنِيَا حَلِ مَمَ \* أَسِيرِ فَطِيمَ \* حَسَنِ أَكْمَتَمَ \* بِيكُ نَمَكُلِيَا

namkuliya babaku \* akamtuma ḥasani \* faṭīma asiwizi \* mama ḥali akafanyya  
[12] (12) akafanya halimama \* asiwezi Fatima \* Hasani akamtuma \* babako namkuliya

(١٣) نَمَكُلِيَا كَوَا سِرِ \* أَسِكُيُوَا بَشِيرَا \* أَكْتَرَا أَكْفَصِيرِ \* مَبِي زَ تُمُوَا نَبِيَا

nabiyā tumwā za mbii \* akafaṣīri ak’inrā \* bashiri asikuyuwī \* siri kwā namkuliya  
[13] (13) namkulia kwa siri \* asikuyue Bashiri \* achenda akafasiri \* mbee za Tumwa Nabiya

(١٤) كَفَصِيرِ مُعِينِ \* حَمَكُلُوَا نِيْمَبَانِ \* كُسِكِيَاكُوَا أَمِينِ \* عَجَبُ إِكْمَغِيَا

ikamgiyā ‘ajabu \* amīni kusikiyakwi \* nyumbāni ḥamkuliwā \* mu‘ayani kafaṣīri  
[14] (14) kafasiri muayani \* hamkuliwa nyumbani \* kusikiakwe Amini \* ajabu ikamngiya

(١٥) كَمُوَلِزَا هَشِيمَ \* يُوَا نِنِ فَطِيمَ \* حُكُومَكُوَا كَوَا حِيمَ \* نِي سِي مَزُويَا

mazuwiya siyu nayo \* ḥīma kwā ḥukwamkuwa \* faṭīma unani yiwu \* hashīma kamuwulizā  
[15] (15) kamuuliza Hashima \* yeo una-ni Fatima \* hukuamkua kwa hima \* nayo siyo mazoeya

(١٦) عَلِيَا أَكَيْنَاكَ \* أَكِينَا كُوَا حَرَكَ \* حَتَى نِيْمَبَانِ كِفِكَ \* مَوَانَ فَطِيمَ حَلِيَا

ḥuliyā faṭīma mwāna \* kifika nyumbāni ḥatay \* ḥarāka kwa akinirā \* akaynuka ‘alii  
[16] (16) Aliyi akainuka \* akenenda kwa haraka \* hata nyumbani kifika \* Mwana Fatima huliya

(١٧) عَلِيَا كَشَوَشِكَ \* كَوَا رُحَمَ كَمَشِيكَ \* كَوَانَدَا فَطِيمَ پِلِكَ \* أَلِلُّ نَلُ نَمْبِيَا

nambiyā nalu ulilu \* pulika faṭīma kwāndā \* kamshīka ruḥuma kwā \* kashawishika ‘alii  
[17] (17) Aliyi kashawishika \* kwa ruhuma kamshika \* kwanda Fatima pulika \* ulilo nalo nambiya

(١٨) أَنْ كِطَ حُكُومَ \* أَوْ وَاشِكُوَا نَحْمَ \* أَكْمَجِبُ فَطِيمَ \* كَوَا مَرَضِي سِكُلِيَا

sikuliya maradhi kwā \* faṭīma akamjibu \* naḥuma wāshikwā aw \* ḥukuuma kiṭa una  
[18] (18) una kitwa hukuuma \* au washikwa na huma \* akamjibu Fatima \* kwa maradhi sikuliya

<sup>3</sup>“and made her aware”.

(١٩) مِمَّ حَپِّ نِمْتُكَ \* وَوِ حُنِنَ هُتِيكَ \* نَكَمَّ كِتُّ وَآتَكَ \* أُسْخُفُ كُنْمِيَا

kunambiyā usikhufu \* wātaka kitu nakama \* hutika ḥunina wiwi \* nimtuka ḥapa mimi  
[19] (19) mimi hapa nimetoka \* wewe hunena huteka \* na kama kitu wataka \* usihofu kunambiya

(٢٠) وَتَكَ مِنْ رَيْنُغٍ \* كَثْمِينَ رُحٍ يَنْغٍ \* مُوِي أُبُو مَتْنُغٍ \* نَوِ أَكْمِ كَلِيَا

kuliyā ukumi nawi \* matungu upuwi mūyu \* yangu ruḥu kathamīni \* ruyangu mni wataka  
[20] (20) wataka ḥini nduyangu \* kathamini roho yangu<sup>4</sup> \* moyo upoe matungu \* nawe ukome kuliya

(٢١) فَطِيمَ أَكَمَّكَ \* پَتِ يَكُ نَيْتَكَ \* عَلِيَّ أَكْشُتَكَ \* هُوَزَا نِكُومَوِيَا

nikūmwabiyā huwazā \* akashutuka ‘alii \* naytaka yaku piti \* akatamka faṭīma  
[21] (21) Fatima akatamka \* pete yako naitaka \* Aliyi akashutuka \* huwaza ni kumwambiya

(٢٢) كَسَ عَلِيَّ حَيْدَارٍ \* نِنُّ أَلَا فَصِيرَا \* أَنِي أَبُو بَكْرٍ \* تَكُونَرُ كُكْتُوَلِيَا

kukutwaliyā takwinra \* bakari abuu unayu \* faṣīri ulilū ninu \* ḥaydāri ‘alii kisa  
[22] (22) kisa Ali Haidari \* neno ulilofasiri \* unayo Abu Bakari \* takwenda kukutwaliya

(٢٣) پَتِ يَكُ يَكْنَدَانِ \* بُو بَكْرٍ سِكْفَنِ \* نِمْتَكَ تَمَكِنِ \* يُو عَلِيَّ نَمِيَا

nambiyā ‘alii yiwu \* tamkini nimitaka \* sikifani bakari buu \* yak‘andāni yaku piti  
[23] (23) pete yako ya chandani \* Bu Bakari si kifani \* nimetaka<sup>5</sup> tamkini \* yeo Aliyi nambiya<sup>6</sup>

(٢٤) هُونُ مَوَزِ نَوَا پِلِ \* مِمَّ سِكْتَعَمَلِ \* أَنْ نَمَكِي وَ پِيلِ \* خَبَارِ نِمْسِكِيَا

nimsikiyā khabāri \* pili wa namkii una \* sikuta‘amali mimi \* pili niwā mwizi hūnu  
[24] (24) hunu mwezi ni wa pili \* mimi sikutaamali \* una na mke wa pili \* habari nimesikiya

(٢٥) كَمَبِ وَاللَّهِ رَيْنُغٍ \* نُو پُوكِ مَكِ وَنُغٍ \* نِنَيْنِ عَدُو يَنْغٍ \* حِلَ مْثِي نَمِيَا

nambiyā mtuyi ḥila \* yangu ‘aduwi ninyyani \* wanghu mki pwiki niwi \* ruyangu wallahi kamba  
[25] (25) kamba wallahi nduyangu \* niwe pweke mke wangu \* ni nyani adui yangu \* hela mtuye nambiya<sup>7</sup>

(٢٦) كَمَجِبُ كَوَا لِسَنِ \* مْثِي سِمْبَائِنِ \* پَتِ يَكُ يَكْنَدَانِ \* أَنْپِ تَرْظِيَا

tariziyā unipapo \* yak‘andāni yaku piti \* simbaini mtuyi \* lisani kwā kamjibu  
[26] (26) kamjibu kwa lisani \* mtuye simbaini<sup>8</sup> \* pete yako ya chandani \* unipapo taridhiya

(٢٧) عَلِيَّ أَكْبِيَنِ \* نِكُومِي تَمَكِنِ \* يَلِغِي كِسْمَانِ \* أُو مُوزِ نَبِيَا

nabiyā muwuzi awu \* kisimāni yalighiya \* tamkini nikwambiya \* akabayīni ‘alii  
[27] (27) Aliyi akabaini \* nikwambia tamkini \* yalingia kisimani \* au muuze Nabiya<sup>9</sup>

<sup>4</sup>“that I may answer for my soul”.

<sup>5</sup>“I want the real reason”. The -me- tense formative is used here as an immediate present – compare 214a.

<sup>6</sup>“tell me now, Ali”.

<sup>7</sup>“Come – tell me [the name of] this person”.

<sup>8</sup>A marginal note in the MS gives an alternate spelling: نَيْنِ

<sup>9</sup>“or go and ask the Prophet [if you don’t believe me]”.

(٢٨) مُي نِن پِت يَكُ \* مَحَل أُيُوتِيكُ \* كَمَ هَي مَتَمَكُ \* بِيغُ سِتْمُوَابِيَا  
situmuwābiyā babaghu \* matamku haya kama \* uywitiku mahali \* yaku piti nina muya  
[28] (28) moya nena pete yako \* mahali uiweteko \* kama haya matamko \* babangu sitomwambiya

(٢٩) عَلِي اَكُوَضِيكُ \* فَطِيْمَ كُكَصِيْرِكُ \* اَكِيْنِكُ اَكْتُكُ \* اَكِنِرَا كُوَا نَبِيَا  
nabiyā kwā akinirā \* akatuka akaynuka \* kukaṣīrika faṭīma \* akawuḍīka ‘alii  
[29] (29) Aliyi akaudhika \* Fatima kukasirika \* akainuka akatoka \* akenenda kwa Nabiya

(٣٠) كَمُوَلِزَا حَشِيْمَ \* وَلُو نِن فَطِيْمَ \* عَلِي كَتَكَلَمَ \* مَتْمُ اَكَمُوْمَبِيَا  
akamwābiyā mtumi \* katakallama ‘alii \* faṭīma nani waliwu \* ḥashīma kamuwulizā  
[30] (30) kamuuliza Hashima \* walio nani Fatima \* Aliyi katakalama \* Mtumi akamwambiya

(٣١) اَكَمُوَامَبِيَا شَرِفُ \* فَطِيْمَ مِيْنِكَلِفُ \* زِيْپُ زِيْ نِي مَخْفُ \* زِيْغُ نِيْمَتِيْلِيَا  
nimimtiliyā zingi \* makhufu zinyi ziyapu \* minikalifu faṭīma \* sharifu akamwābiyā  
[31] (31) akamwambiya Sharifu \* Fatima menikalifu \* ziapo zenye mahofu \* zingi nimemtiliya

(٣٢) يَكُوَلِيُو رَسُوْلُ \* نَم نَلْفَنِي كُوْلُ \* كَمُوَامَبِيَا سِيْحَمِلُ \* حُفُ زِيْمَزِيْغِيَا  
zimizunighiyā khufu \* sihimili kumwābiya \* kwili nalifanya nami \* rasūli yakwiliyawī  
[32] (32) yakweleawe<sup>10</sup> Rasuli \* nami nalifanya kweli \* kumwambiya sihimili \* hofu zimezoningiya

(٣٣) اِنِرَا وُو سَيِيْدُ \* كَمُوْنِي اَبُرُدُ \* كِيْنِكَا مُحَمَّدَا \* حَبُ كَانْدَامَ نَدِيَا  
ndiyā kaandāma ḥapu \* muḥammadi kaynukā \* aburudi kamuwunyyi \* sayīdi wiwi inirā  
[33] (33) enenda wewe Sayidi \* kamuonye aburudi \* kainuka Muhamadi \* hapo kaandama ndiya

(٣٤) اَتِرَا حَي جِيْلِسُ \* اُسُ اُكَلِي نَكْسُ \* كَفَنِي كَمَ هَيْسُ \* مِكُوْنَرُ كَمُوَاغَلِيَا  
kumwāgaliyā mikwinra \* haysi kama kafanya \* nakasi ukalii usu \* jilisi ḥaya atirā  
[34] (34) atenda hayajilisi \* uso u kali na kasi<sup>11</sup> \* kafanya kama haisi \* mekwenda kumwagaliya

(٣٥) كَمُوَلِزَا حَشِيْمَ \* وَلُو نِن فَطِيْمَ \* حَسَانِ اَبِي حِمَ \* عَلِي كَمُوَادَمِيَا  
kumwādamiyā ‘alii \* ḥima uyyi ḥasāni \* faṭīma nani waliwu \* ḥashīma kamuwulizā  
[35] (35) kamuuliza Hashima \* walio nani Fatima \* Hasani uiye hima \* Aliyi kumwandamiya

(٣٦) فَطِيْمَ حَكُكَصِيْرُ \* اَكَمُوَامَبِيَا بَشِيْرَا \* عَلِي زَاكِي خَبَارُ \* يُو نِيْمَزِيْسِكِيَا  
nimizisikiyā yiwu \* khabāri zākii ‘alii \* bashiri akamwābiya \* ḥakukaṣīri faṭīma  
[36] (36) Fatima hakukasiri \* akamwambia Bashiri \* Aliyi zake habari \* yeo nimezisikiya

(٣٧) كَمُوَلِزَا اَمِيْنُ \* نِكَمَ خَبَارِ غَانُ \* اَسْمُغُجُ نِيْمَبَانُ \* اَكِي كَمُوْنَدَامِيَا  
kumwandamiyā ukaya \* nyumbāni usimghuji \* ghāni khabāri nikama \* amīni kamuwulizā  
[37] (37) kamuuliza Amini \* ni kama habari gani \* usimngoje nyumbani \* ukaya kumwandamiya

<sup>10</sup>“to make it clear to you, Prophet”.

<sup>11</sup>“with a sharp and stern look”.

(٣٨) أَكْتَيْمَاءَ فَطِيمَ \* أَكْمَتَ حَشِيمَ \* اِلْمُتَكَ كَلِيمَ \* نَيْكُولِي نَبِيَا

nabiyā nayakwiliyi \* kalīma ilūmtuka \* ḥashīma akamta \* faṭīma akanyamaaa  
[38] (38) akanyamaa Fatima<sup>12</sup> \* akamba Hashima \* ilomtoka kalima \* nayakwelee Nabiya<sup>13</sup>

(٣٩) يَوَاتٍ وَابِرُوُّ \* مُسْتِتِ نَمُو \* اَكْرُدْفُ كَلِيُو \* فَطِيمَ لِزَاهَرِيَا

lizāhariyā faṭīma \* kilīwu akarudufu \* namumiwu musititi \* wābiziwiwu yawāti  
[39] (39) yawate wambiziweo<sup>14</sup> \* musitete na mumewo \* akarudufu kilio \* Fatima li-Zahariya

(٤٠) اَكْمَبَ تِنَ مَوَانَعُ \* اُتْكَپُ رَضِ يَنْعُ \* نَهْيُ مَنِينُ يَغُ \* يُو اَكْرِظِيَا

ukaniriziyā yiwu \* yaghu manīnu nihayu \* yangu raḍi utakapu \* mwānaghu tina akamba  
[40] (40) akamba tena mwanangu \* utakapo radhi yangu \* ni hayo maneno yangu \* yeo ukaniridhiya<sup>15</sup>

(٤١) كَوْمَبَوَاكُو فَطِيمَ \* يُتِ اَكَيْسُكُم \* كِسَ كَفْتِ كَلِيمَ \* بَبَاكِ اَكْمَوَامِيَا

akamwāmbiyā babaki \* kalīma kavuta kisa \* akayasukuma yuti \* faṭīma kuwambiwākwi  
[41] (41) kuambiwakwe Fatima \* yote akayasukuma \* kisa kavuta kalima \* babake akamwambiya

(٤٢) اَكْمَوْمَبِي بَبُغُ \* تَنِنِ نَمَمَوَانَعُ \* نِيُوَا مَوُفُ يَنْعُ \* سِمُونِي كُپِنْدِيلِيَا

kupindiliyā simwinyi \* yangu mauvu nayuwā \* namumiwāngu tunani \* babagu akamwambiya  
[42] (42) akamwambiya babangu \* tuna-ni na mume wangu \* nayua maovu yangu \* si mwenye kupendeleya

(٤٣) نِمْتُ وَلِنَغُرِ \* سَسَا نِمَمْفِكِرَا \* هَتِپِنْدِيلِي خِيرِ \* حَوَزِ كُتَوَاغَلِيَا

kutwāghaliyā ḥawizi \* khīri hatupindiliyi \* nimimfikiri sasā \* walinighuri nimtu  
[43] (43) ni mtu walonighuri \* sasa nimemfikiri \* hatupendelei heri \* hawezi kutwangaliya

(٤٤) تِنَ هُظُمُ مِينِ \* مَتِي نَشَيْطَانِ \* وَلِكِي كُنَلِنِ \* نِي مَبْفُ كُنْتِيَا

kunitiyā mbuvu niya \* kunilini walikuya \* nishayṭāni mtuyi \* muyuni huḥumu tina  
[44] (44) tena hudhumu moyoni \* mtuye ni shaitani \* walikuya kunilini \* nia mbovu kunitiya  
And the conclusion in my heart [is that] that person was a devil -- it came to curse me, planting evil intentions in me.

(٤٥) بَعْدَ هِي كُكْمَ \* كُتُوَا كُوَاكِي فَطِيمَ \* اَلِيَكْتَرَا كِسِمَ مَ \* سِكُ يَجْمَ اِكِيَا

ikiyā yajuma siku \* ma kisma alīkīnā \* faṭīma kwākii kutuwā \* kukuma hayu ba'da  
[45] (45) baada hayo kukoma \* kutoa kwake Fatima \* alichenda kisimama<sup>16</sup> \* siku ya juma<sup>17</sup> ikiya  
After these [things] were over, and Fatima had calmed down, [Ali] was going [to the mosque], and stopped, [because] Friday had come.

<sup>12</sup>“Fatima was silent”.

<sup>13</sup>“let me explain it to you, Prophet”.

<sup>14</sup>“leave off what you have said”.

<sup>15</sup>“and today you will make me happy”.

<sup>16</sup>Because a devil (see 46b), disguised as a human being, wanted to speak to him – the disguise makes it easier for them to lead people astray. This devil, who has already upset Fatima, and is now trying to deceive Ali, is probably disguised as a pious and inoffensive old man ( see abu in 51c.

<sup>17</sup> = Ijuma. The Friday prayers are the most important of the week.

(٤٦) أَكْسِمَمَ نَدِيَانَ \* أَكْمَوَامِبِيَا شَيْطَانَ \* تُصَلِّبُ زَمَانَ \* خَيْرَ أَكْرُدِيَا

ukayrudiyā khīri \* zāmāni tuṣālīpu \* shayṭāni akimwāmbiyā \* ndiyāni akisimama

[46] (46) akisimama ndiani \* akimwambia shetani<sup>18</sup> \* tusalipo zamani \* heri ukairudiya

*When he stopped on the road the devil said to him: We have already prayed there -- you might as well go back home.*

(٤٧) سِيُو تَكْتِزِي \* حُكُغَجِ وِو أَي \* لِغِحِ لِيغِينِ لِيِي \* يُو حُكُغَمِبِيَا

ḥuku‘azīmīyā yīwu \* līyi lighīni lighuji \* uyi wiwi ḥukughuja \* tukitiziya siyīwu

[47] (47) si yeo<sup>19</sup> tuketizie \* hukungoja wewe uye \* lingoje lingine liye \* yeo hukuadhimiya<sup>20</sup>

*We we sitting for ages waiting for you to come. Wait for next [Friday] to come -- today you had no intention [of coming to pray].*

(٤٨) عَلِي هَبْ كَرُدْ \* أَكْتِكَ كُرَادَادْ \* أُمُونِ مُحَمَّدْ \* نَيْمَبَانَ كِمَغَلِيَا

kimghiliyā nyumbāni \* muḥammadi umūni \* kurādīdi ukatika \* karudi hapu ‘alī

[48] (48) Aliyi hapo karudi \* u katika kuradidi<sup>21</sup> \* umuone Muhamadi \* nyumbani kimngiliya

*So Ali went back, muttering to himself. Muhammad saw him and went into the house to him.*

(٤٩) كُمُولِزَا أَمِينِ \* يُو عَلِي أَنْ \* حُكِي مَسِكِتِينِ \* لِبِ لَلُو كُرْدِيَا

kuzidīyā liluu lipi \* msikitini ḥukuya \* unani ‘alī yīwu \* amīni kumuwalizā

[49] (49) kaḥuulīzā Amīni \* yeo Aliyi una-ni \* hukuya msikitini \* lipi lilokuzidiya<sup>22</sup>

*The Trustworthy One asked him: What is the matter today, Ali? You did not come to the mosque -- what was it that prevented you?*

(٥٠) أَكْمَوَمِبِيَا حَشِيمِ \* يُو سِكُوَاحِ جُمِ \* كِلِغَنَ نَكِسِمِ \* وَنِي كُصَلِ هُغِيَا

ḥughiyā kuṣali winyi \* nakisima kilighana \* juma sikuwāḥi yīwu \* ḥashīma akamwambiyā

[50] (50) akamwambia Hashima \* yeo sikuwahi juma<sup>23</sup> \* kilighana na kisima<sup>24</sup> \* wenye kusali hungiya<sup>25</sup>

*Ali told the Hashimite: Today I did not manage [to attend] Friday [prayers]. As I drew near the well, those who were at prayers [had left the mosque] and were entering [their homes].*

<sup>18</sup>In Swahili *shetani* can also be used to mean "temptation". For instance, if you have some work to do and a friend persuades you that you should put off the work and go out for a walk with him instead, you may say: *haya, shetani mekuja*, *alright, I'll give in to the temptation.*

<sup>19</sup>lit. "it is not today that we were waiting". Similarly, in the English of Northern Ireland, when two people meet for the first time in a number of years, one may say to the other: "It's not the day [today] nor yesterday we saw each other".

<sup>20</sup>The devil taunts Ali by saying that if he had really wanted to come to the prayers he would have made sure he was in plenty of time.

<sup>21</sup>He is saying things like: *a! nimechelewa*, *how did I let myself be late?*

<sup>22</sup>-*zidia* refers to something out of the ordinary happening, which is "too much for you" (-*zidi*, *increase*), and therefore overwhelms you or prevents you from doing something. See also 328d.

<sup>23</sup>It is unfortunate that Ali does not tell the Prophet of his meeting with the person who stopped him on the way – the Prophet would have known immediately that it was a devil, as he demonstrates in 66c.

<sup>24</sup>Every mosque has a well for ablutions. But in the early days of Islam, when these events are supposed to take place, the mosques did not have a well – these were introduced later. So this is an example of a contemporary situation being projected back in time.

<sup>25</sup>The obvious translation is: "the congregation was already going in", but being late would not have prevented Ali going in – being late for prayers is not a sin – even though he might have been ashamed to be even a few minutes late. We are probably to understand that Ali, misled by the devil, thought the prayers were completely over, i.e. *wenye kusali hutoka*, *those who had been praying were already coming out*. *hungia* may have been used instead of *hutoka* because of the rhyming requirements – in Sh.Yahya's view, there is often shoddy composition in ballads because the composers are not the best poets, and remain anonymous.

(٥١) حَتَّ نَجْمَ لَيْلٍ \* عَلِي كِرَا أَوَالِي \* أَبِ اسْتَجْمَلِي \* هُمْلِرَّا كُمْوَمِيَا

kumwambiyā humlirrā \* asutajamalii abu \* awālii kirā ‘alii \* lapili nijuma ḥata

[51] (51) hata ni juma la pili \* Aliyi kenda awali<sup>26</sup> \* abu<sup>27</sup> asotajamali<sup>28</sup> \* humlinda kumwambiya  
So, the second Friday Ali set off early, but the wicked devil was waiting to talk to him.

(٥٢) اَكْمَوَامِيَا شَيْطَان \* عَلِي نِكْوَامِيِين \* لَبَدَا هُكُ نَيْمَان \* كُتُّكَ هُكُومِيَا

hukuwimiyā kutoka \* nyumbāni huku labudā \* nikuwāmbiīni ‘alii \* shīṭāni akamwambiyā

[52] (52) akamwambia shetani \* Aliyi nikwambie-ni<sup>29</sup> \* labuda huku nyumbani \* kutoka hukuemeya<sup>30</sup>  
The devil said to him: Ali, what can I say? Perhaps, your home there, it is difficult for you to leave it.

(٥٣) نِيُو خَيْرِ أُرُود \* كَوَانِ حِيْزُ نَكْصِدِ \* أَكُمُ نَمُحَمَّدِ \* يُو مَكُوْظِكِيَا

mikuwuzikiyā yiwu \* nimuḥammadi ukumu \* nikaṣidi ḥīzu kwāni \* urūdi khīri nayiwu

[53] (53) na yeo heri urudi \* kwani hizo ni kasidi<sup>31</sup> \* ukomo<sup>32</sup> ni Muhamadi \* yeo mekuudhikiya  
You had better go home today too, because this [behaviour] is on purpose -- it has ended up with Muhammad being annoyed with you today.

(٥٤) عَلِي اَكُوْظِيْكَ \* كُرْدِ اَسِيْكَ \* حَتَّ نَيْبِنِ كِفِكَ \* مَكِ وَكَ كَمُوَامِيَا

kamwambiyā waki mki \* kifika nyubani ḥata \* asiyutaka kurudi \* akawuzika ‘alii

[54] (54) Aliyi akaudhika \* ḥaḥūḍi asiyotaka \* hata nyumbani kifika \* mke wake kamwambiya  
Ali was annoyed, and went back [home] without really wanting to. And when he came into the house his wife spoke to him.

(٥٥) كَمُوْلِرَا فَطِيْمَ \* لَبَدَا كُكَلِ مِيْمَ \* حُنِيْنِ وَنِدِ جُمَ \* وَو هِيْسِكِيَا

huyasikiliyā wiwi \* juma wīndi ḥunīna \* mapīma kukali labdā \* faṭīma kamuwulizā

[55] (55) kamuuliza Fatima \* labda kukali mapema<sup>33</sup> \* hunena wende juma \* wewe huyasikiliya<sup>34</sup>  
Fatima asked him: Perhaps it is still early? You said you were going to Friday [prayers], but you cannot have arrived yet [at the mosque].

(٥٦) عَلِي اَكْبِيْنِ \* كَبِ مِيْمَ يِيْنِ \* مِمِ كِيْكَمِ دِيْنِ \* وَنِي كُصَلِ هُغِيَا

hughiyā kuṣali wanyi \* diyani kikuma mimi \* yanīni mapīma kaba \* akabāni ‘alii

[56] (56) Aliyi akabaini \* kamba mapema ya nini<sup>35</sup> \* mimi kikoma ḥiḥāni \* weṇye kusali hungiya  
Ali spoke and said: What do you mean, early? When I got to the road the people who were at prayers were going into [their homes].

<sup>26</sup>lit. "first".

<sup>27</sup>abu, father shows that the devil has disguised himself as a pious old man.

<sup>28</sup>lit. "who was not used to doing good deeds".

<sup>29</sup>This expresses a scornful rebuke.

<sup>30</sup>The devil criticises Ali again, as he did in 47d, this time saying he was late for the prayers because he did not really want to leave the comfort of his home. This taunt is *kali*, biting, cutting, because the devil is insinuating that Ali is succumbing to temporal blandishments, and should force himself to think of more spiritual things.

<sup>31</sup>That is, Ali's lateness was not an accident, but was deliberate. This too is a cutting taunt, and gains force from the fact that this is the second time that Ali has (according to the devil) missed prayers – it begins to look as though he is making a habit of it.

<sup>32</sup>lit. "end". ukomo ni ..., it is getting to the stage where ...

<sup>33</sup>Fatima is surprised that Ali has come back so soon after leaving, and supposes that it was not yet time for the prayers.

<sup>34</sup> = -fika.

<sup>35</sup>lit: "early of what", which expresses indignation: "how can it be early?" See also *sina-ni* in 109b.

(٥٧) تَنَا نِپِتِ حَبَارِ \* اَمُوْظِكْ بَشِيْر \* وَلَا زُوْ سَاْخِيْر \* وَوُ وَاغْصَلِيْ

waghaisaliya wawu \* siakhīri ziwu walā \* bashīri amiwuzika \* khabāri nipiti tinā

[57] (57) tena nipete habari \* ameu dhika Bashiri \* wala zeo<sup>36</sup> si aheri \* wao wangaisaliya  
Also, I have received word that the Bringer of Good Tidings is annoyed with me. [But] the time [I set out] was not late, even if they had already [started] praying.

(٥٨) كُوْنَدَ بِنْتِ رَسُوْلٍ \* هِيَ اَسِيْقُبَلِ \* اَكْمُوْمِيَا سِكُوْلٍ \* حَيِّ اَمْرُنْمِيَا

umizunambiyā hayu \* sikwili akamwambiyā \* asiyaqubali hayu \* rasūli binti kwanda

[58] (58) kwanda binti Rasuli \* hayo asiyakubali \* akamwambia si kweli \* hayo umezonambiya  
At first the daughter of the Prophet did not accept that. She told him: They are not true, these [things] you have told me.

(٥٩) وُو حَپِّ اَكْتِكَا \* سَعِ سِتِّ اِمْفِكَا \* اَمِكُوَا نَحْرَاكَا \* يَكْصَلِيْشِ نَبِيَا

nabiya yakuṣalisha \* naḥarāka amikuwā \* imifika sita sa'a \* ukitukā ḥapa wiwi

[59] (59) wewe hapa ukitoka \* saa sita imefika<sup>37</sup> \* amekuwa na haraka \* ya kusalisha<sup>38</sup> Nabiya  
When you left here the sixth hour had [just] arrived. Was he in a hurry to lead the prayers, the Prophet?

(٦٠) نَبْدَاءِ فَطِيْمَ \* كُتِدَا حَيِّ كَلِيْمَ \* وَمَسْكِيِي حَشِيْمَ \* حُدِّ اَكُوَابِ جِيَا

jiyā akiwāpi ḥudi \* ḥashīma wamsikīya \* kalima ḥiyu kutidā \* faṭīma nabadai

[60] (60) na baadaye Fatima \* kutenda hiyo kalima \* wamsikia<sup>39</sup> Hashima \* hodi akiwapijiya<sup>40</sup>  
And after Fatima had made this comment, they heard the Hashimite asking them if he could come in.

(٦١) تُمُوَا كِيغِي كُوَا نُرَانِ \* عَلِيِي اُپُّ كِيْنِيْنِ \* غُوْ زِلِيِي مُوْلِيْنِ \* مُتْمِ كِيْمُوَاغْلِيَا

kimwāghaliyā mtumi \* muwilini zilii guu \* kitīni upu 'ali \* nrāni kwā kighiya tumwā

[61] (61) Tumwa kingia kwa ndani \* Aliyi upo kitini \* nguo zili muwilini<sup>41</sup> \* Mtumi kimwāghaliya  
When the Prophet came inside Ali was [sitting] on a chair, still wearing his good clothes. The Prophet looked at him [in surprise].

(٦٢) اَكْتَمَكَا حَبِيْبُ \* عَلِيِي بُنُّ طَلِيْبُ \* نِيُوْنِ صِيْبُ \* جُمِّ يَكْتَلِيِيَا

yakutuiliyā juma \* ṣibabu nina nayiw \* ṭalibu bun 'alii \* ḥabibu akatamkā

[62] (62) akatamka Habibu \* Aliyi bun Talibu \* na yeo una ṣabābu \* juma ya kutoiliya  
The Beloved of God spoke: Ali, son of Abu Talib, and today do you have a reason for not coming to Friday [prayers]?

(٦٣) عَلِيِي اَكْفَصِرِ \* يَكُوْلِيُو بَشِيْرَا \* وَيُوَا سِنَا جُوْرِ \* زَا كُمُوْنِيِي جَلِيَا

jaliyā kumuwnyya zā \* jawuri sinā wayuwā \* bashīri yakwiliyawi \* akafaṣiri 'alii

[63] (63) Aliyi akafasiri \* yakweleawe Bashiri \* wayua sina jauri \* za kumuonya Jaliya<sup>42</sup>  
Ali spoke: To explain to you, Bringer of Good Tidings, you know I have no impudence to show to the Almighty.

<sup>36</sup>Ali means that he set out in good time, so his lateness is inexplicable. Am. *zeo* is from a Bantu root, whereas Mv. *wakati* is from an Arabic root. Compare Muyaka: *njeo hizi kutavunda*, *this era will come to an end*.

<sup>37</sup>Fatima suspects there is more to this than meets the eye.

<sup>38</sup>That is, did the Prophet for some reason start the prayers so early that Ali still missed them?

<sup>39</sup>The use of the -a- tense here emphasises the simultaneity of Fatima's finishing talking and the Prophet's *hodi* ("May I come in" – the equivalent of a knock on the door in the West).

<sup>40</sup>lit. "calling out *hodi* to them".

<sup>41</sup>lit. "[his] clothes were on [his] body". Ali is wearing the equivalent of "Sunday best" (see also 64d). The Prophet is amazed because Ali has obviously dressed in preparation for going to the prayers, but never showed up.

<sup>42</sup>In other words, he does not mean to offend God.



(٦٤) تَنَا يُو نِنَا مَتِ \* نِمْتِكَ كُو وَقَتِ \* نِرُدِشُوْر مَتِّه \* غُو سِيْرَاغَلِيَا

siyazāghaliyā ghū \* matifi nirudishiwzi \* waqati kwa nimituka \* mati ninā yiwu tinā

[64] (64) tena yeo nina mati \* nimetoka kwa wakati \* nirudishizwe matiti \* nguo siyazangaliya

And today I was nervous [about being late], [so] I left [the house] on time, but I was quickly made to come back -- I haven't even attended to my clothes yet.

(٦٥) حَتَّى فَطِيْمَ حَبِيْبُ \* يُو اَمْتَعَجَبُ \* اَمِيْرًا مِحْرَابُ \* اِي نِرَانِ هُنْمَبِيَا

hunambiyā nrāni iyu \* mihirābu amiparā \* amita'ajabu yiwu \* ḥabibu faṭīma ḥatay

[65] (65) hata Fatima Habibu \* yeo ametaajabu \* amepanda mihirabu<sup>43</sup> \* yeo ndani hunambiya

Even Fatima, Beloved of God, was amazed today: has he led the prayers [early], she was telling me just now in the inner [rooms]

(٦٦) اَكْمُوَامِيَا حَشِيْمُ \* حِي سِمُوَانِ اَدَمُ \* نَشِيْطَانِ فَهْمُ \* سَاسَ اَمِكُوَزِيَا

amikūzighiyā sāsa \* fahamu nishīṭāni \* adamu simwāna ḥuyu \* ḥashīmu akamwāmbiyā

[66] (66) akamwambia Hashimu<sup>44</sup> \* huyo si mwana-adamu \* ni shetani fahamu \* sasa amekuzengeya<sup>45</sup>

The Hashimite told him: this is not a human being -- know that it is a devil. He has gone around now looking to [trap] you.

(٦٧) عَلِي كِتَ قَوْلِي \* كَوْمَبَ وَيُوَا نِكُوْلِ \* حِلْ جُمِ نَلِيْلِ \* نَلْتَتْ اَتَكِيَا

atakuyā nalatatu \* nilapili juma ḥili \* nikwili wayuwā kwamba \* qawlii kita 'alii

[67] (67) Aliyi keta qauli \* kwamba wayua ni kweli \* hili juma ni la pili \* na la tatu atakuya

Ali spoke saying: You know, that's true! This is the second Friday [he has been here], and he will come for a third.

(٦٨) نَمَ سَ سَا مُحَمَّدِ \* نَمِيْكَ عَهْدِ \* شَيْطَانِ تَمْرُدِ \* مَبِي زَا جَفِرِ پِيَا

piyā jafiri zā mbii \* tamrudi shīṭāni \* 'ahadi nimipika \* muḥamadi sā sa nami

[68] (68) nami sasa Muhamadi \* nimepeka ahadi \* sheitani tamrudi \* mbee za jafiri piya

Now, Muhammad, I have made a promise that I will get my own back on the devil, in front of all the people.

(٦٩) نِكْعَلِي حَقِيْكَ \* اَنْ يَبْ وَلِيْتِكَ \* نِي اَتِيْكُمْبَا \* سِيْكُوْتِ اَكَلِيَا

akiliyā sikuzuti \* atanikumbuka nayi \* walitaka yabu una \* ḥaqīka nik'aghaliya

[69] (69) nichangalia hakika \* una yambo walitaka \* naye atanikumbuka \* siku zote akiliya<sup>46</sup>

Indeed, when I consider [things, I realise that] he had something [in mind] that he wanted [to achieve]. And when he remembers me [in future] he will cry every day.

(٧٠) عَلِي اَكْصَبِرِ \* حَتَّ جُمَعِ لِكَجِرَا \* كِنِرَا مُوْنِي كُمُوْغُرِ \* هُمَلِرَا كُمُوْمَبِيَا

kumwambiyā humlirrā \* kumūghuri mwinyi kinirrā \* likajiri juma' ḥata \* akaṣubiri 'alii

[70] (70) Aliyi akasubiri \* hata juma likajiri \* kenenda mwenye kumughuri \* humlinda kumwambiya

Ali waited until Friday came round again, and [sure enough] the person who had deceived him went and waited to talk to him.

<sup>43</sup>Ali is repeating Fatima's comment in 59cd, but (perhaps because of his confusion) mixes up two things: -panda mimbari is when the imam goes up the minaret to call the people to prayers, and -ngia mihirabu is when the imam goes into the mosque to lead the prayers, with the people standing behind him. Note that the key word of Fatima's comment, mapema, early, is omitted.

<sup>44</sup>A passage seems to be missing here, where Ali tells the Prophet about his encounters with the devil. See note to 50b.

<sup>45</sup>The Arabic script is ambiguous as to whether the verb is -zingia, go about, or -zengea, look for.

<sup>46</sup>In English we must reverse the -ta- and -ki- tenses. Ali is determined to teach the devil a lesson he will not forget.

(٧١) عَلِيٌّ كَيْرًا تَيْتَ \* هَتَىٰ أَكِي وَقَتَ \* أَكَيْتُوا مَتَيْتَ \* هَبْ كَيْدَامَ نَدِيَا

ndiyā kayandāma hapu \* matīti akaytuwā \* waqati ukaya hatay \* tīti kayrā ‘alii

[72] (71) Aliyi kaenda titi<sup>47</sup> \* hata ukaya wakati \* akaitoa matiti \* hapo kayandama ndiya  
Ali went carefully until the [proper] moment came, then he acted quickly and headed along the road.

(٧٢) أُمُونِ إِبْلِيسِ \* أَيُو مَيْلَبَسِي \* نِي أَكِرَا أُپْسِ \* إِلِ كُمْكُرُبِيَا

kumkurubiyā ili \* upisi akirā nayi \* miilabisi uyawu \* iblisi umūni

[73] (72) umuone ibilisi \* uyao miilabisi<sup>48</sup> \* naye akenda upesi \* ili kumkurubiya  
He saw the devil, who was coming along well-dressed, and he went quickly to get near to him.

(٧٣) إِبْلِيسُ كَتَمَكَا \* عَلِيٌّ أَنْ هَرَكَ \* سَبِي جُمَعُ تُمَشُكَا \* مُمِّي هَكْسَلِيَا

hakusaliyā mmuya \* tumishukā juma‘ sii \* harāka una ‘alii \* katamkā iblisi

[74] (73) ibilisi katamka \* Aliyi una haraka \* ṣiṣi juma tumeshuka \* mmoya hakusaliya  
The devil spoke: Ali, you are in a hurry. [But] we have already come out of Friday [prayers] -- not one [person] is [still] praying there.

(٧٤) وَو هُتُكِ نُبِينِ \* لَكِي مَسِكْتِي \* أَسَا هُمْتَزَ نِيَانِ \* تُونَ مَبِي دُنِيَا

duniyā mbii tūni \* nyaani humtiza asā \* msikitini lakuya \* nyubani hutuki wiwi

[75] (74) wewe hutoki nyumbani \* la kuya<sup>49</sup> msikitini \* asa humteza nyani \* tuone mbee duniya<sup>50</sup>  
You don't leave home [early enough] to come to the mosque. Who are you trying to fool? We have seen [you put] this world before [the next].

(٧٥) عَلِيٌّ كَيْتَ كَلِيمِ \* أُوْرُنْغُ وَكُ هُكْمَ \* يُو أَتَنْفَهُمُ \* عُو لِكَمْپَتِيَا

likamputiya guwu \* utanifahamu yiwu \* hukuma waku ūrunghu \* kalīma kīta ‘alii

[76] (75) Aliyi keta kalima \* urongo wako hukoma \* yeo utanifahamu<sup>51</sup> \* guu likampoteya<sup>52</sup>  
Ali uttered these words: Your lying is over. Today you will see what's what. [The devil] took to his heels.

(٧٦) أَكِيْرِنْغَ شَيْطَانِ \* مِمْتِي مَكُنْ \* تَوْنِرِ مَسِكْتِي \* سُوْپِسِ كُكْمَبِيَا

kukimbiyā siupisi \* msikitini twiniri \* mkununi mimtiya \* shiṭāni akīzingha

[77] (76) akizinga shetani<sup>53</sup> \* memtia mkononi \* twenende msikitini \* si upesi kukimbiya  
As the devil dodged, [Ali] grabbed him by the arm [and said:] Let us go to the mosque -- [you] will not quickly escape.

(٧٧) كِنْرَا نِي شَيْطَانِ \* مَبَاكِ مَسِكْتِي \* كَفْرِي كِيَانِ \* كَفُنُوَا كِمْتِيَا

kimtīyā kifunuwā \* kipiyanī kafuziya \* msikitini mpaka \* shayṭānī nayi kinrā

[78] (77) kenda naye shaitani \* mpaka msikitini \* kafuzia<sup>54</sup> kipiani \* kifunua kimtiya  
He took the devil right up to the mosque. He went straight up to the pillar supporting the roof, lifted it up, and put [the devil underneath].

<sup>47</sup>The meaning of *titi* is uncertain. It may be related to *matiti*, *fast*, (71c), or the vowel signs in the Arabic may have been miswritten (تَيْتَ instead of تَيْتَ) and we should read *tiyati*, *ground*, i.e. "he went along". Sh. Yahya's view was that the general meaning seemed to be *taratibu-taratibu*, *carefully*.

<sup>48</sup>There is also the connotation here of being well-disguised.

<sup>49</sup>We understand *jambo*: "as regards this matter of coming to the mosque".

<sup>50</sup>The meaning of this line is unclear.

<sup>51</sup>lit. "you will recognise me". Ali is going to teach the devil a lesson – see note to 69d.

<sup>52</sup>lit. "the foot was lost to him". The devil realises the game is up, and takes off.

<sup>53</sup>The devil is too slow – *akigeuka tu, Ali akamshika*, *no matter how he twisted, Ali grabbed him*.

<sup>54</sup>-*fuzia* is related to -*fuliza*, *continue without interruption, hurry to do something*, and implies that Ali went single-mindedly to the pillar, and nowhere else.

(٧٨) حَبِّ أَكْشَشَا مُوْنَعُ \* أَكَبِ أَسُو مُرْنَعُ \* شَاءَ هَتِّرِ كَجْنَعُ \* نَوِ مَبِغِ أَكْغِيَا

ukaghiyā mbig̃hu nawī \* kijunghu hutirri gaa \* mrunghu usuu akaba \* mwangu akashushā ḥapa  
[79] (78) hapa akashusha mwango \* akamba<sup>55</sup> uso mrongo \* ngaa hutendi kijongo \* nawe mbingu ukangiya  
Then he set down the pillar and said: Your face [is that of] a liar. If you do not [stop] doing wicked things, you will not enter Heaven.

(٧٩) مَبِّ يَكُ شَيْطَانِ \* أَيَوَزَاؤُ نَنْيِنِ \* وَلَا هَمِينَ كِفَنِ \* كَتِكَ دَهْرِيَا

biyā dahri katika \* kifani hapana walā \* ninyyani ayawizāwu \* shayṭāni yaku mabu  
[81] (79) mambo<sup>56</sup> yako shaitani \* ayawezao ni nyani<sup>57</sup> \* wala hapana kifani \* katika ḍaḥari piya  
Your doings, devil, who is able to [equal them]? In fact, there is nothing like [them] in the whole of history.

(٨٠) كُلِّ يَابِ هُلُوتِ \* هُونِ وَتِ هُكُوتِ \* هُونِ لَيْتِ كُوتِ \* نَوِ أَكْرَغْتِيَا

ukazigatiyā nawī \* kuwita layti hūna \* hukūta watu huwuna \* huliwita yābu kula  
[82] (80) kula yambo hulieta<sup>58</sup> \* huona watu hukuta \* huna laiti kuweta \* nawe ukazingatiya  
You do every [wicked] thing. You think people are afraid of you. You have no remorse, and you think [yourself invincible].

(٨١) أَمِئْفَنِي نَعُورِ \* كَوِ مَكُو كَفِيرِ \* هُنَلُو مَمِي لَخِيرِ \* أَمْبَلُ وَفَرَاخِيَا

wafurāḥiyā ambalu \* lakhīri mmuya hunaluu \* kafiri mkuu kwa \* naghūri umiifanyya  
[83] (81) umeyifanya na ghuri<sup>59</sup> \* kwa mkuu kafiri \* hunalo moyā la heri \* ambalo wafurahiya<sup>60</sup>  
You have misled yourself, [and become] a great unbeliever. You do not have a single good [point] which you could take pride in.

(٨٢) كَمَتُوا كِپِيَانِ \* كَمَهْرَا مَكُورِنِ \* أَكْنِينِ شَيْطَانِ \* أَمِشْهُدِ نَبِيَا

nabiyā umishuhudi \* shayṭāni akanīna \* mkūrūni kamhurā \* kipiyanī kamtuwā  
[84] (82) kamtoa kipiani<sup>61</sup> \* kamhora<sup>62</sup> mkondoni<sup>63</sup> \* akanena shaitani \* umeshuhudi Nabiya<sup>64</sup>  
[Ali] took the devil out from under the pillar and threw him into the gutter. The devil said: Prophet, did you see that?

<sup>55</sup>The devil, presumably, akaangua kilio, akalialia, burst out wailing, so Ali rebukes him as set out in this stanza and the next two, showing that his punishment is well-deserved.

<sup>56</sup>mambo yako ya ajabu, mambo mabaya-mabaya.

<sup>57</sup>i.e. it is almost pointless trying to persuade the devil to change its ways.

<sup>58</sup>-eta = -leta.

<sup>59</sup>This line seems to have the same meaning as umejighuri.

<sup>60</sup>Ali means that if someone listens to their conscience, they feel unhappy after doing something bad; however, this unhappiness can be tempered by the knowledge that they have done a few good things in their time. The devil feels not remorse to begin with, and even if he did, he has done absolutely nothing that he could feel happy about were he to listen to his conscience.

<sup>61</sup>One or more stanzas may be missing here, in which the Prophet tells Ali to release the devil.

<sup>62</sup>Ba. -hora = -tupa.

<sup>63</sup>mkondo has the basic meaning of “a place where water passes by”, hence when referring to the sea it means “current”, and when referring, as here, to a town it means “drain, gutter”. It is commonly believed that spirits live in drains. When a woman is possessed and speaks in tongues, and the woman’s relatives succeed in appeasing the spirit, which then wants to leave, they take the woman to the mkondo to throw the spirit out. Ali therefore throws the devil into the drain to warn him to stay in his proper place.

<sup>64</sup>The cowardly devil, making out that he is the injured party, now tries to get the Prophet to rebuke Ali for using undue force. If a child is being bullied by someone, he may appeal to the nearest adult by saying umeshuhudia, you saw him, in order to get the adult to intervene.

(٨٣) اُمِشْهُدِ مَكْوُو \* تَعَدِ اَنْتَدِئُو \* اُمِيُونِ يَّئُو \* يَلِنْدِنِ نَمِيَا

namapiyā yalindini \* yaiwu umiyawuna \* anitidiwū ta'adi \* mkwiwu umishuhudi

[85] (83) umeshuhudi mkwewo \* taadi anitendeo \* umeyaona ya yeo<sup>65</sup> \* yalindeni na mapiya<sup>66</sup>

You have seen your son-in-law, the aggression he displayed towards me. You have seen the [things] which [happened] today -- watch out for the new [things that I will do next].

(٨٤) اُسِيُونِ رِي بَاس \* اَلِي كُنِنُكُوْس \* شَتِ نِتُو كِصَس \* كِسَ نِتَوَايِ نَدِيَا

nadiyā nitwāi kisa \* kişası nituwi shati \* kuninukūsi aliyu \* bāsi riyu usīwuni

[86] (84) usione ndiyo basi \* aliyo kuninukusi \* shati nitoe kisasi \* kisa nitwae na diya<sup>67</sup>

Don't think that this is the end [of the matter] -- whoever humiliates me, I must have revenge [on him], and then I should get recompense as well.

(٨٥) نِي هِيْنِيْنَ هِي \* هُكُوَا كِنِرَا مَبِي \* كَمَبُوَا عَلِي هِي \* هِرَا اَكِرُنْغَكِيَا

akizungukiyā hirā \* huyu 'alii k'ambiwa \* mbiyu k'inirā hukū \* hayu huyanina nayi

[87] (85) naye huyanena hayo \* huku chenenda mbiyo<sup>68</sup> \* chambiwa Aliyi huyo<sup>69</sup> \* henda akizungukiya

And while he was saying these [things], he was running away at the same time. When he was told: Look out! Ali [is coming after you!] he would turn [to see if it was true], and kept going.

(٨٦) اَوْنَبِ حَمُوَانِ \* اَكْنِيْنَ شَيْطَانِ \* اَسَا عَلِي نِيْنِ \* هَتَّى مُكَنْتِيَا

mukanitayyā hattay \* ninyyani 'alii asā \* shayṭāni akanina \* ḥamūni awnapu

[88] (86) aonapo hamuoni \* akanena shaitani \* asa Aliyi ni nyani \* hata mukanitayiya<sup>70</sup>

When he looked and did not see [Ali following him], the devil said: Hah! Who is Ali, that you should mention him to me?

(٨٧) عَلِي كُرْدِ كُوَك \* اَكِرَا كَو مَكِ وَك \* فَطِيْمَ اَتْمَكِ \* حِلَ خَبَرِ نَمِيَا

nambiyā khabari ḥila \* atamki faṭīma \* waki mki kwa akirā \* kwaki kurudi 'alii

[89] (87) Aliyi kurudi kwake \* akenda kwa mke wake \* Fatima atamke \* hela habari nambiya<sup>71</sup>

On returning [home], Ali went to his wife. Fatima said: Well, tell me the news.

(٨٨) يُو اَكِنِرَا نَدِيَانِ \* حَكُوْبِ شَيْطَانِ \* عَلِي كَانِيْنَ كَوَانِ \* اَنْ كُنِيْلِيَا

kutuniilīyā una \* kwāni kanina 'alii \* shayṭāni ḥakuwipu \* ndiyāni ukinrā yiwu

[90] (88) yeo ukenda ndiani \* hakuwepo shaitani \* Aliyi kanena kwani \* una kutoniiliya<sup>72</sup>

Today you went along the road -- was the devil not there? Ali said: Yes, of course! He could not resist coming!

<sup>65</sup>i.e. mambo ya leo

<sup>66</sup>The devil changes from pleading his innocence to making hollow threats: you haven't heard the last of this – just you wait! He is referring to the Swahili belief that people may sometimes behave unjustly towards you because they believe you do not have the power to retaliate. He now warns that if Ali thought he would have everything his own way, he has another think coming. However, his subsequent actions (see 85) suggest that his threats are just so many empty words – he has been justly trounced, and he knows it.

<sup>67</sup>The devil demands absurd recompense for his disgrace. *kisasi*, execution, is the Islamic penalty for murder. The government executes the murderer on behalf of the family, so if they forgive him, the government remits the sentence of execution. *diya*, blood money, is the Islamic penalty for manslaughter – it may be paid in animals such as camels. Neither penalty is applicable to the devil's case, and moreover he demands that both be paid for the one offence, which is impossible.

<sup>68</sup>The devil decides to get out while the going is good. The complaint and threats were just a smokescreen for his escape.

<sup>69</sup>Huyo! is a cry of warning, and may mean "Stop, thief!". Here the congregation of the mosque amuse themselves by shouting huyo! yuwaja! at the fleeing devil, to see him turn and look back in consternation.

<sup>70</sup>When he realises that the congregation is pretending and that Ali is not pursuing him, the devil claims that he is not afraid of Ali, and that there is no point in using Ali's name to frighten him.

<sup>71</sup>Fatima knows that something has happened, because this time Ali did not return early.

<sup>72</sup>lit. "why + he has + to not come to me", i.e. "does he have [the capability] not to come to me?".

(٨٩) يُوْ أَمِجْتَهْدِ \* كُوَا كُنِيُوَا هُرْدِ \* تُبْنِيْنِ هُرَادِدِ \* يُوْرُنْغِ هُنْمَبِيَا

hunambiyā yaurungu \* hurādidi tupimbini \* hurudi kuniyuwā kwā \* umijitahidi yiwu

[91] (89) yeo umejitahidi \* kwa kuniyuwa hurudi \* tupembeni huradidi \* ya urongo hunambiya  
He tried his best today, knowing that [on the other two days] I had gone back. We met and he spoke, telling me his lies.

(٩٠) فَطِيْمَ اَكْبِيْنِ \* يُوْ اَمِمْتِرْرَانِ \* اَغْلِي سُلْطَنِ \* اِسْمُ كُمُوْرُكِيَا

kumuwurukiya isimu \* sulṭani aghaliya \* umimtirrāni yiwu \* akabayini faṭīma

[92] (90) Fatima akabaini \* yeo umemtenda-ni \* angalia sultani \* isimu kumwondokeya<sup>73</sup>  
Fatima said: What did you do to him today? [Ali replied:] Even though he was a master deceiver, he wept [to see] his prestige taken away from him.

(٩١) كَمْبِيَجِيَا مَفْنُ \* فَطِيْمَ كَتِكَ مَنْ \* كَبْ اَنْ نَمْنِيْنُ \* كُوَا حُكْ حُنِكْتِيَا

ḥunikatiyā ḥuku kwā \* namanīnu una kaba \* mnu katika faṭīma \* mfanu kampijiyā

[93] (91) kampijia mfano \* Fatima kateka mno \* kamba una na maneno \* kwa huku hunikatiya<sup>74</sup>  
[Ali] gave her the whole story, and Fatima laughed a lot. [Ali] said: He abused me from a distance.

(٩٢) نَا مِمِ نَوَاتُكْ \* كَبِيْرًا اَتَشْتُكْ \* اِسْمِ اَتُوْنُرُكْ \* زَ مَوْتِنِ كِرْغِيَا

kizigiyā mwituni za \* utawunruka usimi \* atashutuka k'inirā \* niwātuka mimi nā

[94] (92) na mimi niwatoka<sup>75</sup> \* chenenda atashutuka<sup>76</sup> \* useme utaondoka \* za<sup>77</sup> mwituni kizengeya<sup>78</sup>  
But whenever I came out [of the mosque] and went [after him], he would tremble, and the talking stopped as he headed for the forest.

(٩٣) قَدْ تَمَّتْ كَلِمُ \* اِنْرَا مَنِيْ كَلِمُ \* اَلْوُوْ جَهَنَّمُ \* اَجَلِ حُمَزِغِيَا

ḥumzigiya ajali \* jahannamu uliwihu \* kalimu minyi inirā \* kalimu tammati qad

[95] (93) qadi<sup>79</sup> tammati kalimu<sup>80</sup> \* enenda mwenye kalimu \* uliweo jahanamu \* ajali<sup>81</sup> humzengeya  
I have finished [bandying] words with you, [I said] -- Go away, you braggart, destined for Hell. His moment of death is coming looking for him.

<sup>73</sup>lit. “even though he cried, a king / his name leaving him”. *sulṭani* can be applied to someone who is brave, or a master of his craft. *isimu* here means “good name, reputation”. To make a proper translation in English, we have to separate the conditionality from the verb *-lia* and attach it to *sulṭani*. Ali is saying that even though the devil was a past master at deluding people, he met his match today and was thoroughly beaten.

<sup>74</sup>These two lines are unclear. *kumkatia mtu maneno*, to abuse someone.

<sup>75</sup>< *niwapo kutoka*.

<sup>76</sup>Note that the *-ta-* tense formative, usually translated as a future tense, here has a meaning of repetition or continuity. So also in the sentence: *ukimkopsha, hatakulipa*, if you lend him [money], he does not pay you back. Other tense formatives also have a much wider meaning than that usually given in the grammar-books. For example, *-a-*, usually translated as a present tense, may emphasise simultaneity (see note to 60c), or refer to the immediate future, as in *mi nashuka ...*, I'll get off [the bus] at ...

<sup>77</sup>We are to understand *pande*, sides, edges, direction. Compare *uko za Ulaya huko*, he is in Europe somewhere.

<sup>78</sup>See 66d.

<sup>79</sup>The context of this stanza is unclear. The first line seems to suggest that it is the epilogue of the episode of Ali and the devil (compare 197a), and the following lines may be a general reference to Satan. However the overall sense, and especially 93d, seems to fit better with the preceding stanzas if we assume that Ali is making a final comment on the devil and his fate. In either case, the transition to 94 is abrupt.

<sup>80</sup>*Maneno yametimia sasa*. This could either mean “this part of the story is over”, or “the time for talking is over”.

<sup>81</sup>*ajali* means “fate” in the sense of “moment/manner of death”. It is the end-point of one's *umri*, allotted lifespan. Thus, you might say of someone who had a close shave with death, *ajali yake hajafika*. Hence *-jaaliwa*, be predestined, in the sense that all the main events of one's life have been written out in advance, especially the time, place and manner of death. It can therefore be said, as here, that your *ajali* seeks you out – it is conceived of as an unavoidable, implacable force brought closer by every day of your life, and which it is pointless to try to escape (compare *Muyaka*). It should be noted, though, that this idea of predestination, of everything having its allotted place and time, is seen as a consoling notion, and not necessarily one which leads to a fatalistic outlook on life, as so many Western authors on Islam imply.

(٩٤) حَيِّ نَمِيحَتِمُ \* نَمَعِينِ نُنْظُمُ \* كَوَا جَمَعِ مُفَهَمُ \* نَمِيْنَدَ كُوَايَا

kuwābiyā nimipinda \* mufahamu jami'i kwā \* ninuzumu namaghīni \* nimiryahitimu ḥaya  
[96] (94) haya nimeyahitimu \* na mangine ninudhumu \* kwa jamii mufahamu \* nimependa kuwambiya

(٩٥) فَهْمُنِ وَوُغَوَانَ \* يُو نَوَابٍ مَعَنَا \* پِتِ يَنْعُ يَمَيْنِنَ \* حُجَّ نَلُو اَوَاتِيَا

iwātiyā naluu ḥuja \* yamaīna yangu piti \* ma'anā niwāpi yiwu \* wawugawāna fahamuni  
[97] (95) fahamuni waungwana \* yeo niwape maana \* pete yangu ya maina \* huja naloiwatiya

(٩٦) نَلِيُوَاتِ كَسِدِ \* سَمَحَبِ كُنَزِدَا \* مَرَا حُوَزَاوِ وَاَلِدِ \* اَكْصِيْرُ كُپْتِيَا

kuputiya akaṣiri \* waāldi ḥuzāwa marā \* kunizidī simaḥaba \* kasidi naliwāta  
[98] (96) naliwata kasidi \* si mahaba kunizidi \* mara huzawa walīdī \* akasiri kupoteya<sup>82</sup>

(٩٧) عَلِيُّ الْفِكِيْرِ \* نَرِيُّ يَتِ يَلْجِيْرِ \* اَكُوَاوَا جَعْفَرِ \* وَ مَوْلَنَا عَلِي

'aliya mawlanā wa \* ja'fari akawāzawā \* yalujiri yuti nriyu \* alufikiri 'alii  
[99] (97) Aliyi alofikiri \* ndiyo yote yalojiri \* akāzawā Jaafari \* wa Maulana Aliya

(٩٨) اَكْتِيَعِ كِيْجَانَ \* نَبِيْكَ وَكَفَنَ \* كَلَّ اَلْكِْمُوْنَ \* سُوْرَ زَلِكِمُوْلِي

zalikimwiliya sūra \* alokimuwuna kula \* wakafana nababaki \* kijāna akaiyaga  
[100] (98) akayiaga kijana \* na babake wakafana \* kula alokimuona \* sura zalikimweleya

(٩٩) وَتٌ وَّلِكِيْدُكُرٍ \* عَلِيٌّ حَنَا خَبْرًا \* حَتَّ مُمِي كُوَا سِرٍ \* هَكُنَّ اَلْمُوْمِيَا

alumwambiyā ḥakuna \* siri kwā mmuya ḥata \* khabarī ḥanā 'alii \* walikīdhukuri watu  
[101] (99) watu walikidhukuri \* Aliyi hana habari \* hata mmoya kwa siri \* ḥakuna alomwambiya

(١٠٠) اَلْبِ پِنْدَا مَنَانِ \* كُمُوَامْبِيَا مُعِيَانِ \* كُنَّ كِسِمَ مِتْنِ \* اَكِرَا كُتْنُغَلِيَا

kutangaliyā akirā \* mituni kisima kuna \* mu'ayāni kumwāmbiyā \* manāni pindā alipu  
[102] (100) alipopenda Manani \* kumwambiya muayani \* kuna kisima mwituni \* akenda kutangaliya

(١٠١) تِنَ اَكِرَا كُو شَكَ \* مَاءِ اَسِيْ پِتْكَ \* نِي اَكْكِفِيْنِكَ \* نُوَازِ اَكِيْرِي

akitūriya niwāzi \* akakifinika nayi \* yataka asipu mai \* shaka kwa akirā tina  
[103] (101) tena akenda kwa shaka \* mai asipoyataka \* naye akakifinika \* ni wazi akitendeya

(١٠٢) حَپُّ عَلِي حَيْدَرٍ \* كُوْرَا نَكْفِيْكِرَا \* وَمَكِّي مَكْفَرَا \* يُو كِيْنِفُنُلِيَا

kīnifunuliya yiwu \* makufarī wamikuya \* nakufikiri kiwazā \* ḥaydari 'alii ḥapu  
[104] (102) hapo Aliyi Haidari \* kiwaza na kufikiri \* wamekuya makufari \* yeo kinifunuliya

(١٠٣) اَكِسَا اَكْتَمَكَ \* نِيُو تَكْفِيْنِكَ \* سِنَا بُدِ تَمَشِيْكَ \* مَتُو اَمِيْزُوِي

amīzuwiya mtuwi \* tamshika budi sinā \* takifinika nayiwu \* akatamka akisā  
[105] (103) akisa akatamka \* na yeo takifinika \* sina budi tamshika \* mtuwe amezoeya

<sup>82</sup>“he should be hidden and lost”.

(١٠٤) أَكْرَكَ حُكْ نُيْمَ \* جَعْفَرَ أَكْغِيمَ \* بُوَ أَكْلِسُكُم \* مَبَلِ أَكْلِمْبِيرِي

akalimbīriya mbali \* akalisukuma bawu \* akigīma ja'fari \* nyuma huku ak'uruka

[106] (104) achondoka huku nyuma \* Jaafari akegema \* bao akalisukuma \* mbali akalimbiriya

(١٠٥) بُزِ وَكَيِّ كُؤَا حِمَ \* جَعْفَرَ أَكْغِيمَ \* كِسَ نَأِ أَكْغِيمَ \* عَلِي حُمَوَاغَلِيَا

humwāghaliyā 'alii \* akigīma nai kisa \* ukunyuma ja'afari \* hima kwā wakaya buzi

[107] (105) mbuzi wakaya kwa hima \* Jaafari uko nyuma \* kisa naye akegema \* Aliyi humwangaliya

(١٠٦) أَكْغِمَ كَرَادِدِ \* تُتَشَنَرَانَ كَسِدِ \* كُؤَانَدَا يُوَ أَكْرِدِ \* حَلِدِيرِكِي أَكِيَا

akiyā ḥalidirikī \* akirudi yiwu kwāndā \* kasidi tutashinrāna \* karādidi akigima

[108] (106) akegema karadidi \* tutashindana kasidi \* kwanda yeo akirudi \* halidiriki akiya

(١٠٧) كَمَ حُفْنِي نِيرِ \* أَيُّ أَتْنِكِيرَا \* حَلِ هُپَتَ بَدَرِ \* عُؤُ أَتْغِينِيَا

utaghinikiyā ghū \* badari hupata ḥili \* atanikiri ayapu \* nibiri ḥufanya kama

[109] (107) kama hufanya nibiri \* ayapo atanikiri \* hili hupata bandari \* ngoo utanginikiya

(١٠٨) مَيِّ كَتِكَ كَتِكَ \* نِي عَلِي كَتِكَ \* مَكُونُ أَكْمَشِيكَ \* جَعْفَرَ أَكْمَوْمِيَا

akamwambiyā ja'fari \* akamshika mkūnu \* katukā 'alii nayi \* katika katika mai

[110] (108) mai kateka kateka \* naye Aliyi katoka \* mkono akamshika \* Jaafari akamwambiya

(١٠٩) وَوِ حُنْشِيكِيَا \* مِم سِكْكَ سِنِ \* حَتَّ أَكُؤَا نَجِنِ \* نَيُؤَا كُكُؤْمِيَا

kukusumiyā nayuwā \* najini ukiwā ḥata \* sinani sikuk'i mimi \* ḥunishikiyani wiwi

[112] (109) wewe hunishikia-ni \* mimi sikuchi sina-ni \* hata ukiwa na jini \* nayuwa kukusomeya

(١١٠) حَيَا نِمَزُفَصِيرِ \* سِكُيَنِنِ كُؤَا سِرَا \* أَكْتِكَ إِظْهَرَا \* نَزَوِدِ تَكُؤَامِيَا

takwāmbiyā nazaidi \* izhari ukitakā \* siri kwā sikuyanina \* nimizufaširi ḥayā

[113] (110) haya nimezofasiri \* sikuyanena kwa siri \* ukitaka idhihari \* na zaidi takwambiya

(١١١) كَمُؤْتِي كُؤْمَبَلِ \* وَكُونُ وَوَوِيلِ \* كِسَ كَفْتِ قَوْلِ \* جَعْفَرَ أَكْمَوْمِيَا

akamwambiyā ja'fari \* qawli kavuta kisa \* wawili wu wakawana \* kwambali kamvutiya

[114] (111) kamvutia kwa mbali \* wakawana wawili \* kisa kavuta qauli \* Jaafari akamwambiya

(١١٢) أَكْمَوْمِيَا أَكْبِينِ \* مَوَانَ أَدَمُ نَيْنِ \* بَبَا هَكُ دُنِيَانِ \* نَرُپُ أَكُونِيَا

ukaniwaniyā nripu \* duniyāni haku babā \* ninyani adamu mwāna \* akabayini akamwambiyā

[115] (112) akamwambia akabaini \* mwana-adamu ni nyani \* baba hako duniani \* ndipo ukaniwaniya

(١١٣) كَمُؤَلِيَزَا أَنْ \* وَوِ بَبَا نَيْنِ \* كَبَ نِيَةِ كَنْدَانِ \* عَلِي كَمُؤَاغَلِيَا

kamwāghaliyā 'alii \* k'andāni nipiiti kaba \* ninyani babaku wiwi \* unani kamuwulizā

[116] (113) kamuuliza u nani \* wewe babako ni nyani \* kamba ni pete chandani \* Aliyi kamwangalia

(١١٤) پِتِ كُوغَلِي كُوكِ \* كِسْمَ اِنْ نَلِكِ \* اَرْدِ اَسِكْتِكِ \* نَمِيْتُ كُمَغِيَا

kumghiyā namayutu \* asikitiki arudi \* nilaki ina kisuma \* kwaki kwaghaliya piti  
[117] (114) pete kwangalia kwake \* kisoma ina ni lake \* arudi asikitike \* na mayuto kumngiya

(١١٥) كِسَ حَبِّ اَمَوْمِي \* سِغَلِ نِكُجِيَا \* اِنْ لَكُو حِتْوَايِ \* بِيَا نِمِمِ عَلِيَا

‘aliyā nimimi babā \* hitwaiyi lakuu ina \* nikupijiyā sighali \* amwambiyi hapu kisa  
[118] (115) kisa hapo amwambie \* singali nikupijia \* ina lako hitwaye \* baba ni mimi Aliya

(١١٦) نِغَلِ يَتِيْرَا دَامُ \* كَبِ سِكُكُفَهَمُ \* كِجَانَ كَتَكَلَمُ \* جَعْفَارِ اَكَمَوْمِيَا

akamwambiyā ja‘fāri \* katakalamu kijāna \* sikukufahamu kaba \* dāmu putizā nigali  
[119] (116) ningalipoteza damu \* kamba sikukufahamu \* kijana katakalamu \* Jaafari akamwambiya

(١١٧) وِوِ مَتُ حُمُونِ \* كَوَانَدَ حُمُوْرِ اِنْ \* حُنِيْنِي اُجَعِيْنِ \* وِلَانَ تَكْمِيَا

takimbiyā waliuna \* ujugina huniunya \* ina humuwuzi kwānda \* humuwuna mtu wiwi  
[120] (117) wewe mtu humona \* kwanda humuuzi ina \* huniunya ujugina \* waliona takimbiya

(١١٨) كَنْدَا نِيَا پِتِ يَنْغُ \* اَكْسَا اَوْ نَبَعُ \* اُمْنِيَا مَتْنُغُ \* مُيْلِنِ كُنِيَا

kuninyā muyilini \* matungu uminitiyā \* nibabagu uwi ukisā \* yangu piti nipā kandā  
[121] (118) kwanda nipa pete yangu \* ukisa uwe ni babangu \* umenitia matungu \* muilini kunendeya

(١١٩) اَكَمَوْمِيَا مَمَكِ \* نَمِيُوَا سُرَا زَاكِ \* نِي حَبِّ اَتَمَكِ \* اِنْ لَكِ كَمَوْمِيَا

kamwambiyā laki ina \* atamki hapu nayi \* zākī surā namuyuwā \* mamaki akamwambiyā  
[122] (119) akamwambia mamake \* namuyuwa sura zake \* naye hapo atamke \* ina lake kamwambiya

(١٢٠) كَمَوْمِيَا كِفَصِيْرِي \* مِمِ حِتْوَا جَعْفَارِ \* وَ عَلِي حَيْدَارِ \* نَمَوَاكَ نَوَا تِسِيَا

tisiyā niwā namwākā \* haydāri ‘alii wa \* ja‘fāri hitwā mimi \* kifaṣīri kamwambiyā  
[123] (120) kamwambia kifasiri \* mimi hitwa Jaafari \* wa Aliyi Haidari \* na mwaka ni wa tisiya

(١٢١) وَتُو مَبْرُ مَوْتُونِ \* اَكُوَا تِنِ نَدِيَانِ \* تَوْنِرِ زِيْ مِيْنِ \* جَعْفَارِ كَمَوْمِيَا

kamwambiyā ja‘fāri \* muyīni zipu twīniri \* ndiyāni tina ukawā \* mwitūni mbuzi watuwi  
[124] (121) watoe mbuzi mwituni \* ukawa tena ndiani \* twenende zipo muyini \* Jaafari kamwambiya

(١٢٢) كَمَوْمِيَا نِرَا زَنْغُ \* نِنَا نَمَوَالِيْمُ وَنْغُ \* نَمَوَانْغُ نَمَمَنْغُ \* كِسَ كِشُ نِتَكِيَا

nitakuyā kishu kisa \* namamanghu nimuwāngi \* wānghu namwālīmu ninā \* zānghu nirā kamwambiyā  
[125] (122) kamwambia nenda zangu \* nina na mwalimu wangu \* nimuage na mamangu \* kisa kesho nitakuya

(١٢٣) كِشُ كُكِيْبُوْكَ \* نَمِيْمِ تِيْنَكَا \* سَعِ مِي اِكْفِيْكَ \* بِيَا تَكُوَاصِيْلِيَا

takuwāsiliyā babā \* ikifika muya sa‘a \* taynukā namapīma \* kukipabawuka kishu  
[126] (123) kesho kukipambauka \* na mapema tainuka \* saa moya ikifika \* baba takuwāsiliya



(١٢٤) أَكْمَجِبُ قَوْلٍ \* أَيُّ نَدِيَا نِمْبِلٍ \* يَمَكُ نِيَكْفُلٍ \* أُسْتَكِ كُتِيَا

kuputiya usitaki \* niyakuvuli yamaka \* nimbili ndiyā uyapu \* qawuli akamjibu  
[128] (124) akamjibu qauli \* uyapo ndia nimbili \* ya Maka ni ya kuvuli \* usitake kupoteya

(١٢٥) كَمْرُدِشَا تَمَكُ \* نَاسِ هَيِّ نِنْدَا زَكُ \* مُعَلِّمُ نَمَامَكِ \* نَنْدُزُ نِسَلِمِيَا

nisalimiyā nanduzu \* namāmaki mu'alimu \* zaku nindā haya nāsi \* tamku kamrudishā  
[129] (125) kamrudisha tamko \* nasi haya nenda zaku \* mualimu na mamake \* na nduzu nisalimiya

(١٢٦) نِي مَوَانَ وَ نَصَبٍ \* كَمَوَامِبِي مَرَحَبٍ \* نَمِ هُوَكُ أَقْرَابٍ \* نَتْمُوا نِسَلِمِيَا

nisalimiyā natumwā \* aqrāba hūku nami \* maraḥaba kamwāmbiya \* naṣaba wa mwāna nayi  
[130] (126) naye mwana wa nasaba \* kamwambia maraḥaba \* nami huku aqraba \* na Tumwa nisalimiya

(١٢٧) سَلَمُ أَبُو بَكْرٍ \* أَزْوَاجِ نَا زُبَيْرَا \* سُرَا زُوَ إِظْهَرٍ \* هُوَ نَوَافَهَمِيَا

nawāfahamiyā hawu \* iẓhari zawu surā \* zubiri nā azwāji \* bakari abuu salamu  
[132] (127) salamu Abu Bakari \* Aziwaji na Zubiri \* sura zao idhihari \* hao nawafahamiya

(١٢٨) بَاسِ هَپُ جَعْفَارٍ \* أَكَمَوَامِبِي كَوَا حِيْرَا \* نَعَلِي هَيْدَارٍ \* مَغُ أَكَمُوْمِيَا

akamuwumbiyā mghu \* haydāri na'alii \* ḥiri kwā akamwāmbiya \* ja'fari hapu bāsi  
[133] (128) basi hapo Jaafari \* akamwambia kwa heri \* na Aliyi Haidari \* Mngu akamuombeya

(١٢٩) مُؤَيِّنُ كَنْغِيَا كَوَكُ \* كِيْرَا كَوَا مُعَلِّمُ وَكَا \* كَمَطٍ خَبَرِ زَاكِي \* كَوَاوُ هِيْسَكِيلِيَا

huyasikiliyā kwāwu \* zākii khabari kampa \* wakī mu'limu kwā kīrā \* kwaki kangiyā mūyini  
[134] (129) muyini kangiya kwake \* kenda kwa mualimu wake \* kampa habari zake \* kwao huyasikiliya

(١٣٠) أَكِسَ كِيْنُظُمُ \* أَكَلِي مُعَلِّمُ \* كَبِ وَانْتِي حَمُ \* هَيِّ أَمِزْنَمِيَا

umizunambiyā hayu \* ḥamu wānitiya kaba \* mu'alimu akaliya \* kuyanuzumu akisa  
[135] (130) akisa kuyanudhumu \* akalia mualimu \* kamba wanitia hamu \* hayo umezonambiya

(١٣١) وَنِي سَكِيْتِكُ \* نَوْنَعِ وَ مَوْظِكُ \* وَلَا نَهْكَ وَنَرَاكُ \* سِيْزِ كُكُزِيْلِيَا

kukuziwiliyā siwizi \* winrāku nahuku walā \* mawuẓiku wa nawinghi \* sikitiku wanitiya  
[136] (131) wanitia sikitiko \* na wingi wa maudhiko \* wala na huko wendako \* siwezi kukuziwiliya

(١٣٢) نِرَا حِمُ كَوَا وَنْدَانِ \* نَهْوَكَ أُحْلِ غَانِ \* نَايِ بَابُكَ زَاتَنِ \* نَدِي وَكُتْعُلِيَا

wakutaghuliyā ndiyi \* zītani bābaku nāyi \* gāni uḥuli nahūku \* windāni kwā ḥimu nirā  
[137] (132) nenda himu kwa wendani \* na huko ḥalī gani \* naye babako zitani \* ndiye waktanguliya

(١٣٣) نَكُكُكِيْرَا سَتِكُ \* كَوَانَ نِيْوَا نِحَكِي \* نِرَاضِ أَلْفِ لَكُ \* نَزَايِدِ كُكُوتِيَا

kukwitiyā nazāidi \* laki alifu nirādi \* niḥakii nayuwā kwāni \* sitaki nakukukīrā  
[138] (133) na kukukinda sitaki \* kwani nayuwa ni haki \* ni radhi alifu laki \* na zaidi kukweteya

(١٣٤) اَكْمَوَمِيَا مَوَالِيْمُ \* مَمَكُ اَيْفَهَمُ \* كَمَجِبِشَا كَلِيْمُ \* كُوَا سِيَسِكِيَلِيَا  
siyasikiliyā kuwā \* kalīmu kamjibishā \* ayafahamu mamaku \* mwālīmu akamwambiyā  
[139] (134) akamwambia mwalimu \* mamako ayafahamu \* kamjibisha kalimu \* kuwa siyasikiliya

(١٣٥) اَكْمَوَمِيَا نِنْرَ زَكُ \* كَمَوْلِيْزِ نَمَمَكُ \* اُسْكِيْزِ مَتَمَكُ \* نِي تَكِي كَوْمِيَا  
kwambiyā takayu nayi \* matamku usikīzi \* namamaku kamwilīzi \* zaku ninra akamwāmbiyā  
[140] (135) akamwambia nenda zaku \* kamweleze na mamako \* usikize matamko \* naye takayokwambiya

(١٣٦) اَكِسَ هِي كَلِيْمَ \* نِي نَدِيَا كَنَدَمَ \* مُي اَنْ حَلِيْمَمَ \* كُوَا مَمَكِي اَكِيَا  
akighiyā mamakii kwā \* ḥalīmama una muyu \* kaandama ndiyā nayi \* kalīma hiyu akisa  
[141] (136) akisa hiyo kalima \* naye ndia kaandama \* moyo una halimama \* kwa mamake akingiya

(١٣٧) كَغِي كَوَكُ كِبُ \* كُو اُپُوْلِ نَثَوَابُ \* مَمَكِي كَتَعَجَبُ \* جَعْفَارِ اَكْمَوَمِيَا  
akamwāmbiyā ja'fāri \* kata'ajabu mamakii \* nathawābu upūli kwa \* kibu kawika kaghiya  
[142] (137) kangia kaweka kibu \* kwa upole na thawabu \* mamake kataajabu \* Jaafari akamwambia

(١٣٨) كَمَ سَوُو جَعْفَارِ \* وَاتَشُو نَحُوْرِ \* هُغِي كَمَ كُوَا سِرِ \* مَتَا اَمَزُكَمِيَا  
amizukimbiyā mtū \* siri kwā kama hughiya \* najawuri wautishuu \* ja'fāri siwiwi kama  
[143] (138) kama si wewe Jaafari \* wa utisho na jauri \* hungia kama kwa siri \* mtu amezokimbia

(١٣٩) نَصِيْرِ اَتَمَكِي \* نِيْرِي كِيْنَنَ كَلُ \* عِيْنِ يَمَتُ يَكُ \* هَتَاكُ كُتُوَاغَلِيَا  
kutwāghaliyā hataki \* yaki yamatu 'ayni \* k'aki kinuna nīruyi \* atamkii naširi  
[144] (139) Nasiri atamke \* ni nduye kinona chake \* aini ya mato yake \* hataki kutwangaliya

(١٤٠) اَو مَمَا سِيُوْظِيْنِكُ \* تَكُوَامِيِي حُجَّ يَكُ \* يُو اَنْ مَبُوْزِ وَاكِ \* وُوْلِ وِمِطِيَا  
wamiputiya wawili \* wāki mbūzi una yiwu \* yaki ḥuja takwāmbiya \* siwuzūki mamā iwi  
[145] (140) ewe mama siudhike \* takwambia huja yake \* yeo una mbuzi wake \* wawili wamepoteya

(١٤١) وَاْمِتْكَ صَاْفُوْنِ \* مَوَاتَنْعَ حَوَاوْنِ \* كِسَ اَتُوْكَ مَوْتُنِ \* يُوَا نِكَلِ لَنْدِيَا  
landiyā nikali yuwā \* mwituni atūka kisa \* ḥawāwuni miwātanga \* ṣāfūni wāmitukā  
[146] (141) wametoka safuni \* mewatanga hawaoni \* kisa atoka mwituni \* yua ni kali la ndiya

(١٤٢) اَكِيْنُكَ جَعْفَارِ \* اَكْمِيْحَ نَصِيْرَا \* زِتَكُوْتُكَ جَوْرِ \* يُو نِكُوَاغَلِيَا  
nikikwāghaliyā yiwu \* jawuri zitakutuka \* naširi akampija \* ja'fāri akaynuka  
[147] (142) akainuka Jaafari \* akampija Nasiri \* zitakutoka jauri \* yeo nikikwangaliya

(١٤٣) حَپُ مَمَ اَسِكِيْرِ \* كَمَشِيْكَ جَعْفَارِ \* اِكُوَا نِمْبَصِيْرِ \* هِي حَعَلِيْكَوَمِيَا  
ḥagalikwambiyā hayu \* nimbaširi ikiwā \* ja'fāri kamshika \* āsikīri mama ḥapu  
[148] (143) hapo mama asikiri \* kamshika Jaafari \* ikiwa ni mī Naširi \* hayo hangalikwambiya

(١٤٤) نَصِيرِ نَزِيكُ \* مُوَانَعُ مُتُّ وَاكَا \* كِسَ نَعَوْنِ يَكَا \* وَتَ كُْمْتُكُلِيَا

kumtukuliya wata \* yakū ni'awni kisa \* wākū mtutu mwānaghu \* niruyaku našīri  
[149] (144) Nasiri ni nduyako \* mwanangu mtoto wako \* kisa ni auni yako \* wata kumtukuliya

(١٤٥) اَلْتِنَمِيَا تَيْنِ \* اَكُوْلَزُوَا هَيْنِنِ \* يَمَكُپَتِ مُوْنَدَانِ \* حَيِّ نِمَزُكُوَامِيَا

nimizukwāmbiyā hayu \* mwindāni yamikupata \* hanīni akiwulizwā \* tīni aliinamiyā  
[150] (145) aliinamia tini \* akiulizwa haneni \* yamekupata mwendani \* hayo nimezokwambiya

(١٤٦) هَبْ مَمَكِ اَجِبْ \* نَصِيرِ حَتَعَدَبْ \* كُوَا وُو نِهَرَابْ \* نَم نِيُوَا طَبِيَا

ṭibiyā niyuwā nami \* niharābu wiwi kiwā \* ḥata'adabu našīri \* ajibu mamaki hapu  
[151] (146) hapo mamke ajibu \* Nasiri hataadabu \* kiwa wewe ni harabu \* nami ṭayyua ṭabiya

(١٤٧) نَتَكَ زَاكَ خَبَرِ \* حَبَا نِبِ جَعْفَارِ \* اُوْسُ اُسِمِمِ حَرِ \* سُرَا زِمَكُپَتِيَا

zimikuputiya surā \* ḥari usimimi ūsu \* ja'fāri nipa ḥabā \* khabari zāku nataka  
[152] (147) nataka zako habari \* haba nipa Jaafari \* uso usimeme hari \* sura zimekupoteya

(١٤٨) جَعْفَارِ كَبِيْنِ \* وَتَكَ خَبَارِ غِنِ \* نِكُوَامِيِي لُوْغِ غِنِ \* كُوَاكَ اُو نِمِيَا

nimpiyā iwi kwāku \* gani lūgha nikwāmbiyi \* gani khabāri wataka \* kabayini ja'fāri  
[153] (148) Jaafari kabaini \* wataka habari gani \* nikwambie lugha gani \* kwako iwe ni mpiya

(١٤٩) كِكُوَامِيِي كِعَرَبْ \* نِيُوَا اَتَنِ جِبْ \* تِنَ نُوْنَ عَجَبْ \* مِم مَنِي كِكُوَامِيَا

kukwāmbiyā minyi mimi \* 'ajabu nawuna tina \* jibu utani nayuwā \* ki'arabu kikwāmbiya  
[154] (149) kikwambia kiarabu \* nayua utanijibu \* tena naona ajabu \* mimi mwenye kukwambiya

(١٥٠) كِكُوَلِرِ اَلِكُ \* بِيَا هُنَمِيَا هَاكَ \* تَنُغِ نِنَا مِمَبِ يَكُ \* اَلْفَرِقِ دُنِيَا

duniyā alifariqi \* yaku mimba ninā tanghu \* haku hunambiyā babā \* aliku kikuwuliza  
[155] (150) kikuuliza aliko \* baba hunambia hako \* tangu nina mimba yako \* alifariki duniya

(١٥١) كِكُوَامِيَا نِمُونِ \* اُنُغُوْرَا مَغِيْنِ \* اَتْنَمِيَا وَفِيْنِ \* خِرِ كِيْنَمَلِي

kuynmaliya khiri \* wafīni utanambiyā \* maghīni utaghiwuzā \* nimuwini kikwāmbiyā  
[156] (151) kikwambia ni muini \* utageuza mangine \* utanambiya wafene \* heri kuinyamalija

(١٥٢) وُو حِيُوَا فَرِسِ \* وَلَا مَكَ حُكِيْسِ \* وَنِرِ وَاپِ مَجَلِسِ \* اَكْمُوْنَ عَلِيَا

'aliyā ukamuwuna \* majlisi wāpi winri \* ḥukuyisi maka walā \* farisi ḥuyuwā wiwi  
[157] (152) wewe huyua farisi \* wala Maka hukuisi \* wende wapi majilisi \* ukamuona Aliya

(١٥٣) جَعْفَارِ كَبِيْنِ \* تُمُوْنَنَ مُوْتُنِ \* صِفَا زَاكَ مُعِيَانِ \* اَكِتَكَ تَكُوْمِيَا

takwāmbiyā ukitaka \* mu'ayaani zāki ṣifā \* mwituni tumiwunana \* kabayani ja'fāri  
[158] (153) Jaafari kabayani \* tumeonana mwituni \* sifa zake muayani \* ukitaka takwambia

(١٥٤) نِسْكِرَا نَرَادِيدِ \* كَوِ سِيْ اُنْرُوْدَا \* كَيْمُ كَلِّ هَكَرِيدِ \* كَمَ كَنْغُ اَعْلِيَا

aghaliyā k'anghu kama \* hakizīdi k'aki kīmu \* unirūdī siyu kiwa \* narādīdi nisikizā

[159] (154) nisikiza naradidi \* kiwa siyo unirudi \* kimo chake hakizidi \* kama changu angaliya

(١٥٥) نَلِّيلِ مَبِيْنِ \* نِيْبِيْ زَاكِ زَا كِطْنِ \* هَكْمِيَا اُپَاْءَانِ \* نَكَمَ سِيْ نَمِيَا

nambiyā siyu nakama \* upaāni hakumiyā \* kiṭani zā zāki nyii \* mbayani nalapili

[160] (155) na la pili mbayani<sup>83</sup> \* nyee zake za kitwani \* hakumea upaani \* na kama siyo nambiya

(١٥٦) نَلْتَتْ اُفَهْمُ \* اُوْنَ تُنْدُ يَكُزِيْمُ \* صِفَا زَكِ زِمْتِمُ \* نِحْرُوْ نِمَكُوْمَبِيَا

nimikwambiyā niḥizuu \* zimitimu zaki ṣifā \* yakuzīmu tundu ūna \* ufahamu nalatatu

[161] (156) na la tatu ufahamu \* una tundu ya kuzimu \* sifa zake zimetimu \* ni hizo nimekwambiya

(١٥٧) نِرَاؤْفُ وَ مَنِيْنُ \* كِسَ نِجَعْنَ مَنْ \* نَوَكِتَكَ مَفْنُ \* هُوْنُ نِمَكُجِيَا

nimkupijiyā hūnu \* mfanu nawkitaka \* mnu nijagina kisa \* manīnu wa niraufu

[162] (157) ni raufu wa maneno \* kisa ni jagina mno \* na ukitaka mfanu \* hunu nimekupijiyā

(١٥٨) هِيْ اَنْمِيُوْ \* نِكُوْبِلِ نَرِيْ يَلِيُوْ \* نِبَ جِنْسِ يُوُوْ \* هَتَا كُمْفَهَمِيَايَا

kumfahamiyāyā hatā \* yawiwi jinsi nipa \* yalīwu nriyu nikwīli \* unambiyawu hayu

[163] (158) hayo unambiao \* ni kweli ndiyo yaliyo \* nipa jinsi yaweo \* hata kumfahamiya

(١٥٩) تَكُپْ تَنْغُ اَوَالِ \* هِكْ كَلَّ نَثَقِيْلِ \* كِتَغَ مَيِّ نَبَلِ \* بَادِي كِرْعِيَا

kizī'iyā biādii \* nibali mai kitaga \* nithaqīli k'aka hiki \* awāli tangu takupa

[164] (159) takupa tangu awali \* hiki chaka ni thaqili \* kitanga mai ni mbali \* biadii kiziiya

(١٦٠) صَدِقِ يَنْغُ قَوْلِ \* نِمْتَنْغَ بَرَا هِيْلِ \* مَاءِ هَكُوْنِ مَهَلِ \* حِرَا كُوَا زِنْدِيَا

zinadiya kiwā ḥirā \* mahali hakūna mai \* hili barā nimitanga \* qawli yangu ṣadiqi

[165] (160) sadiqi yangu qauli \* nimetanga bara hili \* mai hakuna mahali \* hira kiwa zinadiya

(١٦١) حِرْنَا كُوْرَا مُوِيْنِ \* نِيْ نِدِ جَنْبِ غَنْ \* كُوَانِ وَتْ مُوْتِنِ \* وَتْ وَنْدِمِ نَدِيَا

ndiyā windimi watatu \* mwituni watu kawuuna \* gani janibu nidi nii \* mūyuni kiwazā ḥinrā

[166] (161) henda kiwaza moyoni \* ninende janibu gani \* kaona watu mwituni \* watatu wendeme ndiya

(١٦٢) كُوَاوْنِ وَكُ مَبِلِ \* كَنِيْنِ تَيْمُهْلِ \* مَرَا نِكُوَاْسَيْلِ \* پِنِيْ مَاءِ كُنْمِيَا

kunambiyā mai pinyi \* nikawāsaili marā \* taymuhuli kanīna \* mbali waku kawauna

[167] (162) kawaona waku mbali \* kanena tayimuhuli \* mara niḥawāsaili \* penye mai kunambiya

(١٦٣) يَانَ كِفْلِ كَبَسِ \* هَتَ هَوَاكُيَيْسَا \* نَوَائِنِ وَاَكِتْسَا \* سَلَامُ كُوَاپِسِيَا

kawāpisiyā saluāmu \* wākitusā niwaini \* hawākuyyisā hata \* kabisa kivuli yāna

[168] (163) yana kivuli kabisa \* hata hawakuyisa \* niwawene wakitusa \* salamu kawapisiya

<sup>83</sup>m- = ni-. Compare 112a and 304c.

(١٦٤) كَمَبٍ مُونِدَابٍ مَتَتِ \* هِكِ نِكِپُنْغُ نَنْتِ \* حَلِ نَدُونِ مُكْتِ \* لَيْتِ كُپِرُكِيَا  
kupirukiyā lipati \* mukiti nduuni ḥila \* nanti nikipunghu hiki \* matiti mwindāpi kamba  
[169] (164) kamba mwenda-pi matiti \* hiki ni kipungu na nti \* hela ndooni muketi \* lipate kupindukiya

(١٦٥) نَهَلِ يُوَا سِزُورِ \* كُنْدَمَ نِحَطَارِ \* وَلَا زُوَ سِأَخِيرِ \* كَبِ حُتْسِكِيلِيَا  
ḥutusikiliyā kaba \* siakhīri ziwu walā \* nikhaṭāri kulandama \* sizūri yuwā nahili  
[170] (165) na hili yua si zuri \* kulandama ni hatari \* wala zeo si ahiri \* kamba hutusikiliya

(١٦٦) وَكِسِيلِيَا كَلِيمِ \* وَكَزُنْعِي نِيمِ \* وَوَالِ وَكَسِمَمِ \* مُمِي كَنِيلِيَا  
kaniiliyā mmuya \* wākasimama wāwili \* nyuma wakazunghukiya \* kalīma wakisiliya  
[171] (166) wāḳisikīya kalima \* wakazungukia nyuma \* wawili wakasimama \* mmoya kaniyiliya

(١٦٧) أَكِيَا أَكِينِ \* كَنُولِزَا نِينِ \* أَوْ وَتُكِينِ \* خَطِرِ كُتُخْفِيَا  
kutukhufiyā khaṭari \* watutakiyani aw \* ninyani kaniwulizā \* akabayini akiya  
[172] (167) akiya akabaini \* kaniuliza ni nyani \* au watutakia-ni \* hatari kutuhofiya

(١٦٨) سِسِ حُتْشِكِ يَكُ \* وَلَوْ سِنْرُنْغُ زَاكُ \* كَمَ حَيِّ مَتَمَكُ \* هَيْيَسِ كُتُوَامِيَا  
kutwāmbiyā hayapasi \* matamku ḥayu kama \* zāku sinrunghu walawu \* yaku ḥatushiki sisi  
[173] (168) sisi hatushiki yako \* walau si ndugu zako \* kama hayo matamko \* hayapasi kutwambiya

(١٦٩) وَوِ نِمَوَانَ أَدَامُ \* نِمِطِرَا قَوَامُ \* تُوَامِيَا تُكْفَهُمُ \* كَوَانَدَ تِيُو طَبِيَا  
ṭabiyā tuyuwi kwānda \* tukufahamu twāmbiyi \* qaūmu nimputizā \* adāmu nimwāna wiwi  
[174] (169) wewe ni mwana adamu \* ni mpoteza qaumu \* twambie tukufahamu \* kwanda tuyue tabiya

(١٧٠) كَوَاجِبِشَ قَوْلِ \* نِدِينِ يَكِ رَسُولِ \* كِوَا وَوِ نِجُهَلِ \* مَبِي زَانْغِ نِيُكِيَا  
nipukiyā zānghu mbii \* nijuhali wiwi kiwā \* rasūli yaki nidīni \* qawli kawājibisha  
[175] (170) kawajibisha qauli \* ni dini yake rasuli \* kiwa wewe ni juhali \* mbee zangu nipokeya

(١٧١) كَسِكِيَا حُفَصِيرِ \* حُمُوتِ أَبُو بَكْرَا \* أُنْدُ وَوِ نَزِيرِ \* وَوَالِ وَكِيَا  
wakayā wuwāwili \* nazubīri wiwi undu \* bakari abuu ḥumwita \* ḥufaṣīri kasikiya  
[176] (171) kasikia hufasiri \* humwita Abu Bakari \* ndoo wiwi na Zubiri \* wao wawili wakaya

(١٧٢) وَكِيَا وَكَسِيمَامِ \* أُسُوَ وَكَنِتِيَزَامِ \* كَبِ مُمِفَهَمِ \* وَاجِهِ وَكِ نَبِيَا  
nabiyā wāki wājihi \* mumifahama kaba \* wākinitizāma usuu \* wakaṣīmāma wakiya  
[177] (172) wakiya wakasimama \* uso wakinitizama \* kamba mumefahama \* wajihhi wake Nabiya

(١٧٣) حُسِكِيَا هُمَجِبُ \* عَلِي بِنُ خَطْبُ \* مَمَ وَمَتَعَجِبُ \* كَوَا وَتِ هُنْغَلِيَا  
hunaghaliyā wuti kwā \* wamita'ajabu mama \* khaṭabu bunu 'alii \* humjibu ḥusikiya  
[178] (173) husikia humjibu \* Aliyi binu Ṭalibu \* mama wametaajabu \* kwa wote hunagaliya

(١٧٤) هُوَ نَابُو بَكَرٍ \* نَحْيُ حَتَّوَا زُبَيْرَا \* نَو لَكُ هُفَصِيرٍ \* اِن نِكَلِسِكِيَا

nikalisikiyā ina \* hufaṣīri laku nawī \* zubīri ḥitwā naḥuyū \* bakari niabuu huyu  
[179] (174) huyu ni Abu Bakari \* na huyu hitwa Zubiri \* nawe lako hufasiri \* ina nikalisikiya

(١٧٥) اَكْتَمَكَ زَوْجٍ \* مِم حَتَّوَا اَزْوَاجٍ \* نَم سَسَا نَتْرَاجٍ \* نَاعِنَ لَكَ نَمْبِيَا

nambiya laku naina \* natarāji sasā nami \* azwāji ḥitwā mimi \* zawji akatamka  
[180] (175) akatamka zauji \* mimi hitwa Aziwaji \* nami sasa nataraji \* na ina lako nambiya

(١٧٦) كَوْمَبِي نِمِكِيرَا \* نَم اِن كَفَصِيرَا \* مِم حَتَّوَا جَعْفَارٍ \* وَ مَوْلَانَا عَلِيَا

‘aliyā mawlanā wa \* ja‘fāri ḥitwā mimi \* kafaṣīri ina nami \* nimikiri kawambiya  
[181] (176) kawambia nimekiri \* nami ina kafasiri \* mimi hitwa Jaafari \* wa Maulana Aliya

(١٧٧) وَنَوُزَا تَرَاتِيْبُ \* وَنَرَاوُ وَبٍ غَيْبٍ \* حَپُ مَمَّا كَوَاجِبُ \* نِتَكَلُّ كَوَامِبِيَا

kawāmbiyā nitakalu \* kawājibu mamā ḥapu \* gḥaybu wapi winrāwu \* tarātibu waniwuzā  
[182] (177) waniuza taratibu \* wendao wapi ghaibu \* hapo mama kawajibu \* nitakalo kawambiya

(١٧٨) هُتَغَا مَاءِ بَرَانٍ \* نِمَكُوْكَ سِيَوْنٍ \* بُزِ وَامِلِشَ يَانَ \* سَسَا كَو نِيْتِ حُلِيَا

ḥuliyā nyuta kwa sasā \* yāni wāmilishā buzi \* siyawni nimekūka \* barāni mai hutagā  
[183] (178) hutanga mai barani \* nimechoka siyaoni \* mbuzi wamelisha yani \* sasa kwa nyota huliya

(١٧٩) هُكُو مُمَزُكِيَّةَ \* مَيِ هَمُكِيَكْتِ \* مَبِزِ وَنَعُ وَنَا نِيْتِ \* كَم مَوَايُوَا نَمْبِيَا

nambiyā mwāyuwā kama \* nyuta wanā wāghu mbuzi \* hamukuyakuta mayi \* mumizukupiṭa hukuu  
[184] (179) huku mumezokupita \* mayi hamukuyakuta \* mbuzi wangu wana nyota \* kama mwayua nambiya

(١٨٠) وَاَكْنَجِبُ قَوْلِي \* كَب كِسِمَ سِمْبَلٍ \* لَكِي نِ كِنِ ثَقِيْلٍ \* رُوْحُ نَيْغِ هُپْتِيَا

huputiya nyighi rūḥu \* thaqīli kina ni lakii \* simbali kisima kaba \* qawlii wakanijibu  
[185] (180) wakanijibu qauli \* kamba kisima si mbali \* lakini kina thaqili \* roho nyingi hupoteya

(١٨١) حَيِّ مَيِ نِمَتَمُ \* مَفَنُ وَ زَمَزَامُ \* لَكِنِ سِسَا فَهَمُ \* هُكَّ كُكِرُوبِيَا

kukikurubiyā huk'a \* fahamu sisi lakini \* zamzāmu wa mfanu \* nimatamu mayi ḥayu  
[186] (181) hayo mayi ni matamu \* mfano wa Zamuzamu \* lakini sisi fahamu \* hucha kukikurubiya

(١٨٢) اِكْوَا اُمِحْتَارٍ \* كُكِيَكِ تَطِيْرَا \* وَلَا اُسْتُفَصِيرٍ \* نِسِسِ تَوْلُكُوَامِبِيَا

twalukwāmbiyā nisisi \* usitufaṣīri walā \* tuṭayari kukupika \* umikhitāri ikiwā  
[187] (182) ikiwa umehitari \* kukupeka tu tayari \* wala usitufasiri \* ni sisi twalokwambiya

(١٨٣) وَاَكْنُونِي اُسِيَّةَ \* حَپُ نَدِيَا كَفُوَاةَ \* كُوَا مَوْتِنِ وَاكِيَّةَ \* مَبِي وَاكْنُتْلِيَا

wakanituliya mbiyi \* wākapīṭa mwituni kwā \* kafuwāṭa ndiyā ḥapu \* usiṭa wakaniwunya  
[188] (183) wakanionya usita \* hapo ndia kafuata \* kwa mwituni wakupita \* mbee wakanitoleya

(١٨٤) كِكُرْبِي كِسِم \* لِيُو بُو كَسُكُم \* كَوَا كِوَا فُ كِتْرَام \* نَوُو حُنْغَلِيَا  
hunaghaliyā nawawu \* katazāma kiwāvu kwā \* kasukuma bawu lipuu \* kisima kikirubiya  
[189] (184) kikirubia kisima \* lipo bao kasukuma \* kwa kiwavu katazama \* na wao hunangaliya

(١٨٥) جَعْفَرِ اَكْتَمَك \* اَبُو بَكْرٍ سِشْتُك \* كِسِم سِكْفِنِك \* نِكْرُوْد كُكُوْمِيَا  
kukwambiyā nikarūdi \* sikifiniki kisima \* sishutuki bakari abuu \* akatamka ja'fari  
[190] (185) Jaafari akatamka \* Abu Bakari sishutuke \* kisima sikifinike \* nikarudi kukwambiya

(١٨٦) حَتَّ كُكِيْبُوْك \* نِنَا فُرْحَا كِتْكَ \* مَلِشُوْن كِوَا پَك \* مُوْدَا وِيُوَا كُوْنِيَا  
kuwiniyā wayuwā mwidā \* kiwāpika malishūni \* kituka furahā ninā \* kukipabawuka ḥata  
[192] (186) hata kukipambauka \* nina furaha kitoka \* malishoni kiwapeka \* muḍa wa yua kueneya

(١٨٧) اَوَّلِ يَا سَعِ سِيَّة \* حَپْ مَبِزِ كُوَا سِيَّة \* نُوْنُ وَ مِنيَوَات \* هُتِيْزَا نَكُكِمْبِيَا  
nakukimbiyā hutizā \* waminīwāta nawuna \* kwāsūta mbuzi ḥapu \* sīta sa'a yā awali  
[193] (187) awali ya saa sita \* hapo mbuzi kawasūta \* naona wameniwata \* huteza na kukimbiya

(١٨٨) كُوْمِيَا اِنْرَان \* مَوَاكِيُوَا كِسِمَان \* لَقِيْنِ هُوْفَلِيْن \* نِمِم كُوَاتِكِيَا  
kuwātikiyā nimimi \* hūfaliyani laqīni \* kisimāni mwākuyuwā \* inirāni kawambiyā  
[194] (188) kawambia enendani \* mwakuyua kisimani \* lakini hufalia-ni \* ni mimi kuwatekeya

(١٨٩) وَاكِرَا وَ كَسِمَام \* كِفِنِشِيُو كِسِم \* بَاو نِكَلِسُكُم \* نُونُ مَتُّ اَكِيَا  
akiyā mtu niwuni \* nikalisukuma bāwu \* kisima kifinishīwa \* wakasimāma wākīrā  
[195] (189) wakenda wakasimama \* kifinishiwa kisima \* bao nikalisukuma \* nione mtu akiya

(١٩٠) مَكُونُ اَكْنِشِك \* مَيِّ سِيَايَتِك \* مَمَّ حَپْ كَتَمَك \* يَعْصَبُ كَمُوْمِيَا  
kamwambiyā yaghadabu \* katamka ḥapu mama \* siyāyatika mai \* akanishika mkūnu  
[196] (190) mkono akanishika \* mai siyayateka \* mama hapo katamka \* ya ghadhabu kamwambiya

(١٩١) نِكْحِمِدُ كُوَا مَغ \* كَمْتِيَا نَا بَبْنُغ \* كُوْلَزَا پِت يَنْغ \* كَنْدَانِ كَمْفَلِيَا  
kamvuliyā k'andāni \* yanghu piti kawulizā \* babanghu nā kamtayā \* nghu kwā nikahimidi  
[197] (191) nikahimidi kwa Mngu \* kamtaya na babangu \* kauliza pete yangu \* chandani kamvuliya

(١٩٢) پِتِ اَكْتِرَام \* كِپُوْجَا نَحْلِمَم \* كِسَ كَيْتَ كَلِيْم \* اِنَ نَلِيْتَرَا جِيَا  
nalitarājīyā ina \* kalīma kaita kisa \* naḥalimama kapiwjā \* akaytazāma piti  
[198] (192) pete akaytazama \* kapijwā na halimama \* kisa kaeta kalima \* ina nalitarajiya

(١٩٣) اِنَ اَلِيْطِ اَلِيْزَا \* نِسْمُوْمِي كَيْزَا \* اَكْنِبَ مُوْجِيْزَا \* يِيْتِ كُنْتُوَا لِيَا  
kunitwaaliyā yapiti \* miwujizā akanipa \* kayzā nisimwambiyi \* ulizā alīpu ina  
[199] (193) ina alipouliza \* nisimwambie kaiza \* akanipa miujiza \* ya pete kunitwaliya

(١٩٤) مِنْكِزَا سُرَّ زَاكُ \* نَصِيفَا زَنْبِيَا يَكُ \* حَبُّ كَيْتَ تَمَكُ \* اِنْ لَنْغُ كَمَوَامِيَا

kamwāmbiyā langhu ina \* tamku kayta ḥapu \* yaku zanyubā naṣīfā \* zāku sura minikīzā

[200] (194) menekeza sura zako \* na sifa za nyumba yako \* kaeta kaeta tamko \* ina langu kamwambiya

(١٩٥) نِكَمَوْمِيَا نَنْيَا \* نَزْرُووُ حَقِيَا \* نِتْسِيَا زَسُو شَكُ \* نَوُو تَارِي نِتِيَا

nitīyā tārikhi nawiwi \* shaka zasuu nitisiyā \* ḥaqīka nizaziwiwu \* naniyaka nikamwambiyā

[201] (195) nikamwambia na nyaka \* nizazeweo hakika \* ni tisia zaso shaka \* na wewe tarehe nitiya

(١٩٦) حَبْرَ زَانْعُ تَمَمُ \* نِمَكُ نِفَهَمُ \* تِنَا نَكَمَوَالِيْمُ \* نِمِرْدُ كَمَوْمِيَا

kumwambiyā nimirudi \* nakamwālīmu tinā \* nifahamu nimikupa \* timamu zāngḥu khabari

[202] (196) habari zangu timamu \* nimekupa nifahamu \* tena na kwa mwalimu \* nimerudi kumwambiya

(١٩٧) نِمَمُوَاغُ كُوَا حِرُ \* اَصْبَحُ نِسْفَارُ \* نُومِيَا كُوَا جَبَارُ \* نَرَضُ كُنُولِيَا

kuniwiliyā naraḍi \* jabāri kwa niwumbiya \* nisafāri aṣubuḥi \* ḥiri kwā nimimuwāga

[203] (197) nimemuaga kwa heri \* asubuhi nisafari \* niombea kwa Jabari \* na radhi kunieleya

(١٩٨) تِنَا نُومِيَا مَغُ \* تُبْنَدَانِ نَا بِنْعُ \* نِمَكْسَا مُيَا وَنْعُ \* تَكِي كُوَا نْغَلِيَا

kuwāngḥaliyā takuya \* wangḥu muyi namikisā \* babangḥu nā tupindāni \* mghu niwumbiya tinā

[204] (198) tena niombea Mngu \* tupendane na babangu \* nami kisa muyi wangu \* takuya kuangaliya

(١٩٩) اَكِسِيَا قَوْلُ \* مَمَكُ اَسْجَمِلُ \* كَتْرَادِدِ عَقِيْلُ \* كُوَا مَكْنَرُ كَيْتِيَا

kaytiyā makunrri kwā \* ‘aqīli katarādadi \* asihimili mamaki \* qawuli akisikiya

[205] (199) akisikia qauli \* mamake asihimili \* kataradadi aqili \* kwa makonde kayitiya

(٢٠٠) كَيْتُرَا كَيْنْغَشَا \* تَيْتِ اَكْجِيْرُشَا \* حَتَّ غُوَا كَمْفِيْشَا \* هُكُ اَكْمِسْمِيَا

akimsumiyā huku \* kamvishā ghū ḥata \* akijirushā tiyati \* kayanghushā kayturā

[206] (200) kayitunda kayangusha \* tiyati akijirusha \* hata nguo kamvisha \* huku akimsomeya

(٢٠١) اَلِيْبُ پَتَ فَهَمُ \* كُمُحْمِدِ كَرِيْمُ \* كِسَ اَكْتَكَلَمُ \* مَغُ اَكْمَوْمِيَا

akamuwumbiyā mghu \* akatakalamu kisa \* karīmu kumuḥimidi \* fahamu pata alipu

[207] (201) alipopata fahamu \* kumuḥimidi Karimu \* kisa akatakalamu \* Mngu akamuombeya

(٢٠٢) يَا اَللّٰهُ مَوْلَا وَنَنْعُ \* نِنُوْصُرِيَا مَوْنَعُ \* نَوْنَ وَ وَنْدَانِ وَنْعُ \* حِفْظِنِ نِتِيَا

nitiliyā ḥifuzini \* wangḥu windāni wa nawana \* mwanagu ninūṣuriya \* wanngḥu mūla llāhu yā

[208] (202) Ya Allahu Mola wangu \* ninusuria mwanangu \* na wana wa wendani wangu \* hifudhini nitiliya

(٢٠٣) اِنْرَا هُوَا مَطْرَا \* نِرَضُ اَلْفُ مَرَا \* نُوَا اَوَا نَفِكِيْرَا \* مُوِي نِمِكْرُضِيَا

nimikuriḍiyā mūyu \* nafikīrā iwā nawi \* marā alifu niraḍi \* maṣarā huwi inirā

[209] (203) enenda huwe madhara \* ni radhi alifu mara \* nawe iwa na fikira \* moyo nimekuridhiya



(٢٠٤) مِمَّ أَيُّ نُؤُضٍ \* سِتُّكُوا غَيْضِي \* إِكْوَا وَتَكَ رَاضٍ \* نَكْوَا عَلِي زِغِي

zighiya ‘alii nakwā \* rāḍi wataka ikiwā \* ghayḍii situtukuwā \* niwuḍi uyapu mimi  
[210] (204) mimi uyaponiudhi \* sitotukua ghaidhi \* ikiwa wataka radhi \* na kwa Aliyi zengeya

(٢٠٥) أَكْتَرَا أَوْ نِيُونٍ \* كَوَا بَبِكُ أَوْ تِينٍ \* نَأْتَكُلُ بَيْئِنٍ \* كَوَاكُ لَوِ مَرَضِيَا

mariḍiyā liwi kwāku \* baīni naatakalu \* tīni uwi babaku kwā \* nyyawuni uwi ukīnrā  
[211] (205) uchenda uwe nyaoni \* kwa babako uwe tini \* na atakalobaini \* kwako kiwe maridhiya

(٢٠٦) أَكِسَ أَوْ لَيْسَانَ \* كَوَا رُزُكُ نَوْدَانَ \* فَوَاتَ تُمُوَا أَمِينٍ \* وَدَامَ يَكِي طَبِيَا

ṭabiyā yakii wadāmi \* āmīni tumwā fuwāta \* nawindāni ruzaku kwā \* līsāni uwi ukisa  
[212] (206) ukisa uwe lisani \* kwa nduzako na wendani \* fuata Tumwa Amini \* wandame yake tabiya<sup>84</sup>  
When you speak on behalf of your brothers and friends, imitate the Trustworthy Prophet and copy his example.

(٢٠٧) نَمْتُمُ مُحَمَّدًا \* حَنَا بُدِ كُكْرِيدَا \* هَا اللَّهُ هَا اللَّهُ جِتِهَدِ \* غَاءَ أُپِتِ وَاصِيَا

wāṣiyā upati gaa \* jitihadi llāh hā llāh hā \* kukuzidī budi ḥanā \* muḥammadi namtumi  
[213] (207) na Mtumi Muhamadi \* hana budi kukuzidi \* hala hala jitihadi \* ngaa upate wasiya

(٢٠٨) مَوَانَ بِنْتِ حَبِيبٍ \* كِتِي نِي كَوَا ثَوُبٍ \* كَوَاكَا أَوْ نَعْدَابٍ \* أُطِيعَ نَكُوغُكِيَا

nakwagukiyā uṭī‘i \* na‘adābu uwi kwāki \* thawabu kwā nayi kitii \* ḥabibu binti mwāna  
[214] (208) Mwana binti Habibu \* keti naye kwa thawabu \* kwake uwe na adabu \* utii na kwangukiya

(٢٠٩) كِسَا مَمَ كَفَصِيرٍ \* أَكْمَوْمِيَا جَعْفَارٍ \* إِنْرَا كَوَاغَا سَفَارٍ \* أُسِكُ أُسَيْغِيَا

usiyaḡiyā usiku \* safāri kawāḡi inrā \* ja‘fāri akamwambiyā \* kafaṣīri mama kisā  
[215] (209) kisa mama kafasiri \* akamwambia Jaafari \* enda kawage safari<sup>85</sup> \* usiku usiyangiya<sup>86</sup>  
Then his mother spoke, and told him: Ja‘far, go and make your farewells before nightfall.

(٢١٠) كَمُوَاغَا تِيْتِ يَكُ \* نَمَكِ وَ مَوْلِمُ وَاكُ \* نَجْمِيْعُ يُوَزَاكُ \* كَوَا حِرِ اُكُوَامِيَا

ukiwāmbiyā ḥiri kwā \* yawizāku najamī‘i \* wāku mwalimu wa namki \* yaku tīti kamuwāḡi  
[216] (210) kamuage titi<sup>87</sup> yako \* na mke wa mwalimu<sup>88</sup> wako \* na jamii ya wenzako \* kwa heri ukiwambiya  
Say farewell to your uncle, and your teacher's wife, and all your friends -- bid them farewell.

(٢١١) كِسَا حَپِ كَيْنِكُ \* جَعْفَرِ اَكْتُكَ \* كَوَا تِي يَكُ كَفِيكَ \* خَبِرِ اَكْمُوَامِيَا

akamwāmbiyā khabari \* kafika yaki titi kwā \* akatuka ja‘fari \* kaynuka ḥapu kisā  
[217] (211) kisa hapo kainuka \* Jaafari akatoka \* kwa titi yake kafika \* habari akamwambiya  
So then he got up, Ja‘far, and went out, and when he got to his uncle's he told him the news.

<sup>84</sup>lit. “go along with his character”: ni kuigiza tabia yake.

<sup>85</sup>It would be rude not to say goodbye to your closest friends and relatives before going on a journey, especially if it is a long one.

<sup>86</sup>kabla ya usiku kuja.

<sup>87</sup> = mjomba, mother's brother. Among the Swahili, maternal uncles are very important. An individual can inherit from a maternal uncle, and this extends even to inheriting noble status. This is a significant difference compared to Arabic culture, where the maternal side of the family is much less important. If an individual has half-brothers, those on his mother's side are likely to be closer to him in relationship terms than those on his father's side.

<sup>88</sup>i.e. siyo mwalimu tu, not just his teacher.

(٢١٢) أَكْتَرَا أَكْتُظْمُ \* كُؤَا مَكِّ وَآ مَوْلِمُ \* وَتِ كَوَابِ تِمَامُ \* كَلَّ نِن كَوْمِيَا

kawambiyā ninu kula \* timāmu kawāpa wuti \* mwalimu wā mki kwā \* akanuzumu akinrā

[218] (212) akenda akanudhumu \* kwa mke wa mwalimu \* wote kawapa timamu \* kula neno kawambiya  
He went and made his greetings at [the home of] his teacher's wife, and gave all of them a full report -- he told them every word.

(٢١٣) نِمَوَاتُغْ وَنَدَانُ \* كُؤَامِبِي كُؤِ حِرَانُ \* كُؤ مَغْ نُؤْمِينِ \* نِم تَوَامِيَا

tawaambiyā namimi \* niwumbiyani mghu kwa \* hirini kwi kuwāmbiya \* windāni nimiwaaga

[219] (213) nimewaaga<sup>89</sup> wendani \* kuwambiya kwa herini \* kwa Mngu niombeani<sup>90</sup> \* na mimi tawaombeya  
I am saying goodbye to [my] friends, bidding you farewell -- pray for me to God, and I will pray for you.

(٢١٤) إَوْنِ رَضِ نُرْزَانُغْ \* نِنْرَا كِتِ نَبْبَنْغْ \* نَحُونُ نِمِي وَنُغْ \* سِنَا بُدِ كُرْجِيَا

kurijiyā budi sinā \* wanguh nimuyi nahūnu \* nababanghu kiti ninrā \* nruzānguh raḍi ni iwa

[220] (214) iwa ni radhi<sup>91</sup> nduzangu \* nenda keti na babangu \* na hunu ni muyi wangu \* sina budi kurejeya  
Let bygones be bygones, my brothers. I am going to stay with my father, but this is my [home] town -- I have no doubt [but that I will] return [to visit].

(٢١٥) كُؤَاغَا وَنَدَا نَوَاكِ \* أَكْرُدِ كِي زَاكِ \* أَكْمُؤْمِيَا مَمَكِي \* فِرَاشَا نِكْتَدِ كِيَا

nikandikiyā firāshā \* mamakii akamwambiyā \* zāki kuya akarudi \* niwāki windā kawāgā

[221] (215) kawaga wendani wake \* akarudi kuya zake \* akamwambiya mamake \* firasha nichandikiya  
He bade farewell to his friends, and returned the way he had come. He told his mother: Make up the bed for me.

(٢١٦) حَبِ مَعُو كُؤَشِي \* أَلِپُ پَرَا فِرَاشَا \* أَكْمَبِ مَمَا نَمَشَا \* كَم سِكْفَهَمِيَا

sikufahamiyā kama \* namshā mamā akamba \* firāshā panrā alipu \* kawushā maguu ḥapu

[222] (216) hapo maguu kawosha<sup>92</sup> \* alipopanda firasha \* akamba mama namsha \* kama sikufahamiya<sup>93</sup>  
Then he washed his feet. When he was getting into bed he said: Mother, waken me [in the morning] if I am still asleep.

(٢١٧) مِم كُؤُو أَكِيؤِيَكِ \* سِكُ زُتِ هِيُنُكِ \* إَلَا يُو نِمِكُكِ \* مَرَا سِتْفَهَمِيَا

situfahamiyā marā \* nimik'uka yiwu ilā \* huynuka zuti siku \* akiwika kukuu mimi

[223] (217) mimi kuku akiwika \* siku zote huinuka \* ila yeo nimechoka \* mara sitofahamiya  
I, when the cock crows, get up [immediately] each day, but today I am tired -- perhaps I will not wake up [on time].

(٢١٨) تِنَا نَتَا كُؤُتَا \* سَعَا كُؤِمِ زِكْفِيَكِ \* هَتَا كُؤِيؤُؤُكِ \* نِؤُكِ كِتَا نَدِيَا

ndiyā katika niwiku \* kukipabawuka hata \* zikifika kumi sa'a \* kutuka nataka tinā

[224] (218) tena nataka kutoka \* saa kumi<sup>94</sup> zikifika \* hata kukipambauka \* niweko katika ndiya  
And I want to set out when the tenth hour arrives, so that when dawn comes I can be well on my way.

<sup>89</sup>Use of the -me- tense formative here to signify immediate present may be a dialectal feature – compare Siyu mimetoka, I am going out [now].

<sup>90</sup>Ja'far, although only nine years old, is talking like an adult.

<sup>91</sup>People ask for radhi when they are dying, or going on a journey, or moving away. Doing so is, in effect, asking for forgiveness for any past wrongs on either side.

<sup>92</sup>This is standard practice before retiring for the night. If a wife fails to provide water so that her husband can wash his feet, it can be cause for divorce.

<sup>93</sup>lit. "if I am not conscious"

<sup>94</sup>i.e. 4.00am.

(٢١٩) أَكَلَا كَيْلِكَ \* كُكُو وَ كَوَانَدَ كُوكَا \* مَمَكِ أَكَيْنُوكَ \* كَكَلَّ كَمِپِكِيَا

kampikiyā k'akula \* akaynūka mamaki \* kuwikā kwānda wa kukuwu \* kipulika akalalā  
[225] (219) akalala kipulika<sup>95</sup> \* kuku wa kwanda kuwika \* mamake akainuka \* chakula<sup>96</sup> kampikiya  
[Ja'far's mother] slept with one eye open, and when the first cock crowed his mother got up and cooked food for him.

(٢٢٠) وَيَبِلُ أَكْفَصِيرَا \* كَمَوَامَشَا جَعْفَارِ \* هَيَا نَا ءَلْفَجِيرِ \* صَلَا إِسْمِيَا

imisisimamiyā šalā \* alfajiri nī hayā \* ja'fari kamwāmsihā \* akafaširi wapīli  
[226] (220) wa pili<sup>97</sup> akafasiri \* kamwamsha Jaafari \* haya ni alfajiri \* sala imesimamiya<sup>98</sup>  
When the second cock crowed, she spoke and wakened Ja'far: It's [time for] morning [prayers] -- the prayers are starting.

(٢٢١) جَعْفَارِ كُنْظُمُ \* يُو سَكَيْفَهُمُ \* حَبِّ أَكْكَلِيمُ \* أَكْتُكَ هُسْنِدِيَا

husindiyā akatuka \* akakalimu hapu \* sikuyifahamu yiwu \* kanuzumu ja'fari  
[227] (221) Jaafari kanudhumu \* yeo sikuyifahamu<sup>99</sup> \* hapo akakalimu \* akatoka husindiya<sup>100</sup>  
Ja'far said: Today I was fast asleep. When he had spoken, he went out, still half-asleep.

(٢٢٢) كُو أُسُ كَوَا مَكِينِ \* نَكِسَ أَكْبِينِ \* نِنْرَاوُ مَسِكْتِنِ \* نَاصِرِ نَيْمَشِيَا

niyamshiyā nāširi \* msikitini ninrāwu \* akabayini nakisa \* makini kwā usu kuwa  
[228] (222) koa uso kwa makini<sup>101</sup> \* na kisa akabaini \* nendao msikitini \* Nasiri niamshiya  
He washed his face carefully, and then he said: I am going to the mosque -- Wake Nasir for me.

(٢٢٣) أَكْتُكَ جَعْفَرِ \* أَكِنْرَا كَذِكْرَا \* صَلَا يَا الْفَجِيرِ \* كَرَّ أَكَيْصَلِيَا

akayšaliyā kra \* ālfajiri yā šalā \* kadhikiri akinirā \* ja'fari akatuka  
[229] (223) akatoka Jaafari \* akenenda kadhikiri<sup>102</sup> \* sala ya alfajiri \* k'wānda<sup>103</sup> akaisaliya  
Ja'far went out, and as he went he repeated the names of God. The morning prayers first he prayed them.

(٢٢٤) أَكْرُدِ جَعْفَرِ \* نَكْكَلُ كَطِيرَا \* كُلَّ نَنْرِي نَصِيرِ \* نَمَوْلِمُ كَتْكِيَا

katukiyā namwalimu \* nāširi nanruyi kula \* kiṭayari nak'akula \* ja'fari akarudi  
[230] (224) akarudi Jaafari \* na chakula ki tayari \* kula na nduye Nasiri \* na mwalimu katokeya

(٢٢٥) وَكَتَعْنِي مَكُنُّ \* وَكَكَيْتَ كُو مَفْنُ \* أَكْنِينِ نَمْنِينُ \* رِيكَ أَكِمَوْمِيَا

akimwambiyā ruyaki \* namanīnu akanīna \* mfanu kwa wakakiti \* mikunu wakataghanya  
[231] (225) wakatanganya mikono \* wakaketi kwa mfano \* akanena na maneno \* nduyake akimwambiya

(٢٢٦) أَكَمَوْمِيَا نَصِيرِ \* يُو رِيغُ كَوَا حِرَا \* تَكْطُ رُدِ سَفَرِ \* تَمَشَا تَكْوَتِيَا

takuwitiyā tamashā \* safari rudi takapu \* ḥiri kwā ruyaghu yiwu \* nāširi akamwambiyā  
[232] (226) akamwambia Nasiri \* yeo nduyangu kwa heri \* takaporudi safari \* tamasha takuetea

<sup>95</sup>lit. "he slept listening", i.e. kulala kimato-mato.

<sup>96</sup>i.e. chakula cha safari, compare Ar. زاد, zād, provisions for a journey > zawadi, present brought back from a journey.

<sup>97</sup>We understand kuku, cockerel.

<sup>98</sup>Note that this is anachronistic – Ja'far's town is at least a day's travel from Mecca, and at this early stage of Islam it is unlikely that its rituals would have spread this far.

<sup>99</sup>lit. "I was not conscious of [the day]".

<sup>100</sup>lit. "dozing".

<sup>101</sup>Note that because he is a good boy, Ja'far does not rush this.

<sup>102</sup>kutaja Mngu, a ritual repetition of the names of God.

<sup>103</sup>kenda would be another possible reading.

(٢٢٧) أَكْمَجِبُ أُپِسِ \* نِتِي نَمِ فَرَّاسِ \* نَيْمِ هُي سِمُئِسِ \* نَتَا كُمُوعَلِيَا

kumwaghaliyā natakā \* simuisi huyu nyama \* farāsi nami nitiya \* upisi akamjibu  
[233] (227) akamjibu upesi \* nitia nami farasi \* nyama huyu simuisi \* nataka kumwagaliya

(٢٢٨) كِسَ هَپْ كَتَمَكَ \* هَيَا مَمَنْعُ هُتَا \* نَمَمَكِ كَيْنَكَ \* صَدَاقَ كَمْتُلِيَا

kamtuliyā ṣadāqa \* kaynuka namamaki \* hutuka mamangu hayā \* katamka hapu kisa  
[234] (228) kisa hapo katamka \* haya mamangu hutoka \* na mamake kainuka \* sadaka kamtoleya

(٢٢٩) هَپْ مَمَكَ آپَتَ \* أَنِنِرَ أَمْفُوتَ \* أَكْمُتُپِيَا نَمَتَ \* نَمْعُ كُمُومْبِيَا

kumuwumbiya namghu \* namatu akamtupīya \* amfuwāta aninri \* apita mamaki hapu  
[235] (229) hapo mamake apita \* anende amfuata \* akamtupia na mato \* na Mngu kumuombeya

(٢٣٠) هُي نَصِيرِ مَوْلِمُ \* مُسْمِشِ أَخْتِيمُ \* مُفْرُشِ نَعْلِمُ \* عَدَ يَكِ تَكْوَتِيَا

takwitiya yaki 'ada \* na'ilimu mfuzishi \* akhitimu msumishi \* mwalimu naṣīri huyu  
[236] (230) huyu Nasiri mwalimu \* msomeshe ahitimu \* mfunzisha na ilimu \* ada yake takweteya

(٢٣١) أَكْتَكُ جَعْفَارِ \* هَپْ كَلِي نَصِيرَا \* مَمَكَ أَكْفَصِيرِ \* أُسِكُ أَتْرَجِيَا

atarijiyā usiku \* akafaṣīri mamaki \* naṣīri kaliya hapu \* ja'fari akatuka  
[237] (231) akatoka Jaafari \* hapu kalia Nasiri \* mamake akafasiri \* usiku atarejeja

(٢٣٢) نَصِيرِ أَكْتَمَكَ \* نَمِيُوا إِنْرَا مَكَهْ \* كُتُغَ هَعْلَتَكَ \* أَسِپْ أَيُونِ نَدِيَا

ndiyā iyūna asipu \* hagalituka kutugha \* makah inrā namuyuwā \* akatamka naṣīri  
[238] (232) Nasiri akatamka \* namuyua enda Maka \* kutunga hangalitoka \* asipoiona ndiya

(٢٣٣) أَوْ يَانَ سِكُوكُ \* أَكْمُومْبِيَا تَمَكَ \* كَوَاغَا وَنْدَانِ وَآكُ \* يُتِ نَلِيَسِيَا

naliyasikiyā yuti \* wāku windāni kawāgī \* tamku ukamwambiya \* sikuwiku yāna aw  
[239] (233) au yana sikuweko \* ukamwambia tamko \* kawage wendani wako \* yote naliyasikiya

(٢٣٤) أَوْ وَنْرَا مَتُغَانِ \* غُو هُتُكَلِيَنِ \* سِكُ زُتِ سِمُونِ \* حَتَ هِي كُنْمِيَا

kunambiyā hayu ḥata \* simuwuni zuti siku \* hutukuliyani ghū \* matugāni winrā aw  
[240] (234) au wenda matungani \* nguo hutukulia-ni \* siku zote simuoni \* hata hayo kunambiya

(٢٣٥) جَعْفَرِ أَكْبِينِ \* سَسَا أَمْلِيلِيَنِ \* تَوَالِغَانَ نَنْ \* مَنِ نَكُومْبِيَا

nakukwambiyā manīnu \* nanni twāliagāna \* umililiyani sasā \* akabayini ja'fari  
[241] (235) Jaafari akabaini \* sasa umelilia-ni \* twaliagana na nini \* maneno nakukwambiya

(٢٣٦) نَكَمَ هُكُرِظِيكَ \* نَمْبِي نِسِيَتِكَ \* هُنَا حَجَ كُؤُظِيكَ \* سِكْتِيكَ كُنْتِيَا

kunitiyā sikitiku \* kuuzīka ḥaja hunā \* nisiyatuka nambiya \* hukurizīka nakama  
[242] (236) na kama hukuridhika \* nambia nisiyatoka \* huna haja kuudhika \* sikitiko kunitiya

(٢٣٧) اَكْمَجِبُ تَمَكُ \* سِكُّرًا هَيَّ يَكُ \* سِكْرَتِ هُوَا نِكُ \* هَمُنُونِ كَلِيَا  
kuliya hamuniwuni \* niku huwa sikuwuti \* yaku haya sikuiza \* tamku akamjibu  
[243] (237) akamjibu tamko \* sikuiza haya yako \* siku zote huwa niko \* hamunioni kuliya

(٢٣٨) سَسَا هَيَا نَثْقِيلِ \* نِمَزُ يَتَعَمَلِ \* تَكُوَا مَتْلُ تُولِ \* زُوَا زَاكُ زَاكُغِيَا  
zakughiya zaku ziwu \* tuli matuli takuwa \* yata'amali nimizu \* nithaqili haya sasa  
[244] (238) sasa haya ni thaqili \* nimezoyataamali \* takuwa matuli-tuli \* zeo zako za kungiya

(٢٣٩) نَصِيرِ اَكْبِينِ \* اَتَكُپِكَ مَنَّانِ \* سَلَامَ نَسَلِمِينِ \* كُوَا عَفُوَا نَعْفِيَا  
na'afiyā 'afuwā kwā \* nasalimīni salāma \* mannāni atakupika \* akabayini naṣīri  
[245] (239) Nasiri akabaini \* atakupeka Manani \* salama na salamini \* kwa afua na afiya

(٢٤٠) هَبُ نَدِيَا كِيدَامَ \* كِنِرَا كُتْسِمَامَ \* سَعُ كُمِ اِكُكَمَ \* نَايِ مَكِ اَمِغِيَا  
amiḡiyā maka nāyi \* ikikuma kumi sa'a \* kutusimāma kinirā \* kayadaama ndiyā hapu  
[246] (240) hapo ndia kayandama \* kinenda kutosimama \* saa kumi ikikoma \* naye Maka amengiya

(٢٤١) مَكِ اَلِپِ جِلِيسِ \* كُوَا بَبَاكِ هَكُئِيسَا \* كَمَبِ نَدِيَا سِكُكِيسِ \* كُوَا نَدِ تَيْكِيَلِيَا  
taykitiliya kwānda \* sikukisi ndiyā kamba \* hakuisi babaki kwā \* jilīsi alipu maka  
[247] (241) Maka alipojilisi \* kwa babake hakuisi \* kamba ndia sikukisi \* kwanda tayiketiliya

(٢٤٢) اَكُكِيَتِ جَعْفَارِ \* اَكْمُوُونِ زُبَيْرَا \* اِنْدِمِينِ نَا بَشِيرِ \* مَكُنُ اَكُوَيْلِيَا  
akawaynuliya mkono \* bashīri nā indimīni \* zubīri akamūwna \* ja'fāri akakiti  
[248] (242) akaketi Jaafari \* akamwona Zuberi \* endemene na Bashiri \* mkono akawainuliya

(٢٤٣) مَكُنُ كَوَاتَرَامَ \* زُبَيْرِ اَكْسِمَامَ \* اَكْمُوَامْبِيَا حَشِيمَ \* مَعِينِ وَتِ مَعِيَا  
mgīyā witu mgīni \* ḥashīma akamwāmbiya \* akasimāma zubayri \* kawatazāma mkono  
[249] (243) mkono kawatazama \* Zuberi akasimama \* akamwambia Hashima \* mgeni wetu mengiya

(٢٤٤) كَمُوَلِزَا اَمِينِ \* مَعِينِ وَتِ نِينِ \* وَسَكِيَا هُبَيْنِ \* نِيْپِ مَكُنُ نَبِيَا  
nabiyā mkunu nipa \* hubayini wasikiya \* ninyani witu mgīni \* amīni kamuwulizā  
[250] (244) kamuuliza Amini \* mgeni wetu ni nyani \* wasikia hubaini \* nipa mkono Nabiya

(٢٤٥) زُبَيْرِ كَتَعَجَبُ \* وَمِيُوَاپِ حَبِ \* جَعْفَارِ اَكْمَجِيبُ \* وَجِهِ وَكِ نَبِيَا  
nabiyā waki wajihī \* akamjību ja'fāri \* ḥabību wamuyuwāpi \* kata'ajabu zubīri  
[251] (245) Zuberi kataajabu \* wamuyua-pi Habibu \* Jaafari akamjibu \* wajihī wake Nabiya

(٢٤٦) كِسَ حَپِ اَبِيْنِ \* كُوَا بِيْنِغُ نِيْكَنِ \* كَمْتُكُوَا اَمِينِ \* كِنِرَا نِيْ كُوَا عَلِيَا  
'aliya kwa nayi kinrā \* amīni kamtukuwā \* nipikani babanghu kwā \* abayīni hapu kisa  
[252] (246) kisa hapo abaini \* kwa babangu nipekani \* kamtukua Amini \* kenda naye kwa Aliya

(٢٤٧) اَلْبُ كَوْرَ سَيْدٍ \* نَدِ اَكْبِجَ هُوْدٍ \* فَطِيْمَ اَكْرَادِدِ \* اَكَبَ هَاكَ عَلِيَا

‘aliyā haku akaba \* akarādidi faṭīma \* hūdi akapija ndi \* saidi kwira alipu

[253] (247) alipokwenda Sayidi \* nde akapija hodi \* Fatima akaradidi \* akamba hako Aliya

(٢٤٨) كَمُوْلِيْزَا حُسَيْنٍ \* اَمْكُوُوْ نَيْنِ \* كَجَانَ اَكْبَيْنِ \* نَا جَدِ يَنْغُ سَكِيَا

sikiyā yanghu jadi nī \* akabayini kijāna \* ninyani amkuwawu \* ḥusīni kamuwulizā

[254] (248) kamuuliza Huseni \* amkuao ni nyani \* kijana akabaini \* ni jadi yanghu sikiya

(٢٤٩) نَجَدِ يَنْغُ رَسُوْلٍ \* يَبِي نَمْتُ وَيَلٍ \* اَكِسِكِيِي قَوْلِي \* كَتَّكَ كُمُوْنَعَلِيَا

kumwangaliyā katuka \* qawlii akisikīya \* wapīli namtu yiyi \* rasūli yanghu nijadi

[255] (249) ni jadi yanghu Rasuli \* yeye na mtu wa pili \* akisikia qauli \* katoka kumwangaliya

(٢٥٠) اَكِتْكََا جَعْفَارٍ \* كَمُوْلِيْزَا خَبَارٍ \* اَكِيْكُمُ كَفَصِيْرٍ \* فَطِيْمَ اَكَمُوَامِيَا

akamwāmbiyā faṭīma \* kafaṣīri akīkuma \* khabāri kamuwulizā \* ja‘fāri akitukā

[256] (250) akitoka Jaafari \* kamuuliza habari \* akikoma kafasiri \* Fatima akamwambiya

(٢٥١) فَطِيْمَ كَتَّكَلْمُ \* اَكَمُوْلِيْزَا حَشِمُ \* بِيَا سِيْمَفَهْمُ \* كَجَانَ هُوِي نَمِيَا

nambiyā huyu kijāna \* siyamfahamu babā \* ḥashimu akamuwulizā \* katakalamu faṭīma

[257] (251) Fatima katakalamu \* akamuuliza Hashimu \* baba siyamfahamu \* kijana huyu nambiya

(٢٥٢) سِكُوْرُتِ سَمِيُو \* اِنَ لَكِ نَرِي نِيَانِ \* مَتْمُ اَكْبَيْنِ \* فَطِيْمَ اَكَمُوْمِيِي

akamwāmbiyā faṭīma \* akabayini mtumi \* nyāni nriyi laki ina \* simuyuwu zuti sikuu

[258] (252) siku zote simuyui \* ina lake ndiye nyani \* Mtumi akabaini \* Fatima akamwambiya

(٢٥٣) اَكَمُوَامِيِي بَشِيْرٍ \* هُوِي نَرِي جَعْفَرَا \* وَ عَلِي حَيْدَارٍ \* حَزُ سُوْرَ هُوْمِيَا

hukwāmbiyā sūra ḥizu \* ḥaydāri ‘alii wa \* ja‘fāri nriyi huyu \* bashīri akamwāmbiya

[259] (253) akamwambia Bashiri \* huyu ndiye Jaafari \* wa Aliyi Haidari \* hizo sura hukwāmbiya

(٢٥٤) حَپِّ سَيْدِ اَمِيْنٍ \* اَكَمْتَمُ حُسَيْنِ \* اِنْرَا مَسِكِيْتِيْنِ \* بِيَا نَمْكُلِيَا

namkuliyā babaku \* msikitīni inirā \* ḥusīni akamtuma \* amīni sayidi ḥapu

[260] (254) hapo Sayidi Amini \* akamtuma Huseni \* enenda msikitini \* babaku namkuliya

(٢٥٥) حَپِّ كَتَّكَ حُسَيْنِ \* كَفِيْكَ مَسِكِيْتِيْنِ \* بِيَا مَكِي مَغِيْنِ \* هُوْمَاْمَكُوَا نَبِيَا

nabiyā hukwāmkuwā \* mghīni mikuya babā \* msikitini kafīka \* ḥusīni katuka ḥapu

[261] (255) hapo katoka Huseni \* kafika msikitini \* baba mekuya mgeni \* kukwamkua nabiya

(٢٥٦) كُوْنِ كَجَانَ مَزْرٍ \* كِنْدِمِيْنِ نَا بَشِيْرَا \* نَا اِنَ نَجَعْفَرٍ \* نِهْلُ نِمْكُوْمِيَا

nimikwāmbiyā nihilu \* nija‘fāri ina nā \* bashīri nā k’indimīni \* mzuri kijāna kūna

[262] (256) kuna kijana mzuri \* chendemene na Bashiri \* na ina ni Jaafari \* ni hilo nimekwāmbiya

(٢٥٧) كَمَبِوَا حِي كَلِيم \* پُ نَدِيَا كَنْدَام \* مَلْعُونِ اَكِيكَم \* سَلَامُ كَوَپِجِيَا

kawapijiyā salāmu \* akaykuma mlaghūni \* kaandāma ndiyā papu \* kalīma ḥiyu k'ambiwā  
[263] (257) chambiwa hiyo kalima \* papo ndia kaandama \* mlangoni akaikoma \* salamu kawapijiya

(٢٥٨) سَلَامُ كَفَصِير \* حَبُ عَلِي حَيْدَار \* اَكِينُكَ جَعْفَار \* مَكْنُ كَمَبِيَا

kampukīyā mkunu \* ja'fāri akaynuka \* ḥaydāri 'alii ḥapu \* kafaṣīri salāmua  
[264] (258) salamua kafasiri \* hapo Aliyi Haidari \* akainuka Jaafari \* mkono kampokeya

(٢٥٩) عَلِي كِت تَمُ \* نَسَلَامُ اُتُكُ \* جُمَلِ وَزِي وَاك \* حَلِ زَاوُ نَمَبِيَا

niambiyā zāwu ḥali \* wāku wazii jumla \* utukaku nisalāma \* tamku kita 'alii  
[265] (259) Aliyi keta tamko \* nisalama utokako \* jumla wazee wako \* hali zao niambiya

(٢٦٠) اَكَمَجِبُ كَلِيم \* نِتُكُو نَسَلَام \* سِيُو يَحُكُو نِيم \* سِپَتِ لَا كُكُومَبِيَا

kukwambiyā lā sipati \* nyuma yaḥukuu siyuwi \* nisalāma nitukakuu \* kalīma akamjibu  
[266] (260) akamjibu kalima \* nitokako ni salama \* siyui ya huku nyuma \* sipati la kukwambiya

(٢٦١) تِنَ بَابِ مُعَلِيم \* نَمَمَ وَاكْسَلِم \* وَعَلَيْكَ سَلَامُ \* عَلِي اَكِيكِيَا

akipukīyā 'alii \* salāmu wa'alayka \* wākusalimu namama \* mu'alīmu bāba tina  
[267] (261) tena baba mualimu \* na mama wakusalimu \* wa-aleka salamu \* Aliyi akipokeya

(٢٦٢) عَلِي اَكَبِيَان \* نِمَكُغُوجَا نَدِيَان \* وَلِثُكَ زُوُ غَان \* بُنَ اَمَلِمَتِيَا

umilimatīya buna \* gāni ziu walituka \* ndiyani nimikughūjā \* akabayāni 'alii  
[268] (262) Aliyi akabaini \* nimekungoja ndiani \* walitoka zeo gani \* mbona umelimatiya

(٢٦٣) اَكَمَجِبُ قَوْل \* اَصْبُحَ نَلِيَصَل \* لَكِنِ بَبَا نِمَبَل \* اِنَ اُرْفُ يَنْدِيَا

yundiyā urifu ina \* nimbali babā lakini \* nalīṣali aṣubuḥi \* qawli akamjibu  
[269] (263) akamjibu qauli \* asubuhi nalisali \* lakini baba ni mbali \* ina urefu wa ndiya

(٢٦٤) نَمَ كَيْتَ يَغَان \* پَانِ مَتِرِ نَدِيَان \* يَلِنْتُكَ مُيُون \* يَلِي وَلِي نَمَبِيَا

nambiyā waliyu yalii \* muyūni yalinituka \* ndiyani mtiri pāna \* yagāāni kīpata nami  
[270] (264) nami kipata yangani \* pana mtende ndiani \* yalinitoka moyoni \* yale waliyonambiya

(٢٦٥) كِيَوَاتِ يَكْفُل \* كَنْدَمَ حِي پِيل \* حَتَ نِكْتَعَمَلِي \* سَعِ اِمْنِيْتِيَا

iminiputīyā sa'a \* nikita'amalii ḥata \* yapili ḥiyu kaandama \* yakuvuli kayiwāta  
[271] (265) kaiwata ya kuvuli \* kaandama hiyo ya pili \* hata nikitaamali \* saa imenipoteya

(٢٦٦) كِسَ اُوْنَعِ كَيْت \* اِي لَبَرِ كَيْت \* اِلِي نَدِيَا كِيَوَات \* نِيمَ نِسِپُ رَجِيَا

rijiyā nisipu nyuma \* kaywāta ndiyā ilii \* kapita labara iyu \* kayita uwinga kisa  
[272] (266) kisa uwinga kaeta \* iyu la bara kapita \* ile ndia kaiwata \* nyuma nisiporejeja

(٢٦٧) سُرَا نِنْرَاو بَرَانِ \* إِلَي نَدِيَا سِيُونِ \* هُونَا نِكْمُوتِنِ \* زَاتِ زِمْنِيْتِيَا

ziminiputiya zūte \* nikumwituni hūnā \* siiyūni ndiyā ilii \* barāni ninrāwu surā

[273] (267) sura nendao barani \* ile ndia siioni \* huona niko mwituni \* zote zimenipoteya

(٢٦٨) كِيَجَ فِكْرَا زَانُغُ \* كَلْنَدَمَ غُو لَنْغُ \* نِتْرُدِ پَلِي پَنْغُ \* سَسَا نِيَمَ كَرَجِيَا

karijiya nyuma sasā \* panghu palii nitarudi \* langu guu kalandama \* zānghu fikirā kipija

[274] (268) kipija fikira zangu \* kalandama guu langu \* nitarudi pale pangu \* sasa nyuma karejeya

(٢٦٩) كِسَ كَرْدِيَا نِيَمَ \* حَپُ نَدِيَا كَيْنَدَمَ \* پِنِي مِتِرِ كِكَمَ \* صَلَا اِمِسَمِيَا

imisimamiya šalā \* kikuma mitiri pinyi \* kayandama ndiyā hapu \* nyuma karudiyā kisa

[275] (269) kisa karudia nyuma \* hapo ndia kayandama \* penye mitende kikoma \* sala imesimamiya

(٢٧٠) اَوَالِ يَاطْهَرِ \* رِبُ نَدِي كُوَابِرِ \* هُجَ يَكِي اَخِيَرِ \* مَعَنَ نِمَكُومِيَا

nimikwambiyā ma'ana \* akhīri yakuya huja \* kuwābiri ndiya ripu \* yaaḏuhuri awāli

[276] (270) awali ya adhuhuri \* ndipo ndia kuabiri \* huja ya kuya ahiri \* maana nimekwambiya

(٢٧١) اَكِسَا كُمْپُلِيكَ \* عَلِي اَكْتَمَكَ \* كَلَمَ اِمْسُمْبَكَ \* نِي كِنَ نَبِيَا

nabiyā kanina nayi \* umisumbuka kalama \* akatamka 'alii \* kumpulika akisā

[277] (271) akisa kumpulika \* Aliyi akatamka \* kalama umesumbuka \* naye kanena Nabiya

(٢٧٢) اَكْنِيَنَ حَشِيَمَ \* سَحَبَ كُي سَلَامَ \* نَدِي اَلِي اَدَامَ \* حَطَرِ هُمَزَغِيَا

humzighiyā ḥaṭari \* adāma aliyu ndiya \* salāma kuya siḥaba \* ḥashīma akanīna

[278] (272) akanena Hashima \* si haba kuya salama \* ndiya aliyoandama \* hatari humzengeya

(٢٧٣) اِمْمَكِيغَ وُدُدُ \* وَسِيُونِ مِيْحِدِ \* كُونِ وَاغْلِمَزِدِ \* وَتُ وِنِغَ سِمْمِيَا

simmyā wingi watu \* wagalimzidi kwani \* mayahudi wasiyūni \* wadudu amimkīga

[279] (273) amemkinga Wadudi \* wasiyuni mayahudi \* kwani wangelimzidi \* watu wengi si mmoya

(٢٧٤) فَطِيَمَ اُپُ كِتِنِ \* اَكْمُوِيكَ اَمِيْنِ \* كُو مَكْنُ اَكْبِيْنِ \* كَمُوَامْكُوَا عَلِيَا

'aliyā kamwāmkuwā \* akabayini mkunu kwa \* amīni akamwipuka \* kitini upu faṭīma

[280] (274) Fatima upo kitini \* akamwepuka Amini \* kwa mkono akabaini \* kamwamkua Aliya

(٢٧٥) مَكُونُ اَكْتَرَامَ \* عَلِي اَكْفَهَمَ \* كَمُوَامِي حَشِيَمَ \* نِرَا رَانِ مَر مِيَا

muyā mara rāni nīrā \* ḥashīma kamwāmbiya \* akafahama 'alii \* akatazāma mkūnu

[281] (275) mkono akatazama \* Aliyi akafahama \* kamwambia Hashima \* nenda ndani mara moya

(٢٧٦) كُوَا رَانِ اِلِيْفِيكَ \* فَطِيَمَ اَكْتَمَكَ \* كَكَلِ نِمِكِيكَ \* نَسَسَا هُوَاتِلِيَا

huwātīliya nasasā \* nimikipika k'akula \* akatamka faṭīma \* ālipufika rāni kwā

[282] (276) kwa ndani alipofika \* Fatima akatamka \* chakula nimekipika \* na sasa huwatiliya



(٢٧٧) كُوا سِكْمَكِينِكَ \* خَبِرِ اَكْتَمَكَ \* مِي هُمِپَيْتِكَ \* كُو اَثْقِيلِ وَنَدِيَا

wandiya uthaqili kwa \* humpapatikā muyu \* akatamka khabari \* sikumakinika kwā  
[283] (277) kwa si kumakinika \* habari akatamka \* moyo humpapatika \* kwa uthaqili wa ndiya

(٢٧٨) نَزُو الْيَزَاتِكَ \* مَنِيزَا حَقِيكَ \* نَا سَسَا هُمِپَلِكَا \* مَنِي هَتُوَامِيَا

hutwāmbiyā maninuyi \* humpulikā sasā nā \* haqīka aminiyuzā \* ālizātuka naziūlizā  
[284] (278) na zeo alizotoka \* ameniuzā hakika \* na sasa humpulika \* manenoye hutwambiya

(٢٧٩) عَلِي كَبِي \* حُمُصَبِرِ حُسَيْن \* نِمْتُمِي حَسَان \* مَكُورَ كُمُونَدَمِيَا

kumwandamiyā mikwira \* ḥasāni nimumi \* ḥusini ḥumṣubiri \* akabayini ‘alii  
[285] (279) Aliyi akabaini \* humsubiri Huseni \* nimumie Hasani \* mekwenda kumwandamiya

(٢٨٠) عَلِي كِتِكَ نَرَان \* اَلِيكْتِ كِتِين \* اَمْسِكِي حَسَان \* سَلَامُ هُوَاپِسِيَا

huwāpisiyā salāmu \* ḥasāni amsikiya \* kitīni alipukiti \* nrāni kituka ‘alii  
[286] (280) Aliyi kitoka ndani \* alipoketi kitini \* amsikia Hasani \* salamu huwāpisiya

(٢٨١) حَسَن اَكْنُظُم \* كُوَاپِسِيَا سَلَام \* وَلِيكَ كُو تِمَام \* وَتِ وَكَمِپَكِيَا

wakampukiyā wuti \* timāmu kwa waliyuku \* salāmu kuwāpisiyā \* akanūzumu ḥasani  
[287] (281) Hasani akanudhumu \* kuwāpisiyā salamu \* walioko kwa timamu \* wote wakampokeya

(٢٨٢) كُوَا رَانَ كِسَا كَوْم \* كَمُولَزَا سَلَام \* كَمْرُدِشَا كَلِيم \* جَعْفَرِ كَمَوْمِيَا

kamwambiyā ja‘fari \* kalīma kamrudishā \* salāma kamuwulizā \* kwima kisā rāni kwā  
[288] (282) kwa ndani kisa kwima \* kamuuliza salama \* kamrudisha kalima \* Jaafari kamwambiya

(٢٨٣) كَمَوْمِيَا مَتَمَك \* نِسَلَامَ نِتُكَك \* سِيُو مَبِي نِنْرَاك \* أَيُو نَجَلِيَا

nijaliyā ayuwawu \* ninrāku mbiyi siyuwi \* nitukaku nisalāma \* matamku kamwambiya  
[289] (283) kamwambia matamko \* ni salama nitokako \* siyui mbee nendako \* ayuao ni Jaliya

(٢٨٤) اَكْتِنُكَ اَمِين \* كَوْمِيَا كُو خَيْرِن \* عَلِي كَنَنْ كَوَان \* بَنْ هَتُكَ نَبِيَا

nabiyā hutuka buna \* kwāni kanina ‘alii \* khīrini kwi kawambiya \* amīni akainuka  
[290] (284) akainuka Amini \* kawambia kwa herini \* Aliyi kanena kwani \* mbona hutoka Nabiya

(٢٨٥) مَتَم اَكْتَمَكَ \* زُو زَمَاحِيرِكَ \* سَع تِسِيَا حَقِيكَ \* نُبِين سِيرَجِيَا

siyarjiyā nyubani \* haqīka tisiyā sa‘a \* zimiakhīrika ziwu \* akatamka mtumi  
[291] (285) Mtumi akatamka \* zeo zimeahirika \* saa tisia hakika \* nyumbani sijarejeya

(٢٨٦) كَب سُبِرِ بَشِير \* كَكَلِ كِيكَ طِيرَا \* تُمَلِشِ جَعْفَر \* حَبِ كَكْتِ نَبِيَا

nabiyā kakiti hapu \* ja‘fari tumlishi \* tayari kiku k’akula \* bashīri subiri kaba  
[292] (286) kamba subiri Bashiri \* chakula kiko tayari \* tumlishi Jaafari \* hapo kaketi Nabiya

(٢٨٧) فَطِيمَ أَكِينِكَ \* كَوِ اُپِسِ نَحْرَكَ \* كَكَلَّ اَكِيُوكَ \* نَمِي كَوِ اُپِكِيَا

kawāpikiyā namayi \* akakīwika k'akula \* naḥaraka upisi kwa \* akaynuka faṭīma  
[293] (287) Fatima akainuka \* kwa upesi na haraka \* chakula akakiweka \* na mayi kawapekeya

(٢٨٨) أَكِينِكَ بَشِيرٍ \* پَمِيَا نَجَعَفَرَا \* نَعَلِي هَيْدَارٍ \* وَتِي وَكَهْظَرِيَا

wakahuzuriyā wutii \* haydāri na'alii \* naja'fari pamuyā \* bashīri akaynuka  
[294] (288) akainuka Bashiri \* pamoya na Jaafari \* na Aliyi Haidari \* wote wakahudhuriya  
The Bearer of Good Tidings got up along with Ja'far and Ali the Lionlike -- they all gathered together.

(٢٨٩) وَكَكْتِ كَوِ مَفُنٍ \* وَكَتَغْنِي مِكُنٍ \* جُمَلِ وَتِ وَتَنٍ \* وَلَا اَسِلِ نَبِيَا

nabiyā asili walā \* watanu watu jumla \* mikunu wakataghanya \* mfunu kwa wakakiti  
[295] (289) wakaketi kwa mfaṇo \* wakatanganya mikono \* jumla watu watano \* wala asile Nabiya

(٢٩٠) مَرَا تَتُ كَوِ حَقِيكَ \* مَكُنُ اَلِوَيْبِكَ \* اَكِسَ اَلِئِينِكَ \* وَوِ اَكَوَاتِيَا

akawātīyā wawu \* aliinuka akisa \* aliwupika mkunu \* ḥaqīka kwa tatu marā  
[296] (290) mara tatu kwa hakika \* mkono aliupeka \* akisa aliinuka \* wawu akawatiya

(٢٩١) أَكِينِكَ كِتِينٍ \* كِپُوَا مَائِي اَمِنٍ \* نَيْكُنُوَا كِكُمِينٍ \* نِي اَكْسُكُتِلِيَا

akasukutuliyā nayi \* kikumbini nayakunwā \* amini māyi kapuwā \* kitīni akaynuka  
[297] (291) akainuka kitini \* kapoa mayi Amini \* na ya kunwa kikombeni \* naye akasukutuliya

(٢٩٢) تَمْبُوُ يَكُحْتَرِ \* حَپُ كِپُوَا بَشِيرِ \* اَكَوَاغَا كَوِ حِيرِ \* تُمُوَا اَكَيْتُكِيَا

akaytukīyā tumwa \* ḥīri kwi akawaagā \* bashīri kapuwa ḥapu \* yakukhitari tambuwa  
[298] (292) tambuu ya kuhitari \* hapo kapoa Bashiri \* akawaaga kḥa heri \* Tumwa akaitokeya

(٢٩٣) كُتُّكَ تُمُوَا اَكِسَا \* نُوُ كَلَّ وَمَكُوَسَا \* فَطِيمَ اَكَيْتُكُسَا \* مِي اَكَوِ اُپِكِيَا

akawāpikiyā mayi \* akaytukusā faṭīma \* wamikwisā kula nawu \* akisā tumwa kutuka  
[299] (293) kutoka Tumwa akisa \* nao kula wamekwisa \* Fatima akaitokosa \* mayi akawapekeya  
When the Prophet had gone, and they had finished eating, Fatima boiled [water], and brought [it] to them.

(٢٩٤) اَكِيُونُ فَطِيمَ \* پِتِ اَكَيْتَرَامَ \* يَسِيُوُ يَنِيمَ \* مِيُوْتُ يَكْمُرُدِيَا

yakamrudiyā mayūtu \* yanyuma yapisiyuwu \* akaytazāma piti \* faṭīma akayiyūna  
[300] (294) akaiona Fatima \* pete akaitazama \* yaḥiṣiyayo ya nyuma \* mayuto yakamrudiya  
Fatima saw it, the ring, and looked at it -- what had happened in the past, remorse for it came back to her.

(٢٩٥) عَلِي اَكْتَمَكَ \* مَبْنِ اُمْبَدَلِكَ \* كَمَ اُمْرُاطِيكَ \* يُوُ نِيكُوُنْغَلِيَا

nikiwanghaliya yiwu \* umizuuzika kama \* umibadilika mbuna \* akatamka 'ilii  
[301] (295) Aliyi akatamka \* mbona umebadilika \* kama umeziudhika \* yeo nikiwangaliya

(٢٩٦) فَطِيمَ اَكْرَدِيدِ \* وَوِ هِنِيرِ بَعِيدِ \* نَلُوُ نَلِ سِنَا بُدِ \* اِلَا نُوُ تَكُوْمِيَا

takwambiya nawi ilā \* budi sinā nalu niluu \* ba'idi hīnirri wiwi \* akaradīdi faṭīma  
[302] (296) Fatima akaradidi \* wewe henendi baidi \* nilo nalo sina budi \* ila nawe takwambiya

(٢٩٧) أَكْسِيَا حَسَنِ \* كَتَّكَ كُلِّ نَيْمَانٍ \* أَكْتَرَا كَوَ أَمِينٍ \* خَبَرَ أَكْمَوْمِيَا  
akamwambiyā khabari \* amīni kwa akinrā \* nyumbāni kuli katuka \* ḥasani akisikiyā  
[303] (297) akisikiya Hasani \* katoka kule nyumbani \* akenda kwa Amini \* habari akamwambiya

(٢٩٨) حَسَنٍ كُفِيكَ \* كَوَا مُتْمَ أَكْتَمَكَ \* مَمَ أَمِكَصِيرِكَ \* بِيِنَعُ نَكْمَوْمِيَا  
nakwambiyā bibiyanghu \* amikaṣīrika mama \* akatamka mtumi kwā \* kufika ḥasani  
[304] (298) Hasani kufika \* kwa Mtumi akatamka \* mama amikasirika \* bibi yangu nakwambiya

(٢٩٩) كَمُوْلِيَزَ أَمِينٍ \* مِكَسِيرِكَ كَوَ نِنٍ \* مَوْنِيَوِ هَكْبِينٍ \* حُجَا سِكْمُسِيَا  
sikumsikiyā ḥujā \* hakubayini mwinyiwi \* nini kwa mikasīrika \* amīni kamuwulīza  
[305] (299) kamuuliza Amini \* mekasirika kwa nini \* mwenyewe hakubaini \* huja sikumsikiya

(٣٠٠) كُرْدِ كَوَاكِ نَدِيَانٍ \* أَكْمُونِ حُسِينٍ \* أَتِي مِكَي مَعِينٍ \* هُكَ كُونِ هُسِيَا  
husikiyā kwinu huku \* mgīni mikuya atii \* ḥusīni akamuwuna \* ndiyāni kwāki kurudi  
[306] (300) kurudi kwake ndiani \* akamuona Huseni \* ati mekuya mgeni \* huku kwenu husikiya

(٣٠١) أَكْمَجِبُ حُسِينٍ \* كُنْ خَبَرَ مَوْنِيَوِ \* أُنِبِ يَتْمَكِينِ \* هِي أَمَزَوْمِيَا  
amizuwambiyā hiyu \* yatamkīni unipi \* mwīni khabari kuna \* ḥusīni akamjibu  
[307] (301) akamjibu Huseni \* kuna habari muini \* unipe ya tamkīni \* hiyo amezoaambiya

(٣٠٢) أَكْطِ مَلْعُونٍ \* أَكْرَادِ حُسِينٍ \* أَسَ مَوْتَكِينِ \* مَبُونِ الْوَأَيْتِيَا  
aliwāputiyā mbwīnu \* mwamtakiyani asa \* ḥusīni akarādidi \* mlaghūni akapita  
[308] (302) akapita mlangoni \* akaradidi Huseni \* asa mwamtakia-ni \* mbwenu aliwapoteya

(٣٠٣) كَمُوْلِيَزَ بِيَكِ \* أُنِ هُنِينِ پَوِكِ \* أَكَبِ سِخِيرِ نِتْكِي \* خَبَرَ مِئِيَا  
miimiyā khabari \* nitukii sikhīri akaba \* pwiki hunīna nani u \* babaki kamuwulīza  
[309] (303) kamuuliza babake \* una-ni hunena pweke pwiki \* akamba si heri nitoke \* habari meeneya

(٣٠٤) كَمِپَنَّ خَبَرَ \* جَمِعَ يَا أَنْصَارَا \* أَمِكَي جَعْفَارِ \* وَ مَوْلَنَا عَلِيَا  
‘aliyā mawulanā wa \* ja‘fāri umikuya \* anṣārī yā jami‘i \* khabari kumipanana  
[310] (304) kumepanana habari \* jamii ya Ansari \* umekuya Jaafari \* wa Maulana Aliya

(٣٠٥) حَپْ عَلِي جِدَارِ \* نِنِ الْلُو فَصِيرَا \* أُونَعِ أَنْ خَطَرَ \* مَمْبُو يَكْتُمُولِيَا  
yakutumwiliyā mambuu \* khaṭari una uwinga \* faṣīri aliluu ninu \* ḥaidāri ‘alii ḥapu  
[311] (305) hapo Aliyi Haidari \* neno alilofasiri \* uwinga una hatari \* mambo ya kutomweleya

(٣٠٦) كُونِ كَمِي مَعِينِ \* هِلُ هُكُوْطِيِينِ \* أَوْ أَتْمُوكَ نَرَانِ \* مُونِ هَتْتَمْبِيَا  
hatutimbiya muwini \* nrāni utamwika aw \* hukūziyani hilu \* mgīni kkuya kwinu  
[312] (306) kwenu kikuuya mgeni \* hilo hukudhia-ni \* au utamweka ndani \* muini hatotembeya

(٣٠٧) فَطِيمَ كُنْظُمُ \* كَوْنِ سِمَوَانَ حَرَامُ \* مُي حَنَا تَبَسَمُ \* عَلِي كُموَاغَلِيَا

kumwāghaliyā ‘alii \* tabasamu ḥanā muyu \* ḥarāmu simwāna kwani \* kanuzumu faṭīma

[313] (307) Fatima kanudhumu \* kwani si mwana haramu \* moyo hana tabasamu \* Aliyi kumwangaliya

(٣٠٨) عَلِي حَپْ كَسِيمِ \* حِيلَ نَدُو فَطِيمِ \* اَكَيْنَا كَوَا حِيمِ \* مَكُوَاكُ كَمُونِرِيَا

kamwinriyā mkiwāki \* ḥīma kwā ākaynuka \* faṭīma nduu ḥīla \* kasīma ḥapu ‘alii

[314] (308) Aliyi hapo kasema \* hela ndoo Fatima \* akainuka kwa hima \* mke wake kamwendeza

(٣٠٩) كَمُوَلِيْزَا اُنْ \* بُنْ اُنْقَصِيْرَانِ \* فَطِيمِ اَكَبْ كُوَانِ \* يَمْتَعُ هُكُوَامِيَا

hukwāmbiyā yamatugu \* kwāni akaba faṭīma \* unaqīṣīrāni buna \* unani kamuwulizā

[315] (309) kamuuliza una-ni \* mbona una kisirani \* Fatima akamba kwani \* ya matungu hukwambiya

(٣١٠) اَكْمَجِبُ تَمَكُ \* هِي سَطِيَا يَكُ \* مِم سَكِجَانَ كَا \* اَمْبِ هِي هُنْمِيَا

hunambiyā hayu amba \* k’aku sikijāna mimi \* yaku ṣiṭabiyā hiyu \* tamku akamjibu

[316] (310) akamjibu tamko \* hiyo si tabia yako \* mimi si kijana chako \* amba hayo hunambiya

(٣١١) فَطِيمِ اَكْبِيْنِ \* سِيْلِ پَتِ كَنْدَانِ \* يَلُوغِيِي كِسِمَانِ \* اَتِ زِيْپُ هُتِيَا

hutiya ziyapu ati \* kisimāni yalūghīya \* k’andāni piti siili \* akabayini faṭīma

[317] (311) Fatima akabaini \* si ile pete chandani \* yalongia kisimani \* ati ziapo hutiya

(٣١٢) عَلِي اَكْتَمَكُ \* رِي اُكْكَصِيْرِكُ \* هِيْسِ وَعَلُوْظَكُ \* كَم كُوَلِ كِكُوْمِيَا

kikwambiyā kwili kama \* waghalīwuzika huyisi \* ukakaṣīrika riyu \* akatamka ‘alii

[318] (312) Aliyi akatamka \* ndiyo ukakasirika \* huisi wangaliudhika \* kama kweli kikwambiya

(٣١٣) نَسَسَا نِعْكَوْظُ \* نَزِيْعُ وَتَ غِيْضَا \* مُي وَنَعُ اَوْ رَاْضِ \* نُوْتَكَلُ نَمِيَا

nambiyā nawutakalu \* rāḍi uwi wanghu muyu \* ghayḍi wata nzzuyaghu \* nigakuwuzi nasasā

[319] (313) na sasa ningakuudhi \* nduyangu wata ghaidhi \* moyo wangu uwe radhi \* na utakalo nambiya

(٣١٤) فَطِيمِ كِتَ قَوْلِ \* كِتَ سِيْكَ بَدَالِ \* نَكَمَ اُمْقُبَلِ \* رَاْضِ نِمْكُوَلِيَا

nimikuwiliyā rāḍi \* umiqubali nakama \* badāli siyaku kitu \* qawuli kita faṭīma

[320] (314) Fatima keta qauli \* kitu si ya kubadali \* na kama umekubali \* radhi nimekueleya

(٣١٥) وَكَكِتِ كُو لِسَانِ \* پِنِي نَمَوَانِ نِيْبِنِ \* نُو نِرَاْپُ زِتَانِ \* وَكَنْرَا وَتَ پَمِيَا

pamuya wuti wak’inrā \* zitāni nirāpu nawi \* nyubani namwāni pinyi \* lisāni kwa wakakiti

[321] (315) wakaketi kwa lisani \* penye ḥa mwaṇa nyumbani \* nawe nendapo zitani \* wachenda wote pamoya

(٣١٦) جَعْفَرِ نِمَغِيْنِ \* حِيَاْزُوِي زِتَنِ \* مَحَلِ پَمِيَاْتِيْنِ \* وَلِ اِكْمُوَاْرِيَا

akimwāruliyā wal \* pamiyātīni maḥali \* zitani ḥayāzuwiya \* nimgāni ja’fari

[322] (316) Jaafari ni mgeni \* hayazoea zitani \* mahali pa miyateni \* wala akimwanduliya<sup>104</sup>

<sup>104</sup>“he would not attack there”.

(۳۱۷) حَتَّ اَكْتِمُ مَوَاكَ \* زَتْنِ اَمِصْفِيكَ \* سَعَ مِي حَقِيكَ \* حُتْنَدَا سِكُوَا  
sikuyuwa hutindā \* ḥaqīka miya saba'a \* amişifika zitani \* mwāka akitimu ḥata  
[323] (317) hata akitimu mwaka \* zitani amesifika \* sabaa mia hakika \* hutinda si kuyuwa

(۳۱۸) حَتَّ مَوَاكَ اَكْرِدِ \* اَلْپُكُونَزِ جِهَدِ \* لَكِي مِي مِيَهْدِ \* هُتُوَا مَبُوكِ مُمِيَا  
mmuyā mpwiki hutwā \* mayahudi muya lakii \* jihadi alapukwinra \* ukizidi mwāka ḥata  
[324] (318) hata mwaka ukizidi \* alipokwenda jihadi \* laki moya mayahudi \* hutwa mpweke mmoya

(۳۱۹) اَلِپُ كِي مُوَايْنِ \* عَلِي اَكْبِيْنِ \* اَكْمَوَامْبِي اَمِيْنِ \* نِنَ يَمْبُ تَكْوَمْبِيَا  
takwambiyā yambu nina \* amīni akamwāmbiya \* akabayīni 'alii \* muwīni kuya ālipu  
[325] (319) alipokuya muini \* Aliyi akabaini \* akamwambia Amini \* nina yambo takwambiya

(۳۲۰) نَيْنَدَ سَسَا بَشِيرِ \* اِنْرِ پُوكِ جَعْفَرَا \* اَكْچِجِ مَكْفَرَا \* هُتُشَا كِمَوَاغَلِيَا  
kimwāghaliyā hutushā \* makufarī akapiji \* ja'fari pwiki iniri \* bashiri sasā napinda  
[326] (320) napenda sasa Bashiri \* enende pweke Jaafari \* akapije makufari \* hutosha kimwāghaliya

(۳۲۱) اَكْشُكَا جِبْرِيْلِ \* اَكْمَوَمْبِيَا رَسُوْلِ \* حُوَكِي سِمْبَا وَوْلِ \* اَكْسَلَامُ جَلِيَا  
jaliyā akusalīmu \* wawili simbā ḥuwikii \* rasūli akamwambiyā \* jibrīli akashukā  
[327] (321) akashuka Jiburili \* akamwambia Rasuli \* huweke simba wawili \* akusalimu Jaliya

(۳۲۲) اَكْتَمَكَ اَمِيْنِ \* عَلِي تُوْنَدِ نِيْمَانِ \* مَوَانُو نِنِيْقِيْنِ \* هِيْفَرِقِ دُنِيَا  
duniyā huyfariqi \* ninayaqīni mwānawu \* nyumbāni twindi 'alii \* amīni akatamka  
[328] (322) akatamka Amini \* Aliyi twende nyumbani \* mwanawo nina yaqini \* kuifariki duniya

(۳۲۳) كَمْبُو هِي قَوْلِ \* اَسِيْمُهَلِ \* كَنْكَ نَرَسُوْلِ \* هُپْ وَكَنْدَمَ دِي  
diya wakandama hapu \* narasūli kaynuka \* asiimuhuli \* qawli hiyo k'ambiwa  
[329] (323) chambiwa hiyo qauli \* asiyimuhuli \* kainuka na Rasuli \* hapo wakandama ndia

(۳۲۴) اَكِيْتِ مَلْعُونِ \* فَطِيْمِ اَكْبِيْنِ \* اَمُو هُتَكَ حُسَيْنِ \* اَيُو كُوَانْدَمِيَا  
kuwāndamiyā uyawu \* ḥusīni hutuka amuu \* akabayīni faṭīma \* mlaghūni akpita  
[330] (324) akīpiṭa mlangoni \* Fatima akabaini \* amu hutoka Huseni \* uyao kuwandamiya

(۳۲۵) مَوَانَ اَلِپُ كِيْتِيْنِ \* نَحْسَنِ نَحْسِيْنِ \* غَاْفَلِ اَكْبِيْنِ \* بِيْنَعِ نَمَكْلِيَا  
namkuliyā babanghu \* akabayīni ghāfula \* naḥusīni naḥasani \* kitīni alipu mwāna  
[331] (325) mwana alipo kitini \* na Hasani na Huseni \* ghafula akabaini \* babangu namkuliya

(۳۲۶) اَمِيْنُكَا كِيْتِيْنِ \* اَمِيْرَا فِرَاشَنِ \* حِلَ مَوَاغَلِيْنِ \* يَمْبُ لِيْلُوْمَزِدِيَا  
lilūmzidiyā yambu \* mwāghaliīni ḥila \* firāshani amiparā \* kitīni amiinuka  
[332] (326) ameinuka kitini \* amepanda firashani \* hela mwangaliēni \* yambo lilomzidiya

(۳۲۷) حَظُّ كِنْرَ بَشِيرٍ \* نَعْلِي حَيْدَارٍ \* اَكْمُونُ جَعْفَرٍ \* حَظُّ بَيْكِ كَلِيَا

kaliyā babaki ḥapu \* ja'fari akamuwuna \* ḥaydāri na'alii \* bashīri kinira ḥapu

[333] (327) hapo kenenda Bashiri \* na Aliyi Haidari \* akamuona Jaafari \* hapo babake kaliya

(۳۲۸) كَلِيَا اَكْبَيْنِ \* وَوِ مَوَانِعُ اُنَّ \* اَيْتُو نَيْمَبُ عَنِّ \* كَتِكَ كَوَانْدَامَ دِيَا

diyā kwāndāma katika \* gani nayambu upitwi \* unani mwānagu wiwi \* akibayni kaliya

[334] (328) kalia akibaini \* wewe mwanangu una-ni \* upetwe na yambo gani \* katika kwandama ndia

(۳۲۹) اَكْسِيكِي كَلِمَ \* جَعْفَرِ اَكْفَهَمَ \* كَوَا ظَرْبُ كَتْرَامَ \* مَتُ كَمَوَاغَلِيَا

kamwāghaliya matu \* katazāma żarubu kwā \* akafahama ja'fari \* kalima akisikiya

[335] (329) akisikia kalima \* Jaafari akafahama \* kwa dharubu katazama \* mato kamwāngaliya

(۳۳۰) كَمَوَاغَلِ اَمِينِ \* اَكَبَ نِيَا يَسِينِ \* اَكِيكُمُ كُبَيْنِ \* اَمِكُوسَ كُفِيَا

kufiyā amikwisa \* kubayīni akikuma \* yasīni nipā akaba \* amīni kamwāgalia

[336] (330) kamwāngalia Amini \* akamba nipa Ya Sini \* akikoma kubaini \* amekwisa kufiya

(۳۳۱) حَظُّ عَلِي حَيْدَارٍ \* يُتِ اَسِيْفِكِيْرَا \* اَكْسِمَامَ بَاشِيْرٍ \* مَصْحَبَ كَوْمِيَا

kawambiyā maṣaḥaba \* bāshīri akasimāma \* asiyafikiri yuti \* ḥaydāri 'alii ḥapu

[337] (331) hapo Aliyi Haidari \* yote asiyafikiri \* akasimama Bashiri \* Masahaba kawambiya

(۳۳۲) كَوَامِيَا كِيْلِيكَ \* جَمِعَ وَاكِيْنِكَ \* حَتَّ اَكِيْسَا كُزِيْكَ \* عَلِي اَسِكِيُوَا

asikuyuwā 'alii \* kuzika akisā ḥata \* wākaynuka jamī'i \* kipulika kawāmbiyā

[338] (332) kawambia kipulika \* jamii wakainuka \* hata akisa kuzika \* Aliyi asikuyuwa

(۳۳۳) اَلِپُ كُوسَ كُزِكَ \* مَتْمُ اَكْمُوِيْكَ \* مَنِيْنُ اَكْتَمَكَ \* عَلِي اَكْمُوْمِيَا

akamwambiyā 'alii \* akatamka manīnu \* akamūika mtumi \* kuzika kwisa alipu

[339] (333) alipokwisa kuzika \* Mtumi akamuweka \* maneno akatamka \* Aliyi akamwambiya

(۳۳۴) كَمَوَامِيِي كِيْلِيكَ \* صَبِيْرُ كَوَاكِ رَابُكَا \* مَتُ هَنْغَالِ كِيْلِيكَ \* نَوِ اَكْمُوْعَلِيَا

ukimwaghaliyā nawi \* kupuka hanghāli mtu \* rābukā kwāki ṣubiri \* kipulika kamwāmbiya

[340] (334) kamwambia kipulika \* subiri kwake Rabuka \* mtu hangalikupoka \* nawe ukimwāngaliya

(۳۳۵) وَ اَمَّا نِمْتُ عَنِّ \* اَلْدُمُ دُنِيَانِ \* اَسِيْكُوَا مَنَانِ \* نَوُو وَاْفَهَمِيَا

wāfahamīyā nawīwi \* mannāni asipukuwā \* duniyāni aludumu \* gani nimtu ammā wa

[341] (335) wa ama ni mtu gani \* alodumu duniyani \* asipokuwa Manani \* na wewe wafahamiya

(۳۳۶) عَلِي سِنِرِ مَنْ \* مَبُّ هِيْجِ مَنْفُنْ \* كَمَبُوَا هِيْ مَنِيْنُ \* عَقِيْلِ اِكْمَغِيَا

ikamghīyā 'aqīli \* manīnu haya k'ambiwā \* mfanu hupija mabu \* mnu siniri 'alii

[342] (336) Aliyi senende mno \* mambo hupija mfano \* chambiwa haya maneno \* akili ikamgiya

(۳۳۷) هَبْ أَكِنْدَ كُتُوا \* زُبَيْرِ كَمَوْمَكُوا \* تَكُپْ زَنْعُ بَرُو \* أُپِتْ كُنِپِكِيَا

kunipikiyā upati \* baruwa zangu takupa \* kamwamkuwā zubīri \* kutuwā akinda hapu  
[343] (337) hapo akenda kutoa \* Zuberi kamwamkua \* takupa zangu barua \* upate kunipekeya

(۳۳۸) هِنِ مُيِ نَدِ مَمَكِ \* نَهَيْنِ مَوْلِمُ وَاكِ \* نَوَكْتِرَا سِتَمَكِ \* كَوَا فَرَعَا كَوْمِيَا

kuwambiyā faraghā kwā \* sitamki nawk<sup>105</sup>inrā \* wāki mwalimu nahīni \* mamaki nda muya hini  
[344] (338) hini moya nda mamake \* na hini mwalimu wake \* na uchenda sitamki \* kwa faragha  
kuwambiya<sup>105</sup>

(۳۳۹) زُبَيْرِ اَسْجَلِسِ \* كُپِكِيِ كَرَطْسِ \* اَكِنْرَا كَوَا اُپِسِ \* كَمِپِكِيِ عَطِيَا

‘atiyā kampikiya \* upisi kwa akinrā \* karatasi kapukiya \* asijilisi zubīri  
[345] (339) Zuberi asijilisi \* kapokea karatasi \* akenda kwa upesi \* kampekea Atiya

(۳۴۰) بَرُوَا كُمْپِ كَوَاكِ \* كِسِ زُبَيْرِ اَتِكِ \* اِلِي يَمَوَالِمُ وَاكِ \* كِنِرَا كُمْپِكِيَا

kumpikiyā kinirā \* wāki yamwālimu ilii \* atuki zubīri kisa \* kwāki kumpa baruwā  
[346] (340) barua kumpa kwake \* kisa Zuberi atoke \* ili ya mwalimu wake \* kenenda kumpekeya

(۳۴۱) زُبَيْرِ كُتُكَا كَوَاكِ \* بِي اَسْمِ مَمَكِ \* اَكْتُكَ مِپُوِكِيَكِ \* مَتِ اَسِپُ زَغِيِي

zighīya asipu mtu \* mpwikipiyaki akatuka \* mamaki asumi yiyi \* kwāki kutuka zubīri  
[347] (341) Zuberi kutoka kwake \* yeye asome mamake \* akatoka mpweke yake \* mtu asipozingiya

(۳۴۲) نَبِيِ اَكُنْظُمُ \* يُوَا لِمِ هُسَلِمُ \* وَلَا اَسِپُ فَهَمُ \* اَسِيكَ كُمْغِيَا

kumgiliyā usiku \* fahamu asipu walā \* husalimu limu yuwā \* akanuzumu nayiyi  
[348] (342) na yeye akanudhumu \* yua limo husalimu \* wala asipofahamu \* usiku kumngiliya

(۳۴۳) نَهْكَ نَيْمِ زُبَيْرِ \* اَسَوَاتِ تَعَكُرَا \* كُلَّ نَبِيَا هُوَابِيِرِ \* هُمَاَزَغِيَا عَطِيَا

‘atiyā humāzigiyā \* huwābīri nyubā kulla \* taghakuri asiwāti \* zubīri nyuma nahuku  
[349] (343) na huko nyuma Zuberi \* asiwate tangakuri \* kula nyumba huabiri \* humazengea Atiya

(۳۴۴) هَبْ نَدِيَا كَفَوَاتِ \* اَكِنِرَا اَسِكْتِ \* نُبِيَا يَكُونَدَ كُپِتِ \* مَلْغُونِ اَكْغِيَا

akaghīyā mlaghūni \* kupata yakwanda nyubā \* asikuta akinirā \* kafuwāta ndiyā hapu  
[350] (344) hapo ndia kafuata \* akenenda asikuta \* nyumba ya kwanda kupata \* mlangoni akangiya

(۳۴۵) حَمَزَةَ كَفَصِيِرِ \* نَمَوْلَنَا عُمَرَا \* هِنِ نَا اَلْفَجِيِرِ \* صَلَا اِمْسَمِيَا

imisimamiyā šalā \* alfajīri ni hini \* ‘umarī namawlanā \* kafašīri ḥamzaī  
[351] (345) Hamza kafasiri \* na Maulana Umari \* hini ni alifajiri \* sala imesimamia

(۳۴۶) مَوَانَمِكِ كَتَمَكِ \* كِنِنِ مِمِ عَطِيَكِ \* كَمَبِ مُتَنِپِيَلِكِ \* كَوَا مَوْلَنَا عَلِيِ يَا

yā ‘alii mawulanā kwa \* mutanipilika kamba \* ‘aṭika mimi kanina \* katamka mwānamki  
[352] (346) mwanamke katamka \* kanena mimi Atika \* kamba mutanipeleka \* kwa Maulana Aliya

<sup>105</sup>“to tell them privately [what has happened]”.

(٣٤٧) نَدِي نَمِيْبِيْر \* نِيْب سِكُفَصِيْرَا \* نِمِم اُمِي جَعْفَارِ \* كَم هِيْكَوْلِيَا

hayakuwiliyā kama \* ja'fāri umii nimimi \* sikufaširi nyuba \* nimiryabiri ndiya

[353] (347) ndia nimeiabiri \* nyumba sikufasiri \* ni mimi Umi Jaafari \* kama hayakueleya

(٣٤٨) هَبْ حَمَزَا كَتَا \* كُو اُپْسِ نَحْرَا \* مَلْعُو اَكُوْشِيْكََا \* اِلِي كُمْفُغُلِيَا

kumfuguliyā ilii \* akawshikā mlaghuu \* naharaka upisi kwa \* katuka hamzā hapu

[354] (348) hapo Hamza katoka \* kwa upesi na haraka \* mlango akaushika \* ili kumfunguliya

(٣٤٩) نَدِ كِتَا كُوَا حِم \* حَپْ نَدِيَا كَيْنْدَام \* كُوَا عَلِي اَكِيْكَم \* مَلْعُو كَمْبِيْشِيَا

kambishiyā mlaguu \* akikuma 'alii kwā \* kayandāma ndiyā hapu \* hima kwā kituka ndi

[355] (349) nde kitoka kwa hima \* hapo ndia kayandama \* kwa Aliyi akikoma \* mlango kambishiya

(٣٥٠) عَلِي كَمُوْلِيْزَا \* كَمْبِ نَا مِم حَمَزَا \* نِمَغِنِ هُكُوِيْزَا \* هَپْكَتَا عَلِيَا

'aliyā hapukatuka \* hukūizā nimghini \* hamzā mimi nī kamba \* kamuwuliza 'alii

[356] (350) Aliyi kamuuliza \* kamba ni mimi Hamza \* ni mgeni hukuwiza \* hapo katoka Aliya

(٣٥١) يِي اُپْ مَلْعُوْن \* حُلِيْيَا اَكِيْبِيْن \* قَبْرِ كَنِيُوْنِيْن \* نِيْطِ كِيْعَالِيَا

kuyagaliyā nipati \* kaniyūnyini qaburi \* akibayini ḥuliyā \* mlaghūni upu yiya

[357] (351) yeye upo mlangoni \* hulua akibaini \* qaburi kanionyeni \* nipate kuyangaliya

(٣٥٢) حَپْ عَلِي كِتَا \* مَتُوْزِ يَكِمَشُكَ \* حَتِ نَدِ كَتَمَا \* مَنِيْنُ اَكَمُوْمَبِيَا

akamwambiyā manīnu \* katamka ndi ḥata \* yakimshuka matūzi \* katuka 'alii hapu

[358] (352) hapo Aliyi katoka \* matozi yakimshuka \* hata nde katamka \* maneno akamwambiya

(٣٥٣) كَمُوَامِيْبِي كِنُظْم \* سِنْدِلِي اِسْلَام \* صَبْرِ كَوَاكِ كَرِيْم \* اَمْبَالُ وَاكْتِيْزِيَا

wākutīziya ambālu \* karīma kwāki ṣubiri \* islāmu sindilii \* kinuzumu kamwāmbiya

[359] (353) kamwambia kinudhumu \* sendelee isilamu \* subiri kwake Karīmu \* ambalo wakutezeya

(٣٥٤) كُوَانِ مِم نِمَمَا \* نَرِيْ مَوْنِي كِتِ كَا \* نِيْنِيْ قَبْرِ يَكِي \* نَتَا كِيْعَالِيَا

kuyaghalīyā nataka \* yakii qaburi niyunya \* k'aki kiti mwinyi nrriyi \* nimamaki mimi kwāni

[360] (354) kwani mimi ni mamake \* ndiye mwenye kite chake \* nionya qaburi yake \* nataka kuyangaliya

(٣٥٥) يُوَا مَوْنِي مَمَلَا \* لَكِ هُرُوَا كَوَاكِ \* وَلَا مِم سِكُتَا \* اَيْفَرِقِ دُنِيَا

duniyā ayfariqi \* sikutaka mimi walā \* kawika huruwā laki \* mamlaka mwinyi yuwā

[361] (355) yua Mwenye Mamlaka \* lake hondo kaweka \* wala mimi sikutaka \* aifariki duniya

(٣٥٦) نَوِ صَبْرِ رِيْنَع \* اُسِيْطِيْ كُو مَع \* وَلَا هُتُكُوْسَ فُنْع \* لَتُخِيْرِ نَدِيَا

naduniyā laakhīri \* funghu hutukūsa walā \* mghu kwa usiputii \* ruyanghu ṣubiri nawi

[362] (356) nawe subiri nduyangu \* usipotee kwa Mngu \* wala hutokosa fungu \* la aheri na duniya



(٣٥٧) هُمُونِي كُيْلِكَ \* مَتْرِي يَكِمْتُكَ \* حَپْ كَتْوَا عَطِيكَ \* اَكْنِيْمَاءَ كُليْنَا  
 kuliyā akanyamaa \* ‘aṭika katuwā ḥapu \* yakimtuka matuzi \* kupulika humūnyya  
 [363] (357) humuonya kupulika \* matozi yakimtuka \* hapo katua Atika \* akanyamaa kuliya

(٣٥٨) حَپَا عَلِي جَدَارِ \* كَسِ اَكْفَصِيْرَا \* بَنَ هَكِي زُبِيْرَا \* نُو پُوْكَي عَطِيَا  
 ‘aṭiyā pwikii niwi \* zubiri hakuya buna \* akafaṣīri akisa \* ḥaidāri ‘alii hapū  
 [364] (358) hapo Aliyi Haidari \* akisa akafasiri \* mbona hakuya Zuberi \* niwe pweke Atiya

(٣٥٩) اُنِيْتِي بَرُوَا \* كَتَكَ كِيْفُنُوَا \* اَلِپْ سِيْكُمِيُوَا \* وَلَا سِيْكُمَزِغِيَا  
 sikumzigiyā walā \* sikumuyuwā alipu \* kifunuwā katuka \* baruwā uniyitii  
 [365] (359) unietee barua \* katoka kifunua \* alipo sikumuyua \* wala sikumzengeya

(٣٦٠) بَرُوَا كِيْفَصِيْر \* نَدِي نَلِيْبِيْرَا \* حَنَدَ سَسَ كُفِيْكَر \* تَنَبِحَ كُنِيْغِيَا  
 kunīghiyā tanabuḥi \* kufikiri sasa ḥanda \* naliyabiriā ndiya \* kiifaṣīri baruwa  
 [366] (360) barua kiifasiri \* ndia naliabiri \* handa sasa kufikiri \* tanabuhi kuningiya

(٣٦١) فَطِيْمَ اَكْمَكَلِيْم \* كُمْپَ مِي مَتَم \* دُعَا سَبَعَ تِمَم \* نَرَانِ نِيْمِيْسَمِيَا  
 nimiyasumiyā nrāni \* timamu saba‘a du‘aā \* matamu mayi kumpa \* akamkalīmu faṭīma  
 [367] (361) Fatima akamkalimu \* kumpa mayi matamu \* dua saba timamu \* ndani nimeyasomeya

(٣٦٢) اَكْمَجِبُ كَلِيْم \* سِيْيُوْرَا فَطِيْم \* مُيْ اَنْ حَلِمَام \* رُوْحَا حُنْمِيَا  
 ḥunambiyā rūḥuā \* ḥalimāma una muyu \* faṭīma siyayawizā \* kalīma akamjibu  
 [368] (362) akamjibu kalima \* siyayaweza Fatima \* moyo una halimama \* ruhu hunambiya

(٣٦٣) صِيْر كُوَا بُوَان وَت \* عَطِيكَ مِي سِيْكَت \* پِيْجَ مَتَم مَتْت \* يَكِيْقِي تِيْكَيَا  
 tapukiyā yakiyaqii \* matatu matama pija \* sikitu mayi ‘aṭika \* witu bwāna kwā ṣubiri  
 [369] (363) subiri kwa Bwana Wetu \* Atika mayi si kitu \* pija matama matatu \* yakiyake tapokeya

(٣٦٤) حَپْ كَتْوَا عَطِيكَ \* مِي اَسِيْپُ يَتَكَ \* مَدُوْمُوْنِ كِيْنَدِكَ \* فَطِيْمَ اَكْپِيْكَيَا  
 akapukiyāyā faṭīma \* kayandika mdūmūni \* yataka asipu mayi \* ‘aṭika katwā ḥapu  
 [370] (364) hapo katwaa Atika \* mayi asipoyataka \* mdomoni kayandika \* Fatima akapokeya

(٣٦٥) حَپْ كَمَكَلِيْفِيْشَا \* وَعَظِ كَمُوْنِيْشَا \* مِي اَلِپْ يَشُشَا \* مَعُ كَمَشُهْدِي  
 kamshuhudiya mgu \* yashushā alipu mayi \* kamūnyishā wa‘azi \* kamkalīfishā ḥapu  
 [371] (365) hapu kamkalifisha \* waadhi kamuonyesha \* mayi alipoyashusha \* Mngu kamshuhudiya

(٣٦٦) اَكْسَ اَمُوْلِيْز \* زَا مَوَانُو خَبِرَا \* نَعَلِيْ اَمُوْلِيْز \* اَكْسَ كِيْلِيَا  
 kaylaliyā akisa \* amwilizi na‘alii \* khabarizi mwānawi zā \* amwilizi akisa  
 [372] (366) akisa amuilize \* za mwanawe habarize \* na Aliyi amweleze \* akisa kayilaliya

(٣٦٧) حَتَّ كُكَيْبُوكَ \* فَطِيمَ أَكَيْنِكَ \* كَمَيْكِي عَطِيكَ \* وَكَلَّ وُتِ پَمِيَا  
pamuyā wuti wakala \* aṭika kampikiya \* akaynuka faṭīma \* kukipabawuka ḥata  
[373] (367) hata kukipambauka \* Fatima akainuka \* kampikia Atika \* wakala wote pamoya

(٣٦٨) عَطِيكَ أَكَبِينِ \* فَطِيمَ كُوحِرَانِ \* مَوْنَعُ أَكُ مِيُونِ \* مَتُّ سَكُمُوتِيَا  
sikumuwātiyā mtu \* muyūni uku mwanagu \* kwihirini faṭīma \* akabayini aṭika  
[374] (368) Atika akabaini \* Fatima kḥa herini \* mwanangu uko moyoni \* mtu sikumuwatiya

(٣٦٩) نَفَطِيمَ اَتَمَكِي \* اَمَوَامِي مُمُومِ وَكُ \* نَوِرَا كَمَيْيكَ \* اَسِرُّ پُوكِ عَطِيَا  
aṭiyā pwiki asirri \* kampika nirā nawi \* waki mūmi amwāmbiya \* atamkii nafaṭīma  
[375] (369) na Fatima atamke \* amwambia mume wake \* nawe nenda kampeka \* asende pweke Atiya

(٣٧٠) عَلِي كَغِي نُرَانِ \* كُوَا مَكُنْ أَكَبِينِ \* أَكُنْكَ كِتِينِ \* فَطِيمَ أَكْمُورِيَا  
akamwirriyā faṭīma \* kitīni akaynuka \* akabayini mkunu kwā \* nrāni kaghiya aṭii  
[376] (370) Aliyi kangia ndani \* kwa mkono akabaini \* akainuka kitini \* Fatima akamwendeya

(٣٧١) كَمَ كِنْرَا كَمَيْيكَ \* فَطِيمَ حُتُوطِيكَ \* كَبَ وَاتُ كُتْمَكَ \* كَمَ حَيِّ كُنْمِيَا  
kunambiyā ḥayu kama \* kutamka wātu kaba \* ḥutuuzūka faṭīma \* kimpika k'inrā kama  
[377] (371) kama chenda kimpeka \* Fatima hutoudhika \* kamba watu kutamka \* kama hayo kunambiya

(٣٧٢) كَنِنَ شَهْدِ مَعُ \* هَيْمُ مِيْنِ مَوَانَعُ \* سَسَا نِكَمَ رِيْعُ \* نَقَسِيْمُ نِمْمِيَا  
nimamuyā naqasīmu \* ruyaghu nikama sasā \* mwānghu muyuni hayamu \* mghu shahidi kanina  
[378] (372) kanena shahidi Mngu \* hayamo moyoni mwangu \* sasa ni kama nduyangu \* na Qasimu ni mamoya

(٣٧٣) حَپُّ عَلِي كُتْكَ \* كَدَمَنَ نَعَطِيكَ \* أَكِنْرَا أَكَمَيْيكَ \* حَتَّ كُؤُ أَكْغِيَا  
akaghiyā kwawu ḥata \* akampika akinrā \* na aṭika kadamana \* katuka aṭii ḥapu  
[379] (373) hapo Aliyi katoka \* kandamana na Atika \* akenda akampeka \* hata kwao akangiya

(٣٧٤) كِسَ عَلِي حَيْدَارِ \* أَكْصَلِ أَظْهَرَا \* كَنْدَامَنَ نَزْبِيرِ \* مِيْنِ أَكْرِجِيَا  
akirijiyā muyini \* nazubīri kanadāmana \* azuhuri akaṣali \* ḥaydāri aṭii kisa  
[370] (374) kisa Aliyi Haidari \* akasali adhuhuri \* kaṇḍamaṇa na Zuberi \* muyini akirejeja

(٣٧٥) حَپُّ أَلِي رُدِي \* رِبُّ أَلِي رَادِدِ \* مَنِنُ أَكَجْتَهْدِ \* مَصْحَبَ كِوَامِيَا  
kiwāmbiyā maṣaḥaba \* akajitahidi maninu \* rādidi alīpu ripu \* rudii alīpu ḥapu  
[371] (375) hapo aliporudi \* ndipo aliporadidi \* maneno akajitahidi \* Masahaba kiwambiya

(٣٧٦) كُؤَامِي كُپَلِيكَ \* كُلَّ لَللُوتْرِكَ \* أَمَابَلُ لَلْنِينِكَ \* يَتِ كُؤَا حَدِيثَا  
kawāḥadithiyā yuti \* laluninika amābalu \* lalilūtirrika kula \* kupulika kawāmbiya  
[372] (376) kawambia kupulika \* kula lalilotendeka \* aḥbaḷo laloneneka \* yote kawahadithiya  
He told them as they listened, [about] everything that had been done, which had been spoken about -- he recounted everything to them.

(٣٧٧) نَمِ نِمْتِي تَمْ \* بَتِّ زَنْغِ حُكْمِ \* نَبَّؤُ وَرِسْمِ \* كَوَزَتْ زَتَوْلِي

zitawiliya zuti kwa \* wazisuma naabawu \* hukuma zanghu bayti \* tamu nimitiya nami  
[373] (377) nami nimetia tamu \* baiti zangu hukoma \* na ambao wazisoma \* kwa zote zitaeleya

(٣٧٨) بَتِّيْزِ زِيُونِ \* مِيَا تَتْ هُمْكِيْنِ \* وَسَعَعِ وَسِتِّيْنِ \* عَدَادِ نِمَوْمِيْ

nimiwambiya 'adādi \* wasitīni wasaba'a \* humkini tatu miyā \* ziyuwini baytīzi  
[374] (378) baitize ziyueni \* mia tatu humkini \* wa sabaa wa sitini<sup>106</sup> \* adadi nimewambiya  
Know that its stanzas [come to] three hundred, be assured, and seven, and seventy -- I have told you the number.

(٣٧٩) أَحْفَظِيْ مُيُونِ \* مَتُّ أَكْرَبِيْنِ \* أَصْبِحْ نَيْوُنِ \* مُيِ إِسْغُكِيَا

isipughukīyā muya \* nayyūni ašubuhī \* akazibayini mtu \* muyūni ahifāziyu  
[375] (379) ahifadhiyo moyoni \* mtu akazibaini \* asubuhi na yioni \* moya isipungukiya  
Whoever learns [the stanzas] by heart, that person [should] recite them morning and evening, not a [single] one being missed out.

(٣٨٠) كَوْنَدَ حَتَّظِلِّيْكَ \* مَتِيْ هَتْسُمْبُكَ \* نَتَّكُوْ تَمَّكَ \* مَلَّ تَمَوَافِكِيَا

tamuwāfikīyā mula \* tamka naatakawu \* hatusumbuka mtuyi \* hatazililika kwanda  
[376] (380) kwanda hatadhililika \* mtuye hatosumbuka<sup>107</sup> \* na atakaotamka atakaotamka \* Mola  
tamuwafikiya<sup>108</sup>

(٣٨١) أَوْمَبَلُ كَوَّ وَهَابُ \* أَتَجِبُوا جَوَابُ \* أَوْ مَتُّ نَجْرَبُ \* أَدَلِّلَشِيْ وَصِيَا

wašiyā adalilishii \* najaribu mtu aw \* jawābu atajibiwā \* wahābu kwa awmbalu  
[377] (381) aombalo kwa Wahabu \* atajibiwa jawabu \* au mtu na jaribu<sup>109</sup> \* adalilise wasiya

(٣٨٢) لَاطْرَدِ سَعِرِ \* إِسْمُ يَكِ جَبَارِ \* أُرَادِ وَكَ بَشِيرِ \* مَوْسُ أَصْرُتِلَوِيْ

ašizutiliway mwisu \* bashiri waki urūdi \* jabāri yaki ismu \* sa'iri lāṭrd  
[378] (382) la taridi sairi \* isimu yake Jabari \* urudi wake Bashiri \* mwisu asizotiliwa  
Reject Hell in the name of the Almighty

(٣٨٣) نِمَكْوَانَدِ كِكْرِرِ \* نَوِ سَمِ إِظْهَرَا \* أُتْنَدِ وَجَعْفَرِ \* نَمَوْلْنَا عَلِيَا

'aliyāyā namawulanā \* waja'fari utindi \* iẓharī suma nawī \* kikariri nimikwānda  
[379] (383) nimekwanda kikariri \* nawe soma idihari \* utendi wa Jaafari \* na Maulana Aliya

(٣٨٤) تَمَتِ وَايَا الْخَيْرِ \* عَمَتِ وَصَا اللَّهُ \* عَلِي سَيِّدِ نَا مُحَمَّدِ \* وَ عَلِيْ اَلِهْ وَصْحَبِهْ وَسَلْمِ

ūsīm wšḥbh ālh 'lī w \* mḥmd nā siyd 'lī \* llāh wšā 'mt \* ālkḥir wāyā tmt  
[380] (384) tamati wa al-heri \* amati wasi al-Ilahi \* Aliyi Sayidi na Muhamadi \* wa alehe wa sahabihi wa salamu

It is accomplished with blessing.

<sup>106</sup>In fact, the R version of the ballad has 383 stanzas, not 377.

<sup>107</sup>i.e. he will not remain poor.

<sup>108</sup>God will make the person succeed in whatever he asks.

<sup>109</sup>i.e. if you don't believe it, try it and see.